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A Warning from East to West, or Every-Day Spiritualism in India. BY CHARLES DAWBARN,

Delivered in Worcester, Mass., Nov. 29th, 1886. (Reported for the Banner of Light. 1

When the Scriptures of India were discovered and translated it seemed to many as if the past were about to give up its religious secrets, and show to the nineteenth century how man of the long ago had climbed heavenward. But apart from the fact that all religious practice has ever fallen away from the high standard of its founder, we had to learn that the old sacred writings are so worded as to have a hidden meaning-a truth for the priest and his neophyte, but a falsehood for the great multitude. There never was a period when man did not

try to rule over his fellow-man, and to maintain and perpetuate his power to the best of his ability. Superior knowledge has always been a source of power, and as a natural result we find the ruling class not only striving for an increase of knowledge, but using every effort to keep those over whom it ruled in gross ignorance. If knowledge bring with it power, ignorance as surely is the mother of superstition; and superstition means a causeless fear of injury by some being who either does not exist or whose power is over-rated. The ruling class in India seems to have early discerned the potency of superstition, and to have made it the foundation of its power over what the Sacred Books call the "vulgar herd."

So we should understand, as a matter of fact, that these ancient Scriptures have for their basis just such teachings in the name of Deity as will keep the people obedient to the priests of that God. The first thought of infant manhood always is that there is necessarily an Almighty Creator of everything; and that in his wisdom he has chosen some to rule and others to serve. It is therefore batural to find these old Scriptures of the Hindu teaching that God produced the priest from his mouth, the king from his arm, the merchant from his thigh, and the slave from his foot."

We are told that the Brahmans ruled the people through agents for many centuries. At last by combining with the people against the tyranny, the agents deposed the priests, and made themselves kings. But the kings soon found it the Brahmatchery is subjected by his Guru; best to make a compact with the priest, who then preached the divine right of the king, and and objectless. But to the Spiritualist all is crown. In this lecture I have little to say about either king or people, but shall find a subject of entrancing interest in the belief and practices of the Brahman priesthood.

We are all aware that society in India has been molded into religious "castes." from which there is no escape save by a fall into one yet lower. Thus the priest has no fear of intrusion into his ranks by any man of a lower caste; and the teachings by which his superior knowledge can be maintained are confined with ease to his own order. Our interest as American citizens is in the nature of these teachings, and their results to society as a whole, as well as to the members of the Brahman caste.

Brahmans class themselves as the sect of the 'Pitris." which is Sanscrit for spirits, or ancestral shades; and we thus discover that the priests of this, the most ancient organized religion, call themselves "Spiritualists." But we must not look to the "Holy Velas" for information as to their belief, since those were the scriptures for the common people. Fortunately we now have access to a work written for the Brahman and called the "Agrouchada Parikohal." The book is divided into four parts, which treat, 1st, of the attributes of God; 2d, concerning the world; 3d, of the human soul; 4th, the relations of souls to each other, and the modes of evocation by which spirits may be induced to manifest and teach everlasting truth. From this book and the teachings of Max Müller, with incidents narrated by Jacolliot, Chief-Justice of the French East Indies, have been gathered the material for the first part of this lecture.

The birth of a Brahman boy is marked by various ceremonies that are not only intended to show his high caste, but also to not as a means of identification should it be necessary. The priesthood has ever recognized the importance of impressing the imagination, hence the formal ceremonies that mark the Brahman's life stage by stage. But though Brahmanism means a priesthood chosen by the true God, it does not follow that every Brahman accepts a public vocation. He may, if he choose, live an active business life and accumulate wealth or bear public honors; but his responsibility to his caste demands daily obedience to religious forms and gives him spiritual privileges unknown to those of lower rank.

At the age of nine he commences his religious life, and is placed under the care of a teacher dalled a "Guru"; and it is now that his novitiate commences. The special ceremony is called "Oupanayana"; and we are told the Pourohita or temple priest specially inent at the ceremony. A very interesting portion of the ceremony is we are told, a journey by the married women of the company to the and mortifications which shall modify his physneighboring forest, where, having found a nest loal organism. Even his nights are no longer

manifest their power. As he utters his formu- | reached he can climb no higher in the priest- | Presently one left the cloud, and coming to him lary the cloth is seen to be gradually raised, and when it is removed by the Pourchita ten shrubs appear, bearing flowers and fruits each after its kind. We are thus face to face with the spiritual phenomena of Brahmanism, and by studying the details of the daily training of that boy we shall find them all directed to his! development as a medium for Brahman spirits.

The lad is now called at Brahmatchery, and his Guru, or teacher, must be over sixty years of age. His first lesson to the boy is, "Know that the shades of your ancestors in an aerial form will attend you in your studies, and will reveal to you hereafter, if you are worthy, the grand secret of life: Always bear in mind that what you now learn should never be revealed to the vulgar herd." The boy is then clothed with a sacred girdle, and all present say, as they separate, "The child is dead, the man is born."

At about sixteen or eighteen years of age the Brahmatchery marries, but continues with his Guru; and he is not yet taught any occult science, for until his initiation he is not deemed worthy. But he cannot become a candidate for initiation until he has paid the debt of his ancestors by becoming the father of a son; and in addition his Guru must testify to his worth.

There are three degrees of initiation, and the second and third each require twenty years of constant effort and preparation; so the Brahman is sixty years old before he reaches the third degree. If elected to the Supreme Council, he cannot become its head till he is eighty years old; up to which hour he must have lived a life of chastity from his first initiation. But after his election, and before assuming office, he must prove his manhood by becoming the father of a son, whose mother must be a virgin from the temple, selected for him by the council. The child is placed in a basket, and carried to the river. If it float to shore, it is taken back to the temple, and brought up as having passed through every degree of initiation: but if it float down the stream, the child is given to the Pariah, and brought up an outcast, or wretch below all caste.

We will now return to the Brahmatchery and ratch his career. Bemeniter he is a Brahman by birth and a member of the sacred caste, although he may never prove worthy of initiation. He is responsible for avoiding pollution which would drive him from his caste; but he knows no secret and has nothing of value to hide from the "vulgar herd." We have abundant means of studying the training to which and to the mere scientist it must seem tedious plaiu, for we see it is simply a thorough of development. The boy comes of a race of mediums, who have been such for a thousand generations. So though some may fail of develonment, and thus never reach the first degree, the

majority become truly sensitive. At last comes the hour when the Brahmatchery we are watching is initiated into the first degree of priesthood. He now has a choice of career open before him. He can live as a Grihasta, or head of a family. He may become a Pourohita, or priest in service of the Pagoda, who attends to all ceremonies amongst the people; or he may become a fakir, sworn to chastity, and devoted to the production of occult phenomena, thereby strengthening the hold of the priesthood upon the nation. If he choose the life of a Grihasta, his daily religious duties are very elaborate, and all directed to keep his attention concentrated on the spirit-world. His life is regulated so as to hold every passion in check, save perhaps pride of caste. In all these exercises he is disciplining his body and preparing himself for spirit phenomena. At last he enters a room in his house, kept sacred, where, we are told, he communes with the souls of his ancestors, and is permitted to listen and hear them converse with one another. As of water, beyond the power of two strong men this seems to be a privilege of every Grihasta, to move, advance and go back, and swing from we may assume that the training is such as to side to side—every motion, at his own mental show if this power inhere to the novice, and if not, the Brahmatchery is never allowed to take

the first degree. The initiate who chose to become a Pourohita—a priest in direct service of the Pagoda is trained to a different development, of which we get a glimpse in that ceremony of the seeds planted in the ten pots. But there is a third class composed of men of fanatical mind, who are willing to sacrifice everything that seems to make life worth living; men who consider the body as a beast of burden, to be whipped, goaded and tortured into complete subjection. These men become fakirs, and are mediums through whom spirits can sometimes exercise powers that - in our opinion - it is far better for mortals they should not possess. These are the men who offer to the world those proofs of spirit-power which stand to the ignorant as holy miracle, and in every age have been used to demonstrate the divine origin of a priesttaught religion. These are the men who were expelled from England a few years ago, because their self-inflicted wounds, although wonderfully healed by touch, were deemed barbarous realities not to be tolerated by a civilized people. And these are the men who, as we shall presently see, are daily producing our own vaunted physical phenomena.

In the second ten years of the first degree, the candidate is no longer his own master. His whole time is devoted to prayers, fastings

hood. Spiritualists understand this, since we know that a spirit is limited to the use of powers that inhere to his medium's organism.

At this point the Agrouchada Parikchai fails us, for the formulas and evocations of these higher degrees are never committed to writing, and are taught only in the underground idio body," was one; another was, "You will crypts of the pagoda. We only know that attain happiness when you lay aside this per-Brahmans of the second and third degrees claim that time and space do not limit their power. and that they have command over life and death. However much of this be exaggeration. we shall find the fakirs of the first degree | Kneeling by that little furnace the spectre first working such marvels that greater wonders | fed the fire with the perfumed powder, and may well be outwrought by their superiors in then coming to the Judge held out its withered occult science. But we will now glance at the | hands, which he found warm and life-like. every day phenomena which seem to be at the command of these fakirs.

A learned Frenchman, Jacolliot, for many years Chief-Justice of the French East Indies, has made a recent study of some of these phenomena, and has written a work, with an interesting chapter or two upon his personal experience with fakirs. It is amusing to note Jacolliot, and then faded away. the terror of our author lest he should be accused of over-bolief, and be snubbed by his soi- nomena in India; and let us remember such entific brethren; but he gives us to understand they have been for thousands of years. Let there are only two possible explanations of us now take a glimpse at the conditions of huwhat he has seen. One is that he was hallu- man life in that country, that we may prescinated; and the other that the phenomena ently examine intelligently the teachings and are just what they purport to be. As we are interested in what the learned Judge saw, and not at all in his inferences or opinions, we will accept his testimony as to facts, and not the less that he denies all belief in Spiritualism.

between the fakir and our medium; for he age and support to the Brahman priesthood. points out that the fakir needs no confederate But the king has ground the peasantdown into nor assistant—operates wherever you desire— a degradation that seems to have crushed out if he needs anything asks you to furnish it, and | manhood; for history is silent as to any blow has absolutely nothing in his possession but a he has ever dared to strike for his own rights small wand with seven knots, and a whistle and against such slavery. The fighters have tied to his hair, for he wears only a fragment of always been of a caste with whom even a king linen for decency's sake, and has no pockets. He will repeat an experiment as many times as you desire; and never asks any pay for his services, though be accepts presents for his pagoda. These are weighty differences, but if we find the phenomena the same they may only point to a more advanced development than is attained by our mediums.

The first experiment the Judge had with a fakir was very perplexing to that worthy life is supported, and the landlords have taken scientist. The fakir sat down on the stone all that in the name of rent. So there is payement in the Judge's court yard, placing his plenty of riches there, but a few thousands seven-knotted stick between his crossed legs. have all and dazzle the world with huge for-The Judge's servant was sent to bring seven pots tunes, whilst a single bad season leaves a millof earth, seven bamboo sticks, and seven leaves | ion or two to die of hunger. And even when m any tree whatever. They were haced six feet from the fakir, who told the servant to plant a stick in each pot, and to put on each stick a leaf with a hole in its centre. Of course the leaves dropped down, and rested on the earth in the pots. The fakir commenced his invocations, and in fifteen minutes the leaves began to move slowly up and down the sticks. The fakir had demanded no conditions, so the Judge, after standing between the pots and the fakir without effect, emptied the earth into seven goblets, and himself arranged new sticks and other leaves. But the experiment did not check the movement. Then Jacolliot took a small bag of type, and taking them at random called the letter, thus avoiding the mind reading he suspected. At certain letters the leaves rose and fell, till he had this sentence in French : "Albain Brunier died at Bourg-en-bresse (Ain) Jan. 3d. 1856." The Judge says the blood rushed to his head with astonishment, for every word was correct.

. Of course I can only select an incident here and there in these experiments, for my theme is the broad one of Spiritualism in India, and not its mere outward expression in phenomena. The Judge sees a huge bronze vase full request-whilst a shower of raps upon the vase kept time to a music box which the Judge set going. The fakir sat motionless several feet | future. For he listens to the fakir, and when from the vase. These phenomena lasted three hours, and took place out of doors in the broad daylight. Our Judge saw that fakir rise in the air to a height measured against the wall and remain eight minutes so suspended. On another occasion the fakir took a handful of feathers of ornamental birds from a vase and threw them in the air, where they remained suspended till he left the premises. Away near by in a garden they could see a man drawing water from a well. The fakir stretched out his hands, and the rope refused to move in the pulley. The poor slave shricked that it was bewitched, when his voice died away into a moan. The fakir dropped his hands, and the enchantment ceased. On another occasion the fakir brought a bag of sand, which he spread in a flat surface upon the three hundred millions of these wretches befloor. The Judge's pencil was laid upon it, and the fakir as usual sat back several feet. Presently the pencil rose up and wrote answers to the Judge's mental questions, stating facts of ty thousand years for India, but if we call it which the Judge was ignorant.

Judge witnessed, and I must then refer you to the works in your libraries if you want to study

more of these Hindu phenomena: . The Judge took this same fakir one night up into the seventh story of a palace at Benares, which was placed at his disposal by an Indian prince. It was only accessible by a ladder, which the Judge raised after they ascended. Of white ants, they fill ten pots with the earth of substant and the second of the Bannet of Light W.H. TERRY, as prepared by those insects. Having returned is a handful of rice at sundown. No wonder was a small furnace, on which the second is a handful of perfumed powder kept for that fer and large states and the purpose in the room. Soon after the fakir sat the second in thicks point the second in thicks point which are planted in thicks point which are planted in thicks point which are planted in the purpose in the room. Soon after the fakir sat the second degree of initiation. The Gribasta and the purpose in the room. Soon after the fakir sat the second degree of initiation. The Gribasta and the down in a corner, the Judge saw the smoke from a sacred tank. The Pontolita then places Potrolita usually remain so through life. We are planted in Lucas policy which are watered; degrees of initiation and the surface and disappeared in the surface and disappeared. The policy of the surface and disappeared. The policy of the surface and disappeared. The policy of the surface and disappeared. The surface and disappeared and disappeared. The surface and disappeared and disappeared.

pressed his outstretched hand, then passing to a bouquet of flowers, broke off one and brought it to the astonished scientist. Words appeared written in Sanscrit on this cloud, and traced by this wonderful hand. The Judge copied two sentences. "I have clothed myself with a fluishable body."

At last another cloud more opaque and of brighter color formed, and presently assumed the human form of an aged Brahmanical priest. "Are you really a former inhabitant of the earth?" asked Jacolliot. The Sansorit word meaning "yes" appeared in letters of fire on the old man's bosom. "Will you leave me something in token of your visit?" asked the Judge. The figure broke three strands from the triple cord around his waist, gave them to

Such are the every-day experiences of pheinfluence of Spiritualism upon the millions of its population.

We find a fixed system of caste from which a man may easily fall, but can never rise above his birth-rank. The priest towers haughtily The Judge is careful to draw a marked line above all. Kings have for ages rendered hommight associate, and no contest has had interest for the poor peasant, as it could at most only change his landlord. The king and his nobles have claimed the land, and all the slavery they have desired has been the privilege of charging rent for the use of their broad acres. Wherever you find heat and moisture the soil is productive, so of course wealth accumulates; but wealth is what is left after Nature is most hountiful they never enough left for the decencies of life.

So Hindostan is to-day the land of the most hopeless poverty the sun shines upon. Poverty means ignorance, and ignorance means superstition; so when the soil, filth-polluted for a thousand generations, breeds cholera and deadly fever, the people believe the priests, who declare it is the will of heaven.

Remember that the priest is sworn that not one of the truths he teaches to his son shall be whispered to the "vulgar herd," as his scriptures call the people. Remember this, and you will expect and find as a matter of course belief in magic and the evil eye. If the peasant have a child or a wife sick, or his crop be eaten by insects, he lays it to the malice of some wicked spirit set to work by a foe, and immediately gives his last mite to some priest to drive the evil one away. He knows nothing of the laws of health, and though he belongs to the most abstemious race in the world he has never even been taught the necessity of pure water. In all probability you will find the village pool reeking with filth, and used both for bathing and drinking by every inhabitant. You will find that peasant scratching the soil just as his ancestors have done it for thousands of years. He must labor without ceasing or he starves; and totally without education he lives his life of wretchedness and woe, whilst even his death is cursed by horrid fears of the he sees such marvels as we have just been noticing they are miracles to him, proving that God is talking to him through these holy men and commanding him to obey.

How do you like this picture of the lives these millions lead in a land where Spiritualism has ruled for thousands of years? Don't you think we ought to find important lessons somewhere amongst this mass of horrible facts? Let us try a few figures.

India has for ages been densely inhabited. To-day it supports two hundred and fifty milllons; but we will assume an average of one hundred millions of these poor degraded wretches. Then remember there are at least three generations to a century; so we have coming spirits every hundred years, which means three thousand millions in a thousand years. Some writers claim a history of twenonly five thousand years we have fifteen thou-I will now speak briefly of apparitions the sand millions of spirits of low caste, or enough to people twelve worlds filled as ours is to day.

These spirits have gone to the next life with horrible experiences of unjust and unnecessary earth suffering. Our mediums, teach that progressed spirits are always eagerly working for mortals. You and I demand what have these fifteen thousand millions of spirits done for their native land? If nothing, why have they done nothing? The answer must be either that they have not progressed in all these years, or else that some law of Nature has proved an obstacle they could not overcome. Yet India

mothers and fathers forget their children left to slavery whilst the parents go free? But Hindostan is a land of family affection, and we are told by our spirit-friends that "like attracts like."

One of our fundamental truths is that progress is eternal, but that, nevertheless, it is founded on individual effort. We are also taught that progress gives'increased power. Now let us see where such teachings place these lifteen thousand millions of spirits. First, they love on earth, therefore they carry love with them to spirit-life. Next, they must be ignorant of their power to return, or else have remained all these ages paralyzed and psychologized by Brahman spirits. But if that be so, why are they not instructed by advanced show them how to work for their mortal brothers and sisters? Mortals will risk life to help the standard and suctiously-ornamented spiriet, that the unstant of a cultivated mediant makes a cultivated mediant in structured mediants and instrument with yie strings and keys, similar in many respects to our modern plane. Upon a critical examination of his son's purchase that from lack of a cultivated mediants in suction, and instrument with yie strings and keys, similar in many respects to our modern plane. Upon a critical examination of his son's purchase that control. If you give it instruments, the most powerful spirit-organization will rule in mortal life, and care little for earthly prospertly and success. The organized Catholic Church has to day a greater direct power than Protest-these afteen the year 1504, its antiquity adding greatly to its value, in the astimation of ourionogers. On retiring to rest M. Bach dreamed that a handsome young threat was made in Rome in the year 1504, its antiquity adding greatly to its value for the sating and they are strugged aparture to the most power than Protest-tial control. If you give it instruments, the main instrument with yeigh a parture disciplination of ourionogers. On retiring the still examination of ourionogers. On retiring the still examina pagans. Are bright spirits less noble? Are there none to say to them, "Go down to earth and inspire resistance to tyranny, and effort to develop manhood?" Is there no sister or mothtions demand answers.

Now turn to the Brahman and listen to his spirits. Their whole anxiety is to develop his mediumship by subduing every bodily passion. They look with scorn upon this life and rule for the sole purpose of maintaining their own power. They show us a spiritocracy that has been a foul tyranny for thousands of years. They seem to have a contempt for woman; we never hear of a female medium, nor even of a female spirit. The subjection and degradation of woman are apparently the results of spiritrule in that unhappy country.

You perceive there is much in Brahman Spiritualism of intense interest for comparison dren the heritage of spiritual liberty we have with our own present condition in America. Yonder high caste Hindu is a brother Spiritualist whose experience is so far beyond ours that he commands phenomena impossible to us to-day. He has power over forces of nature for which we sigh in vain, because his mediumship is the inheritance of one hundred centuries. He lives for mediumship, and is far beyond the era of the spirit-grabber and the skeptic. Our test-hunters should hasten to emigrate, for in that favored land they can have tests morning, noon and night. The slight drawback will be that the spirits will call them the "vulgar herd." Do you aspire to purity of life? The Brahman priest will shame your aspirations; and yet he would be worse for America than the "heathen Chinee," for he will do no duty as a citizen, nor make one personal effort for the good of his country. If he can crawl into a hole and meditate-that is his conception of his duty to God and man. He is lavish of water, it is true, but if he reach the second degree he goes naked and lives on a meal or two a week. Oh! but he is a model citizen; he never steals or gets drunk, or marches round with a feather in his cap and a hurrah for some favorite politician. But then he does not pay any taxes, for he has nothing to pay with, and someholy not so rightsous that in each case all the details to pay with, and somebody not so righteous must work to keep him alive. But, remember, every detail of his life is directed by spirits; so we will now leave the mortal and take a look at those grand rulers, but of course from a safe

power the one aspiration of their spirit-souls? We know what they teach in the first degree. It amounts largely to instruction how best to hold communion with them; and they add a lot of horrible nonsense about some thousands of millions of transmigrations and reincarnations,[*] until man shall so live as to merit ab-

fellow mortal, for the power acquired over a human spirit in this world evidently is continued in the next life too. And yet more, we have discovered that suirit bigots if they get us in their power will leave us to rot in filth and slavery, and labor to keep us in ignorance that

always the same. Their first lesson is to implant in man a desire to worship something as superior to himself. That something he mentally places in the invisible world. Remember. it can make no difference whether man looks up to one spirit as God, or to many spirits as an angel world; this principle of worship gives the desired leverage to tyrants outside the mortal body.

An active brain is death to mediumship. Our circle exercises of music and singing are to quiet the mental action of the sitter; and church exercises, with prayer and worship, have exactly the same effect. This is one point, and the Brahman spirits work it up to a million horse-power. But a second point, of still greater force, remains. Unless you concede that progressed spirits have lost all interest in India, you must admit that the unprogressed bigoted Brahman priest has for thousands of years proved the more powerful.

ers and sisters? Mortals will risk life to help ance for all to realize that this life demands the utmost independent effort and energy, for the life well lived here is the best possible preparation for the life to come.

Yet, further, the lesson of these poor Hindus er in angeldom who could inspire these masses should emphasize the fact that we have spiritto work for womanhood in India? Such ques- foes ever ready to wield power from the spiritside of human nature. The bible in our schools; untaxed church property; the spirit of worship and degraded manhood inculcated by traitors who would turn spirit-communion into a religion, all mean by so much strength to our deadly

> If eternal vigilance be the price of liberty on earth, it is doubly necessary we use it as against the adverse influences in the spirit-world. And let us remember that by organizing on earth in fraternal fellowship with like-minded spiritfriends, and avoiding everything that savors of religious dogmas, we double our strength for defense, and by so much bequeath to our childemanded for ourselves.

Prophecies and Disclosures in Dreams.

All who have given the subject attention must agree with Mr. Owen, that if the accounts of some of the most remarkable dreams are to be relied upon, there are phenomena and laws connected with dreaming which have never yet been explained nor scarcely investigated. The position which seems to us the only tena-ble one is that we are frequently influenced in our sleep by intelligences, outside of ourselves, capable of imparting to us knowledge of which we had no previous conception, and putting us in the way of making inventions and discoveries which our unaided minds would have nover thought out. Jacquard affords us an instance of this, whose simple yet intricate invention of embellishing fabrics with figures, forms and cu-rious devices, in the process of weaving, is one of the most curious as well as useful known to the arts. Hundreds of others have bequeathed to the world similar legacies which have aided its advancement and added to its wealth. Not only this, but hidden treasure has been revealed, ruinous plots exposed, and lives saved by timely dream-warnings, sometimes more than once repeated to ensure their proper heed-

of the invention, as well as the mechanical contrivances which make it available in practice, were given to him so clearly as to enable him to reproduce them in drawings, without the aid of sketch or model.

Tradition and history abound in narratives of dreams, not only of invention and discovery,

Their power we acknowledge, for they have proved it; and their organization shows us that "a long pull, a strong pull, and a pull all together" is the maxim in spirit-life. But what are they working for? that is the mystery. Is power the one aspiration of their spirit-souls? We know what they teach in the first degree. It amounts largely to instruction how best to

in the visions of the night men occasionally centuries.

receive more than is taught them throughout. In late numbers of the Journal we have given all the waking hours of day. This author, as the particulars of several instances of the rewell as other contemporary writers, gives us covery of lost treasure, through information an account of the dream of Simonides, a Greek derived in dreams, after all previous searches sorption into Delty.

They must know from their own experience this is false, or else—mark this—our spirit-friends are misleading us when they come back and tell us of their happy homes in the higher life. I say these Brahman spirits surely lie, if our spirit friends tell the truth. But most likely in the higher degrees they begin to let out the truth, till possibly, if he live to be eighty, the Brahman is taught the fact of a natelegibly, the Brahman is taught the fact of a natelegibly, the Brahman is taught the fact of a natelegibly, the Brahman is taught the fact of a natelegibly, the Brahman is taught the fact of a natelegibly, and captured with burial, appeared to him in his sleep and warned him not to embark on the vessel he had chosen, else certain destruction sliding in Brooklyn—we will call her Mrs. Smith should overtake him. Simonides was so inspected to continue the less than the headed the into her family and care for a male infant, the into her family and care fo bound not to make a rumpus, and has pretty much blotted out every remembrance of the world in which he yet lives.

Now we have found a truth. It is this: That he who would be free has a flercer battle to fight against the spirit-world than against his The unfortunate Condorcet, the famous mathematician although a materialist, relates

mathematician, although a materialist, relates of himself that when engaged in some profound ibly impressed on his mind in a dream. Dr. Franklin also states that intricate political slavery, and labor to keep us in ignorance that their rule may be maintained.

The practical question for us to-day is to examine how spirits can gain and maintain such a power. The process is very simple, and always the same. Their first lesson is to improve the same of the death of a favorite child.

The dream of the Prince of Conde is one that always the same. Their first lesson is to improve the same of the Prince of Conde is one that engages attention at once from the number of coincidences demanded to complete its verifi-cation. It was during the French religious cation. It was during the French religious war, in which the prince was the principal Protestant chief, and just before the battle of Dreux, that he beheld the vision in question. He dreamed that he had engaged in three successive battles, and had gained as many victories, costing the lives of his three leading enemies of the opposition—the Marshal of St. Andre, the Duke of Gulse, and the Constable of France. He himself, mortally wounded, expired amid their corpses. The historical fact is that St. Andre perished at Dreux, the Duke of Gulse at Orleans, and the Constable at St.

is that St. Andre perished at Dreux, the Duke of Guise at Orleans, and the Constable at St. Denis, while the Prince of Conde himself met his death after them at the battle of Bassac. The following will particularly interest our lady readers, as indicative of a superior direction against the acquisition of an establishment at the sacrifice of the affections."

In a small town of Central France, a few years ago, Angele Bobin, a young girl of humble parentage, but remarkable for her beauty, and grace, was urged by her parents to accept an advantageous offer of marriage which was distasteful to her. The matter being warmly

Brahman priest has for thousands of years proved the more powerful.

Do you see where this leads? Here are numbers of our warm-hearted Spiritualists who indignantly denounce the idea of spirity fraud, because they think of advanced spirits as a moral police who can compel the dark spirit to respect a higher power. But what is it we find? Just this, that the law is the same on both sides the life-line. Organized force will overtop unorganized weakness in both worlds alike. And most certainly we are pointed to another lesson as a very probable truth, which is that the organization, to be of real force, must begin on this side the life-line.

Membed is Bedoller and the period of the first sight; as the says for the sides of the life-line. Organized force will overtice of the first sight; as the says for the side the life-line.

So we stand face to face with some tremendous truths; just as I thought we should; if we dared to investigate these facts. We also discover that the spirit world has not little power over mortals except through a collibrated median many proposable and single noise, which we have contained to a contain the power in the side of the life-line.

Based the projects of her parents, who were indeed to abandon them. Some time after some negotiation of reality of our fathers and the young traveler of heridream anthe-person of the side is Bedolline. They fell in love at list sight, as the says for I, and were some married. This was in 1838. It is letter to DR. Marcarlo, dased Paris, 18th December, 1834. When Isays: the observe begins with some tremendous truths; just as I thought we should; if we dared to investigate these facts. We also discovered the theorem of the side of the provide side of the support of the side of the provide side of the support of the of the su

OF

It to your recollection, for I know you have a poor memory." Thereupon the visitor sat down to the spinet, accompanying himself as he sang the words. They were so touching that M. Bach awoke in tears. It was then two o'clock at night. Again composing himself to sleep, he remembered nothing more until daylight, when, to his astonishment, he found lying on his bed the song of his dream, written in the musical characters and orthography in vogue three hundred years before, and purporting to have been composed by Henry III. of France. The sheet upon which it was written was one of M. Bach's, on the reverse side of

was one of M. Bach's, on the reverse side of which was one of his own compositions written by him only the previous day and put away in his escritoire.

It was some weeks after the events above narrated that M. Bach, sitting by himself, felt a nervous trembling of his arm, and, upon taking a pencil in his hand, soon lost consciousness and wrote: "King Henry, my master, who gave me the spinct you now possess, had written a four-line stanza on a piece of parchment which he caused to be nailed on the cause when one morning he sent me the instrument.

ment which he caused to be nailed on the case when one morning he sent me the instrument. Some years afterward, having to travel and take the spinet with me, fearing that the parchment might be torn oil and lost, I took it off and for safe keeping put it in a small niche on the left of the key-board, where it still is."

This communication was signed "Baltazarini," and following it was the stanza alluded to. After a long and apparently hopeless search, which occupied more than an hour, the instrument was further taken to pieces, and underneath the key-board and some of the hammers a bit of parchment was found, 113,224 inches in size, upon which was written, in a nammers a bit of parenment was found, 113.123 inches in size, upon which was written, in a bold, dashing hand, occupying four lines, the presentation stanza, signed "Henry," which, upon being critically examined by competent archaeologists, was pronounced to be in the handwriting and signature of Henry III. a literal translation of which is given by Mr.

"I, the King Henry III., present this spinet To Baltazarini, my gay musician; But II be finds it poor toned, or else very simple, Still, for my sake, in its case let him preserve it."

o im. —several years ago was persuated to receive d the into her family and care for a male infant, the mother of which was quite well-to-do, but for take memoral for a considerable time everything was satisfactory to both parties. The wists of the mother were frequent, and payments punctual. This, however, did not continue beyond a few months, and at length the mother was lost sight of altogether. Still Mrs. Smith who in the meantime had formed a Smith, who in the meantime had formed a mother's fondness for the little one, continued to care for him. At length she became a widow, and this, with other misfortunes, made it quite

to care for him. At length she became a widow, and this, with other misfortunes, made it quite necessary that she should receive the sum due to her. Where to find the mother was now the question.

Years had passed since their last meeting, during which she had tended and nursed the child in sickness and in health, and he had a full measure of diseases inclient to early child-hood, including an unusually severe attack of scarlet fever, the effects of which will inserve leave him. In a state of great anxiety Mrs. S. dreamed one night that by calling at a dertain house, the location of which was minutely described, she would meet with a man who would direct her to a large house near by, where she would be able to learn the address and where abouts of the recusant; mother, who had in the meantime mayried, glying her, present name. detect the first thing which establishes a logical soribed, she would meet with a man who would direct her to a large house near by, where she would be able to learn the address and whereabouts of the recusant; mother, who had in the meantime married, giving her present name. This dream made so strong an impression upon Mrs. S.'s mind that she determined to follow out its directions. She accordingly repaired to the intersection of the two streets indicated, which, although strange; to her, were readily recognized as those of her dream; thence following the course indicated, the course the family naturally are growlowing the course indicated, she counted the houses till she reached the right one, and rang the door bell. Here she was met by a man whose uniform showed him to be a letter carrier, and on making the proper inquiries, she learned that letters for the person of whom she was in quest were delivered at a large house, which the carrier pointed out, and upon inquiring there Mrs. Smith was directed to her then residence, and the two were brought face to face in personal interview, which resulted, after some negotiation of rather an embarrassing nature, to the pecuniary advantage of the dreamer. Hall's Journal of Health, New York (City), for December. lowing the course indicated, she counted the

AT THE GRAVE OF WOLFE.[*]

LIGHT.

Where the graves are many, we looked for one,
Oh! the Irish rose was red,
And the dark stones saddened the setting sun
With the name of the early dead.
Then a child, who somehow had heard of him
In the land we love so well,
Kept lifting the grass till the dew was dim
In the Churchyard of Clonmel.

The sexton came. "Can you tell us where Charles Wolfe is buried?" "I can.
See, that is his grave in the corner there.
(Ay, he was a clever man.
If God had spared him!) It's many that come To be looking for him," said he.
But the boy kept whispering, "Not a drum Was heard"—in the dusk to me.

(Then the gray man tore a vine from the wall
Of the roofless church where he lay,
And the leaves that the withering year let fall
He swept with the ivy away;
And as we read on the rock the words
That writ in the moss we found,
Right over his bosom a shower of birds
in music fell to the ground.)

Young Poet, I wonder did you care,
Did it move you in your rest.
To hear that child with his golden hair,
From the mighty woods of the West.
Repeating your verse of his own sweet will,
To the sound of the twilight bell,
Years after your beating heart was still
In the Churchyard of Clonmel?
—S. M. B. Platt, in Century.

(*Charles Welfe, the post—author of the world-renowned "Burlal of Mir John Moore"—is burled in Clonmel Parlsh Churchyard. Queenstown, of which this is the cemetery, was early a resort for consumptives.)

Spiritual Phenomena.

Unique Manifestations.

To the Editor of the Banner of Light: Allow me to put on record some facts for the benefit of your readers, which go to prove that wonderful effects are continuously produced in

E. Phelps, D. D.
But what did Mr. Phelps think as to the occurrences in his presence? The following brief statement of facts will suffice to show, as recorded on page 145 of the work entitled, "Nature's Laws in Human Life":

But If he finds it poor loned, or else very simple.

Still, for my sake, in its case let him preserve it."

It was only after a long search in different libraries that Mr. Owen was able to find any account of Baltazarini, but a French Dictionary of Musicians in the Athencum Library of Boston finally furnished it, by which it appears that he was brought from Piedmont to the Court of Queen Catherine de Medicis in 1677, and was entrusted by Henry III. with the management of court fêtes, and that in this capacity he was the first to devise dramatic entertainments combined with singing and dancing, it, identical with our modern opera.

We have been constrained to omit many of the details of this authentic narrative, which may be said to furnish record evidence of the communion of spirit and mortal in dreams, as also the subjection of a human mechanism to the will of the communicating spirit in other ways.

The story of Henry's love for the beautiful Princess Marie de Cleves, whom the differences in religion prevented him from marrying, is in itself a romance whose disappointment the king was never able to overcome, hence the accompaniment of his tavorite musician. The story is told at length by Mr. Owen in his "De
story is told at length by Mr. Owen in his "De
structure's Laws in Human Life":

"The wonderful manifestations which occurred at the house of Rev. Dr. Phelps at Stratford, Conn., some years de noneidration, which was embarrassing and anneying to the reverend gentleman and his family. One fact is observable in the history of the manifestations the heaves of Rev. Dr. Phelps at Stratford, Conn., some years de onsiderable excitement in the bouse of Rev. Dr. Phelps at Stratford, Conn., some years ago, created considerable excitement in the bouse of Rev. Dr. Phelps at Stratford, Conn., some years ago, created considerable excitement in the house of Rev. Dr. Phelps at Stratford, Conn., some years ago, or cated considerable excitement in the house of Rev. Dr. Phelps at Stratford, Conn., some years ago, or ated

working its will concerning the different per-

sons and premises in question.

Phenomena of a like character are now in process of presentation—having continued for the process of presentation and process of presentation. the particulars of several instances of the recovery of lost treasure, through information derived in dreams, after all previous searches for it had failed, and many are the accounts of the preservation of life from the assassin's hand, and the tracing of orime through the same means.

We will close this article, which at best is only a rapid glance of a subject worthy of a more thorough treatment, with the account of Some fifty articles (more or less) have already

their home:
Some fifty articles (more or less) have already been destroyed by a power unseen, which does its work either by tearing forcibly or cutting with a sharp instrument (so the result appears). These articles consist of worked cards, dolls' dresses and hair, aprons, table-covers, children's dresses which were so cut while in bureau-drawers, etc. As one instance of intelligent design on the part of the destroying agent, may be cited the treatment accorded one of the table-covers which had a large number of tassels on its edges: All of these ornaments were cut, or pulled out, and piled under ments were cut, or pulled out, and piled under the table.

I myself have seen recently a large bureaudrawer filled with articles so injured at this dwelling; and the collection only approximated the sum total of those damaged which

while the children were at work.

While the destruction of property has not as yet, been great, the family naturally are growing in involve, and desire to know when and where the course of these unseen depredators is to stop. I learn that they have made efforts through mediums to learn the reason for their mysterious affliction; with what success I am not able to state, though I shall watch the future unfoldment of the case with much interest.

For myself, I oherish the idea, that what is being, done is for their education in spiritual matters; I am told the members of this family are all very mediumistic, but, dialike or are not willing to be known in any way in connection with the New Dispensation; and it may be that the direct appeal thus made to them through the avenues of material interests and possessions may be seen by wise, ones and loving friends in spiritilife to be the one thing needful.

These manifestations may be given at this time not, so much to injure as to draw their attention to the necessity of openly and publicly acknowledging the philosophy, as they have within a chort time been called to part with several near, and dear relatives. We read in anoient record that it was once proclaimed that the stones would ory out if the full, was not accepted; it is not for me to say but that the object of these peculiar manifestations is for a purpose far beyond what can be explained to day by mortals generally.

Three isales em weep a seriet when two of them are acceptant.

Baxter in Washington, D. C. To the Editor of the Banner of Light:

The meetings of the Spiritualist Society here during December have been administered to by J. Frank Baxter, the well-known lecturer. singer, test medium and popular gentleman, Those of the two previous months were conducted by Frank T. Ripley, an account of whose ministrations was sent to the BANNER OF

This was Mr. Baxter's second visit to Washington; but here, as elsewhere, he is too well known and appreciated to need any special word of commendation from me. He has handsomely earned and worthily enjoys the highest respect of the great fraternity of Spiritualists throughout the country. One unpleasant feature of his present visit is to be specially mentioned—that of the weather, which with seeming perversity insisted upon making itself disagreeable. Notwithstanding this, however, it was noticeable—and the fact makes partial amends for the bad weather—that among his auditors were to be found such old-time public workers in the spiritual movement as Dr. John Mayhew, Judge Clancy, Prof. D. Lyman, Father and Mrs. Carey, Mr. and Mrs. Littlefield, Mr. and Mrs. J. L. McCreery, and others like them, who are seen at these meetings less often than is desired. But especially in this instance was it a justly merited tribute to the speaker.

The following brief synopsis of his lectures here will serve to show the practical, as well as atbleal turn of his mind. The first five conington; but here, as elsewhere, he is too well

The following brief synopsis of his lectures, here will serve to show the practical, as well as ethical turn of his mind. The first five constitute a series of lectures under the general topic, "The Present Aspect and Potency of Spiritualism."

The first lecture was prefatory, being entitled: "Thoughts and Hints in View of the Rapid Progress of Spiritualism." It dealt with the speaker's position, as a dispenser of the

Rapid Progress of Spiritualism." It dealt with the speaker's position as a dispenser of the truth of spirit-return—on the ground that mediums are entrusted, above all others, by their experiences in seeing, hearing and variously sensing spirits, with absolute knowledge of their existence—thus making him positive in relation to the subject. It dealt with the decisive, rather than defensive stand, Spiritualism now assumes, propelling its thoughts fearlessly, and commanding not merely the respect of a few, but the attention and universal consideration of all. It dealt with the fact that Spiritualism lived by its own inherent power hence opposition nor contention had killed, or wonderful effects are continuously produced in different places and under varying circumstances and conditions by the denizens of the spirit-world, even though in some instances the mind of the observer does question the practical use of some of them.

Take, for instance, the case of John Wesley's family, and that of Rev. Eliakim Phelps, father of Prof. Austin Phelps, of Andover, Mass. In the early days of Spiritualism, occult manifestations occurred at Dr. Phelps's home at Stratford, Conn., which set the Orthodox world to considerable and severe thinking, as he was a prominent Congregationalist minister, and the manifestations taking place in his home seemed to many to be proof positive that they could not be the works of the "dovil," as the devilities and efforts would be unsupported, if not discarded. The lecture closed with an earnest plea for true manhood in the performance of duty.

The second lecture, entitled "Spiritualism the Religion of Humanity," showed that while Spiritualism often warred with opinions, theories, the older and severed the world the second lecture, entitled "Spiritualism often warred with opinions, theories, theologies and error, it ever unheld religions.

ries, theologies and error, it ever unheld religion. It aimed to show that its office was to protect the world from materialism and reclaim the materialist, to rationalize theologies and perpetuate the truth, and to not only lift the dead weights from the neck of humanity but to raise humanity itself.

The third lecture of the series, "Spiritualism

The third lecture of the series, "Spiritualism as an Emancipator from Error, and a Factor in Establishing Truth," showed how penetrating is Spiritualism—as its inroads into all'departments of life reveal; how freedom loving it was, dealing with all reforms, perpetuating all, and inaugurating some; as its special work. It dealt with the need and needs of the spiritual platform. It demonstrated how Spiritualism courted investigation and criticism, ever calling upon church science, and the world to

investigation, even to the extent of offering his house and all that it contained to any one who could detect a natural cause for the disturbances. He thus wrote in relation to them: 'I have seen things in motion more than a thousand times, and in most cases when no visible power existed by which the motion could be produced. There have been broken from my windows seventy-one panes of glass, more than thirty of which I have seen break with my own eyes. I have seen objects, such as brushes, tumblers, candle-sticks, snuffers, etc., which but a few minutes before I knew to be at rest, if y against the glass and dash it to gleecs, when it was utterly impossible, from the direction in which they moved, that any visible power should have caused the motion. As to the reality of these facts, they can be proved by testimony a hundred fold greater than is ordinarily required in our Courts of Justice, in cases of life and death."

Occurrences of a similar nature, though not attended with such severe pecuniary loss, are recorded in the same work (pages 142d, 144th, etc., q. v.), showing the activity of some persistent and intelligent though unseen force working its will concerning the different personages and premiers and premiers and promises in working its will concerning the different personages and premiers and premie it was hoped was the case—or else it was preached hypocritically to keep members, who are fast becoming believers, from leaving their congregations or membership to seek it else-

The fifth lecture had for its theme "Spiritualism as a Destroyer and a Builder." Truth is ever destructive of cherished error, whether newly opinionated or hoary with age. The lecture was particularly devoted to the objection so often raised that Spiritualism is destructive of all that is good—that it is unmercifully icon-oclastic—and offered nothing in substitution for that it would destroy. The lecture went to show that it offered the facts and truths to

to show that it offered the facts and truths to which the creeds and theologies often gave denial. It gave them themselves for study and their environment, nature, which had been too often and much ignored in unwise attempts to get at unattainable things.

Besides this series; three independent lectures were given. One on "The Ethics of Virtue," which was suggestive rather than decisive: another on "Spiritualism as a Reality," embodying some of the speaker's experience, and given at the request of numerous attendants, who were anxious to learn "how he (Mr. Baxter) became a Spiritualist." Many of the incidents related by the speaker were as thrillingly interesting as they were difficult to solve upon any other than a spiritual basis. The other was, "The Significance of Ohristmas to Spiritualists." In this he showed how the gradual recognition and acceptance of Ohristmas and its traditions became established mas and its traditions became established throughout the civilized world even while historians; "theologians, evangelical and notherwise confessed that they had nothing authenticist the second exception of the confessed that they had nothing authenticist the confessed that they had nothing the confessed that they had nothing the confessed the confessed that they had nothing the confessed the confessed that they had nothing the confessed the confessed the confessed they have the confessed the confessed they have the confessed they are confessed the confessed they are confessed they wise confessed that they had nothing authentic in the way of data to offer in proof of the alleged facts recorded of Jesus; referred to the mythical origin of Christianity, and the twenty fifth of December as being the anniversary of the nativity of Christs compared his teachings with those of an earlier age; the humble advent of Jesus with that of Modern Spiritualism; rehearing the story, and showing that by removing the Spiritualism from the biblical account of the origin of Christianity, little else was left.

The effective and picturesque character of Mr. Baxter's descriptive scances no less than their dramatic and truthful representations, usually given at the close of his evening lectures, are such as must be seen and felt in order to properly appreciate their true value. Often his subjective or psychological experiences, by power of delineation, become veritable objective realities to his audiences. His success in this phase of his mediumship is asproverbial as it is gratifying. G. A. B.

Washington, Dec. 27th, 1886.

Pearls from the Sea of Thought. The soul that is most attuned to harmony

The soul that is most attuned to harmony feels most keenly the discords of life.

Deep natures ontribute to the great ocean of life as rivers give to the sea, and are not impoverished by so doing the sea, and are not impoverished by so doing the sea, and are not impover are monarchs sleeping in rough and common clay, who, when the world needs their power, will come forth, sceptre in hand, to lead the nations.

The ways of life place general fragest beauty

power, will come forth, sceptre in hand, to lead the nations.

The waves of life place gems of rarest beauty at our feet. We gather them with gladness, forgetting that they were thrown there by surges of sorrow that yell night engulier us.

We must all remembership wado not descend the human scale alone. The go down/we drag some loving heart with us. The chain that binus humanity is a life of the land that had been a loved to the land that had been a loved to the land to the land that had been a loved to the land to

Banner Correspondence.

BUFFALO .- D. E. Balley writes, Dec. 25th : " A few evenings since a party of thirty-five to forty residents of Buffalo and friends of the cause met at the residence of Mrs. M. A. Swain, one of our best mediums, to commemorate her sixty-filth birthday, As Mrs. Swain was ushered into the presence of her friends, Mr. J. W. Dennis took her kindly by the hand, and addressed her thus: 'My slater, we have met here for the purpose of commemorating your birthday, not "sweet sixteen," for we well know that the snows of many winters have fallen gently on your head since that delightful period. These snows have fallen so gently, so softly, that you have scarcely felt their weight. Yet no snow lies so heavily as the snow that time silently strews o'er us; no snow lies so heavy, for it never, no never, melts. We have met here because we love you; we love you because through you our loved ones come to us; we hear the prattling voices of our little ones, and we know that they can return ; we hear the voices of our loved ones, the sweet, whispering voices of father, mother, sisters and brothers, and we know thereby that our families are not broken by death. Wives and sweethearts come to us through you; we live over our joyful days of youth, and for the moment feel that they are with us even now. We love you because you are the open door between us and spirit-life; we love you for your kind forbearance toward us, and we love you for all the good qualities that we know you possess; and last, but not least, we love you for yourself.'

The rest of the evening's entertainment consisted of a good time, and a splendid supper. Would that all Spiritualists might so encourage their mediums that they could always be as happy as our trusted and tried medium was, on that night when we made her heart glad with our presence and our mirth."

MALONE.-L. Perry writes: "The BANNER of Nov. 20th contains, under the heading 'Accountability from a Philosophical Standpoint,' quite an elaborate article, in which, among other statements, is the following: 'That we choose and in some sense exercise a degree of freedom in our agency there can be no doubt, for it is a fact of consciousness.' A fact of whose consciousness? Surely not of the writer's: my consciousness tells me that there can be no choice without a motive to prompt it, and that the stronger motive always determines the choice—yea, compels it. Where, then, can there be any freedom in the act of choice? There is none. As well talk of scales prehe is acted upon, by subjective or objective influences, or both, and the stronger influence (that is, the strongest upon him,) will always determine his volltions and acts.

The brother writing the article says: 'But where the choice comes in, or from whom or how it is made up in the laboratory of the mind-the chemistry of life-and controlled by a Perfect Providence, so as to unfold the perfect, is beyond our comprehension. No trouble, brother, if you only throw away the myth of free moral agency, and let a 'Perfect Providence' be the one Disposing Power of man's volitions and acts as well as of all things else. You are not the only one who has been puzzled to reconcile the Sovereign Will of God with the supposed free will of man. How can God be a Universal Sovereign and not control the will and doings of man, as well as the rest of the uni-

But, possibly, the query arises: 'To what extent, then, are we accountable creatures?' The brother referred to has answered this question well, as follows: 'We are sufficiently accountable to take the effect of all we think, desire or do.' That is, we 'take,' or experience, the consequences of our own thoughts, desires and actions. There is no dodging this experience; it is inevitable. Let these experiences come they are just what God has ordered, and will result in the end in a greater amount of happiness to the intelligent universe than would or could have been

Do you ask: 'Why blame any one for anything?' We should not. Like Christ, pray for and forgive murderers and all evil doers. Here is where charity - without which we are nothing -should come in, and find ample reason for its exercise. Submission and resignation to the inevitable, or, which is the same thing, to 'whatever is,' which' is right, is the aome of wisdom and virtue."

TROY .- W. H., Vosburgh writes : "Hon. Warren best minds of our city. I had the pleasure of listenproductive of good. His long life devoted so faithdeclining years, as he looks back over a life so profitably spent. Our lecture committee have invited him to visit us again the first two weeks of March; 1

I am pleased to report progress at Albany, N. Y. Society has been organized there, a hall engaged, the dedication exercises taking place Friday eyening, Dec. 17th. The speaker was Mrs. Nellie J. ruary. We are arranging for the celebration of the Thirty-ninth Auniversary. Last Tuesday evening, Place, 8th street, which was a very pleasant and commendable affair."

TROY .- A. Bate writes : "An unusually pleasant and nold, the text of which was, 'Peace on Earth and Good-Will Toward Men. The President, Mr. Ellaha Waters, form, but felt entirely inadequate to the occasion. He of priestly quibbles, lealousies and fraitties; for his could not express in words how the congregation and us during past years, and now it was his duty to present, in behalf of the people, an Uluminator, in return, in the form of a lamp, which he wusted would be of some service to her, as she had been to us. Mrs. Reynold received the gift in a fitting manner, giving, in response, an improvised poem! The usual singing and benediction brought the most enjoyable evening to a

Bulling way grades Connecticut?

NORWICH .- A correspondent writes : "Our society NOR WIGH.—A correspondent writes: "Our society that been favored all the flundays of December by the ministrations of Mrs. B. B. Lillle, which have been well appreciated. We also have enloyed an evening with Charles W. Bullyan in his inimitable obsracter sketches, and hope to have the pleasure of listening to him again before, the salaton is over; as during his short stay with us he made many years friends who long to see 'Charlie' again, 12 he, ladies' society, "Helping Hands, held a Christmas Tree Begist Dec. 23d, which notice over one hundred dollars. Mr. and Mrs. Lillle rendered valuable assistance, and at the close of her evening lecture. Dec. 33th, the following

broader investigations into the truths of the spiritual shill losophy; and we would have them know they ever have no abiding place in our affections and ever a warm welcome in our filest.

seem to show that the population was once swept from the earth in an instant of time, such as that of there have purchased and read 'Exeter Hall.'" the earth in an instant of time, such as that of there having once been found at the bottom of the Susquehanna, six feet below the surface, skeletons lying on a level, some with their arms under the other's heads, as though taken off in a breath, while asleep.

The ancient canals, in the bottom lands of the Mississippi and the wonderful works through Ohio, and the scientific pyramids both on this and the old continents show that at that time the earth was densely populated by people of whose destruction no author gives any reliable account. Who pretends to tell for a certainty the builders of the great pyramids of Egypt? Now, who knows but all these great mounds, pyramids and cities were built previous to this era, as some. of the mounds are modeled after the mastodons and other giant animals of an early epoch, and their builders must surely have seen these animals, in order to have imitated them in their various forms—showing by a natural inference that they must have lived in the time such animals existed on earth, which is surely beyond any accounts we now have. For myself, I think the great change I speak of above came about in this way : This globe was once densely thronged by a population that erected these great works, previous to the great volcanic and seismal upheavals whose record is written everywhere on the face of nature, and when they took place it filled the whole earth so full of suffocating gases and sulphurous smoke that the vitlated atmosphere destroyed every creature that breathed, so that the earth was left to be peopled again as it was originally: Which sudden destruction of its population furnishes the reason why nothing authentic remains to us regarding their works and lives in the long buried past.

Virginia.

NATIONAL MILITARY HOME .- John Prescott Guild writes: "I do not know that there is anything now doing for the freeing of thought from senseless dogmas of, greater, importance; than the Andover prosecution. My sympathies are with the pestered professors, but I believe they could do more good to the world, with greater loy to themselves, by resign ing their antiquated chairs of tradition and advancing to the platform of scientific philosophy.

In all that I have heard or read from many sides of the question of probation beyond the grave, nothing has appeared so absurd and unreasonable to me as a sentence in the last Watchman printed in Boston. It says that whatever may be printed and preached about the possibility of a 'second probation,' it hopes ponderating without a heavier weight. Man acts as that doctrine will not be taught to the children, especially not in the Bunday school, for fear of its effect on their morals. The refinement of cruelty is the torture of infant intellect with the terrible threats invented to curb the turbulent Hebrew 'cow boys' and outlaws of old. Let the child not hear of hell until it is old enough to know that it is a fiction, and that its high priest, the devil, is only a savage's bug-a-boo. have often been told by both educated and ignorant people who did not themselves own that they believed any theology, that they held its maintenance necessary to the order of society, and asked in earnestif I would teach my children, suppose I had them. my infidelity. Was it not a sufficient answer to say that my infidelity to or unbelief of superstition and falsehood was fidelity to reason and truth, and for a parent not to give a child his best knowledge was to be a traitor to the highest possible trust? Save the children from the Moloch of Christian Orthodoxy!"

Massachusetts.

HAVERHILL - Observer " writes: "Dr. W. L. Juck has not yet attained a sufficient degree of health and strength to enable him to resume practice. He is advised by his physician to resort to a warmer climate than that of New England, which he will un doubtedly do. He wishes friends in Colorado, Ne braska. California and elsewhere, to accept his thanks for the many kindnesses, to him. Dr. Jack's present address is Haverbill, Mass."

The Reviewer.

A Theological Romance. To the Editor of the Banner of Light:

It is now a little more than seventeen years since a very remarkable book, entitled "Exeter Hall," was published in New York by the American News Com-Chase has just closed a very successful engagement pany. The book was said to be very ably written, and with our Association. His audiences have been large as the name of the author was not given reviewers and appreciative, his hearers including many of the were puzzled to know who the writer could be, and among the numerous guesses Dickens and a certain ing to his voice in this city thirty two years ago, and I noble lord and others in the higher ranks of literature have watched his course with the deepest interest in England were suggested as having written the since; his coming among us at this time has been | work. Critical notices of the book in London, Boston. New York and Chicago were largely favorable, and fully to the great work of spiritual reform, teaching the secular press, though inclined as usual, to court people of the obligations of life here and beyond, an approving nod from the church, could not but admust be a source of loy and gratification to him in his | mit that some unusually clever expert, who was accustomed to be behind the scenes, had given the popular theology of the day one of the mightiest of blows, which sent it staggering and causing numerous high priests, lord bishops, doctors of divinity, and reverends of the church militant to cry out in affright and confusion. Prominent theologians became alarmed.
The five thousand copies of the first edition were soon T. Brigham. Our platform was occupied Jah, 2d by exhausted. A demand was made for a fresh supply, Dr. Mills, test medium, of Saratoga, and will be for and though unscrupnious priests had been very busy the balance of January, by C. Fannie Allyn, J. Frank decrying the book and cautioning the faithful against Baxter will be with us the first two weeks. In Feb. its seductive pages, thousands have read the work, a large majority of whom have left the church never to return. While struggling against powerful oppo Dec. 21st, a reception was given to Bro. Warren Chase. sition "Exeter Hall" has now, through the enterprise in the parlors of Mr. Henry Bussey, No. 2 Anthony, and independence of Messrs, Colby & Bich of Boston.

reached its tenth edition. Thousands more will have to read this book ! It should be to liberals a bousehold treasure. Its masinteresting meeting was held in the Spiritual Parlors | sive logic, its keen reasoning, its array of proofs will Sunday evening, Dec. 26th. After an invocation and awaken doubt and must at last lead to the conviction recitation, a beautiful address was given by Mrs. N. Rey. of every honest investigator and eventually silence the most stubborn. The highest praise has been awarded to the author for his keen research, for his prethen announced that he had avery pleasant task to per sentation of biblical contradictions, for his exposure done not express in words now the congression and unique the expression of the speking. We'll usages, for his condemnation of thind monopoly long between deeply indebted to her for the light she had given for Henry George wrote on the subject; for his strong denunciation of every kind of oppression, and for his deep land genuine sympathy with othe poor, the wronged and the afflicted of every land. | All this is shown, in, a story, which has, been, pronounced beautiful, tender and pathetic,", and which has touched to the quick every reader who has calmly pe

A Onleago editor pronounced the book to be "the most scathing ever written in America since the Age of Reason," and stated to his knowledge that nearly every woman who was led on by the attractive narra tive to finish this work became forever afterward after ated from the oblicha il speak for myself when Laay that having been induced to read ! Exeter Hall! by a dear friend, now passed away, I was led from dark ness to light, and from the power, of superstition to that of common sense. I have read the book over and over, and every time with hiereased adultation; and light woman who have perused it are ready to choose this committed attent. There should be no fealousy among Liberals, and when from my standpoint I pronounce "Exeter Hall" a work of incomparable excellence, I am inclined to think that fewildf/kny, will deny ttithat deserved superiority Some of the ablest writers in the liberal rapks have

reachly admitted as much. 11.27 022 3. heard A. Roston writer says: "No book has ever appeared of a liberal of progressive character so effective and deadly a rost to old theology as this work, so deep in its knowledge of the sects of the day, so biting and keen in its parcasm; and so beautiful in its tender, delicate and patheris appeals." The late Lattoy Sunderland wrote; "It treats on matters of which I have had a life long experience; and the plotures are all or them most sudmindly draws; "It is a book for the all of them most gruinfully drawfil. It is a book for the style of verse by Edith M. Thomas. Beventeen million. P. B. B. Underwood: says: P. I. Wish a copy of many works on the antiquities of this globe but all subtracts the interest of the subtract of the bolders of the mounds. It is a book for the Brench, peasant attist, Jean Franchis Millet, it is for the wheresponts of the builders of the mounds. Will be breach, peasant attist, Jean Franchis Millet, it is understant in the Brench, peasant attist, Jean Franchis Millet, it is for the wheresponts of the builders of the mounds. Will be breach, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet, it is further the Brench, peasant attist, Jean Franchis Millet and Junion. Willet Millet and Junion Millet, it is further the Brench, peasant attist, Jean Franchis Millet and Junion Millet, it is further the Brench, peasant attist, Jean Franchis Cook. Millet and Junion Millet and Junion

can learn, show the same. Many indications would ture, severe sarcasm, and a gorgeous array of histor-

I could give many extracts from other writers, but those I have given will be sufficient. It was suggested that "Exeter Hall" should be dramatized, but dreading the frown of the church what actor would risk his popularity, or what theatrical company would venture to shock a plous audience by appearing in character as Martin Mannors, Rev. Dr. Buster, Rev. Tom. McGlinn, or the beautiful Mary Mannors? No, the time is not yet ripe for this, but the stage of the future has a treat in store for the thousands whose applause will re echo from the walls of empty churches. A translation of the work has been asked for particularly, as I know, by German liberals. Had I the means and the ability, the people of Germany and France should soon have one of the best and most enlightening literary treats that could be offered.

The author has written other books of rare excellence, and admirable in their way, but as "Excter Hall" deals more directly with the Bible, with priestly assumptions, and with laws and usages hostile to the interests of the human race, it is a great iconcolast and should find a place in the family of every Liberal. Let it be read, and when the scales fall from eyes long accustomed to see nothing but light and glory in Christlanity, and when thousands of our infatuated worshipers look around in surprise after they have become "clothed in their right mind," they will be ready to exclaim, Ex pede Heroulem! I feel confident of this; and now, having as a duty said so much in favor of "Exeter Hall," I shall close these remarks by quoting from the book itself a trenchant verse, the prediction of the author:

"We've been waiting through the night, And the dawn will soon appear; And the mountain's misty height From the clouds shall burst out bright; And the eagle in his flight Reach a radiant atmosphere And the toller on his way Shall look up and see the day. "

Toronto. Ont. MRS. E. ELLIS.

Written for the Banner of Light. WILL YOU KNOW AND COME TO MEET MEIP

When the heavy curtain falleth On life's final scene at last, And I stand upon the threshold Of the present and the past; When this raiment of the body From my tired soul falls loose, Like a garment, worn and faded, Never more to be of use: Will you come to meet and help me, In my nakedness of soul, In my poverty of knowledge Ye who long since reached life's goal? Will you know and come to meet me, From the heights of Summer-Land? Come with outstretched hands to greet me, Where all spirits still expand?

When true hearts are bowed in sorrow-Those whom here my love may know-Shall I see that fadeless morrow Only now in dreams aglow? When these tired hands cross meekly O'er this sad, repentant breast, Tell me, spirits, ye who seek me, Will you lift me to your rest? Will you know and come to meet me, Stepping out from dreamland's door, Lead me up to life eternal, In the glorious evermore?

When the mystic twilight round me Sets her vague and shadowy rim, Memorled faces fond surround me, Till I love the shadows dim: Like my life, a fitting background For the fair and perfect light Of these tender spirit faces That encompass me to night.
Will you know and come to meet me? Tell me, ye who trod before All these narrow, earthly places Where I stumble evermore?

Willyou meet me? Need I question. Since I know you will and can, By the soul, God, given, immortal, Germ eternal still of man. Germ eternal still of woman, And fruition yet to be. Though few eyes detect the blossom Flower to immortality. Yes, I know that you will greet me, Ye who tread the higher way; Let not dark-robed doubt defeat me, Help me on to perfect day. You will know me, you will greet me, Though my solled, sad spirit wear All the tatters of sin doing

That most earth born spirits bear. Providence, R. I. - AUGUSTA CHAMBERS.

January Magazines.

THE CENTURY .- The deeply interesting history of the life of Abraham Lincoln continues to be the prime attraction, and in this number a liberal supply is given, profusely illustrated with portraits and other engravings, covering the period from Lincoln's first residence in Springfield, Ill., to the presidential contest of 1844. A fine portrait of George Bancroft forms the frontispiece, and a sketch—the first authoritative one—is given of the learned historian by Prof. Sloane, formerly Mr. Bangroft's private secretary at Berlin. The celebrated French actor Coquelln'is the subject of a portrait and an interesting paper by Henry James, and Rd. Atkinson contributes to this number a valuable statistical article upon "The Relative Strength and Weakness of Nations." In fiction Mr. Cable opens a new Acadian story. Col., Johnston gives a humorous study of Georgia lile, and Frank Stockton in his inimitable manner a new installment of "The Hundredth Man." The War Beries treats upon the third day of the Gettysburg fight. These and excellent poetry, suggestive "Open Letters," amusing, "Bric a-Brac," and other entertaining reading constitute a capital New Year's number. The Century Co., New York. Cupples, Upham & Co., Boston.

MAGAZINE OF AMERICAN HISTORY. The opening article, "A Group of Pre-Revolutionary Editors," an exhibit of the beginnings of journalism in America, by Hon. S. G. W. Benjamin, will be read with much interest, its value being enhanced by its many illustra-tions, consisting of portraits of Benj. Branklin, William' Goddard; Col. William Bradford; "the patriot printer of 1176," Isalah; Thomas, Benj. Russell and others; a view of the Merchapts Exchange in Philadelphia in 1754, and fac-similes of the headings and portions of the first pages of various newspapers, from the N. B. Courant of 1728 to the Essen Gasette of 1778, and of "Bradford's Stamp Act Broadside" in 1765. Though in 1671 Sir William Berkeley of Virginia wrote, Thank God we have neither free school nor printingpress, and T hope may not for a hundred years to come, the United States dooling with the former, and of newspapers, there are published twelve thousand and eight hundred, exclusive of a yest number of monthly and quarterly periodicals. The remaining contents include, "A Curious Chapter in Vermont's History," "The First American, Egopl," "A Tribute to Chester A. Arthur," a portrait of whom is the frontispiece, and a two page fac simile of minutes of evidence in the handwriting of Rufus Choate. This will be recognized by all as one of the most interesting and valuable issues of this magazine, and by many as surpassing in those particulars all that have preceded it. New York: 80 Lafayette Place.

ST. NICHOLAS .- "Ye Merrie Christmes Feast" is the subject of a spirited frontispiece, a descriptive account of which is given on the opposite page in antique style of verse by Edith M. Thomas. Beventeen

ings" is a pleasantly-told story of the holidays with suggestions for a year ahead. Mrs. Burnett's, Brank R. Stockton's and Miss Baylor's serials are continued, and the "Christmas Conspiracy" culminates success fully. Illustrated humorous and other poems, "The Brownles in a Toy Shop " and other matters contribute to the making of a feast of good things. The Cen tury Co., New York. Cupples, Upham & Co., Boston

THE ATLANTIC MONTHLY for January opens a new twelvementh with a table of contents of an extraordi nary degree of excellence; lovers of the romantic, the statistic, the poetic, the practical, will alike rise from the perusal of its well-printed pages with a feeling of marked satisfaction and a certainty that the Atlantic editors and publishers are determined that, while they approach the public minus pictorial attractions the letter-press contents of this New England favorite shall maintain its old time hold upon popular favor The Second Son," under the joint authorship of M. b. W. Oliphant and T. B. Aldrich, is the first article-Chapters I.-IV. being given; Philip Gilbert Hamerton furnishes his fourth paper on "French and Buglish" -a valuable series, by the way; Edgar Mayhew Ba con has a chatty article on "Zenas Smith's Ride to Roxbury," which will provoke many a smile; E. B. Sill speaks interestingly of "The Physiognomy of the Days"; Margaret Vandegrift has many subtle lessons hidden away in her sketch about" the King who went out governing"; Herbert Tuttle, in "Frederic the Great and Madame de Pompadour." seeks to remove from the Austrian Maria Theresa and place upon the great Prussian the odium of bowing before the French court favorite; there are also reviews, poems, current notes, etc., which join with the articles already cited in making this number one of great excellence. Houghton, Mifflin & Co., publishers, Boston. THE QUIVER .- The contents include "With the

London Busmen," a sketch of a prominent feature in the metropolis of the world, with some account of efforts in progress and prospect for bettering the condition of a large class. "Homes for Working Boys," describes another work in the right direction, that of preventing the growth of evil rather than to allow it to thrive with the expectation of doing away with it at maturity. Other articles of like nature, several instructively interesting stories, sketches, poems and numerous engravings, complete the number. Cassell & Co., New York.

AMERICAN ART for this month is frontispleced with Roses," followed by an account of "Autumn Exhlbitions in New York," with illustrations by L. H. Weeks, and this by "Art in Book Illustrations," the third of "Chate on Art and Artists in Japan," etc., and an abundance of memoranda of interest to those for whom this new periodical is specially designed. Published at 110 Tremont street, Boston.

OUR LITTLE ONES .- The present is the Hollday Number of this young folks' favorite, and very appro-priately the frontispiece represents a well-filled dinner table waiting the coming of its friends, whom a girl in the foreground is lustily summoning with a bell, which on the following page is described in musical verses. Next is given "A Turkey for One," and this is succeeded by a multitude of attractive stories and pictures that will interest and amuse all. Russell Publishing Co., Boston.

LATE DECEMBER MAGAZINES.—JOURNAL OF THE AMERICAN AKADEME. The entire contents consist of a paper on the philosophy of health, presented by Prof. Sheridan Walt, at a meeting of the Akadêmê Nov. 16th, with a report of the conversation that followed its reading. The author holds the position that henceforth soul-power is to rule among thinking men, and that by means of the proper exercise of soul-influence disease is to be banished; the restoration being effected by means of a changed polarity in the particles of the diseased organ. Orange, N. J.

THE TRUTHSEERED .- A lecture by the editor, " A Heretic's Thoughts" on prayer, and a review of a new book from the French, entitled, "The Day After Death," comprise the leading contents. Alluding to an American author, the editor, Rev. John Page Hopps, says, "He is a firm believer in the truth of the phenomena of Spiritualism, as all, indeed, must be who have patiently and seriously inquired." London: Williams & Norgate.

Lydia E. Pinkham's Blood Purifler is more valuable than all the bitters in the world. We know of several ladies that would not be without it.

Received from England. RAPHAEL'S ALMANAC: PROPHETIC MESSENGER Weather Guide,

FOR 1887: Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year. War and Accidents! Sedition and Riot! Heat and Thunder!

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pees during 1887. t Periods during 1887 for observing the Planets. eral Productions. tods in 1887 for gathering Medicinal Herbs. hort Medical Directory for Different Diseases. thday Information; also the fate of any Unild born

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lumility. lappy Thoughts. le's Gone. 'm Called to the Better Land. The Other Side.
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Thank Thee, oh, Father. Jubilate.

My Spirit Home.

Nearer Home.

Over There.

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the varied shades of opinion to make the varied shades of opinion to the variety shades 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 quest. 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.

Banner of **Fight**.

BOSTON, BATURDAY, JANUARY 8, 1887.

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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pterpont.

The Soul's Immortality.

All men hope that life is to continue, and universally under more favoring conditions and with improving environments. The more we know and higher we rise, the stronger is our desire for a continuance of the life which brings such deep satisfactions. The immortality of the soul is not to be compared with any conception we could form of the immortality of mere physical existence. Chancellor Sims some time since preached a thoughtful discourse on the immortality of the soul in the Fourth Presbyterian Church of Syracuse, N. Y., in which he illustrated his theme by saying that the man who plants an orchard knows that when a tree has once blossomed and borno fruit, it will repeat itself, finally die, and thus end its existence; but suppose he had one tree which bore, now a crop of toys, now of musical instruments, now of beautiful art products, now of philosophy, and then died; he would wonder what its future would be, and fear that there was nothing which it might not have borne, had it lived on. So, said he, a human life has its childhood, when it bears its crop of toys; its youth, full of dreams and plans; then the rich fruitage of manhood. We wonder what it would not accomplish if death did not out short its existence.

Undertaking to establish immortal life by proofs from nature alone, he mentioned several whispers of hope that come to us. One comes from sleep, death's mighty counterfeit rehearsal. What, he inquired, would we think was happening to a person falling asleep if we had never seen the counterfeit before? But we have seen the waking. We know that sleep has an end, and that refreshment and renewal come with awakening. Night, again, brings with it darkness and gloom, but it is followed by morning, when every leaf and blossom glistens with the dew. Winter gives way to spring. All these, said the Chancellor, are hints, not arguments, from nature. What, he asked, would be thought of a father who gave such hints to his children only to disappoint them? And what, he continued, do the laws of science teach us on this subject? Take a piece of iron. or a grain of sand, and personally try by all your possible force to crush and destroy it. It defies all your efforts. And shall a lifeless, unreasoning grain of sand, he asked, laugh at a human soul and live on while the soul dies? What is true of matter is true also of force or energy. The energy of the sun's rays, which operated in producing the luxuriant vegetation of the carboniferous age, now reappears through the agency of coal in the gas which we use. The mass of the mountains could not annihilate that light or that warmth.

And if the smaller and less important works of creation do not verish, argues the Chancellor, shall God's greatest work, the human soul, die? God never created a desire in any of his creatures without providing the means to satisfy it. The autumn comes, and the birds prepare for flight to the South. God would not tantalize a bird by giving it a desire for a warmer clime, and then disappoint it by sending it to a land of ice and snow. "Ye are of more value than many sparrows," sald Jesus. Man is the only being that buries its dead. The City of the Dead, separated as it is from the bustle lot. Still, he did not hesitate to express his emand traffic of the world, evidences a belief in a life after this. The longing of the soul for reunions, and continued life, is God-implanted: and will he not satisfy that longing? We find in ourselves something that does not perish as the body does. We cannot positively describe the composition or substance of the soul, any more than we can that of electricity, and yet no one will venture to deny the existence of a certain force which is called electricity, If death leaves memory, love, reason and hope unharmed, it cannot be a very serious thing to die. What would we think of an artist who destroyed his finest work of art, and carefully

rial force, to continue forever? The argument is a plain one, and fits close. So far as it goes it is well; would that it were even more immediately and impressively convincing. But it fails to be satisfying, however comforting and encouraging it may be. What forward, the seed being all the time sown in humanity craves is absolute proof of the existence of excarnated beings. "And, as Chancellor Sime rightly argues, the creation of the desire | del to be persistently assailed on this vital subimplies of necessity a provision for its satisfact ject which belongs to the higher civilization.

preserved the unfinished and hasty sketches?

Would God destroy his masterplece, and leave

his minor creations, like the sand and mate-

know it now possesses the full proof of. Modern Spiritualism has brought to it a revelation that contains no doubts and leaves no room for dispute. It is made clear that there is a continuous life after the spirit of man leaves this physical body. Through nature and her laws Spiritualism gives positive knowledge rather than mere hints. Faith is no wise impaired thereby, but strengthened all the more. It now has a firm basis to rest upon. It builds higher and broader than it ever did before. And religion grows religious in place of remaining a mere commodity to be distributed from an ecclesiastical dispensatory.

Taxing Church Property.

In an admirable article on the "Misgovernment of Great Cities," in the Popular Science Monthly for January, the writer touches on the exemption of certain property from the payment of its share of the public burdens, and refers particularly to the elaborate and costly church edifices which are so prominent a feature of every large city. The writer does not presume to offer any opposition to the exemption of buildings used for public worship so far ble value, because he thinks it is in accordance with the traditions of our people, and in harmony with the principles on which our State and national governments are founded. But he thinks it is clear that "the magnificent structures which abound in all our large cities cannot claim a place in this category." He relanguage to denominate them houses of public worship. Though, as he says, they are nominally open to the public, still their appointments, their furnishings, the style of their services, their practically reserved seats, the restriction as to the time of admission of any except pew-holders, and the accommodations provided for the public, all warrant the statement that they are really the private religious clubhouses of wealthy parishioners, whose right to erect and maintain and enjoy them is unquestionable, but whose right to do all this at the public expense is by no means so apparent.

It is urged further, that these institutions share in all the benefits of the city government. are guarded by its police, protected by its fire department, approached by streets lighted, cleaned and paved at its expense, and in case of their unlawful destruction, the municipality would be called upon to respond in damages for their full value-all this for the accommodation of a small fraction of the people! The writer is of opinion that the value of these structures, or at least so much of it as exceeds a certain reasonable limit, should be taxable. He implicitly allows that no principle is more firmly imbedded in our political system than that the support of religious worship and institutions shall be entirely voluntary; but he declares that the exemption of this class of property from taxation violates the principle, since it is a forced contribution on the entire community to the extent of the exemption, and he holds it to be the less defensible because the exemption favors that portion of the community that

could meet its obligations most easily. The writer's view of the matter is that if a direct tax were proposed for the maintenance of the churches, it could not flud support in any quarter. No community in the land would consent that either the State or the municipality should levy any direct tax to be appropriated for the support of religious services or institutions. And he confesses himself utterly unable to understand why it is the less objectionable because it takes the form of special exemption from a common liability. The case | nized by Prof. W. as a relative of his whose deis well put above. There is no escaping the mise took place in Australia. Several others short but stringent logic contained in the state- came to him who were identified. ment. The more the people give it their attention and serious thought, the more do they become persuaded that the existing practice is an infant in her arms. All were allowed to see knowledged and a growing violation of their constitutional rights. In this country, at least, the burdens are either to be equally borne or else those who want to be at the top must lift the weight of the responsibilities. Until the day comes when an upper class is universally recognized, the common principle of justice is to be insisted on without any exemption.

Woman in the State.

The Christmas discourse of Rev. Heber Newton of New York was upon "Woman in her Relation to the State," and it was pronounced a bold and unconventional pulpit utterance even by a man not wholly unused to making such to his Sunday hearers. 'He thought it strange that a thousand years after the Hebrew psalmist celebrated, in a song that still stirs the blood and the heart even of a stranger race in aland then undreamed of, the achievements of Deborah in leading her people out of bondage and inculcating wise laws, woman's fitness for public life is yet questioned. He regarded the State as more than an organization of human society for the protection of life and property. It is not the government alone. It includes all the functions that do not belong to the other two great social institutions, the family and the church. Into this wider sphere of life women are already entering, and are destined in the near future to occupy a larger place.

The functions of citizenship, he said, include much more than politics as commonly understood. In fact, the franchise is not absolutely essential to active citizenship. A man has but one vote legally, but the active expression and dissemination of his opinion may influence hundreds of votes. It is the power of opinion that controls and directs the power of the balphatic conviction, not merely that woman is entitled to franchise, but that the logical issue of American citizenship, as of Christian justice and morality, is certain to put the ballot in the hands of woman. It will not be done suddenly, but by the natural, gradual, and slow development of public opinion. Two women on a school board no more indicates a revolution in this respect than two swallows betoken summer's ad-

These advanced and liberal views on the right of woman to the exercise of the elective franchise equally with man, do credit and honor to the one who, standing in the place he does, so fearlessly utters them. They are especially timely, too, coming from such a quarter. There are many others who already feel the dawning influence of these views, but do not feel quite ready to give them utterance, but to whom the present courageous expression of them will come as a stimulating and strengthening help. And thus the good work of emancipation goes good ground where it is sure to bear fruit many fold. Public opinion is the strong olta-

tion. What mankind has so steadily desired to A Distinguished Party at Materializing Seances.

A personal friend of ours who we consider entirely reliable has furnished us with facts in the materialization line which to some may be considered of an extraordinary nature, but to experienced Spiritualists are known to be of frequent occurrence. It seems from the information given us that two séances were held, at which several prominent individuals were present, the details of which are given below:

An intelligent and interesting group of six ladies and ten gentlemen met at Mrs. H. V. Ross's séance room in this city on the afternoon of Dec. 27th. Among them were Prof. Alfred R. Wallace of England, Prof. William James of Harvard College, Dr. James R. Nichols of Haverhill, Rev. M. J. Savage of Boston, and E. A. Brackett of Winchester. Both before and after the scance, the cabinet - which was formed by curtains being suspended across a corner of the room, backed by solid wallswas carefully examined, and the room above and cellar below were thoroughly inspected without finding anything that could in the slightest degree reflect upon the honesty of the medium. The folding doors near the cabas it applies to modest structures of reasona- | inet, which are always closed during scances. were, at the request of Prof. James, thrown open, and Prof. Wallace allowed to take his seat in the rear room near the doors, thus bringing the cabinet under careful inspection during the whole of the séance - a precaution. however, which would seem to be entirely useless to any one who had carefully studied the gards it, and rightly, as scarcely a proper use of | construction of the house. Prof. Wallace remained there through the séance, except when called by the forms.

Early in the scance a very interesting female form came from the cabinet and went to him. where he sat, claiming (as understood) to be a materialized spirit, who came to him some years ago in London. The bearing of Prof. Wallace was admirable throughout the séance, showing that he fully understood the conditions necessary to insure satisfactory results.

As a rule those that appeared were well materialized; but it was evident from the beginning that the positive and skeptical character of a majority of the audience would interfere somewhat with the success of the manifestations, which proved to be the case, as the spirits did not show the strength and intelligence usually observed at Mrs. Ross's séances. A female form came across the room to Mr. E. A. Brackett, who rose and greeted her, and returned to the cabinet with her, where another beautiful form welcomed him. After conversing with them a short time he called Prof. Wallace, who shook hands with them, greeted them with kindly words, and asked them to step out so that the audience could see them. They consented to do so, and Prof. Wallace walking at their left side, and Mr. Brackett their right, led them to the middle of the room, in full view of all.

While the manifestations as a whole were not up to the average of Mrs. Ross's séances, says our informant, all (especially those who were not familiar with the phenomena, and this was the case with most of the audience) went away greatly interested.

A more successful séance was held at the same place on Tuesday afternoon, Dec. 28th, with only eight persons present—the above-named five gentlemen and three ladies. The same form that came to Prof. Wallace on Monday came again, giving her name, and relating incidents which led to a more complete recognition.

An elderly man, with white hair and beard, and finely materialized form, was at once recog-

A female who passed away during confine ment came to Mr. and Mrs. Brackett, bearing wrong, because it is the toleration of an ac- and touch it, and Mr. Brackett's little daughter was permitted to take the baby in her arms.

Mr. Brackett's niece, Bertha, came; she was quite strong, and passed around the room, vivaciously greeting all in her characteristically pleasant way. Mr. B. said, "You are not quite as tall as you are at some other séances." She replied, "I come here just as I am in spirit-life: in my feelings and actions I am, and always expect to be, achild." The appearance of Bertha attracted much attention. She is a most singular embodiment of youthful beauty and childlike'affection.

A strong Indian, six feet tall, held posses sion of the séance for a long time, and finally Mr. Ross asked him if he had not better retire and allow other spirits to present themselves. He at once disappeared within the cabinet, but instantly returned, leading Bertha to Mr. Brackett with an expression upon his face plainly showing that, having complied with the request, he felt that he merited the privilege of staying out a little longer. Taking Mr. B.'s little daughter on his arm, he danced around the room with her, evidently intending to improve his opportunity and to attract his share of attention. While this was taking place, Mr. Brackett was standing by the cabinet talking with Bertha, when Mr. Savage came up and desired to again shake hands with her. She evidently was attracted toward him, and the childlike tenderness with which she greeted him will doubtless long hold a place in his memory -at least we hope so.

At one time, while a slender girlish form stood in front of the cabinet, the curtains being held aside by invisible hands, a strong light was thrown upon it, showing a beautiful face with dark, expressive eyes, and every feature perfect as if chiseled in marble. During the scance a number of children came. One called the little girl, and they played with a doll and chatted together for some time.

Dr. Nichols was repeatedly called to the cabinet. He recognized several forms, one of whom dematerialized in full view. All present, in fact received more or less attention from the spirit visitants, and it was evident, from what they said and the interest they took in the manifestations, that both Prof. James and Mr. Savage felt they had made considerable progress in their investigation of this important

Prof. Wallace said he was not only pleased, but astonished; that nowhere in Europe had he seen anything to compare with what he had witnessed, and that Boston appeared to be the home and centre of these manifestations.

Our contemporary, The Aroostook Herald, of Presque Isle, Me., is a live sheet, and deserves a large circulation. Bro. Joseph B. Hall has been in the editorial harness many years, and has always wielded the pen with marked ability, which accounts for the spright-liness of the Herald. mundicolatings e d

Read the appouncement made by J. Wm. Fletcher on our fifth page.

The Maine Medical Law.

We are glad to note that The Eastern Star, published in Glenburn, Me., takes up the slogan of Medical Freedom which our correspondents from that State have already raised in the BAN-NER's columns. Truly-as set forth in the Star -"it is the way of all dying institutions that for their perpetuation the strong arm of physical law" is sought to be applied by their votaries to the putting down of the disciples of the new. Old Allopathy is having a death-chill all over the country, hence the activity of the M. D.s. and their efforts to revive their sinking deity with a strong hypodermic injection of revivifying "legal protection." The BANNER has been for a long time urging the friends of liberty of conscience and right of choice in medical matters, in all parts of the Union, to meet with earnest opposition the machinations of these diploma-holders: The Star's paragraph in the same direction will prove good reading in other States beside that wherein it is print-

"Send in those 'remonstrance petitions' at once well filled. The 'Regulars' are circulating a petition in favor of passing the bill. Take your team and go to work. Heavens! have we got to submit to such an accursed medical monopoly? The plot thickens. In near the words of Spartacus to the Gladiators: 'Will ye stand here like fat oxen waiting for the butcher's

The Andover Trial.

As briefly mentioned in last week's issue, the hearing of the charges against the Andover professors began in Boston on Tuesday, Dec. 28th. The counsel for complainants were Judge Hoar, Judge French and A. W. Wellman; for the professors there were Charles T. Russell, formerly on the Board of Visitors; Prof. Baldwin of Yale, ex-Gov. Gaston and Prof. T. W. Dwight, of New York. The Board of Visitors decided to take up Prof. Smyth's case first. and Judge French put in as further evidence an Andover Review editorial and Prof. Smyth's address at the meeting of the American Board at Des Moines. It was agreed by complainants to accept the suggestion of the professors and put in the whole book, "Progressive Orthodoxy," so as to get its entire scope. The battle royal was then commenced by Prof. Dwight in defense of Prof. Smyth, and the bigots who have attacked that gentleman and his confrères must have winced under his eloquent and trenchant arraignment, and that of ex-Gov. Gaston and others later on. The trial ended on Monday, Jan. 3d-the other Professors appearing also as respondents. At time of our going to press the result has not been made public, and it is understood that a considerable period must elapse before a decision is reached, as all the matter will be put in print.

The Mission of Mediumship.

Spiritualists are rapidly attaining to a full realization of the true mission of mediumship, and of the duty they owe to those who are employed as instruments of the spirit-world to make known to mortals the vast arcana of the life beyond. "We want," says the Golden Gate, to see "mediumship lifted out of the ruts, and this can be brought about, not by denouncing mediums for their faults and weaknesses. but by kindly helping them to a truer understanding of the sacred nature of their gifts. They should be encouraged in all honesty and purity of purpose, and made to feel that any communion with the spirit-world for other ends than those of demonstrating the fact of spirit existence and return, or for the spiritual unfoldment, either of spirit or mortal, is to trail their robes in the dust, and lower themselves in the estimation of all good men and angels."

The New York Medical Petition.

We have been requested to ask those persons in New York State who have kindly interested themselves in circulating the petition-the heading of which appeared in our columns some weeks since-for the repeal of the Medical Law of 1880, to use all practicable speed in obtaining signatures; as fast as filled up each petition should be sent at once by the party having it in charge to his or her Senator personally, or they may be sent to some other of the members by mail (registered), with the request that they be placed before the Legislature at the proper time.

Boston Readers

Who see the Banner on Thursdays, should not forget the entertainment prepared by Mrs. W. S. Butler and other friends for the Benefit of Children's Lyceum No. 1, which is to occur on the evening of Thursday, Jan. 6th, at Parker Memorial Hall. Miss Lucette Webster, Wyzeman Marshall, W. J. Colville and others are engaged for the occasion. There should be a large attendance.

THE SPIRIT MESSAGE DEPARTMENT,-Communications from John D. Williams, of Boston; Charles Allen, of Bridgewater; Abbie Parker, of Parkersburg, Va.; William Lawrence, of Chicago, Ill.; Sarah Blake, of Cambridge; Annie Russell (to a friend in Eau Claire, Wis.); James Watson (to those who knew him in Des Moines, Ia.); John Pearson, of New London, Ct., and Charlotte Neal, of Halifax, N.S., will be found in the Department on our sixth page the present week-also important answers to vital questions concerning mediumship and its exercise, etherealization and its position regarding materialization, etc.

The interesting and eloquent addresses delivered by the guides of Mrs. Cora L. V. Richmond, and published in neat pamphlet form each week, have reached No. 48, the subject of which is "The Old and the New Dispensations Contrasted and Compared, by the Spirit of Thomas Starr King," This, bearing date of January 1st, was delivered Dec. 26th, and brings the series to its 344th, page. They are issued by the Spiritual Publishing Co., Chioago, at \$2,50 per annum. I species term

A New York correspondent speaks in terms of high commendation of Mrs. Rich, a medium for the practical affairs of this life, located at 220 West Fourteenth street. According to our informant. Mrs. Rich's mediumship in her speciality is very convincing and satisfactory.

PHILADELPHIA, PA -Robert A. Thompson, as Corresponding Secretary of the First Association of Spiritualists, would like to open correspondence with speakers for the camp-meeting to be held by that organization in 1887. Address him 8600 Marshall street, that city.

We note in Hall's Journal of Health for December an article by Prof. Henry Kiddle on "The Odre of Disease" which has the tight ring. "Glad to see he had commented a cam-paign in the medical journals."

A Lyceum in London.

Mr. Alfred Kitson, whose indefatigable labors in behalf of Children's Progressive Lyceums in England have been often referred to in these columns, proposes to the Spiritualists of London the establishment of one in that city. Alluding to this important auxiliary to the cause, he remarks that the Lyceum is to Spiritualism what the Sunday-school is to Christianity; but, unlike it, instead of being founded on belief, and the vile, debasing supposition of total depravity, it is founded on the immortal nature and innate purity of the child, as demonstrated by Spiritualism and sustained by

It is singular that so marked a degree of apathy should exist among Spiritualists in regard to the proper instruction of their children in truths they profess to prize so highly, especially when the matter and method of the lessons are so generally correct and attractive.

The Boston Herald, which throughout the late Andover trial has stood up for the persecuted Professors in the most creditable fashion, shoots a Parthlan arrow in its last Sunday edition at the action taken by the managers of the A. B. F. M., in announcing the name of Dr. Egbert C. Smyth in the annual report as having "resigned" from the Prudential Committee, when the fact is patent that the Conservatives in the American Board prevented his reëlection. The lame effort of certain parties to explain away the action referred to, the Herald says, will not do at all:

"Ordinary mortals [it remarks] are placed under oath to keep correct records of the matters committed to them for preservation, and as witnesses to tell the whole truth as well as nothing but the truth. It will soon be necessary to put the reverend doctors of the American Board and the editors of the religious press under the same oath if they are to retain their influence with the lay public."

A PLEASANT OCCASION. - By invitation we attended an ovation in honor of Mrs. J. B. Hatch, Sr., 54 Green street, Charlestown District. who has been for a long time a devoted worker in the Children's Lyceum cause in this city. This meeting of friends was held on the evening of Jan. 1st, on the occasion of the anniversary of her sixtleth birthday. Four generations of the family were present, besides invited guests. The presents were numerous and valuable. A regular Thanksgiving dinner was provided. The festivities closed with music, anecdote and song. But the most prominent party on this festive occasion was the mother of Mr. Hatch-Mrs. Rebecca S. Hatch-who attained the good old age of one hundred years Dec. 17th! This venerable lady was born in the town of Eastham, Mass., and, despite her advanced years, retains possession of her faculties to a remarkable degree.

We are in receipt of a fine example of the artistic powers of Albert Morton, Esq., of San Francisco, Cal., in the form of a truly admirable likeness of the late Charles H. Foster, which can be seen at this office.

A Lively Time in Kansas.

Judging from the reports coming to us in the local papers of Newton, Kan., a lively time is in progress there, inaugurated by the lectures of Mr. J. Clegg Wright, whose efforts to demolish ancient myths inherited by and holding a place in the minds of many people, have aroused the antagonism of the churches to such an extent that they have enlisted a champion of their well nigh "lost cause," in the person of Prof. Clark Braden. Mr. Wright is delivering a series of lectures on "The Evolution of Religion," and Prof. Braden one" In favor of Christianity as against Infidelity." One of the papers defines the situation as fol-

"The Kansan has always believed that the minis ters hereabouts have made a mistake in not defending their cause, their churches and their members, if they are entitled to a defense, and not sit 1/1/11 by and see and hear them punctured as they have been of late and in times past.... Most men are skeptical by nature and want to know the whys and wherefores of things, and if there is any good and any truth in it they desire to know it. Evidences of this fact are to be seen in nearly every church of this city on a Sabbath day, from the lack of men who for these or similar reasons fail to attend churches. We are glad Olegg Wright is here, and also that Prof. Braden has followed after him, and hope the matter will be sifted down and both eldes have a fet and invertible hear. down and both sides have a fair and impartial hear-

Buchanan's Journal of Man.

The publication of this unique and original journal, which begins in February, will interest thousands not only in America but in foreign lands, who have long been looking forward with impatient interest for a fuller presentation of the experiments and discoveries of Dr. Buchanan, which place physiology and philosophy upon a new foundation, revolutionize medical doctrines, educational systems and scientific methods. and combine physiological and spiritual science in & demonstrable system. All who wish to obtain clear views of science and keep pace with the most advanced intellectual progress and social reform should be among its readers.

HALL'S JOURNAL OF HEALTH .- The January number is the first of the thirty-fourth volume, and is all the most progressive minds can desire, both in the tone of its contents and the appearance of its typography. In its greeting for the New Year it remarks that when, twelve months ago, under its new management it was proposed to adopt the liberal policy, the question arose whether it would be acceptable to a majority of its readers, for it was scarcely to be expected that so radical a change from its previous conservatism would meet with unanimous concurrence; but the result has been that not only have its old patrons stood by it, but more new ones have come forward than on any previous year of late. We congratulate the Journal on its suggess; another proof that, truth only needs to be known to be approved and appreciated. Among the articles in this number is one by Charles Dawbarn, and an able defense of Henry Slade against a spirited attack upon his mediumship, in the Journal de Hygiene (Paris), a translation of which is given. Published at 206 Broadway, New

Col. W. D. Crockett Informs us that for several weeks past parlor meetings have been held at the residence in Boston of L. L. Whitlock-inubitation of Facts Magazine, Mrs. Whitlock being the medium. The sessions have occurred on Sunday mornings, have been attended by friends of the family, and others, and have been addressed by this lady while deeply entranced. She gives, in Col. C.'s opinion, strong promise of ultimate development for a good work on the Spiritualist platform. Postskess pjulit ok

MRS. MAUD R. LORD WAS At LOS Angeles, Cal., on the 19th ult., on which date she addressed the public in Odd Fellows' Hall. Her remarkably fine mediumship has attracted much attention there, as, indeed, it has in all places she has visited on her Western tour. The Tribune of Los Angeles gives nearly a column concerning an interview of ope of its reporters with Mrs. Lord, during which she narrated some interesting portions of her medial experience. And him to be the

Mr. John Blater is, we are pleased to learn. meeting with great success in San Brancisco. His Sunday evening audiences are said; to number nearly a thousand, and many are wonder struck and delighted at the remarkable proofs at the remarkable p ence and identity cult or the crimes reasons

RPHRAIM MAYHAW Who for forty years has been one of the published at the Water his me 27th passen to shiften from that piece Discounting the property of the control of the

Mrs. Frances M. Putnam.

In the BANNER of Jan. 1st brief mention was made of the departure of my wife from her mortal form. I feel inclined to pen for your readers something more in reference to her and to my connection with her.

During not less than thirty years she was a very devoted and suffering laborer for the spiritual elevation of broad humanity, yet worked mostly in the shade and very much for those who have put off their mortal

My close legal connection with her was made for the purpose of giving residents in the spirit-spheres opportunity to use her properties and mine in con function, under circumstances which should shield us from such censure by the world as would lessen our powers for benefiting others. In explanation of this the following quotation is taken from a record made by me January 2d, 1880, which had reference to one who then was Miss Remick, but nearly three years later became Mrs. Putnam. The statement was made to me by Spirit Rev. W. E. Channing through Mrs. Rockwood as medium:

"You, Mr. P., have power to draw and hold the spirit of our instrument at the circles as no other one could." (Meaning circles Miss Remick held for two years week ly for the enlightenment and elevation of benighted spirits.) "She is one of the first in the land for our purposes in some of our benevolent works. She has actually entered the spirit-world as truly as ever did any one of old. But for her and your calm trust this could not have been. But for your presence we could not have ventured to take her where she was held to earth by so fine a thread that a very slight jar might break it. In your presence we could do it."

Both then, and at other times even more definitely, I was asked to be very much in her presence. Neither of us desired marriage with any person, but it soon was deemed prudent (as a shield against the world's rebuke) for us to avow a matrimonial engagement. More than two full years elapsed before my affairs allowed me to arrange for a home with her. On Nov. 23d, 1889, we were joined in civil marriage, which gave me power thenceforth to decide by whom she should be tended, and where domiciled, especially at times when her labors brought her close to. If not within, the borders of insanity. It was a great comfort to her that one who understood the cause of her occasional bowildered states had authority to decide by whom and where she should be nursed. In less than twelve hours after her release from her mortal form, through Mrs. S. J. Stickney as medium, she told me that I had saved her from being confined in some asylum for the insane, and for this her thanks were very warm.

Her labors for humanity, though performed mostly in her own room, were very extensive and very exhausting to herself. Many are the mortals who re-ceived physical, mental and spiritual help from her, and yet departed ones were vastly more numerous than those in mortal forms whom she, mainly as the mouthpiece of high philanthropic spirits, was instrumental in lifting out of hells of unrest and angulab. and in luring such to aspirations and efforts to work out redemption from their sufferings and win the joys which grow from repentance, reformation and aspirations heavenward. This service, though often sewerely taxing her both physically and mentally, she ever willingly performed. Such may have been mainly the kind of service alluded to by Spirit Channing, when he said she was " one of the first in the land for our purposes in some of our benevolent works."

A mortal more willing than she to suffer, if thereby she lessened the sufferings of others, I think can rarely be found. Only few, even of her relatives and intimate acquaintances, could understand either her or the broad beneficence of her course of life. None other than those of keen spiritual discernment could perceive the extent and the illumining quality of her labors. The guides of Mr. Colville, who spoke fervently at her funeral, did. They saw in her an abiding willingness to work in secret—in the shade—un-observed by this world and unsolicitous for notoriety.

No other mortal probably has had opportunities equaling mine for scanning the fundamental qualities which ever underlaid all the varying mental moods and their modes of manifestation which she exhibited. Among the very many intimate acquaintances I have formed and been closely connected with during my long life, there has been none surpassing her in purity of body and of mind, in truthfulness, in faithful performance of what she deemed her highest duty-duty as a spiritual being.
In modes of manifestation she was more variable

than many others; at times seemingly was quite eccentrie; but this resulted from the extreme sensitiveness of her physical organism and the varying qualities of those spirits, embodied or decarnated, who either purposely or undesignedly played upon that sensitive from the near presence of many mortals-even the majority perhaps, yet she was devoid of either hatred, envy or jealousy. She habitually refrained from slander and disparaging insinuations, and was an earnest apologist for many who were censured, because not understood.

She now has gone where the weary find rest, and has taken with her in rare abundance sheaves of wellripened grain of richest quality, on which her spirit will long feast with pleasure and joy in bright abodes above. Frances,

"Farewell; yet not farewell."
For atili combined we dwell.

ALLEN PUTNAM. 670 Tremont street, Boston.

A New Year's Greeting. LUTHER COLBY, Esq., Dear Friend:

Permit me, on behalf of my unseen friends, my fami ly and myself, to send you a united and hearty greet ing at this time, and to wish you a very happy and prosperous New Year for 1887.

It gives us all the greatest pleasure to do this, for among our many friends your worthy self ever stands in the foremost rank, and we shall always remember you with sincerest pleasure.

Long may you yet remain with us to fulfill your able and valued part in our common work; and in the future, as in the past, may the BANNER-borne by you -wave over many a bloodless field whereon right and truth have vanquished wrong and falsehood.

With every assurance of fraternal esteem, I am as J. J. MORSE. ever, yours most slucerely, December 31st, 1886.

Onset Bay Grove Association.

The Annual Meeting of the Stockholders of the Onset Bay Grove Association will be held in the hall corner of Washington and Essex streets (entrance on Washington), Boston, Mass., Wednesday, Jan. 12th, 1887, at 11 o'clock A. M.:

To hear the report of officers, elect officers for the ensuing year, and transact any other business that may come before them.

A number of important questions concerning the Corporation and its property will be brought up for action, and every share should be represented.

Perorder, WM. D. CROCKETT, President. E. GERRY BROWN, Clerk.

HON. WARREN CHASE'S BIRTHDAY. - A social and intellectual entertainment was held at Grand Army Hall, Worsester, Mass., on the evening of Jan. 4th, constituting a public reception for the Spiritualistic vet eran. Hon. Warren Chase, who has recently become s citizen of Worcester, and who has just attained his 74th birthday. We shall speak more fully of the oceasion hereafter.

Mrs. K. B. Stiles, 115 Chandler street, Worces ter, Mass., writes, forwarding a poem on 'The, Old' Year'' and its lessons (which we shall publish, next, week), and adding: "I hold myself in readiness to respond to calls for public work where I feel impressed that the service I can render or that can be rendered through my instrumentality will result in good."

The death of Gen. Logan has brought out another medical discussion, like that of the Garneld case, as to whether the doctors assisted nature or proved the aliles of death. Both parties-the M. D.'s and their accusers are equally sure they are right in this last Instance. Verify public sentiment generally seems to: be in a state of growing revolt concerning the author-ity of medical magnates—which is a cheerful symp-

ALL SORTS OF PARAGRAPHS.

Written for the Banner of Light. MORAL BOOKKEEPING. A Poem for the New Year.

When the cares of day are ended, and you silently re-Journalize your daily actions ere in sleep your eyelids

Ask yourself some simple question, view the good and bad you've done, Note the shipments of unkindness, make your records

one by one. Have you benefited others, acted well your part in life,

Shunned the bad and erring vices, been a hero in the strife ? Double-entry all your doings, prove your! debt and

credit right. This will give you satisfaction, leave no wrongs to

come to light. Wonder if you've ever taken a review of all you've

Made a debt and credit entry, brought accounts all

Say you make a trial balance every night from off your Debit losses or resources, credit liabilities or gain.

Many people keep a diary, write the happenings of the day, Note the winds and watch the changes—are they care-

ful what they say? Life's pathway is rough and stormy, then again it's bright and clear ;

Travelers on the road get weary; you can help them with good cheer. Better this than long wrong doing, than on One to

saddle all ; Heaven and earth are not so different when the final summons call. It's a matter well worth thinking, 't will not harm us,

sure, indeed ; Ponder, too, results are often from the nature of the seed. JOEL W. PARSONS. Fremont, O.

The annual returns compiled by the Secretary of the Commonweath on the polls, property, taxes, etc., of Massachusetts, show that the total valuation of the Btate is \$1,847,531,422, a gain of \$65,182,279 since last year, and the highest figure ever attained,

We are in receipt of so many letters wishing us a 'Happy New Year" from our esteemed friends and colaborers, that we find it impossible to write to each one tendering our thanks, so we let the BANNER do it for us. God bless you all. He will if you do right; he won't if you don't.

By an explosion of gas in Cambridge barracks Portsmouth, Eng., Jan. 2d, much damage was done. Six soldiers were killed and twenty-one others injured.

A wag in the daily press professes to be informed that the scaffold is being prepared on "Gallows Hill," of witchcraft memory) Salem, whereon to hang the Andover Professors—If they are found guilty !

There were thirty-nine deaths from pneumonia in Boston during the week ending Jan. 1. This is a cautionary signal.

Fire from a Christmas tree played the incendiary at the Odescalchi Palace at Rome. Most of the contents of the second story were destroyed. Loss of \$1,000,000.

Senator John T. Morgan, of Alabama, in his speech at the Merchants' dinner, at the Hotel Vendome, Boston, Wednesday evening, Dec. 29th, made use of the following words, as reported in the daily press: "John A. Logan never saw the moment when he would retard a man in the honest service of his native country. So he would dismiss from his sick chamber the waiting friends who might be summoned to a place like this, and say to them: 'Go: enjoy the hospitality of the merchants of Boston and interchange thought with them.' That man's spirit might speak to us, and

the night of Jan. 1st. Forty-five children were turne out in their night-clothing, with the temperature 12 degrees shove zero. Owing to the distance from town assistance was late in arriving, but the children were finally taken care of by neighbors. The loss is \$7000 Insurance, \$2000.

The Passamaquoddy Indians last season raised 2015 bushels of potatoes, 480 bushels of oats, 91 bushels of beans and 350 bushels of peas, carrots and onions.

London dispatches of January 2d report that the British steamer Dragonan, from Savannah, December 12th, for Liverpool, collided with and sunk an unknown vessel off Bardsy. Fourteen persons were

Teacher-"Johnny, give me the name of the largest known diamond." Johnny-"The ace."-Bingham ton Republican.

NEW YORK NOTES .- The total arrivals at New York over 1885, but a falling off from the previous four years. The losses by fire in New York City in 1880 were \$3,300,469.

The prospect is excellent that work on the long-delayed Bennington Battle Monument, (Vt.,) will be begun in early spring and that the corner-stone will be laid on the next battle anniversary-Aug. 16th, 1887.

Half a million dollars, it is said, is needed to supply the immediate pressing needs of the flood sufferers in Texas-some thirty thousand in number-who are de-

pendent on charity. Jan. 2d London had a £100,000 fire on Wood street, involving twenty-five business buildings in the de-

THE NEXT BEST THING.—Gen. Logan claimed not to be a model in personal consecration or in the pro-founder experiences of the spiritual life, but we be-lieve him to have been honest.—Northwestern Christian Advocate.

We remember the day when churchmen were unwilling to acknowledge any relationship between honesty and godliness.

Emperor William celebrated, on Jan. 1st, the eightieth anniversary of his entrance to the Prussian army.

Three hundred natives lost their lives by the burning of the reserved enclosure at the People's Park at Madras Jan. 1st. The fire-which was of incendiary origin-lasted only fifteen minutes. Two European women and many European children are missing.

Over \$129,000,000 have been added to the industrial wealth of the Bouth during the past year.

Now that the Andover hearing has closed, it begins to look as if the decision of the board, whichever side it favors, would be disastrous. If, the Professors are not heretics, it is bad for the creed; if they are guilty as charged, the church is already seriously divided. On it the complaint be "placed on file." — Evening Record.

John Roach, the great ship-builder, is reported to be fatally ill with a malady similar to that of Gen. Grant, except that his trouble is in the roof of the month. His demise cannot be long delayed.

The Modor train on the Boston and Albany railroad was wrecked by a breaking axle (so supposed) at West Springfield, Mass., Tuesday morning, 4th inst. Accounts state that two persons were killed, and ten

counts state that two persons were killed, and ten others injured. The train was partially destroyed by fire, and a heavy loss of mall matter arose from the same cause. It is worth ten thousand millions of dollars.

The landed property of England covers 72,000,000 acres. It is worth ten thousand millions of dollars, and yields an annual rent, independent of mines, of the bundred and thirty initiating. One fourth of this.

Ch. Hebruary she will occupy the platform of the Spir.

a second fourth is owned by 0,200 others; so that half of the entire country is held by 7,400 individuals. The population is 35,000,000.

The Holiday number of The Illustrated News, Cincinnati. O .- a copy of which we have received-is a gem, wherein choice triumphs of the printer's and the engraver's art are harmoniously blended. The sketch in colors, "La Repos en Egypte," is superb.

The fast train on the Baltimore and Ohio Railroad, at an early hour on the morning of Jan. 4th, collided with an east hound freight train near Time, Ohio wrecking both trains. Upward of nineteen dead bod les were taken from the wreck; more people were injured. Three coaches were destroyed. The weather which added to the horror of the disaster, was very cold : thermometer was about 20 below zero.

Our thanks are due, and are hereby extended to THE MASSACHUSETTS TITLE INSURANCE COMPANY 23 Milk street, Boston; C. I. Hood & Co., Lowell, Mass.; and Mast, Crowell & Kirkpatrick, Springfield, O., for specimens of fine calendar work for 1887.

To cure at once a sudden cold-take pulverized camphor and pulverized sugar in equal parts, mix, and use the ingredient by snuffing it up the nose.

There are now one hundred and fifty thousand public chools in the Union, and they are supported at an annual expense of seventy or eighty million of dollars. No such general costly system of free education exists anywhere else in the world, and of none of its institutions is the republic more proud than its public

The name of a Connecticut Salvationist is "Little Johnny Bull, the devil-killer, man-slayer, devil-hater, and son of a King, fresh from the old country."

The ladies—bless 'em, it heats all!
When they are young and squallers,
Their hearts are set upon the doll—
When grown, upon the dollars.

Timothy Bacon, who was born in Natick, Mass., in 1787, is an inmate of the Barre town farm, where he has resided for twelve years. Although nearly one hundred years old, he is hale and hearty, and liable to live several years longer. He is a great reader, and has never had to use spectacles. He has chewed and smoked tobacco from childhood, in the use of which he avers he has never stinted himself, and his pipe and reading are his great comfort at the present time.

Rheumatism, so prevalent at the present time, is superinduced by people taking into their system too much sold of various kinds, including lemon juice and pickies. A practical chemist avers this to be a fact in nine cases out of ten. Who else knows?

The Rev. Dr. Crosby, who attracted the unfavorable attention of the press some time since by starting a Don Quixote raid on the Sunday newspaper windmills. has roused the wrath of the New York journals by charging that the city " stands on an inclined plane of disaster, and is a byword for dirt, debt and diabolism."

A New Orleans paper thinks that "Missie Rosie Lizzle Cleveland," in her new poem, "gives those young ladies who paw upon the planaforte while their tired mothers fan the floor with a broom, some good

DR. ALBERT MORTON,-The cause of Spiritualism is now at flood-tide in this city, but we have a few champions in our midst who have borne its banner and held aloft its ensign in the earlier stages of its history, when to do so meant almost business and social ostracism. One of that courageous band is Dr. Albert Morton, a gentleman of scholarly estimment and high gentleman of scholarly attainment and high spiritual culture; an artist by profession and nature. His incessant labors in this and other nature. His incessant labors in this and other cities within the last quarter of a century and more have been an important auxiliary in bringing about the flourishing condition of the cause to-day. It was through his able management that San Francisco audiences were at different times afforded the privilege of listening to such grand inspirational tag charges as Mrs.

I believe it does this night, his encouragement for honest thought, for sincere responses in every American bears, upon every subject that touches American honor or American interests." What is this but a public recognition of the gist of the Spiritualistic Philosophy?

[HE DON'T LIKE CABLES.]—Boston wants cable roads and we hope she'll get them. We never did like Boston.—Philadelphia Inquirer.

MACON, GA., Jan. 2d.—The Bibb County Orphan Home, three miles from Macon, was burned on the night of Jan. 1st. Forty-five children were turned master; orayon portraits is his special department. The Doctor and his good wife are an honor to the noble cause which they espouse.— The Golden Gate. San Francisco.

Those who recall the great public interest awakened by the visit to this country of Profs. Huxley and Tyndall, can but feel surprise that their fellow-scientist, Dr. ALFRED Russel WALLACE, is receiving less attention—that his bresence in this country is, indeed, hardly known away from Boston, where he has lately delivered a very acceptable course of "Lowell lectures." The author of so many popular works of travel, possessing a high degree of interest and authority, the co-discoverer with Darwin of the doctrine of natural selection. should not, in consequence of a modesty which in 1888 from foreign ports were 5977, a slight increase | he equally shares with Darwin, fail of a hearty welcome wherever he goes .- The Nation. (N. Y.)

> Dr. J. L. Paxson, healer, of thirty years' practice in this country and England, has removed from No. 14 Davis street to 670 Tremont street. Office hours 9 A. M. to 1 P. M. All diseases treated. Consultation free.

Movements of Mediums and Lecturers

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

Mrs. Nettle Pease Fox, of the Epiritual Offering, Ottumwa, Ia., was so much liked during her latest en-gagement in Cincinnati, O., by the friends there, that they have reengaged her for the month of February. Hon. Warren Chase lectures in Providence, R. I., Jan. 3th and 18th; in Lynn, Mass., Jan. 23d and 30th; in Lawrence, Mass., Feb. 6th and 13th; in Troy, N. Y., March 5th and 13th; in Albany, N. Y., March 5th and 18th. Other Bundays still open for New England. Permanent address 201 Summer street, Worcester, Mass.

Mrs. A. H. Colby's address until September, 1887 Will be Crown Point, Ind., care J. H. Luther. Geo. A. Fuller, of Dover, Mass., lectured to good audiences at Lynn, Jan. 21; will speak at Norwich, Conn., Jan. 3th and 16th, and at Hyde Park, Mass., Jan. 30th. Would like an engagement for Jan. 23d; address Dover, Mass.

Dr. F. H. Roscoe, of Providence, R. I., would like an engagement for Jan. 30th.

Dr. E. H. Mathews will answer calls to speak and give tests from the platform. Address of the state of the st re tests from the platform. Address, Hotel Helen, 18ton, Mass.

Boston, Mass.

Dr. Mary A. Charter has met with excellent success in Watertown, Mass. Will soon start for New York and the West. Sne would like to make engagements for platform tests and medial work in general. For the present she may be addressed in care of the Ban-

MEB OF LIGHT. A. A. Wheelock speaks again for the Spiritualistic Phenomena Association, in Boston, on the afternoon of Jan. 9th; he will address the Spiritualists of Amesbury, Mass., on Sunday, the 16th. Mrs. Abble N. Burnham speaks in New Bedford, Mass., on Jan. 2th; Dr. J. K. Balley on the 18th; and Dr. F. H. Roscoe on the 23d, 30th, and Feb. 8th.

Edgar W. Emerson has the following engagements for January: Jan. 5th, Worcester, Mass.; Jan. 16th, Phenomenal Association, Berkeley Haif, Boston, Mass.; Jan. 23d, Brittan Hall, Haverbill, Mass.; Jan.

The Beacon Light, New York City, announces that Col. J. M. Roberts, of Burlington, N. J., is making arrangements to take the lecture field, commencing in Philadelphia.

territory, exclusive of that held by the owners of less than an acre, is in the hands of 1,200 proprietors, and a second fourth is owned by 6,200 others: so that half Mrs. Clara A. Field can be addressed for engage-ments to lecture and give platform tests at 33 Boylston atreet, Boston.

Prof. W. F. Peck speaks at Bridgeport, Conn., next Sunday, Jan. 9th; at Norwich, Conn., Jan. 30th.
Frank T. Ripley, lecturer and platform test medium, spoke in Marbiehead, Mass., last Sabbath, and he will be there again on the 9th. He can be engaged for the months of February and March for lectures and platform tests wherever his services are desired. Terms reasonable. Address him in care of this office.

W. J. Colville desires engagements out of Boston for Wednesday and Thursday evenings of any week. He can also be engaged for funerals. Terms strictly moderate. Address 608 Tremont street, Boston, where he can be seen on Tuesdays and Fridays at 4:50 P. M. Miss S. W. Kelley of South Coventry, Ct., recently addressed with great acceptance the Spiritualist Society at Williamsutic, Ct. She is said to be a young speaker who gives promise of being an able worker in the spiritual field.

Horsford's Acid Phosphate in Indigestion, and as a Nerve Food. Dr. H. O. Hirchcock, Kalamazoo, Mich., says: "I have used it in many cases of indigestion depending upon nervous exhaustion with marked benefit. It appears to be a good nerve food."

Special Notice.

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

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

To Correspondents.

No attention is paid to anonymous communications. Same and address of writer in all cases indispensable as a uaranty of good faith. We cannot undertake to preserve return communications not used.

R. P., POMEROY, W. T .- We cannot encourage you to come to Boston. The field is over-filled with workers here, many of whom cannot find enough to do to insure them a livelihood. Coming among strangers you would find it im-possible to "keep the wolf from the door," We sympathize with you in your trials; the pathway of mediumship is often a stony one to those called upon to pass over it. We think your powers may yet be brought into active use, and command attention from those very parties who have misunderstood and condemned them.

RATES OF ADVERTISING.

Each line in Agate 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.

Npecial Notices forty cents per line, Minion, each insertion. npecial Notices forty cents per line, Mission, each insertion.

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

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

Fayments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office belore 12 M. on Saturday, a week in advance of the date whereou they are to appear.

The BANNEB 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 patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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. Jai 13w*

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

Consumption Surely Cared.

To the Editor-Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, Dr. T. A. SLOCUM, 181 Pearl St., New York.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, er \$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, Newcastle-on-Type, will not as agent in England for the BANNER OF LIGHT and the publications Colby & Rich during the absence of J. J.

ADVERTISEMENTS.

CAN BE CONSULTED ON

HEALTH, BUSINESS, AND

Spiritual Surroundings. AΤ

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Harvard Investigation; Agassiz, Professor; Bell, M. D.;
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President; Willis, Doctor.

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

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

To it is our carnest desire that those who may recognize the messages of their spirit friends will verify them by informing us of the fact for publication.

As Natural flowers upon our Circle-Hoom 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 n pleasure to place upon the altar of Spirituality their floral offerings.

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

[Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; methor does also receive visitors on Tuesdays. Wednesdays or Fridays.]

To Luters of inquiry in regard to this department of the BANNER must not be addressed to the medium in any Lewis B. Wilson, Chairman.

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

Report of Public Scance held Nov. 23d, 1886. Invocation.

Oh lour Heavenly Father, we return praises unto thee for this hour and this occasion. We thank thee that the gates of immortal life are wide open; that the loved ones, bearing messages of good cheer and tidings of great joy to weary mortals, may return from their heavenly homes to bless and uplift human hearts. Our Father, we ask for thy blessing always to descend upon humanity; may its deep abiding peace be felt in every soul, may its sweet harmonies rest upon every life, drawing it upward from the lowliest conditions of sorrow and pain, unto the heights of beauty and transcendent joy. We bless thee for thy bounteous gifts to the human family, and for what nature brings forth for the well-bring of the physical, as well as that which the spiritual doth give for the benefit and beauty

Questions and Answers.

CONTROLLING SPIRIT .- We will now consider your questions, Mr. Chairman.

QUES.—Does the exercise of mediumship increase the medial qualities of the medium?

ANS.—Yes. The exercise of whatever power is inherent in man increases the depth and inis unerest in man increases the depth and intensity of that power. Mediumship is no exception, that being a quality inherent in the organism. One who finds himself possessing mediumistic gifts, and patiently attends to their cultivation, by affording the best possible conditions he can for their unfoldment, will find that as he seeks to express those powers they deproy in intensity or he sizes forth what they deepen in intensity as he gives forth what is brought to him by visitants from the spiritworld, and will be made capable of transmitting communications or inspirations from high intelligences for the benefit of others. Practice in this department of life, as in any other, makes one almost perfect; yet we do not advise any medium to give public expression of this gift until he knows that he is under the guidance of wise, brave, true spirits, who desire to bless mankind. We find that much harm has been done to Spiritualism and to mediums by those appearing before the public diums by those appearing before the public who are only partially developed in mediumistic gifts. This is wrong. Mediumship should only be exercised in the private sanctity of the home circle until the medium and the spirit

assistants are fully persuaded that he is sufficiently developed for their public work. Q—Does the influence of an intelligent spirit improve the mental faculties of the medium it

A.—By all means. We have had large experience on this subject. We have seen many mediums brought under the control or influence of wise, good, intelligent spirits. Many of those mediums were uninformed, undeveloped in character and mertal ability, but being surround d by the influence of high spirits, these mediums, having imbibed the inspirations and the instructions of their attendants, have, unthe instructions of their attendants, have, unconsciously to themselves, developed in character, grown strong in mental ability, become wiser, better and purer men and women than they could have possibly been, with their external surroundings, without the aid of those beneficent spirits. We know from what has been that it is impossible for a wise, good spirit to take a medium under his charge, exercise an influence upon her, bring a spiritual atmominishment of the pleasure of taking a trip East and visiting this city. Circumstances were such that I could not do so, yet it seems to me the thought must have been deeply impressed on my mind, for after I stepped out of the body I still felt an impelling force toward Boston, as though here I should find something or some one that would be congenial to me.

I have friends in Chicago, but have not the power of reaching them—friends who were asbeen that it is impossible for a wise, good spirit to take a medium under his charge, exercise an influence upon her, bring a spiritual atmosphere to her home, and frequently envelope her with an influence, without uplifting the medium, physically, mentally and spiritually; she is bound to become educated, and understand more of life to gray in spirit and in instand more of life, to grow in spirit and in in-tellect, because of the harmonious spiritual as-sociations which are brought to her by those wise and intelligent ones of the higher life.

John D. Williams.

I shall crave your pardon, Mr. Chairman, if I intrude. [You are welcome.] Thank you, Many years have slipped away since I traversed the familiar streets of Boston. I considered myself one of its citizens—one who helped maintain the interests of this good old city. Possibly I have passed out of the active memory of many who knew me, but there must be those in Boston who still remember me, and perhaps would like to hear a word from one who has passed on beyond the confines of mortality.

I do not come back now in the condition I should immediately after passing from the body, as I now see that I was then crude and undeveloped in spirit, though I possessed a certain amount of education, and what is called the amenities of society, and wielded a degree of amenities of society, and wielded a degree of influence among those with whom I associated, but the inner life was not properly developed. I had much to learn, and very much to cast aside. I confess it was not easy for me to throw off those trammels which burdened my spirit; it was not easy for me to learn the new lessons which I was obliged to study. But at this late day I think I can say the burdens have been mastered, and I have risen above them.

That is why I was anxious to give utterance

That is why I was anxious to give utterance to a few words, so that those who have known me may understand that I am the same man. and yet not the same that I was when on earth. I have found that I did not then hold that consideration for my fellow-men I should have done. I professed Christianity, I adopted redone. I professed Christianity, I adopted religion, and yet it did not take a vital hold of my
life. As I now understand what religion is,
were I privileged to again take up a mortal existence, with the experience and information
that I now possess, I should choose different
lines of business pursuits. I should walk a different pathway in life from what I did in the

nst. I think it is true that a man must of necessity pass through one lifetime of experience in or-der to learn how to live, how to ascertain what me, and undoubtedly with countless others.

Yet I do not come back dissatisfied, my lessons have been learned thoroughly, and they have done me good. I now have the privilege in the spirit world of coming in contact with men and women of high endowments, who are en gazed in noble efforts. I draw from them an inspiration which is indeed of great service to

have been invited here many times, but I always felt that the hour had not come. I speak to-day because I feel impelled to, for I was in-vited to do so by your Spirit Chairman, and from him and other good souls present I gain an influence which seems to cast a ripening

glow upon my spirit.
To all who have known me—to all who care To all who have known me—to all who care for my memory—I bring loving greeting. I would like to speak to them privately, for I have many things to say that I think would teach them concerning their own lives here and the spiritual lives we lead after we pass from the earth. I send them a call; perhaps I shall be received, perhaps not; if not, I shall go onward, the content of the care and the send them are the care and the care an knowing that I have other lessons to learn, and they see things more clearly, and are in sympathat there is much for me to do because of the past, and that I must press forward unceasingly, seeking to unfold more and more of my spiratual nature. My name is John D. Williams.

Charles Allen.

I was an old man, Mr. Chairman, when I departed this life, but I now feel like one who has dropped off an old garment, and adopted someparted this life, but I now feel like one who has dropped off an old garment, and adopted something new and fresh. I have been some time in the spirit-world, quite long enough to take observations, and look around me, and I have been finding new surprises every month and year that I have passed onward in that spiritual kingdom. It was a very great surprise to me to find the spirit-world so much like the earth, and to see my old neighbors and others gathering around, as they would were they in the body, and give me greeting, and make everything as comfortable for my welfare as they knew how: that was astonishing to me, for my ideas of the other world were very different from that. I studied the Bible, I believed in God the Father, and I trusted that my sins would be washed away in repentance, so that I might find his holy kingdom and be at peace.

At first I could not understand the change; it seemed to me there must be something like what I had conceived beyond this new condition, and

I had conceived beyond this new condition, and I must search for it, but I finally became con-I must search for it, but I finally became convinced that it was all planned naturally, and that man was to pass on from one department of life to another, as he would go from one school or from one college to another, and study his lessons and perform his duties.

I have never had the opportunity of talking with my earthly friends on this subject. I have never been able to tell them I lived, and could come back; that the old man had dropped his worn out mantle, and stepped into a new

his worn out mantle, and stepped into a new field, to go over the ground and see what he could make of it. That has been my object; it was one that somehow had an attraction for me here, materially speaking, and I am interested in going forward and trying to find out how to cultivate and improve the place where I live on the other side.

is at this late day.

Abbie Parker.

I have ventured to come a long ways to send greetings to friends. I do not know as they will ever learn of my return—yet I think they will. They do not understand this philosophy; it is all strange to them, as it was to me. I knew nothing of the spirit-world and its conditions. I would have gone home to it without fear and with hope if I had known about it; but, as it was, I shrank from the thought of death. I did not like to meet it.

I bring my love. I would have my friends realize, if possible, that the dear ones whom they have mourned so deeply are all around them, bringing good cheer and the glad tidings that there is no gloom, no sadness beyond the tomb I have ventured to come a long ways to send

there is no gloom, no sadness beyond the tomb for those who have tried to do right; even though they catch the grief of their friends who mourn for them, it does not fall on their spirits with that heavy weight that the sad-ness and despair coming from the thought of an undutiful life does.

an undutiful life does.

I wish my friends to know I come to them—that I have tried to manifest my presence, and that I shall continue to do so. I want them to learn this blessed truth. John sends greeting with me from the spirit-world. He, too, is contented and finds many things to do, and seems to fit into his place more thoroughly than he did when here. He has gotten over his restless, dissatisfied condition, because now he restless, dissatisfied condition, because now he feels that all things are for the best, and he would not return to earth if he could. He sends his love, and wishes his friends to know he is happy when they are prosperous and at peace; he will help them, and I will try to, and all their loved ones will do so, whenever possiple, because we find no joy so great as the hap-plness springing from the thought that we are trying to help our friends, that they may be blessed through our efforts. My friends reside in Parkersburgh, Va. I am Abble Parker.

William Lawrence.

I went out from Chicago, Mr. Chairman. I am glad to come back in Boston, because I had a very high regard for Boston, and I had promised myself the pleasure of taking a trip East

sociated with me in business life and friends of the social circle. I know that they hold an attachment for me, as I do for them, and my most painful thought after passing from the body was, that I was so powerless to make my friends know I still lived and could come

around them. Well, sir. I have tried and tried, but without success. I know there are mediums in that city, and that spirits do manage to communicate with their friends at times there, but I have never succeeded in fulfilling my desire, so I come here, bringing my greetings to my friends, and to tell them I am strong and very well situated and have no desire to take up the old life, though I was a man full of energy, always trying to work out some new plan, some new idea. My friends did not always think the idea practical, perhaps, but it seemed so to me. I could see the end before I commenced to outline it to my friends, and I generally succeeded in working out whatever I undertook to do. I had several projects in my mind that I intended sometime to work into form, but fortunately or unfortunately, I hardly know which, I was

not allowed to do so.

It seems to me, now, that I might have lived longer on earth. I possessed a body that was comparatively sound. I did not know much about sickness, and I had not reached old age, yet somehow I was cut off and taken to the other life. I do not regret it. I feel that I am certainly as full of power now as in the past; in some directions more so, yet I am campad. in some directions more so; yet I am cramped. I feel that I want to spread out more. There are things that I cannot yet accomplish; but I am beginning to believe that the man of will, one who has an aim in view, who keeps steadily to the point, will accomplish all that he plans at some time, and as he goes on in experience, year after year, he enlarges, and he finds a power to do what he feels is for the best.

I am not sure that I succeed'in making my-self understood. I sometimes thought my friends did not understand me when I talked with them about my concerns, but I knew I had their sympathy, that they watched me with interest and were always glad to give me a word of encouragement.

a word of encouragement.

I come to them, to-day, to give them encouragement, to let them know that their view of life is not shut off when death comes to the body, and to tell them that there is something beyond, more satisfying even than what they can possibly find here, and to cheer them on in their work and duty, asking them not to dread the inevitable when it comes, but to meet it as a friend, sure that it will conduct them to a more roomy habitation, to a piece where they more roomy habitation, to a place where they may understand themselves. I am simply William Lawrence.

Sarah Blake.

I would like to come to my friends in Cambridge. I sometimes think it would please them to know I can return, and that I still hold them in my love, for they are very dear to me. I have many times felt how sweet it would be to just step out before them in their homes and say a few words. I was there: I could speak, but not with the voice they would understand, and so they did not know that a friend from the higher life was present.

I am glad to come here, and send them my love, to tell them how sweet are the associations of the spirit world, and how our friends all unite together; that they are happy; that they have outgrown the misunderstandings of earth, they see things more clearly, and are in sympa-

viction pressed upon me that I was slowly wearing away, and that death would come to claim me as its own. I can hardly say that I feared it, yet I did not like to think of it: all things were so uncertain, it seemed to me that it was impossible to learn anything of what was passing beyond the veil, and I turned from such thoughts all I could. I made my friends think that I expected to get well, and I wanted them to encourage the thought. I clung to it, and so they were, perhaps, more surprised when at they were, perhaps, more surprised when at last I did fade away.

last I did fade away.

I want to tell them now I smile at the thought of what I said and did, it seems so childish. The spirit-world only brought me peace and rest such as I had never known. My mother waited for me and gave me welcome; other dear ones took me by the hand and made me feel at home; and so all things have been pleasant, because I have tried to understand and to live in accordance with the life around me.

James sends his love, and so do all the friends. We would have our dear ones know that we watch over them, and when they come to the other life we will be ready to give them welcome. I am Sarah Blake.

Annie Russell.

I bring with me to-day a cross of white blossoms and a crown of purple passion-flowers, as an emblem, and a gift to a dear friend, who will understand them. They have been described to her before as typical of certain events in our lives, which she will know. That friend has requested me to come here and send some message to her aching heart as a token of my affection and of the interest of her spirit-friends in her welfare. I have tried to come a number of times with these tokens, but was unable to speak.

speak.

To day I am more than happy to accomplish I live on the other side.

I believe I can say I have friends here. I am sure I consider them so. I am friendly to them and to their interests. I would be very glad to give them a gleam of light, or a helping hand to aid them over the ways of life in some direction, if they will only let me come to them.

I am called Charles Allen. I lived in Bridgewater, Mass. I have friends in the Bridgewaters, and it seems to me some of them will be glad to know I have stepped back, even if it is at this late day.

To day I am more than happy to accomplish my wish. My dear friend, do not be so sad; the clouds have hovered over you for some time, yet you can see even now that they are breaking a little, and that there is light above. I tell you they will pass away one by one, and those things which seem so heavy to you now will loved ones of your home are all around you; they are trying to guide you into the right path, to bring you the peace, the comfort that you sak for, and make straight the way for your feet to tread.

feet to tread.

My friend shrinks from doing those duties which she feels impelled to do; she shrinks, be-cause she fears the censure of others, and does not understand how it will be looked upon by the outside world, yet she has the approval of her own heart, and the guidance of wise spirits from the other side. She need not fear; at first it may seem a little hard, but after a while she

it may seem a little hard, but after a while she will understand more fully, and be able to move along more swiftly in her chosen path.

I bring to her, and to all my friends, my love and greeting. I have many times sought to lighten their labors and make their burdens easier to bear. We are not permitted to do much in this line, because we are taught that every heart must bear its own burdens, and learn to do it patiently; must rinen its soullearn to do it patiently; must ripen its soul-powers through experience, and when the dis-cipline is hard and severe it will only make the spirit more beautiful and strong in conse-quence; so while we bring our consolations and our encouragements, we could not, if we would, take away all the shadows and pain; we can only seek to bestow an influence that will help our friends, and give them endurance and pa-tience to look forward to the coming time when all sorrow will cease, and peace will comfort their hearts

My friend lives at Eau Claire, Wis., and I am eure she will see my message and understand it, for she has asked and looked for something from me. I would have come before had I had the power, but I feel that it is better to come now, even though it does seem a late hour. Please, Mr. Chairman, call me Annie Russell.

Report of Public Séance held Nov. 26th, 1886. Questions and Answers.

Ques.—Is the phenomenon known as ethere-alization an independent one, or is it an approach to but not a perfect accomplishment of materialization?

ANS.—We consider etherealization to be a

Ans.—We consider etherealization to be a phase of spiritual phenomena distinctly by itself. The etherealization of a spiritual form is edinently more spiritual in its character than is the materialization of a form which is operated upon by a spirit. In etherealization the spirit gathers to itself only such very attenuated particles of matter as the spiritual bodies of those mortals present give off: they are not of an intensely material nature as are the grosser elements given off by the physical bodies of the medium and the sitters. In etherealization the all that is necessary is for the spirit to gather all that is necessary is for the spirit to gather to itself certain of those spiritual elements pos-sessed by the sitters, which, combined with its own, will enable it to present a representation of its own true spiritual form. In materializa-tion the spirit gathers to itself elements and particles of matter from the physical bodies of the medium and others present, of which it builds up a form independent of its own spiritual body. It may be that the spirit will be able to come so close to that form as to seem to possess it, or it may be that the spirit may remain apart from that form and operate upon it and, again, it may be that these particles of matter are built up to represent the form of some spirit who may not be present, and may be operated upon as an automaton by cabinet spirits who are present and desirous of show-ing their power to the sitters who are present from interest or curiosity. Ethercalization we personally believe to be the grandest phase of spiritual phenomena that was ever presented to mankind. We believe that it is to be the phase of spiritual phenomena in the future, and that it will convince mankind generally of the immortality of the soul, the power of the spirit and the quality and nature of the spirit ual bodies possessed by their departed friends. In etherealization the form presented is so delicate, refined and spiritual in its nature that it cannot be handled and weighed, as is the materialized form. Objects in the room may be seen through it; the hand of the etherealized form may be softly touched, but it leaves no impress upon the mortal. Indeed, to our view, this phase of mediumship, or of spiritual manifestation, is one well calculated to confound the investigator, convince the skeptic and give better satisfaction as to its spiritual origin

impress upon the mortal. Indeed, to our view, this phase of mediumahls, or of spiritual manifest phase of mediumahls, or of spiritual and the investigator was not easily and the investigator will be the selection as to its spiritual origin. Q.—Are canine animals mediumistic?

A.—Yes, largely so; vet, with the animals as with the mortal, certain ones are more fully developed in mediumistic qualities than are others. The animal, especially the canine, possesses very keen sensibilities, as is instanced many times to your own observation. This is not only true externally, but of the interior organs. The canine animal can perceive the presence of beings and of objects that are most generally imperceptible to man. It can bear sounds undecreased by mortal ear, and is sensible to easily operated upon by spiritual intelligences, and can undoubtedly realize the have no least that can be are not be an early of the control of the interior in the presence of that master's spirit form, though invisible to mortals. He crouches at his feet, and seeks to every him in some capacity, and exercises watchfulness over him when he sees his spirit form, justass he would do were his former iftend in the mortal. body. So it is with other apimals. We may intained, because of the profession, notably Dr. Hammond, refused to greatly mediumistic, sensitive and susceptible to external influences, and operated upon by spiritual is the spirit form, justass he would do were that the profession of t

anxious to reach my friends with a private message that will open their eyes to certain affairs they are not now aware of that will sat-isfy them concerning matters which have been

puzzling, and which none of us have been able to make straight.

This is merely a material errand on which I have come, but to me it is of as much importance as though it concerned only the spiritual. I ask my friends to try and give me an opportunity of reaching them privately.

Liver friends in other parts of the Stote

I have friends in other parts of the State; one of them is especially interested in the cultivation of grain, and his business is a large one. It seems to me he has some opportunities of doing good and of being useful, and I would like him to try, if possible, to open a way of communication with me, that I may advise him on matters connected with my past and his own, and which will, I think, be of use in the community.

1 am not accustomed to speaking in this way.

I was a man of few words, and of plain dealing. I tried to do my work after my own fashion, and it always bore the stamp of my own personality. I crave your pardon, Mr. Chairman, if I have intruded. My name is James Watson.

John Pearson.

In some manner I have felt that I might receive a welcome from my friends in New London, Conn., which has induced me to try to get to them through this channel. I am called John Pearson. I have been out of the body a few years, perhaps long enough to have been forgotten, but I think not. It seems to me that my friends and relatives will be glad to know that one of their number has returned from the land of souls to give an account of himself. I was disappointed in several things on earth, and the disappointment left a shadow on my life that I did not fully overcome. It seemed hard to me that those plans and aspirations that were nearest my soul should not be fulfilled as I thought they ought to be. My best friends knew of my feelings in this regard, and I had their sympathy, although that could not compensate me for what I considered the failure of my life in certain respects.

I speak of this, Mr. Chairman, because my friends will undoubtedly ask if I have overcome the past and if I am satisfied with the spiritual condition. I can now truly say yes. At first the disappointment continued with me, the shadow did not fully leave, but after a while I seemed to rise above it. I could look over my life as a whole, not in part. I found, after all, that it made out a plan, even though In some manner I have felt that I might re-

over my life as a whole, not in part. I found, after all, that it made out a plan, even though it was not after my own pattern. I confess, now, that had my hopes been fulfilled, or my plaus, my desire, whatever my friends may call them, life might not have worn the aspect to me that I anticipated.

I have met friend, in the spirit world who

have been very kind, very considerate; they have given me some wise lessons, and I come back to say I am satisfied with life as it is.
Although I did not reach all I wished to on earth, yet I find there are opportunities and plenty of time on the other side through which I may gain the fulfillment of my desires, outworking my interior energy in the expression of those ideas which sometimes came to me on earth but which never received their best ex-

I bring encouragement to my friends. I want them all to feel they are passing on to something higher and nobler; that life is not a failure with them if it does not bring on earth all that they may hope for, because there is much time and much opportunity and every facility on the spirit-side for the earnest soul to work, and to make the best of what it feels

Charlotte Neal.

I have never been in Boston before. My friends I have never been in Boston before. My friends do not know that spirits can return; they are ignorant of these things. I think they were when I was with them, and I did not know this myself. I have very dear friends in Halifax. Nova Scotia, and I would like them to know I can come to them with my love. I did not die at home. I went away among strangers to earn my living, and for a time I succeeded in getting along fairly well; but I got out of work, grew sick, and had a hard time of it until I went to the spirit-world. I will say, though, that there were kind people who tried to help me, and I have never forgotten their kindness. I have

years before I did, came to meet me, and she gave me of her love and sympathy; in her beautiful home I found rest and happiness which I did not know on earth. I want my friends to know I am happy. I want them to think I am better off than I would be here, for it was all work and hard trial here; but while there is work there it is placent and we never get

work and hard trial here; but while there is work there, it is pleasant, and we never get weary and sad. I would like ever so much to have the power of speaking to them quietly, but I do not know how to do that.

Sometime I think it may be that I shall come to them and be able, to tell of my spirit-home, as well as tell them of the experiences I met with in New York, of all those that came to me, and what it was I tried to do. I do not like to speak of these things here, because my friends would not wish me to; but I send them my love, and want them to know I am waiting my love, and want them to know I am waiting for them to come to the bright spirit home where we shall all be happy together.

TO BE PUBLISHED NEXT WEEK.

Nov. 26.—Frank Page; Cordelia Evans; Carrio Henderson; Olive.
Nov. 30.—Andrew Peabody; Catharine Smith: Sarah
Rush; Henry Davis; John Stacey; Rebecca Wilson;
George Markham.

THE MESSAGES GIVEN

As per dates will appear in due course.

Dec. 24.—Ellon Dean; Henry Oross; John Lambert; Bally Oburch; George Biepard; Flora Bell Chase; Elizabeth.
Dec. 25.—Bamuel Carmen; Mrs. B. F. Sargent; David Jacques; Jonas White; Oliver Jenkins; Henry S. Cook; Charles Burbank; Joseph Martin; Maria Hooper; Charles Fullon: Parvenia; Mary Hall; Indian Chiefs Meonita and Waunckara.

Mollie Fancher.

sick, of the Sargent Manufacturing Co., of 814

JANUARY 8, 1887.

Broadway, New York,
"You don't mean that you really have seen "You don't mean that you really have seen my name?" the gentleman inquired incredulously. "Oh! yes. lots of times," was the off-hand response. When questioned a little further, Miss Fancher told him that she saw from her forehead and the top of her head. "It seems all light here," she added, touching her pretty hair with a still prettier hand, "and that is all I know about it." Of course this was a poser, and Mr. Sargent, though ready to admit that "There are more things in heaven and earth, Horatio," etc., came away with the knowledge that he had been scrutinized inside and out by a woman without eyes. "I shall send her something to help lier," he said when leaving, "but I do wish some one would explain this visual phenomenon. Of course it must be clairvoyance, but how is it done?"

Miss Fancher's fancy work is unique. During the time of her trance she crocheted and em-

Miss Fancher's landy work is the time of her trance she crocheted and embroidered with the hands above her head, but now she works as normally as others. "I need never look at colors," she told the writer. "I oan tell every gradation of shade by my fingers." Her handwriting is beautiful, and she composes rapidly and rhetorically. No one would think, to look at the pretty reclining figure, that she to look at the pretty reclining figure, that she had lain for more than twenty years in the same position, just a little turned toward the right side, with her feet drawn up and back against her body. She was carried a few days ago up one flight of stairs to say good bye to a dying friend. "I had not been in that room for nearly twenty-one years," she said. In speaking of this friend, a literary gentleman, who was stricken with paralysis last May, Miss Fancher remarked, "When he was attacked I felt that it was fatal, though I would not admit it even to myself. It seemed to me I should be satisfied if he could only be able to use his hands and his head, for oh! we had so much work on hand!"

This was certainly the climax of pathos and despair, and I shall never be able to recall those words without tears. Miss Fancher is a great sufferer, butshe is brave, industrious, and always cheerful. It is to be hoped for the benefit of others that some one is keeping a history of this wonderful case.—Eleanor Kirk, in the Cape Ann Advertiser.

Verification of a Spirit-Message. BAMUEL E. WOODMAN.

My evidences in the past of the truth of immortality have been all I could reasonably ask for, yet I amever pleased to read communications from those I have been acquainted with in earth-life. Kingston, N. H., was the birthplace of my father, as well as the home of his father and grandfather. During a life of more than fourscore years I have visited that town quite a number of times, and was very well acquainted with SAMUEL E. WOODMAN, who was my cousin, and died very suddenly last February. He was found dead in his bed-to which he retired in usual health-in the morning. His communication in the BANNER OF LIGHT of Dec. 18th is all correct, with the exception of leaving out in his name the initial letter E., which I accounted for by his being called in his own town and vicinity, Samuel Woodman of Kingston. He was, as he intimates, Deputy Sheriff, and "was called upon (as he says) to fill different stations in the community where he dwelt, and was honored by his fellow-townsmen 'in that he was chosen one of their selectmen for a number of years, and once a Representative to the Legislature of New Hampshire. He was a man of stability and veracity, and I have no doubt but he tells us the truth with reference to his experience in spirit-SAMUEL WOODMAN.

Cornville, Me., Dec. 24th, 1886.

All Housekeepers should use JAMES PYLE'S PEARLINE in their washing and save time and labor. It may be used without injury to the finest fabric. As a cleanser it is unsurpassed. Beware of imitations.

To the Liberal-Minded. As the "Banner of Light Establishment" is not

an incorporated institution, and as we could not therefore legally hold bequests made to us in

pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life

From East Harlford, Conn., Dec. 12th, 1836, after a short liness, Aaron G. Williams, aged 73 years. illness, Aaron G. Williams, aged 73 years.

Mr. Williams was one of the first to investigate the phenomens of Spiritualism, and became a firm believer. His subsequent life exemplified the principles of his religious belief, and was thoroughly consistent with the faith he 80 openly professed. As a friend and neighbor, he was much beloved and respected, and honored as a citizen. Quiet, uhassuming and modest, he was a man well calculated to inspire admiration in those who knew him best. Mr. Williams had the misfortune to lose his wife and all his children, within the space of a few months; about twenty-five years ago. Later in life he married again, his second wife dying about six months before he passed away. His son, the only child by his second marriage, survives him. His funeral was attended by Ir. Storer of Boston.

From Capac, Mich., Dec. 20th, 1886, Mrs. Sally Fincher, aged 84 years. Bhe was born in Clarendon, Orleans Co., N.Y., in 1801.
The funeral services were held at the residence of her daughter, where a large circle of friends gathered to pay their tribute of sympathy, after which the body was taken to the Capac Cemetery and laid to rost. The services were conducted by Mrs. Neille Baade.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty conte for each additional line will be charged. Ten words on an average make a tine. No postry admitted under this heading.]

Convention in Vermont.

The Quarterly Convontion of the Vermont Spiritualist Association will be held in 'Barrett's Hall, 'Waterbury, Vt., Jan. 14th, 15th and 16th, 1887; commencing at 10:30 A. M., Friday, Jan. 14th.

Vt., Jan. 14th, 15th and 16th, 187; commencing at 10:30

A. M., Friday, Jan. 14th.

Speakers for the occasion will be: Mrs. Abble W. Crossett, of Duxbury; Sirs. Fannie Davis Binith, of Brandon; Mirs. Emma L. Paul, of Morrisville; Mrs. Ligzie S. Manchester, of West Randonpi; Mrs. S. A. Wiley, of Rockingham; Aloezo F. Hubbard. Esq., of Tyson; sud all speakers and mediums within the State are hereby cordially invited by the managers to be present; and sleip by their divine glits to make this Convention one which shall result in great good to humanity.

For test and circle mediums wo expect Mrs. G. B. Howard, East Wa'lingford; Mrs. Hannah Turner, Duxbury; Mr. Lucius B. Colburn, Bennington; and others. Dr. George Bronson, of St. Albans, will be present.

George Bronson, of St. Albans, will be present.

Good music will be furnished by the Duxbury Gled Club. Every one knows where Waterbury is, as many of our conventions have been held there. All are cordially invited to attend; no matter whether they believe as we do or not, they are welcome.

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Those who have felt it a duty to pleage the payment of cettain sums quarierly to assist in defraying expenses, will please forward the same to the Treasurer, Janus Grossett, Waterbury, Vt., if not present at the Convention.

For order Board of Managers.

LUTHER O. WEEES, Secretary.

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Boston Spiritual Temple, at Herkeley Hall.—
Services every Sunday at 105, A.M. and 75, P.M. Richard Holmes, Chairman: Wm. A. Dunkiee, Treasurer. The **Ladies** Industrial Society will meet fortnightly the coming season at Langham Hall, No. 4 Berkeley street.

Parker Memorial Hall, Herkeley and Appleton Streets.—Public meetings every Sunday at 104, A.M., 48 and 75, P.M. Lecturer, W. J. Colville. Organist, Rudolph King.—668 Tremont street; Slonday, 78, P.M., W. J. Colville's receptions for answering questions, etc.; J. Colville's receptions for answering questions, etc.; Tuesday and Friday, Classes in Spiritual Science, 24, and 75, P.M.; Baturday, Lecture and Conversation on Thossofy, at 3 P.M.; Ladies* Benevolent Union meets every Wednesday from 2 till 6 P.M.—all ladies cordially invited.

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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 Mireet.—The First Spiritualist addes Ald Society meets every Friday. Mrs. H. O. Tor-

Poy. Secretary.

MRS. J. F. DILLINGHAM, assisted by Mrs. Fales, will hold meetings—a prominent feature of which will be test séanges—on Sunday evenings for the present.

Langham Hatl. corner Berkeley and Tremont Streets.—Meetings each Sunday noon. Dr. Aspinwall,

Chelsen.—The Ladies' Social Aid Society meets in the Hall over Bellingham Station every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. Al. A. Dodge, Secretary.

Parker Memorial Hall .- On Sunday last large Parker Memorial Hall.—On Sunday last large audiences were present afternoon and evening. W. J. Colville, under influence of his inspirers, called attention to the mystical significance of the numbers of the past and present years. 1886 was defined as starting and continuing favorably, but ending in imperfection; the number 1 signifies unity, harmony—indeed, everything. The two 8's coming together are excellent symbols. A' the number of the square, signifies justice. The two 8's making the square of the square, signifies a very strong endeavor to inake justice practical in its every application to society; but the number 6, which always stands for imperfection, even though it may be eulogized as the number of the double triangle, indicates failure in carrying to a successful issue the schemes proposed. This year, 1887, indicates transition from the imperfect 6 to the perfect, and this year we may confidently look forward not only to manifold agitations, but to far greater accomplishments than any of the last twelve months. Anticipating the criticism of some who consider it only a superstition to notice numbers, the lecturer pointed out the persistence of number in nature in all its kingdoms, and notably in the human body, and then went on, leaving what might be called by some the fanciful branch of the subject, to discourse upon seeming failure as the pasport to true success.

Looking back on a departed year we must all call to mind many disappointments, and even disasters; accidents of the most serious nature have happened to many of us, and probably not a few imagine their lives bighted because some darling hopes were olighted when in the bud of brightest promise. A little anecode emphasized this point; it was to the effect that a very learned man who had spent several years and much labor in preparing some priceless papers for the loss of nearly all of them through the sportive play of a little pet dog, who entered his study unbeknown to him while his manuscripts were exposed. The good man, who was an experim audiences were present afternoon and evening. W. J. Colville, under influence of his inspirers, called atten-

practical the sweet and bitter experiences of days gone by.

In the evening "Prophecy" was the topic of discourse. The principal vein running through the lecture was that all true prophesying is founded on experience and on knowledge of the immutable law of being expressed in the words "cause and effect." The speaker referred to astrology, to prophetic dreams, clairvoyant predictions and kindred subjects in a way to enforce the lesson that "the stern decrees of fate" do not take our liberty away from us nor rob us of responsibility, but, on the contrary, point out to us the inevitable consequences of certain courses of action. True prophecy always exhorts even more than it foretells. Excellent music was rendered at both services by the usual choir, assisted by Mr. Louis Miller.

On Sunday, 9th, Mr. Colville's subjects (by request) will be, at 10:30 A. M.. "True Spiritual Harmony; What Is It? How Can We Attain It?" 2:45 F. M., answers to written questions from the audience; 7:30 P. M., "The Fature of This Country; How Must Its Children Defend Their Liberties?" N. B.—The evening lecture with to given in response to a pressing demand that Mr. Colville's guides give their views on the present encroachment of Roman Catholicism upon American politics.

W. J. COLVILLE wishes to inform his numerous correspondents and all who desire his services in the Eastern States that he is definitely engaged for July and August at Western camp meetings, and therefore cannot respond to any calls from those in the East. Arrangements are in progress for his speedy return to California, where his residence may be indefinitely prolonged.

to California, where his residence may be indefinitely prolonged.

OLD AND NEW YEAR'S FESTIVAL.—On New Year's eve a fine concert was given at 663 Tremont street. Though the streets were almost impassable the spacious parlors were well filled by a delighted audience. Two hours were charmingly spent in music and recitations, then the company adjourned to the basement, where they were bountifully supplied with refreshments. At 10:45 P. M. most of those present reassembled in the pariors, and many same in who had not attended the concert, filling the rooms to repletion. The watch meeting was impressive; the rooms were brilliantly lighted and the music of an exceptional character. Mr. Colville spoke inspirationally, with great power and fervor, on the necessity of taking instant advantage of all opportunities in life, giving salutary advice for the new year, and speaking encouragingly of the future results of the work done in the old. Shortly after midnight the large company broke up wishing each other a "Happy New Year."

Special mention should be made of the violin performance of Mr. Joseph A. Fennelly, who was indefatigable in his exertions to please, and who succeeded in delighting everybody. All the artists acquitted themselves admirably and won well-deserved applause. The soloists were Mme. Fries-Bishop, Miss Roza Maynard, Miss Arabella Pierce and Mr. Colville (vocalists), Mr. Rudoll King (planist and accompanist), Mrs. J. N. Stickney (reader). On New Year's day at 4 P. M. the parlors were filled with children and young folks, who after spending a short time in the enjoyment of musical and literary entertainment, in which both children and adults took part, were treated to a collation and Ohristmas tree. Much merriment prevailed and all went home loaded with presents.

remarks with a poem, "Are We Subject to Destiny?" adopting the theme as the basis of her lecture. Passing in review the advancement of human knowledge during the past half of a century, she predicted still greater advance during years to come, and those near at hand, under the evolutionary power of Spiritualism. Singing by Mr. Lillie closed the services. Mrs. Lillie will speak at Berkeley Hall next Sunday morning and evening.

W. A. D.

THE LADIES' INDUSTRIAL SOCIETY of the Boston Spiritual Temple, Berkeley Hall, held its regular meeting Wednesday, Dec. 20th. In the afternoon a committee was appointed to visit members detained at home by sickness, and render pecuniary assistance to the needy. Of those present in the evenlux were Mrs. Amelia H. Colby, Mr. and Mrs. Eben Cobb and Mr. and Mrs. L. L. Whitlock. Capt. Richard Holmes presided as Chairman. Mr. J. T. Lillie opened the exercises by singing "Consider the Lilles." Dr. J.C. Street spoke upon the closing of the old year and the opening of the new. Mr. Skinner, a Methodist clergyman for thirty years, recently a convert to Spiritualism, made an eloquent address. Charles W. Sullivan sang. "Rock Me to Sleep." Mrs. Amelia H. Colby made closing remarks to the Society, which were listened to attentively. As she leaves this week for her Western home, many expressions of good-will and kindness were tendered to her, all hoping she may be permitted to return after a season of rest. Remarks were made by Mr. L. L. Whitlock, Jacob Edson and Mrs. Weilington, foliowing which a song by Mrs. M. F. Lovering, Mrs. Whitlock, under control of "Owasseeka," was highly entertaining, as was also Miss L. Barnicoat, under control of "Pale Lily" and Mrs. Millysn. Mrs. Mars. M ing Wednesday, Dec. 29th. In the afternoon a commitder controlot "Pate Luy" and Mrs. Moses Hudt, the latter giving words of encouragement to the Society. After a song by Mr. Lillie and Mr. Sullivan, Mrs. Mary E. Thompson recited an original poem. Ten names were added to the list of members. The next regular meeting of the Society will be held Jan. 11th.

Mrs. Mary F. Lovering, Secretary.

No. 31 White street, East Boston.

The Spiritualistic Phenomena Association. The meeting of this Association in Berkeley Hall, last Sunday afternoon, was attended by a large and thoughtful audience. Mr. Fred Crockett and Mr. A.

The meeting of this Association in Berkeley Hall, last Sunday afternoon, was attended by a large and thoughtful audience. Mr. Fred Crockett and Mr. A. A. Wheelock occupied the platform. After a song by the quartette Mr. Wheelock made a few introductory remarks, in which he stated that he had not spoken to the same the same that the had not spoken to of spiritual platform in Boston since 1870, but had not been idle. He had been an observer and student of spiritual platform in Boston since 1870, but had not been idle. He had been an observer and student of spiritual platform in Boston since 1870, but had not been idle. He had been an observer and student of his address, "The Spiritual and Physical Phenomens of Life and their Results," was a broad one, and the speaker did not wish to enter into a discussion of it until after Mr. Crockett had favored the audience with some explanations of spirit-power as well as demonstrations of it.

Mr. Crockett then gave a very interesting account of his experiences as a medium, especially as a healer. Two very marked instances were described and vouched for by persons in the audience who were cognizant of the facts at the time they occurred. The wonderful ourse wrought by men and women possessible in the summary of the facts at the time they occurred. The wonderful ourse wrought by men and women possessible in the summary of the race that permits the spiritual forces of the universe to act upon disease. Clairvoyance, clairaudience, psychometric insight, the voice of inspiration and of prophecy, the power to cast out disease. Dr. Crockett said, were a part of man's birthright, and possessed in a greater or less degree by all. A little time spent in developing these faculties would, in many cases, produce surprising results. At the conclusion of his address Mr. Crockett save some very remarkable illustrations of the powers of which he had been speaking.

These interesting exercises consumed so much time that the twilling his address Mr. Crockett save some very remarkable illustra

College Hall, 34 Essew Street. - Sunday last Mr. Eben Cobb opened the morning meeting with an address upon "Phrenology; its Bearing upon Spiritnalism." Dr. Packard of New York followed upon walism." Dr. Packard of New York followed upon the same topic, and instructive remarks were made by Mrs. S. R. Stearns and Mrs. Abby N. Burnham, Tests and psychometric readings were given by Dr. H. F. Tripp, Miss A. Peabody and Mrs. Jonnie K. D. Conant. Among the names given and recognized were Samuel Foster of Salem, Minnie Hartgrave, L. K. Coonley, William Scoville, George Nelson, Lillie Wentworth, John Bailey and Capt. Henry N. Morehouse of Springfield, Mass., the latter sending a message to his sister Ida about papers, relating to a matter he assured her would-come out all right.

An interesting address was given at the afternoon service by Thomas Dowling of Malden upon "The Sprirting! Aspects of the New Year." which com-

Spiritual Aspects of the New Year," which commanded the closest attention. Remarks were also made by John Wetherbee, and tests were given by Mrs. M. A. Chandler, Mrs. Odtorne and Arthur McKen-

made by John Wetterber, and tests were given by Mrs. M. A. Chandler, Mrs. Odiorne and Arthur McKenns.

The evening session was opened by Mr. Cobb with remarks upon the "New Year," in which he said that he did not wish to differ, particularly, from any who had spoken in regard to the new year. One thought forced itself upon him, namely, all these who have pletured the old year going out have represented him as a decrept old man. burdened with age, and stepping out into midnight darkness, as it were, while the new year has been represented as a youth, strong and vigorous, ready to battle with the duties of life. This is wroug. The "old year" should rather be pictured as a hero, laden with a grander experience than a Bocrates or a Plato. The year just passed has been full of progress in spiritual truth and its record can never be blotted out. The old years never die.

Prof. McLeod, formerly of New Zealand, now of 120 Lenox street, gave a few thoughts upon "Mediumsbip." Tests and readings were given by Mrs. J. B. Bruce, Mrs. Willard and Dr. Tripp. Mrs. Abby N. Burnham closed the services with excellent advice in regard to our duties as we enter upon another year, calling upon the angel world to aid us in our work while we labor for the upiliting of humanity and the progress of spiritual truth.

First Spiritual Temple, cerner Newbury, and

First Spiritual Temple. corner Newbury and Exeter Streets .- On Sunday last, Mrs. H. S. Lake lectured at 2:45. Subject: "What is Truth?" Her guides did not wish the audience to interpret the question as meaning what is fact in the physical realm, but what is truth in that great domain of man's life within which he has endeavored to fix a moral standard? In the physical that is truth which can be proven by appeals to the physical senses; but spiritual truth is ascertained in an entirely different manner. Love is as much a reality as a granite bowlder, but it is cognized by another set of faculties. We define truth as: "Conformity to facts in the spiritual realm." It this definition were but applied in the every day concerns of life, how soon the moral code would adjust itself. "Thou shalt not lie," because thou shalt not introduce into the physical world a condition which is not in conformity to the spiritual. The subile forces of dishonesty and treachery react with the same unerring certainty with which a ball thrown against an adamantine surface will rebound. The true conjogal law must not be violated, else disease and inharmony are introduced. Men and women of spiritual beauty cannot be born except under the reign of Truth in this relation. The truth is conformatly to facts in the spiritual valvedm. Government, also, must abide by this test, or it will go down : nothing can stand which is not built upon the indestructible truth. Neither your inclinations nor your education can alter it. It is no more affected by them than the law of gravitation is affected thereby. Truth is the saviour of the world. In the evening Mrs. Lake's guides spoke upon several questions handed up by the audience, all of which were woven together to form the lecture. Mrs. Lake will speak at the Temple next Sunday afternoon at 2:45. guides did not wish the audience to interpret the ques-

Lake will speak at the Temple next Sunday alternoon at 2:45.

WEEKLY SOCIABLES are to be held in the lower lecture hall of the Temple every Wednesday evening at 7:30. The first, Dec. 29th, was largely attended and very enjoyable. All interested, especially mediums, are invited to be present at future meetings.

most excellent address was delivered by the guides of Miss Emma Ireland. Mr. Thomas Roscoe also de-Mass Emma Ireland. Art. Industrial Stock and Carlo livered an interesting address.

(The annual Christmas and New Year festival of the Lyceum was given the children members of the school-in the parlors of the First Spiritualist Ladies. Aid Society, 1031 Washington street. A bountiful collation was served to 150 members and friends.)

133 West Newton Street .- The friends of Mrs. F. D. Edwards (the popular singer) tendered her a surprise party at her residence, No. 133 West Newton prise party at ner residence, No. 133 West Newton street, on Monday evening, Dec. 27th. D. J. Ricker, in behalf of her friends, presented her with a purse as a slight token of their friendly appreciation of her. The evening's exercises consisted of solos by Mr. J. Aldrich Libby, Miss Wakefield, Mrs. French and Mrs. Edwards; readings by Mrs. Carrie E. S. Twing, Lucette Webster; remarks by D. J. Ricker, Mrs. M. A. Ricker and J. D. Moore. Mr. Frank Crane presided at the plano. the plano.

Langham Hall .- Dr. Aspinwall's meeting on the noon of Sunday last was addressed by Capt. Richard Holmes, Dr. Mayo, and others; Prof. Longley fur-Holmes, Dr. Mayo, and others; Frot. Longey Intelligent music; Mrs. Dr. Crosby, Mrs. Dr. Cutting, Mrs. Chandler, Mrs. Rich, Mrs. Odiorne, and others participated in remarks and tests. If the location of these meetings is changed announcement will be made in the Boston Globe of Saturday and Sunday next.

First Spiritualist Ladies' Aid Society, 1031 Washington Street.—The annual meeting and election of officers will be held Friday, Jan. 7th. Business meeting to commence at 2 P. M.
ALICE P. TORREY, Secretary.

Lake Pleasant.

THE GREAT HOME OF SPIRITUALISTS. Heretofore in midwinter we have been accustomed to refer to summer resorts as a place where we could

· Muse like one who treads alone some banquet hall desert-The opening of the new year at the "Lake" finds marked changes as regards the physical appearance

of Nature, which, true to her unerring laws, is ever

moving forward, tending to humanity's progression and development. The grand old forest trees are bate of summer's green and autumn's glory, and the places of vines and lowers are now filled with the work of the frost-king. 'Bitdie's" nest is vacant, and the squirrels are sawg

"Bittle's" nest is vacant, and the squirrels are sawg in their homes. Instead of moonlik waves the surface of the lake is a smooth expanse of snowy white. The selections of the Fitchburg Band have been supplanted by the Æolian music of the winter winds as they continually chant "come up higher." But old Soi is moving northward, and, as Beecher beautifully says, "When it is January, April is not far off." Soon the laughing spring will unlock the loy fetters, and opening buds will again proclaim of life and immortality. This is Lake Pleasant physically; there is another, and the real one, that hundreds are living over and over again as they gather at the evening fireside tonight and walk the enchanted aisles of memory. That one, the spiritual, needs no description; the friends everywhere who read this know all about it. A brief interval of time, and another chapter will be added to the golden record. the golden record.

NOTES. The permanent residents at the Lake include the families of Mr. N. S. Henry, Dr. H. F. Merrill, Mr. F. Steele, Mr. Jackson, Mr. J. D. Bacon, formerly of Cambridge, Mr. T. Gordon, and Dr. A. B. Smith. When Lake Pleasant becomes a municipality by itself we suggest that the Mayor and Aldermen be selected from these plongers.

from these pionects.

The ice crop will soon be harvested. It will be more appreciated next August than it is now.

A boom in building operations is announced for the coming spring. Lots upon the Highlands will be in

A boom in building operations is announced for the coming spring. Lots upon the Highlands will be in demand.

A "Christmas and New Year's" greeting from Hon. Aug. C. Carey and Mrs. Carey has just reached us. They are wistering at Washington, D. C., as they have done for several seasons. Their letter is full off fond auticipations relative to the future of Lake Pleasant. They will return early in the season, and their cottage and garden, aiready the pretitest upon the grounds, will be rendered more attractive than ever.

During the past three months many people have inquired of us concerning the mediumship of Mr. John Slater. They will be at camp next summer, when John will tell them of many occurrences in their lives, and then they can "use their own judgment."

The Directors of the Association will hold their annual meeting at the Crawford House, Boston, Jan. Sth. Dr. Joseph Beals, of Greenfield, will be redicted President, in accordance with good judgment and wise discretion on the part of the Board. We take the entire responsibility of this statement.

A new year greeting to all.

Lake Pleasant, Mass., Jan. 1st, 1887.

Cleveland Notes.

To the Editor of the Banner of Light: Memorial Services .- Lyceum No. 1 of this city held a special service in memory of Evan H. Davies, the beloved husband of our Guardian, on Sunday, Dec. 18th. The targets, banners and life-sized crayon portrait of the arisen brother, which stood in front of the speakers' stand were draped with white crape and festooned with evergreens and immortelies. Conductor Gaylord opened the services by reading iong-fellow's poem, "Musings," followed with singing by the Lyceum choir, appropriate mottoes by the children, and short speeches by R. P. Wilson, Hugo Treyer, Mrs. Mary Moss, Dr. M. J. Clarke of Eric, Mrs. L. Martin and your correspondent. The impressive services were greatly enhanced by the beautifully clear articulation and bell like voice of Miss Edith Hazen as she sang "Homeward Bound." Miss H. is the granddaughter of the well-known Mrs. Dr. Clark of Eric, who happened to be in the city as the guest of J. W. Butler. Appropriate resolutions were presented, expressive of the love and esteem in which Mr. Davies was held by the Lyceum and also by the incorporated. Good Samaritan kellef Society and "The Sun Angels Order of Light," Mr. D. being an honored member of these three spiritual societies.

Mrs. L. E. Morae, of Chelsea, Mass.—Many thanks are returned this kind sister for Christmas tokens sent to both the above organizations; formerly a worker in the Cleveland Lyceum, she rarely permits an occasion to pass without manifesting her kind remembrance of her many friends here.

Welcome Visitors.—Mr. and Mrs. John P. Allen, of Springsleid, O., were among the visitors to the Lyceum last Bunday (20th), and added greatly to the interest of the session, the latter by her sweet singing, and the former by his earnest address to the scholars; they would be a great acquisition to our cause in this city could they be induced to make their home here.

Lyceum Christmas Festival.—Presents to the children of both Lyceums were dispensed with this year, that they might have a Sunday paper of some kind.

Calisticnic Prizes.—Three prizes are offered for the most proficient scholars between now and next Anniversal to turnish the prizes.

Little Little Root, of the West Side Lyceum, i 18th. The targets, banners and life-sized crayon portrait of the arisen brother, which stood in front of the eakers' stand were draped with white crape and

Yours fraternally, THOMAS LEES.

Chicago, Ill.

Children's Progressive Lyceum -Dec. 23d an elecwhich both children and adults took part, were treated to a collation and children and adults took part, were treated to a collation and children and adults took part, were treated to a collation and children and adults took part, were treated to a collation and children and adults took part, were treated to a collation and children and the constant of the constan tion was held at the residence of J. H. Warn, on Wabash Avenue, resulting in a choice of the following

from the Lyceum, besides the usual supply of fruit and confections.

The meeting of Sunday, Dec. 26th, was the last of the old officers. The Conductor, Mrs. Hattle E. Davis, thanked the scholars for their many marks of friendship, and expressed her regret that she could not longer be with them in person. She would, however, be with them in spirit: Addresses were made by J. W. Bailey, Mr. G. C. Hotchkies of Muskegon, Mich., and Mrs. Edith E. R. Nickless. A vote of thanks was extended to Dr. and Mrs. Nickless for establishing the South Side Children's Lyceum; songs and readings by Robert Page, Muriel Smith, Gertrude Page, Florence Page, Rose Kain, Eldora Parsons, Lulu Carson, Jamie Kain, Francis Page, Alle Coverdale and Frank Algertine.

ence Page, Rose Rain. Educts. Parsons, Luid Carson, Jamie Kain, Francis Page, AllieCoverdale and Frank Aigertine.

South Side Society.—Sunday. Dec. 20th, meeting opened by Mrs. Edith R. R. Nickless; the controls bade adieu to the assemblage, saying this would be their last Sunday with them, as they were to take their medium away. The meeting was addressed by Dr. J. H. Warn, Mrs. E. Coverdale. Tests were given by Mrs. Hattle Andrews, Mrs. Fannie Mahan, Mrs. E. Coverdale, Mrs. Nickless and other mediums. In the audience we noticed the good-natured face of Lucian Prince, the humanitarian, formerly of Worcester, Mass. He tells me in his work for the dumb animals he has traveled the past five months over thirty thousand miles, personally seeing that animals shipped by rail received their food and water as the law prescribes. His principal aid in this great work is Mr. Armour, of Armour & Co., of this city. Ovrenus.

Dec. 27th, 1886.

Galveston, Texas.

To the Editor of the Banner of Light : Will you allow a little space in which to answer the many letters received from speakers in various localities throughout the Union?—Those who have written in answer to a call from this place in a recent issue of the BANNER, and to whose favors a want of time pre-

the Banneit, and to whose favors a want of time precludes a personal reply.

I regret to state that since writing the letter in which the call was made, our hall has been given up. A few had borne the expense of retaining it through the summer months, keeping it closed, hoping with the coming fall some lecturer might be directed this way, to minister to our needs. In that we were disappointed, and discouraged by delay the hall was given up before we had an offer of help.

I would, however, say that Spiritualism was never in a more prosperous condition than at present. Numbers are daily coming to us to investigate—a class of people, too, who are intelligent, and possessed of moral worth.

Mrs. Osborne, a very gifted and elegant lady, is spending the winter months with us. She is gifted with many forms of mediumship. The ladies of our with many forms of mediumship. The ladies of our cause have formed a society which meets each Sunday at the residence of Dr. Milner, 85 Meringo street. The number of members is not great, but all are full of zeal—each prepared to do the work of ten if necessary. The object of the assembly is mutual and self improvement and development. They hope to do great things.

Buch a gathering has long been needed here, for there is a lamentable absence of "spiritual food" in New Orleans.

New Orleans.

The ladies of the society would be glad to meet in friendship any Spiritualist visiting their city this winM. G. T.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fellon Street and Bodford Avenue.—Services every Sunday at 11 A.M. and 7% P.M.

To the Editor of the Banner of Light: tinued the even tenor of its way without anything remarkable to chronicle. Our gifted sister, Mrs. N. J. markable to chronicle. Our gifted sister, Mrs. N. J.
T. Brigham, occupied our desk, and it is needless to
add with pleasure to herself and profit to her hearers.
The financial condition has resulted satisfactorily, all
our expenses having been met, and a slight balance
remaining in the treasurer's tands on the last day of
the departed year. Conservatory Hall evidently finds
full and continued favor among our people; and a
harmoniousness of feeling pervades it every Sunday
that is grateful and gratifying alike to auditors and
speaker.

lish trance speaker, though our pleasure was temlish trance speaker, though our pleasure was tempered by the regret that his present month with us is his last appearance here prior to his departure for California, and probably his final visit ere his return to England in the fall of 1883. His able controls devoted themselves in the morning to answering questions, as usual being eminently successful in so doing. At night they delivered an able and eloquent address upon "Spiritualism: what it has done and what it will do," which was replete with suggestive thought, eloquent periods, and gems of spiritual truth. All desirous of hearing the above able and earnest advocate of our glorious gospel should not neglect the present and probably final opportunity here in this city during the Sundays of this month. Bedford.

Brooklyn, N. Y., January 3d, 1887. Brooklyn, N. Y., January 3d, 1887.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The Peo-ple'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 Sunday morning at 11 o'clock at No. 251 West 23d street. Rev. Mrs. T. B. Stryker, pastor. All cordially invited.

Grand Opera House, 23d Street and 8th Avenac-Bervices every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

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

Our meeting was ministered unto on Sunday after noon, 2d inst., by Wm. C. Bowen, of Brooklyn, who gave an admirable address to the satisfaction of a thoughtful audience. Horace M. Richards followed with remarks, and the recitation of an original poem entitled "Let Us Love One Another," Mrs. M. O. Morreil, Mr. T. O. Ostrander, Mr. Goodspeed, Mr. Van Horn, Mrs. Demming, and Dr. Emma R. Still filled out the measure of time with interesting and instructive remarks.

remarks.

Mrs. S. A. English, M. D., of Vineland, N. J., will occupy our platform next Sunday atternoon. Dr. English is highly spoken of as an inspirational speaker.

FRANK W. JONES. 185 West 26th street, New York, Jan. 8d, 1887.

Lowell, Mass. - One of the most successful surprise parties and entertainments given in this city for some time was that tendered to Mr. and Mrs. Thomas T Shurtleff, at their new residence, No. 12 Burns street Shurtleff, at their new residence, No. 12 Burns street, on Tuesday evening, Dec. 21st. About seventy-five friends and acquaintances, a goodly number of whom were Spiritualists, assembled, and took possession of the house, and after the usual greetings and handshaking, Capt. A. T. Hodge, who acted as Master of Ceremonies, introduced Mr. A. B. Plimpton, late Republican candidate for Mayor, and President of the Pirst Spiritualist Society of Lowell, who made an excellent address, and paid a complimentary tribute to the beauty of the home they had assembled to dedicate as a model of what a home should be. Mr. Edgar W. Kmerson was next called upon, and spoke of friends meeting with friends as means of binding humanity together in the bonds of loye and friendship which always tend to elevate the human race, and of the long acquaintance which he had had with both Mr. and Mrs. Shurtleff, and their usefulness in the spiritual field. Choice readings were given by Prof. Plummer, Mamle G'Donneil. and others, also a good musical programme. Capt. Hodge, on behalf of those present, in a well-constructed speech, presented Mr. and Mrs. Shurtleff with an elegant parlor suit, in plush, of seven pieces. Mr. Shurtleff responded in an appropriate manner, and made aliusion to the many acts of kindness shown them during Mrs. Shurtleff's severe bickness. A fise collation was seved, and in the small hours of the moraing the friends departed with the best of weltes for their hosts. Letters from a targe number of friends, including Mr. and Mrs. J. W. Fletcher, Drs. Hodges and Bultum, of Boston, and other noted mediums and friends who have passed so many pleasant summers with their hosts at Lake Picasant, were read. on Tuesday evening, Dec. 21st. About seventy-five

Maverhill, Mass., Brittan Hall .- Dr. O. H. Harding of Boston spoke before the Spiritualist Association of Haverhill and Bradford in this hall last Sunday, accompanied by psychometric tests. His subject in the evening was: Mind-Reading, giving many interesting and accorate readings, strongly supporting the theory that spirit-power is an assisting force. The tests were highly satisfactory. Next Sunday Dr. Rossos of Prov. I dense will speak and five tests.

Haverhill, Jan. 3d, 187.

Meetings in Providence, R. I .- The New Year's services of the Providence Association of Spiritualists opened most auspiciously at Blackstone Hall. The attendance was good, specially so in the evening, considering the weather and the walking. Mrs. Amelia H. Colby was the channel of communication, and Spirit Thomas Paine eloquently and spiritedly uttered his thoughts. The topic in the morning was, "The Duties of Spiritualists to Society in the Impending Revolution." As the topic was considered, a keen analysis was made of the world's present condition, and the need shown for a new element to carry forward the work of progress and civilization. This element was Spiritualism, in which were the germinal seeds of progress. It came because the church had spent all its force and power in the line of the development of humanity. All true progress had been a remorseless slayer of creeds and beliefs, as well as of theological and political systems. But when the old had disappeared, the world became wiser and better. So shall it be now, and when idols are overthrown, and most-encrusted institutions disappear, no ruin or disaster will follow, but a new order, in which justice will be the central idea, and human improvement the result.

The evening discourse was reformatory, and presented much to cause Spiritualists to be true to the mission of the new dispensation, out of which are to come unnumbered blessings far-reaching and all-embracing.

This is Mrs. Colby's first visit to Providence, and I opened most auspiciously at Blackstone Hall. The at-

Dracing.
This is Mrs. Colby's first visit to Providence, and I

voice the sentiments of many in hoping it may not be the last.

WM. FOSTER JR.

The first meeting of the Ladies' Ald Society, at No. 2 Stade Building, was fully attended. Our President, Mrs. M. A. Waterman, under the inspiration of her spirit guides, portrayed the work of our society. Rev. Mr. Stratt also spoke carnestly and encouragingly. Mrs. McDougal's remarks, under control, were much admired. Mr. Plaisted, formerly of Portsmouth, N. H., added words of encouragingly, and offered to assist the Ladies' Aid with his means. Many others added to the interest of the occasion by appropriate remarks. Dr. Roscoe, who was to have spoken, was detained at home by illness. These meetings are to be continued every Thursday evening until further notice.

MRS. F. H. ROSCOE, Cor. Sec.

New Bedford, Mass. - Our meetings here are proving a decided success. Last Sunday Mrs. C. Nickin a more prosperous condition than at present. Numbers are daily coming to us to investigate—a class of people, too, who are intelligent, and possessed of moral worth.

My impressions are that if some earnest worker would come here, a good society could be built up in a short time. I have had but little experience in Spiritualism as a public medium, the care of a large family preventing in past years, yet that little has taugut me to depend wholly upon the spirit-world for help and strength, and the blessed immortals have never failed me.

To conclude, I would say that the present inducement for speakers would be, to come assuming all responsibilities and expense, and depend upon their own worth and work for compensation. This is a liberal locality, and people pay generously for spiritual food when they feel themselves benefited, and find that it cannot be obtained for naught.

Any speaker who has the good of the cause as a predomirating motive will be cordially welcomed, and, I believe, pecuniarily rewarded.

Sue J. Finck.

805 East Church street.

New Orleans, Lae.

proving a decided success. Last Sunday Mrs. Con. New in the local was end in the local more and work or compensation or control work in the light of common sense, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual each of humanity in the light of common sense, and reason, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual and reason, in order to better understand its individual and left to better the sund. The sund the sund the sund the sund the sund the erson, of Orleans, spoke to a large audience with elo-

Newburyport, Mass.-Dr. F. H. Roscoe and wife of Providence, R. I., were tendered a reception by the Ladies' Aid Society on Saturday evening, in the

the Ladies' Aid Society on Saturday evening, in the Ladies' Aid Parlors. After the usual congratulations and a brief season of social converse, supper was served. Mr. E. P. Pride, President of the Hirst Spiritualist Society, then called the company to order and introduced Dr. Roscoe, who mades felicitous address. Remarks followed from Messrs. Pride, Oscar Edgerly and Chas. W. Hidden. Mrs. Roscoe was presented with an elegant bouquet. The following day, Sunday. Dr. Roscoe occupied our platform for the second time this season, giving the very best of satisfaction. H.

Do Birds Live after they Pass Away? To the Editor of the Banner of Light:

Conservatory Hall, corner Felton Street and Sectord Avenue.—Services every Sunday at 11 A.M. and 7% F.M.

Brooklyn, N. Y.

Brooklyn, N. Y.

To the Editor of the Ranner of Light:

The work in this city during tha past month has continued the even tenor of its way without anything remarkable to chronicle. Our gifted sister, Mrs. N. J.

T. Brigham, occupied our desk, and it is needless to add with pleasure to herself and profit to her hearers.

The financial condition has resulted satisfactorily, all our expenses having been met, and a slight balance remaining in the treasurer's Ands on the last day of the departed year. Conservatory Hall evidently finds full and continued favor among our people; and a harmoniousness of feeling pervades it every Sunday that is grateful and gratifying alike to auditors and harmoniousness of feeling pervades it every Sunday that is grateful and gratifying alike to auditors and harmoniousness of feeling pervades it every Sunday that is grateful and gratifying alike to auditors and harmoniousness of feeling pervades it every Sunday that is grateful and gratifying alike to auditors and the children buried it in the yard. I failed to mention that Mrs. Thayer was the guest of through the window to Mrs. Beals's lap. She bay the presence of Mr. J. J. Morse, the cloquent English trance speaker, was controlled—giving several excellent tests; when she came to my mother-in law she spoke of "a ring dove, a Canary and a mocking-bird." The ring dove came at a mental request of Mrs. Beals. Some-ten.

We have meetings in my library on Sunday afternoons, with good attendance of interested people. Last Sunday Mrs. Dr. Henderson, a fine trance speaker, was controlled—giving several excellent tests; when she came to my mother-in law she spoke of "a ring dove, a Canary and a mocking-bird." The ring dove a Canary and a mocking-bird We have meetings in my library on Sunday had not told Mrs. Thayer or any one of

quest.

The canary and mocking-bird were great pets with my mother in-law, but they passed away many years aince. It is not the first we have heard from them.

have heard from them.

Some will doubtless think this is a foolish notion. My conviction is that whatever will add to our happiness will be found by us in spiritlife. I believe that those who have pets here. life. I believe that those who have pets here-will have them "over there" as long as they can contribute to their happiness. Progress onward and upward will be the glorious privi-lege of those who have lived rightly in this our-rudimental state; and we will find many things on the other side to remind us-of our-earth-life, from which we shall draw sincere. Dleasure. SAMUEL WATSON. SAMUEL WATSON. pleasure. Memphis, Tenn.

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