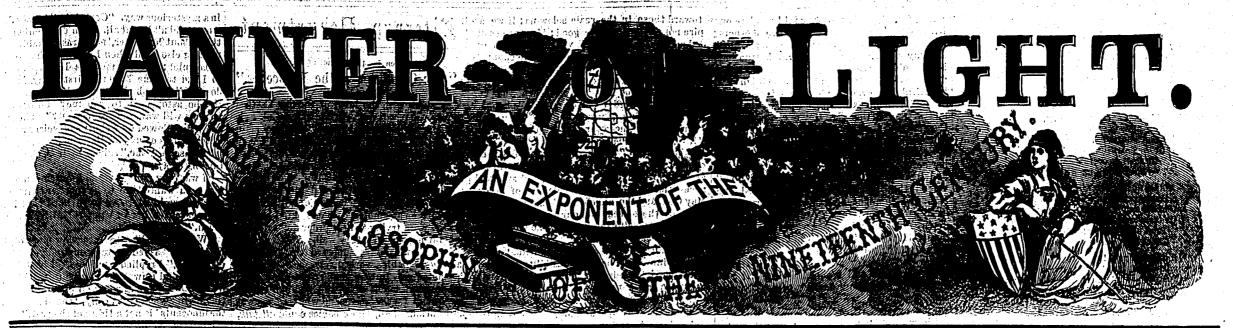
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Original Essay.

WHY PEOPLE SEE DIFFERENTLY. Origin of Secta-How to Approximate the Truth,

BY A. E. NEWTON.

11.

Galton, in his "Inquiries into Haman Faculty and its Development," remarks that color- an inability to form a rational conception of blindness is nearly twice as prevalent among | either a spiritual state of existence, a spiritthe Quakers as among the rest of the community. This is shown by statistics collected by | Intelligence, the Life of the Universe. In other the Ophthalmological Society of England. He accounts for this by the fact that "nearly persons are really idiotic as regards this deevery Quaker is descended on both sides solely from members of a group of men and women who segregated themselves from the rest of the world five or six generations ago; one of their strongest opinions being that the fine arts were worldly snares, and their most conspicuous practice being to dress in drabs.... The existing members of the Society of Friends are a race who probably contained, in the first instance, an unduly large proportion of colorblind men." That is, they were deficient (or partially idiotic) as regards the perception of color.

This fact is exceedingly suggestive as to the causes of differences in religious and other opinions among men-the origin of sects and different schools of thought in religion, philosophy, politics, etc. Far less depends on the strength of the proofs or arguments that can be adduced in support of any particular form of faith, than upon the mental constitution or development of faculty in the individual to whom such proofs or arguments are addressed. People cannot see what they have no faculty for seeing. The beauty and value of art, of ornamentation, of music, cannot be apprehended by those who have little or no perception of colors or appreciation of sweetsounds. George Fox was no doubt deficient in color-perception and the musical sense, but largely endowed with mental force, religious fervor, and one kind of spiritual insight; he naturally acted upon others with like deficiencies and gifts, gathered about him a society of that class, and instituted a religious sect in which all artistic taste and musical expression were repudiated as sinful; and these people, being required to marry within their own communion, have transmitted their mental idiosyncrasies and their peculiar beliefs to their children.

So the Wesleys, equally gifted in religious zeal and spiritual sensitiveness of a certain kind, but less deficient in color sense, and pos-

spect than big "I." Whereas if the faculty of view on any question, and seek the golden mean reverence were evenly developed and properly active, it is plain the same persous would see the whole universe in a quite different light. Coupled as this lack of veneration often is with deficient "Spirituality" (sometimes, miscalled "Marvelousness"), it ordinarily results; in utter Atheism and hopeless Materialismworld, or an Infinite and All-Pervasive Spiritwords, harsh as the expression may seem, such partment of their natures, though they may be intellectual giants, and very capable and

worthy people in all other respects. All this suggests some important practical considerations. One is a lesson of charity and tolerance toward those who think and believe differently from ourselves. We should philosophically consider the causes of such differences. It may be neither personal merit, nor blamable fault, that persons believe, or disbelieve, as they do. It may be the result of an standard of approximate accuracy. It is strongly organization conferred upon them by heredity, without will or choice of their own, and of whose influence on their beliefs or perceptions they perhaps have no knowledge or suspicion. Nevertheless, their particular views may result from personal defects, which it is desirable and necessary to overcome, if they would become well-rounded men and women, and thus be able to see things truly and rightly. But we do not blame or denounce a color-blind man because he sees no beauty in the rainbow, or in a flower-garden, or a picture-gallery, nor because he cannot rightly interpret a danger- itself as more or less of a physical deformity-a signal at a railroad switch. We pity him for his great misfortune. Yet common sense would teach us not to employ such an one as a teacher of art, or as engineer of an express-train. Nor is it any more safe to follow, as guides in philosophy or religion, persons who are lacking in either reverence or spirituality, however brilliant their intellectual attainments or acute their wit.

On the other hand, where this deficiency is a region of the head, and vice versa ; and that an result of the neglect of personal culture or exirregular, unsymmetrical formation of the craercise on the individual's part, it may be to nium accompanies an angular and crotchety some extent a blamable fault. Especially oharacter. where one is aware of the defect, and yet sets If, then, it be in any measure true that our himself as a teacher and guide for others, he characters, with their excesses and defects, are makes a mistake that is hardly excusable. In traced in detail upon the surfaces of our heads. the case of the ex-clergyman referred to in a our faces and our physical forms, we have but previous article, who urged his lack of venerato learn how to decipher this tracing in order tion as a justification of his scoffs, (see BANto have an exact measure of ourselves, and thus with a tendency to emotional expression, orig- he had been natally gifted with at least a fair liable to be deflected from the golden mean. share of reverence ; but neglect of its exercise, Or, if we have not learned to do this with acwith excessive application to intellectual and curacy for ourselves, we may call upon those scientific pursuits, had doubtless caused the who, as practical phrenologists or physiognoreverential faculty to fall into semi-idiocy. Bemists, have become qualified as experts in this ing himself aware of this lack, he ought never direction to do it for us. A little careful into have presented himself to the public as a vestigation will show whether they can do this teacher on religious subjects, or offered his accurately. distorted and defective conceptions as a guide Should any reader doubt the accuracy and to others-any more than one who knows himtrustworthiness of Phrenology as a means of self to be color-blind should seek the position reading character and pointing out defects, perof pilot or railroad engineer. Still less are perhaps the following testimony may be of value: sons who are defective in these respects justified Some months since Spirit JOHN PIERPONT. in denouncing as victims of delusion or supernow understood to be manager of the Banner stition those who claim to see what they do not of Light Free Circles, and known to have been 866. an enthusiastic advocate of Phrenology when Another lesson is that we should all be carein this life, was asked if he still continued to ful not to make our own defects, or possible regard its doctrines as correct; when he gave overpluses, a rule of absolute truth or duty. the following answer (see BANNER OF LIGHT A blind man who should insist that there is no of Dec. 12th, 1885): "Yes; it is true that John such thing as light or color because he does not Plerpont, in spirit-life, regards the doctrines of see it, or a deaf man who should deny the ex-Phrenology as advocated by Gall and Spurzistence of sound or of music because he has not heim to be substantially correct. What invesheard it, would be no more absurd than is the tigation I have given to this vast theme, from born Materialist (such are some of our devotees my spiritual home, only confirms me in the of modern science) who denies the existence of opinions concerning its truth and its importspirits because he has never seen, heard, or felt ance to mankind which I elaborated at times them. Equally absurd, on the other hand, is it when in the mortal form." And he added that for any religious enthusiast, or philosophical his further researches had led to some modifitheorist, or inspirational Spiritualist even, to cations or rather an enlargement of that sciset up his own particular views of truth or of ence, which should be given to mortals "when the universe as a finality to which all must acstudents of mental science have become sufficede or be d-enounced. Every one of us sees, ciently receptive to understand and approprias it were, through glasses more or less colored ate the new ideas," etc. and distorted-that is, through his own many-But if the reader still has no faith in this exsided faculties in states of greater or less develternal method of character-reading, there reopment from heredity or culture-some. perhaps, in excessive activity, others possibly in mains yet another, in which most intelligent Spiritualists have some degree of confidence. great deficiency. Hence our conceptions of the That is Psychometry, as exercised by either exuniverse, of truth, and of duty are correspondpert psychometrists in the body, or by spirits ingly warped, partial and distorted. How dethrough well-trained mediums. plorable to found a religious sect, like the Qua-This remarkable power of penetrating and kers, upon obvious defects of the eye and ear, delineating character and capabilities has thus and then propagate those defects to coming genfar been practised mostly from curlosity, or for erations, as essential features of true religion ! merely testing its reality, rather than for the And yet more deplorable is it to base a school purpose of seriously ascertaining one's own deof thought or so-called philosophy on the still ficiencies or redundancies, with a view to corgreater defect of the lack of spiritual perception, and then claim this lack as essential to rection of errors in opinion or in habit. Contrue science, scouting every exercise of such sequently its value in this direction is little perception as credulity and superstition ! known. When it shall be earnestly sought and A third lesson is the desirableness of becomhonestly applied for these ends, no doubt there will be found, or be raised up, instruments or ing acquainted with our own individual defition, is no disproof of what others perceive. Of clencles and surplusages, that we may allow for experts capable of employing it with skill and fidelity, and thus it will become an instrutheir influence in making up our own . conclusions, and if possible find a standard by which mentality of incalculable utility to such as are we may correct our aberrations, and approxiearnestly desirous of self-improvement. mate to true and just views. This is not likely Such a recognition of our own imperfections to be done until we can lay aside all self-conor possibilities of mistake, and need of the help of others in discovering and correcting celt and pride of personal opinion, and become humble and teachable, desirous of the truth for them, may be very humiliating to our pride its own sake. This is the child-like spirit withand self-conceit; nevertheless it is essential out which we cannot enter the kingdom of truth to our individual progress toward the absolute truth and toward symmetry and beauty and harmony, which is heaven. But is there, or can there be, any standard in of oharacter. Yet, in availing ourselves of this matter for our guidance ? Not an infallible it, we should be careful to avoid the oppoone, perhaps; but one which may enable us by site danger of falling into an indolent and due inquiry to approximate the truth on all im- | slavish dependence on others-of giving up our portant practical questions. Where can that minds and consciences into the keeping of condescend to use the word "God" in any standard be found ? The general answer is, in others-but should vigorously endeavor to desense, they wish to write it with a little g, and the mean between two extremes are velop our own powers of perception and judg- | man and pin both, one or the other is not genuine.

between them, and this will ordinarily approximate the truth. Or, to give this answer a more concrete expression-carefully note the views of the best balanced and best-informed minds within your knowledge-those who are neither extremely radical nor extremely conservative, but moderately progressive-who are neither over-religious nor contemptuous, but rationally reverent in thought-those who are neither extremely credulous and visionary, nor extremely skeptical and hard headed, but who are hospitable to new thought and open to evidence-those who are all-sided in their interests and sympathies, and not devoted to any one angle of truth or hobby of any kind. The views of such persons will be more likely to reflect the approximate truth than will those of any extremist, and by comparison of one's self and one's own modes of thought with such, one may be able to detect his own excesses and defects, and calculate his probable aberrations from the golden mean of truth.

Or, there may be yet a still more tangible claimed by adepts in Phrenology or Craniology, and in Physiognomy also, that all activities of the human mind or phases of character write themselves indelibly upon the cranium and the lineaments of the face and body, so that experts can read them with more or less accuracy from surface indications. Further, it is claimed that a well-balanced character, evenly developed in all its parts, is attended and indicated by an evenly-developed and symmetrically shaped head, oval in its general contour-any overplus or deficiency in any faculty showing bump" or a depression. If this be so-and ordinary observation seems to confirm it-then there exists a visible and tangible standard of well-balanced development, which all may learn to read and to compare themselves and others by. I say, common observation seems to confirm this, for few persons can have failed to notice that large intellectual abilities are at tended by a large development of the frontal

they know of nothing greater or worthler of re- | always unsafe. Contrast the two extremes of | ment on all sides, that we may be competent for self direction.

NO. 19.

"Be thyself !" "Imitate no one !" are injunctions that have been often vociferated in our ears by a class of modern individualists. While there is a limited sphere wherein this may be good advice, yet, if pressed to the full, its tendency is to increase and intensify any wrong-headedness or perversity which may have been entailed upon us through heredity, however harmful to others or uncomfortable to ourselves. A far better precept is, "Know thyself !" and, having discovered defects, or deviations from the highest standard, seek to overcome them. Imitate that which is good and noble wherever seen, and live for the good of all.

Fortunately, though our characters may be written, or rather write themselves, on the bony surface of our craniums, they are not therefore fixed and unchangeable. The activity and the volume of the brain in its different parts or organs may be increased or lessened by appropriate exercise, as may that of any muscle of the body; and the skull will gradually yield in some degree to correspond, especially in early life; while increased or lessened activity in any part may be readily detected by increased or lessened temperature of the surface. The writer once saw the skull of a Hindu woman in which the parts directly overlying the alleged organs of veneration had been worn away on the under side to extreme thinness, evidently owing to great activity of those portions of the brain from some cause, late in life, This fact indicates that even the hardened skull of an adult is no insuperable obstacle to an increase of brain in any part, and thus to a modification of character.

But, of course, the most favorable time for hanges and improvements-for overcoming undesirable hereditary tendencies and remedying defects-is in early life, when the cranium is measurably plastic and easily molded. Hence the importance of a judicious and all-sided culture in childhood and youth which shall secure proper balance and due exercise of all the faculties-in place of the fragmentary methods of education now largely in vogue, which aim to train a few of the faculties only (mainly the memorizing and the imitative), leaving the rest to develop at random, or to fall into disuse and partial idiocy. Not intellectual culture alone. but also moral, social, religious and spiritual, with physical and manual training as well. should be provided for every child. Our publio school system, as well as family training, needs, and is susceptible of a vast improvement in this direction, for the best welfare of

all. Manual or industrial education in our

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HAVET TALLAT BOOM DEPOT

THIS PAPER HE DE Cound on file at GEO. P. ROW-BUILD A COURT OF THE REPORT OF THE COURT OF THE C

inated the sect of Methodists; and to that sect have naturally gravitated all people of like characteristics-though it is evident the perception of color and sense of beauty, and consequent love of ornamentation, has been on the increase among that people of late years; as evidenced by their having largely discarded the plainness of dress and simplicity of ohurcharchitecture which formerly characterized the sect.

A somewhat different type of mental constitution, in which excessive veneration, with sternness, or an over-wrought sense of justice tinged with vindictiveness, predominated, no doubt gave rise to Augustinism, Calvinism and Puritanism; another variation resulted in Lutheranism, and so on through the whole catalogue of isms. Hence, any person skilled in reading the external signs of character, as set forth in Phrenology and Physiognomy, can determine, with considerable accuracy to what sect of religion or school of thought any individual coming under observation is likely to belong.

Spiritualists, and their opposites, Materialists, are no exception to this rule. It hardly need be said that they who most readily accept the facts of spirit-existence and intervention are those who, by inheritance or by culture, have attained a good degree of development of the faculty by phrenologists termed "Spirituality," which affords, first, a conception, and, when more fully developed, a perception, of spiritual realities. In proportion as this faculty is laoking in development is the difficulty of belleying in a spiritual existence or anything of a spiritual nature. Where it has little or no expansion or activity, it is as impossible for one to correctly conceive of spiritual things, or to find convincing evidence of spiritual existence or agencies, as for the color-blind to distinguish tints and harmony of colors, or the non-musical to appreciate harmony of sounds. Such persons, in fact, may, witness the most demonstrative spiritual phenomena, but they have no faculty to perceive the true meaning of these phenomena-a reference to delusion, jugglery or fraud seeming to them the most natural and probable, explanation. Such is the usual condition of pronounced Materialists-their spiritual perceptions are unopened ; and hence their blindhess, or want of perception in this direccourse, they are usually unaware of this deficlency in themselves, and wonder at what seems the credulity and delusion of those who see what they cannot see; while, on the other hand, born Spiritualists are, often amazed at the apparent stupidity, blindness and wrong-headed-

ness of this class. The case, is similar, regarding, the faculty of reverence, or "Veneration," as it is named by phrenologists. Those in whom this faculty is wanting, or markedly defidient, can see nothing and nobody, in the universe that calls forth, or should call forth, anything like worship or ado-ration, and they regard all manifestations of deroutness as childish or superstitions. If they

and the state of

common schools, developing the constructive and originative faculties in useful directions, will be a great help toward securing a proper balance, since it will turn into higher channels that overplus of youthful vim which new largely expends itself in rough sports and brutal contests, tending to excessive combativeness, destructiveness, and other undesirable qualities. The moral, social, even the religious (and to some extent the spiritual) faculties may be well developed by appropriate means, and without the inculcation of sectarian or questionable dogmas-thus producing that all-sided unfoldment which is essential to a well-balanced character and the just perception of truth. But this opens too large a subject to be further considered here.

The Magnetic Pole.

DESCRIPTION OF THE HOME OF THE AURORA BOREALIS.

For the same latitude, the United States is better situated than other lands to view the aurora horealis when it breaks forth, save a writer in the Youth's Companion. At Pekin, in China, a display of the northern lights has never been seen. The aurora borealis has a sort of pole of its own, or what we call the magnetic pole, a description of which you can look up in your cyclopædias, which tell you that the needle of the compass here refuses to work, and that the magnetic needle, working in a vertical plane (or dip needle), stands straight up and down.

Now this magnetic pole is just: north of the United States, and some fourteen hundred miles nearer to us than the geographical pole, or earth's axis, so this readily explains why we see more frequent displays of the northern lights than our opposite neighbors, who must be some fourteen hundred to fifteen hundred miles nearer the polar regions to see them as well as we do. But this magnetic pole is trayeling slowly westward around the other pole, going around the earth on its parallel of latitude every one thousand or two thousand years, and the time will come in the far future that the Chinese at Pekin will have as frequent displays of the aurora borealis as we do now, and

The rate at which the magnetic pole travels. The rate at which the magnetic pole travels. has been given various values by different sci-entists. Thereseems to be a general movement westward around the world of all magnetic forces which the pole is only accompanying with all the rest. with all the rest.

with all the rest. When the mariner's compass was first dis-covered, or brought from Uhina many hun-dreds of years ago, the needle pointed nearly north in England, and the magnetic pole was probably about Spitzbergen, or between that country and Greenland. Now the place where the needle points true north is in the United States, having crossed the Atlantic, and in Great Frigin it he magnetic needle points mearly States, naving crossed the Atlantic, and in Great Britain the magnetic needle points nearly northwest. And so the auroral displays, which are celestial manifestations of magnetic force, are also slowly traveling around the world every one thousand or two thousand giving each northern country a series of most beautiful effects.

beautiful effects. An observer must get a few hundred miles away from the magnetic pole to see the great-est number of auroræ borealis, and the finest displays of them.

Young man, a diamond pin looks real nice and gilstens brightly, but when four dollars a week supports a

JANUARY 22, 1897.

Written for the Banner of Light. KISSES.

Baby lips, like scarlet petals Of a partly opened rose. Where soft kisses clinging sweetly, Framed with innocence completely, Given trustingly, disclose All the love that childhood knows.

Maiden lips of ripened beauty, Fully blossomed tenderness, Woman's deathless love revealing. Bear the heart's impassioned feeling, With their answering caress To a lover's thrilling kiss.

Mother lips replete with fondness, Happy pride and watchful care. O'er her helpless infant bending, On them love, hope, prayer all blending, 'Print upon her darling there Kisses holy, pure and rare.

Withered lips old age has weakened, Loving, faithful to the end, Tear-wet, trembling with heart-grieving. Now their farewell kiss are leaving, Where strange life and strange death blend On his brow, her dearest friend.

Earthly lips forever silenced, Wear a smile of peace to day; Life-immortal's atsa is thrilling Through her angel lips, distilling Sweetness never born of clay-Love that cannot pass away. GENA SMITH FAIRFIELD. Rockland, Me.

The Spiritual Rostrum. SPIRITUAL NECESSITIES. An Address Delivered by MRS. MILTON RATHBUN, Before the Theodore Parker Spiritual Frater-nity, New York City. (Reported for the Banner of Light.)

In the world of matter we find sore needs, but none to compare in importance with the spiritual necessities of mankind. To be starving physically is indeed pitiable; but to be even hungry spiritually implies a more alarming condition : the one state can be easily and quickly remedied, while the other is more difficult to change or overcome. Our physical wants or needs are many, and of more or less significance; some are real, more are fancied. Our spiritual necessities are none of them fancied, while they are numerous. None are unimportant, and we shall do well to seek to know what they are and what can be done to meet them. Thorough self-examination will greatly assist in their discovery; rigid discipline will hasten their full and successful influence in leading us to the source from whence all spiritual food is gathered, from whence all spiritual unfoldment springs, and where wisdom has its fountain-head. Let us, then, begin this self-examination, that we may know to what extent we are in need of spiritual unfoldment.

Life in its many phases brings to us sunshine and shadow; joy and sorrow; prosperity and adversity; also love and hatred; friendship and enmity; peace and strife; harmony and discord. We have joyful surprises, to be succeeded by bitter disappointments; while counting our treasures, an adverse wind sweeps them away, leaving us in poverty. When we think we stand, it is well to take heed lest we fail. It requires not a long life upon this earthly plane to realize that the bitter and the sweet are strangely mingled; that no cup is without its | and physical monstrosities. The first, content gall, no heart exempt from sorrow ; that there is no brightness not tempered by shadow, or, it may be, for a time hidden by overhanging clouds. Life holds out many temptations to lure us from the pathway leading to spiritual food, or where we can satisfy the soul's de- men and women lovable, and draw other men mands for spiritual advancement. The war and women unto them in love. The purely inbetween the physical, the intellectual and the tellectual, or those with highly cultivated piritual, is incessant: each strives for the mastery or to be in the ascendant. How rarely do we see an individual well balanced, or with whom there is a harmonious indwelling of this trinity. Our brilliant minds, whose names are | is youth warmed toward them. emblazoned on the scroll of literary fame, are not, as a rule, spiritual, neither are they subject to the grossness of their physical natures. In many instances, if not in all, men and women of this class are lacking in physical development, and their bodies are made subject to their minds to a degree that insures the early decay of the wonderful mechanism which should run in tuneful measure a full century at least. Our spiritually minded brothers and sisters are prone to ignore the purely intellectual demands of their being, and to scorn somewhat the importance of a well-rounded, fully developed and healthy physique. In fact, we are a we have yet to meet a spiritually developed, nation of extremists and off our balance in healthy, and at the same time intellectual permost directions, save the one all-absorbing bent of our lives. Too true, there are myriads of idlers, drifters, inert, and the creatures of circumstance, thoughtless, cumbersome and burdensome. We do not now refer to these, but | wait idly. The growth must not be slow beto the classes of humanity who are somewhat alive to the fact of our existence and its many problems; to those who earnestly work for Some object, laudable or otherwise. On the grate as of life we met classes of every posi-ble conception, except that of well-balanced or-ganizations. The channels to success in the various directions are filled with struggling hu-manity-some join hand in hand, helping one another: Too often, alss i advance is made, by the stronger pushing back or aside the weaker but no less anxious ones. In all this strife for intellectual growth or dranacement, for a foot-hold upon the hillide of fame, selfshness has great part; or with those who seek for glory rightly guided thereto by parental vice and there. What we have impairied our healthy devision-ments are store of our conviolent, being rightly guided thereto by parental vice and repute that store or earliest consolousness we could be in-sored may is interest we we impaired our healthy devision-rightly guided thereto by parental vice and repute rightly guided thereto by parental vice and repute that store or earliest consolousness we could be in-sored or work must be speedily colousn and repute rightly guided thereto by parental vice and repute rightly ruided to realize that humanity has great needs, and that we must in some de-secontal set or each and neither the source is a socred tor so the source is a down repute rightly ruided thereto by parental vice and repute rightly ruided thereto by parental vice an some object, laudable or otherwise. On the great sea of life we meet classes of every possithat for good or evil, we all or woe, we mold each other's characters; if we could bring home the conditions forign to our surroundings without realizing the importences than all others com-inter scharacters; if we could become, while the conditions forign to our surroundings without realizing the importences without make them real to us; if we could become, while the conditions forign to our surroundings without realizing the importences without make them real to us; if we could become, while young, not only useful, but wisely harmonious; if we could frown ocurageously upon the gilded forms of vice, and wield the hammer of truth and ifs devotes; if we could start out with and ifs devotes; if we could attart with th

litically and spiritually, truth might prevail; if we could bring by command, or force of will, harmony out of discord, order out of chaos, and light out of darkness : if we could do all little groundwork for the subject of this adthe spiritual unfoldment of the human family

a beautifully demonstrated fact. How far, far are we from that millennial day? Darkness and ignorance blind and tyrannize over us. In our foolish pride we sometimes fancy that we are good, or gifted, or learned, or wise. How fallacious is that fancy. and how surely it leads to our downfall, or the downfall of our pride! In the pride of ignorance we become obnoxious to those who have attained humility, and are at last on the road to gain knowledge or wisdom. We vaunt ourselves, hoping to gain earthly distinction or the praise of men, when we are unworthy of notice, and so ignorant that we do not even know that we know nothing ! We see, then, that our necessities are likely to increase un less we are arrested in our career of proud selfassurance and barrenness, and made to know that we are in reality paupers instead of the calibre of our own estimate. If this be trueand what thinker or observer will question the statement-we have a great work before us to rouse lethargio or mistaken humanity to their true status. Patient toil and years of weary waiting for the fruitage must ensue. Discouragements without number must be met and overcome: incentives toward good must be presented in a form sufficiently attractive to secure attention. and when attention is secured interest must be created to retain it. The votaries of folly who make pleasure-seeking the aim of their existence are to be shown their spiritual needs, if possible, before that hour when, in passing through the portal called death, they will be divested of all earthly appendages and inheritances; when the light of earth shall fade and they pass into that darkness which their lack of spirituality will have made so dense; when the bubbles shall burst, the toys vanish, and what was once called joy shall turn into the pain and bitterness of a scorpion's sting, to wring from them the cry of anguish and remorse over a fruitless, misspent life. We must even go out after the driftwood of life we passed by at the outset-the idle innocent and the vicious dreamers or drifters must be aroused and enlightened. They must be shown that life has an object—that our prologue here is but the introduction to a great drama in the life beyond; that to enter upon that higher life joyously we must be fitted for it, or for entrance to it, while wearing our garb of mortality. They must be led to realize that they are subject to eternal laws, and that one day, sooner or later, they will be compelled, through great suffering it may be, to rise and expand spiritually; that the further they go from the light the greater will be the darkness and that all their wayward or drifting foot steps must be retraced, however painfully. Then there are the masses of intellectual giants with their attainment or struggling for greater elevations, stifle or silence the cravings of their spiritual natures, until we find them clear cut, highly polished and well-rounded, but lackingin soul warmth and the attributes which make

mies of spirituality; if we could regulate our | toward those in the scale below us; if we aslives by the wisdom and experience of others; pire not to the divine or good; if we are easily if we could, by force of our own example, block | led astray, or blinded; if we are weak in dethe way to spiritual or intellectual destruction ; fense of the truth ; if we seek not the channels if we could erect monuments of goodness in the leading out to the fountains of benevolence and paths to vice, so broad and high, so bright and wisdom ; if we are avarioious, selfish or unkind ; beautiful, that even the blear eyed and those | if the tale of wee from aching hearts finds not blinded with human passion would be checked a responsive chord in our own; if life's baubles and attracted thereby; if we could regulate and its fleeting pleasures allure us unduly the affairs of the universe, so that socially, po- from its duties, however stern or unattractive; "if we miss the law of human kindness," and "fail to be just"; if we are self-satisfied, and content with our spiritual advancement, then are we spiritual paupers indeed, and spiritual this; if these conditions could be fulfilled, and necessities largely fill our calendar of needs. others which might be named, there would be May God and the angels awaken us to a true dress. Spiritual necessities would be rare, and inspire us to self-examination, knowledge and application. Spiritualism teaches us many beautiful truths,

thereby increasing our responsibility as we increase our knowledge of the higher life. If we | they acted very human, and crowed and cried know, beyond a peradventure, that our loved and laughed much after the fashion of any ones return to us-and more, that not only our live bables I ever saw; and what to me was own, but that the wise and progressed of spirit | most curious of all, those babies could all talk. realms come to encourage, to teach, to inspire, and wanted to tell their story of how they hapto strengthen us-can we assume the responsibility of turning a deaf ear to their words of the sweet music of spirit voices, we can more a fond mother from spirit-life approaches her | time." son, who is walking boldly in darkness, and attracts his attention to herself, if only to think of her regretfully or sorrowfully as far away among the angelic host, that son is being drawn near redemption; and finally, through that mother's efforts, combined with other influences, he will realize his poverty and cry out for light and assistance. The cry will be one of sharp distress, but it will bring joy and thanksgiving to the maternal heart, because the mother will know that a little further on the awakening shall lead to growth and its happy results.

Then let us encourage and foster spirit-return and spirit-communion. We shall, if we are wise, learn whatever we may know of the laws governing mediumship, and be true to the knowledge we gain upon that subject. We know already enough to keep us busy in applying that knowledge, in discharging our duty as Spiritualists, and in efforts to lessen the nummankind. We know that in seeking communion with those who have gone before, we should jealous and ambitious, then his or her spiritual that direction. If the medium is disinterested personally, pure-minded and above reproach, the persons seeking his or her mediumship may the circle elements which shall prove obstacles to successful or at least profitable communion.

Do you not see, friends, how the work looms up before us in appalling magnitude? Spiritual needs, or the necessity for the possession of spiritual attributes, rise before us in multiplicity and significance, until we wonder at the inactivity of the most untiring and arduous ened, the laggards and the drones? Shall we then will I join with the many An but what will you do with your individual responsibility in this matter? While waiting for the masses to move, you will dwarf spiritually and your necessities increase. Away with idleness and indifference! Let us rise to our true! position as Spiritualists and reformers. Individual work in our own spiritual gardens will be great, but we must bend our energies to help others as well as to save ourselves. I beg you to pledge with me anew fealty to the cause which we love and should do our utmost to forwardthe cause bringing true liberty to all mankind: the cause which, though reviled, buffeted, persecuted and maligned, marches steadily on, because its watchword is Truth.

Literary Department.

Written for the Banner of Light.

"The Slaughter of the Innocents."

Tired out with the labor of the day I retired to rest, yet it was not rest, for in a dream I visited one department of that "shadowy country" called "bables' ghost-land." I do not remember how I got there, but I am quite sure I was there, and you will believe it, too, when I tell you what I saw.

A pleasant-faced matron led me to a very large airy room, where babies of all ages and sense of these needs and our possibilities, and sizes were assembled. Some kind-hearted women were trying to keep order among them, but did not succeed very well.

Now, I had always supposed that what we called dead bables were angels right away, but pened to be there so young.

One sturdy little fellow said he could have wisdom and comfort? Dare we refuse their aid? | lived as long as any one, only his mamma left | To the Ed'or of the Banner of Light: Is it not worse than blind folly to ignore their him a little while one day, and he found she claims and proffers of assistance and guidance? | had not put away the match-box ; so he had a Would we treat our earthly friends with the nice time with the matches until he happened indifference or lack of courtesy accorded by to scratch some of them on a box, and he got truth which will in time prevail. We who are myriads of mortals to their persistent, patient, bis dress afire, and he soreamed as hard as ever devoted friends in spirit-life? Ah, no! If we he could, but the folks did n't hear him until it century-witnessing the occurrence of just such did, we should be censured with a severity the | was so late that he got burned to death, and justice of which we could not question. When he was all so spoiled they could n't show him own families, as certain writers in the secular our hearts are softened and our ears attuned to at the funeral, but the minister said " Ma must be resigned 'because God had taken me from readily lessen our spiritual necessities. When her,' but I knew it was the matches all the

"I'm the 'hot-water baby,' "said a lisping one as she was brought forward. "My mother had foreign missions.' and the servant had just floor, when her sister came to the back door coffee-for home missions, I guess-and I pulled and mamma, but I'm here for sure, and I can't | ject. go back to live."

"How came you here?" I said to a sleepyment at being accosted by a stranger. "Oh, be sick; if I threw my fists around, I had to | was called upon to demolish. But he found colic. If I just looked around in the night, I professors, made his report. Prof. Agassiz was commune. If the medium is greedy, selfish, me a spoonful to soothe me, and the nurse more ethereal than these, which pervades all came in and did n't know mamma had soothed evening, because her beau was coming, so she gave me some out of the spoon, and left me for awhile with my little sister, who wanted to do to be all the papers said it was to keep babies quiet, for I was just as still as I could be until I woke up where mamma, nor the nurse, nor my sister, nor anybody else, will ever trouble me with that spoon again."

A puny looking girl just then came to me and said: "I'm the 'patent right baby."" "No. laborers. What shall we say of the half-awak- no," corrected the matron, "you mean the 'patent food baby." "Yes," said the child, meekrest longer? Shall we wait for liberality to ly, "that's what I mean. You see," continued make further inroads in the churches and the child, "my mother was a fashionable woamong the bigoted? Shall we fold our hands, man, and could n't stay at home to give me saying : "I cannot do anything to lessen spirit- food in the natural way, so she had read about ual needs; when some great scheme is set on 'patent food,' and she thought it must be good they got a 'paten

in a mysterious way. "Certainly," Ireplied. "I guess I did n't live at all. I do n't remember any. thing about 'hot water,' nor 'brass thimbles,' nor nothing else; and when I ask why, they tell me to be quiet : that my mamma didn't want me, so I had to come here the first thing, and she do n't call me nobody anyway, but Iam. Won't she be astonished to see me? I wonder if mamma will want me in heaven ?" The little

one was followed by a chorus of voices saying, 'Here's lots of us just like you." "Please hear me," said a little boy as I was

turning away:

"I was only four years old, but my mamma and papa wanted me to be smarter than other children, so I had to work so hard that I had to come over here to get rid of learning so much."

"Would you like to interview more of the little ones ?" asked the matron kindly.

"No. no," I replied hurriedly, "I have heard enough," and I awoke with a confused idea of little children and angels, and with these words ringing in my ears: "Verily, 'the slaughter of. the innocents' is not a thing of the past." Westfleld, N. Y. C. E. S. T.

Mind-Reading.

The discussion of this subject now going on in the community generally, is interesting to Spiritualists, as showing progress toward the -as we have some of us been for nearly half a manifestations among our friends and in our and scientific press now dispute about, can but be amused at the care they exercise in trying to keep clear of Spiritualism or any recognition of the action of those who have left the material body. How do such writers propose to explain the method by which Blind Tom could on the gone to the meeting to help get money for plano perform a different tune with each hand, and sing another at the same time? Or how got a whole pailful of hot water to scrub the some persons can write with one hand from left to right, and in the opposite direction with with a basket to get cold victuals and tea and the other, and at the same time engage in conversation intelligently ? There are, as the readthe hot water right over on me, and I was so ers of the BANNER know, many such cases, and boiled up I came over here with all these children they are to be explained only by recognizing dren. I do n't like it very well, though. I think it | the mental action of some person in the physiwould be nice to grow big with one's own papa | cal body, or out of it, independent of the sub-

Those who care to know something of this question as it appeared fifty years since, will looking ohild, who opened his eyes in astonish- | do well to read a book published by Chauncey Hare Townshend, an English clergyman, giving dear 1 I suppose I came here because I took too an interesting account of his investigations in much stuff out of a spoon; if my nose itched, I regard to animal magnetism and mesmerism, had to take something, for fear I was about to imagined by him to be delusions which he ber of spiritual necessities that now burden | take something, for fear I was going to have the facts against him, and unlike the Harvard had to take something to make me sleep; and oue of his subjects. It seemed quite likely, from seek purity of body, mind and soul for ourselves so I kept taking out of that spoon until one the facts related by Mr. Townshend, that there and for the instrument through whom we must | day I was n't very well, and my mamma gave | must be magnetism, electricity, or some fluid space and all matter, and that this could be necessities are great. We have much work in me, and she wanted me to sleep well in the set in motion by the will of the operator, and the subject, though at a distance, be made to come to him. We know from long personal experience that in treating patients for disease, be sadly lacking in spirituality, and bring to just as the rest did, so she woke me up to give or magnetizing water for their use as 'medime some more of the soothing stuff. It proved cine, not only can that be seen which passes. from the hands of the operator, but in many cases, also, the power which is thrown upon. him and its source is seen.

The interest which has recently been manifested in the mind-reading question will sooner or later lead many inquirers to the real truth, which at present is too formidable for general acceptance. The truth never dies. Neither do WØ. D. W. Boston.

January Magazines.

THE PHBENOLOGICAL JOURNAL. - Portraits and brief biographies of the "Seven New Governors," "Acquisitiveness" is the subject of No. 13 of " Familiar Talks." The usual variety of instructive articles constitute the remaining contents. Fowler & Wells Co., New York. THE PATH .-- The first portion of a paper read before -the Aryan Theosophical Society of New York, by C. H. A. Bjerregaard, upon "Elementals and Elementary Spirits," is given. Following are extracts from the writings and utterances of leading members in reply to the question, "What is the Theosophical Society? New York : P.O. Box 2659.

minds, are not sought by the weary and op pressed, the sad and suffering ones for recitals of their grievances and misfortunes. The little children do not approach them confidingly, nor

We see, then, that to be a star of the first magnitude in the galaxy of literature may mean spiritual starvation. Not that a person cannot be intellectual, and at the same time spiritual -indeed we believe, and hold to the belief, that every one should be developed physically, intellectually and spiritually. We believe it possible to attain a healthy body for the spirit's dwelling-place-a gradual but sure unfoldment of the mind and spirit in harmony, the one with. the other. But where is there an example of such a happy fulfillment of our belief? We have known a few who could claim considerable advancement in two of these directions, but son. We must have patience, and wait for the world to grow to our desires and its possibilities, we are told. Ah yes I we must "have patience," and we must "wait," but we must not cause of our lack of the knowledge which we may obtain-it must not lag because of our indifference, lack of industry or perseverance. We must, as individuals, seek to comprehend the situation ; to know ourselves ; to know our

Maine Medical Bill. To the Editor of the Banner of Light :

The time is near at hand for action on the medical bill which was presented to the Maine Legislature two years ago, and which was met by Joshua Nye and many other prominent citizens-who had been helped by the so-called "irregular, practitioners "-in a sensible manner, the result being that the proposed meas ure was laid over for final action until 1887.

It is alleged that the Regulars are active in circu lating petitions in favor of the bill becoming a law while the people are engaged in protesting against it. It is to be hoped that the members of the present Legislature will detect the selfah character of the proposed enactment, and give the petitioners for a "Doctors' Plot Law" in Maine "leave to withdraw."

'on it. and I had to take it or nothing, and I could not tell them how bad it made me feel ; and the more I ate the worse I felt, and I got tired out eating so much. that I was nothing, and so I wilted all up, and the next I knew I was here."

Here a large number came to me, all clamoring to tell their story, but the matron picked out a black-eyed boy and said : "Willie, you may speak for yourself and these little friends." We," said Willie, waving his hand toward those assembled near him, "all came here in about the same way; if we could n't have the food that children ought to have, why could n't we have had milk from some honest American cow that was fed on good grass, instead of sodden grain from the whiskey-mill, and the milk cows fed in the same way, and then churned by the milkman, and chalked by him, and bad water put into it, and then fed to us through rubber tubes that half the time were not clean ! the Amarylis, is given as a frontispiece. Various pets I think it's mean, anyway, for all of us to come of the floral kingdom are described on the pages that over here when we wanted to stay there."

"But people are not all rich, and some cannot afford cows," I said to the child.

"Oh I we've thought of all that," said he, wisely, "and we have made up our minds if our papas would smoke two cigars less in a day, and our mammas would spend a little less for stuff to put on their faces, and ribbons and such things, as long as babies are as thick as they are now-a-days, a neighborhood could club together and pay some one to keep a cow just for bables, so they would not have to be fed such milk, or condensed goat's milk,' that would turn an honest goat sick to have it laid to her. Oh dear | I say, less bables, or more common sense." A little girl then said : "I was trotted to death; nobody got hold of me but it seemed to affect their knees, and I heard, and felt too: Trot, trot to Boston to buy a loaf of bread," ever so many times a day. If I laughed they trotted me to make me laugh harder. If I oried they trotted me till I had to hold my breath; it seemed as though they never stopped trotting unless some old woman came in who, took snuff, and then they stopped long enough to let her put her nasty finger. In my month to feel of my 'little toosles." Well, I got trotted over here, and I am glad of it."

A small boy then came and gave my dress a pull and said: "I came here because I swallowed a brass thimble my little sister had been using and left on the floor. I had to wink hard to get it down, but it went; and then after a while I got blok, and "the doctor" said 'I died with the cholera infantum, and I tell you

SIGNS OF THE TIMES .- In its review of the positionand movements of the planets during January, warnings are given to public men concerning the exercise of special care of their health ; predictions of "controversies in ecclesiastical affairs and unpleasant experiences to clergymen and officers of the Church"; the probability that some prominent theatrical artist then mixed up with the milk of a hundred other | will pass away during the first months of the year, etc. Boston : Grant & Co.

VICK'S ILLUSTRATED MONTHLY .- An exquisitely colored cluster of Vallota Purpusea, closely akin to follow, numerous engravings illustrating the letterpress. - There is also: a fine full page portrait of Marshall P. Wilder. and appreciative remarks upon the service he rendered horticultural art. Rochester ... N. Y.: James Vick.

New Publications.

CHRISTINE, THE MODEL ; Or, Studies of Love. By Emile Zola. 12mo, cloth, pp. 458. Phila-delphia: T. B. Peterson & Bros.

The author of "Nana" gives bereia a record of the struggles of his former heroine's artist brother, Olaudo Lantler, in a new school of art, describing Bohemian-ism and artist, life in the studios of Paris., The characters are mainly painters; journalists and literary men, together with the women who have joined their fortunes to theirs.

BANKER OF BANKERSVILLE, A Novel by Maurice Thompson. 12mo, cloth, pp. 823. New York : Cassell & Co.

A story of a Western lawyer and his financial part-ner, in which vivid plotures are given of the vicissitudes attending a life of monetary speculation: 1

CASSELL'S NATIONAL LIBRARY. New York -Cassell & Co., 789-741 Broadway. Of this dime series of standard works the following

bave just appeared : The Brave of Pentos. A. Ro-mance. Translated from the German by M. G. Lowis. Polor Plymley's Lollers, and Selected Essays, by 874-Peter Plymley's Letters, and Selected Escays, by Syd-ney Smith. Travels in England in Figure 189, by O.P. Moritz. Confessions of "An Highliring" Synthes. To which are added Miscellingous. Essays from a The Friend," by Samuel Taylor Goleringe. As Provide The Friend," by Samuel Taylor Goleringe. As Provide The Research and the State of Scotland, by Samuel Johnson, LD D.

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Banner Correspondence.

Massachusetts.

BOSTON .- A letter reaches us signed by DR. MARand inspirational music at the parlors of Dr. James R. Cocke, 603 Tremont street. Psychometric readings were given to a large number of persons with won-derful correctness. The readings embraced business and personal affairs, together with physical conditions. Taking up a penknife belonging to a gentle-man, the doctor saw great anxiety about a box within a box, which was to be transported by rail to him. The doctor rose from his chair and gave a perfect description of an invention then in process of construction for the person (and of which no one knew ontside of the United States Patent Office but the builder of cald invention).

Another reading (given to a perfect stranger) described him in an office looking over accounts, making memorandums, which was acknowledged to be the gentleman's special work. One very touching reading was afforded a young man who gave the doc-tor a watch. He immediately described the watch as having been given him by his father (now in spirit. given us many rare feasts of reason and spiritual food. life); saw him in trouble about property left by his father; and gave him valuable advice. A correct diag-nosis was given from a lock of hair belonging to a child. 'These aro a few of the many remarkable readings.

The music which was given (with the doctor entranced) was of a high order. One of the circle re-quested a song upon the 'Death of a Child.' Immediately the words and music were given with exquisite taste and feeling."

WORDESTER .--- Woodbury C. Smith writes : "Business calling me to Philadelphia, Pa., I had the pleasure of attending the meetings of the First Society of Bolritualists and listening to lectures by Miss Jennie B. Hahan and Mrs. Rmma L. Paul. Sunday, Nov. swer to an inquiry as to life and work in the spiritworld--the most common-sense lecture upon the subject to which I have ever listened. Mrs. Paul occupled the platform the Sundays in December, and the carnest attention during the lectures and the ap-future." plause which greeted her at their close showed that her fine inspirational efforts and sound practical teachings had fallen upon appreciative listeners. The meetings, despite the stormy weather, were well attended!

I also had the pleasure of meeting Mrs. Bliss of your city, who has been giving very successful séances at the residence of Mr. Winner, No. 820 North 11th street. This is also the residence of Mrs. S. E. Patterson, an excellent writing and slate medium, with whom I had very satisfactory sittings. In our Worcester lecture field Mr. Charles Daw.

barn, of New York, occupied the platform the last two Sundays in November, Mrs. Sarah A. Byrnes the first two in December, and Mr. A. E. Tisdale of Springfield the last two in December. Mr. Tiadale has some excellent controls, and upon the last Sunday evening was controlled by E.S. Wheeler, who spoke in his own earnest and foroible manner against the claims of some that the Bible is the infallible word of God, quoting largely from the book itself and making his points so strong and clear that the audience could not fall to recognize the correctness of the position taken. Mr. Tisdale is to be with us again." [E. P. Howe, writing us from Worcester, says: "I

have read the BANNER for the last ten years, cannot get along without it, and would recommend it to any one who wishes to keep posted in regard to Spiritual ism and its progress. The cause is prospering here at the present time. We have had many good lecturers the present season ": In which connection he names A. E. Tisdale, E. W. Emerson and T. W. Sutton as having given great satisfaction to the friends there.]

Putnar

n, 1680., B

But how completely the knowledge of Spiritualism dethrones the King of Terrors ! How finally his reign is ended when this revelation dawns upon the mind.

In the past you have been told to make your peace with God. But I would say, rather, remain at peace forever with the one divine impulse within your own THA LYON, C. F. TOWNSEND and C. E. LYON, which heart. In every human soul, however plunged in sin reads as follows: "On Sunday evening, Nov. 21st, and darkness, there is one saved and that through reads as follows: "On Sunday evening, Nov. 21st, and darkness, there is one sacred spot that through we the undersigned attended a circle for psychometry all remains unscathed; one heavenly voice which in moments of temptation contends strongly with the raging elements of sin, and, when overcome, stands aside bewailing the devastation, never participating in the work of ruin. This faculty is the individual's passport to heaven, the stamp of divinity, the one germ which, under sunnler skies, and in better soll, may develop all that is pure and lovely.

As a factor in these mighty works of progression, in bringing nearer the day when death shall be as naught. when the spiritual life shall have attained a complete ascendency over the sensuous, and when harmony su-preme shall reign in both ; in hastening the time when we shall live in the truest, noblest sense of the word, Spiritualism will ever find its hollest mission."

BRIDGEPORT .- Mrs. S. A. Blinn writes : " The Spiritualists of Bridgeport are manifesting signs of returning activity. Mrs.' Nellie J. T.' Brigham has been with us once a month for some time, and has At one of her late visits she was completely surprised by the presentation of a fine orayon portrait of herself, drawn by Mrs. Sherwood, and presented by the ad-mirers of Mrs. Brigham. Mrs. James Wilson made the presentation speech in a most admirable manner. Mrs. Brigham, under control of her guides, made an eloquent, beautiful and appropriate reply. The meeting was a delightful and harmonious one.

We engaged the services of Prof. W. F. Peck, who spoke Sunday atternoon and evening, Jan. 2d. His subjects were, 'The Science of Immortality,' and 'The Philosophy of Spirit Manifestations.' Our people were more than delighted with his clear, logical and convincing arguments based upon science and philosophy, in support of the spiritual hypothesis. These lectures should be heard in every city, town 27th, Miss Hagan gave an interesting lecture in an- and hamlet in this country. We were so pleased with them that we redagaged Prof. Peck for the next Sun day.

We are making arrangements to fit up a hall, and hope to be able to hold regular meetings in the near

Oregon.

TALENT John Beeson writes reporting a meet-ing recently held in the Baptist Church of this place for the discussion of the "Inalienable Rights of Women and Indians." The matter, was well noticed by the Medford Monitor (local paper); and Father Beeson chronicles it as the first favorable treatment he has been able to achieve for these important questions from a church in Oregon, although he went to that part of the continent thirty-six years ago.

The chief points raised at the meeting were as fol-

In other points raised at the meeting were as fol-lows: "Therent rights can neither be given nor taken. away, for they are born with every human being. Hence, it is not only the enjoyment but the right to enjoy 'Life, liberty and the pursuit of happiness,' which is the inherent possession of Women and In-dians. And as women have an equal share in the production of the race, it is but just and natural that they should have an equal share in jis government. For the nation is only a larger family, and it is on account of the mother's absence from its councils that many of her boys to day are moneyless tramps. which, if their mother controlled the national vaults, which are crammed with coin, would not be allowed, any more than she would starve her children while food was at her command. To withboid from the Indians the enjoyment of the homes which are theirs by the twofold right of herit-age and treaty, is a wrong utterly unworthy of a great Christian nation; because it violates the laws of peace and good will, and mars the happiness of all concerned; and so long as this wrong continues there cannot be real prosperity for the evil doers."

Iowa.

DES MOINES .- V. C. Taylor writes : " I wish to say a word about a book, the title of which has long been

ATTLEBORO'.-Benjamin F. Boomer, Becretary of the First' Spiritualist Bociety, writes: "On the even-ing of the 21st of April, 1886, a few Spiritualists met at the residence of, Mr. F. L. Torrey, and formed them-present time numbers twenty seven. From the time! which purports to inveit the bystery of that system of organization the Society has held meetings ones a of religious belief. The confessions purporting to be month on an average. At the commencement of this imade by its originators, now in spirit-life, are not movement Spiritualism here was at a very low ebb, strained and far fetched, but natural and seemingly but the friends of the cause feel very much encouraged ingehous : It was, according to some, to soften the asat the present prospect. In October a lecture was perifies of the times, and counteract the universally often id G. A. B. Hall by Allan Prinam, Esg. Baston, prevalent was split, that a system of ethics was fabunder the ausploes of the Society; about seventy-five ricated, calculated to reach and develop the better persons were present. As this was what might be instincts of the soul, but that they had no conception called the advent of a new faith here, there was con- of the extent to which their work was destined to siderable derision and criticism volced by unbelievers. spread ; while others confess that the ethics of the Those who heard Mr. Putnam were well pleased. In system, per se, were unexceptionable, but that they November Mrs. C. Fannie Allyn, of Stoneham, was were coupled with such supendous illusions that the with us, and gave general satisfaction. The house good of the system was swamped by the company in was full at this lecture, people having become inter- which it was found. Whatever be the merits of this ested to learn more on the subject. In December, on work, its possible verity and logical sequence of the the 29th, Mr. J. Frank Baxter was with us, and the points chosen, no unblased mind can peruse its pages house was filled to its utmost capacity. On January to the conclusion and lay it down withot finding in 28th we expect that Miss Jennie B. Hagan, of Rast the chambers of reason a spectre of doubt about the Holliston, will be with us. The lectures have been verity of what may hitherto have been entertained as doe offer a ward

[From the Triangular Society.] TOBY. BY FLOBENCE PERCY.

BANNER OF LIGHT.

的现代,创新的教育的教育

He was my fondest friend—and he is dead— Dead in the ripened fullness of his prime, Lost to my seeing for all coming time; Now, ere oblivion close above his head, Let me look back across our mingled years, And count if he was worth this heartache and these (tears.

WAR STORE STORE STORE IS ADDRESS OF THE ADDRESS OF

tears.

tears. Purer devotion, steadier truth than his, Not even the most exacting heart could crave; Demanding little, all he had he gave, Nor wronged his love by doubts and fealousles, But keyt his constant faith unto the end. Kind, loyal, trusting, brave, a true ideal friend. He never joined the vental soroid race Of politicians mad with selfish greed; He never did a vile; uncleanly deed To man or woman! e dvied ar of one's place, Nor wronged a mortal of a penny's worth. Should he not rank among the rare ones of the earth ? He never soucht the ravel of the gav.

He never sought the revels of the gay, Nor strayed where fatal follos spread their snare; He loved the home-light, and the fireside chair, When daytime's crowding cares were shut away. And there, with all he loved in easy reach. He takked with soft brown sytes more sloquent than speech.

speech. Yet scores of wise men argue and declare That this, my friend, was but a pluch of dust; That his warm heart of constancy and trust Has gone out like a bubble in the air; That his true soul of love and watchful care is guenched, extinct and lost; and is not anywhere.

"Hè had no soul," they say. What was his power Of love, remembrance, gratitude and faith ? Do these not triumph over time and death, And far outlast our lifetime's little hour?

Affection, changeless though long cycles roll, Integrity and trust-do these not make the soul? If these high attributes in sinful men

Make up the sum of immortality, Outlive all life and time, and land and sea, Unfading, deathless-wherefore is it, then, They are contemned by church and synagogue, When they inspire and warm the bosom of a di i dog?

If baser spirits last, can it be true That his dissolved to nothing when he died? Where love lives, must not his abide? Where faith dwells, shall his faith not enter too?

True hearts are few, and heaven is not so small, Oh I fond and faithful friend, but it can hold them all !

I have lost many a friend, but never one Bo patient, steadfast and sincere as he, Bo unforgetful in his constancy; Ab, when at last my long day's work is done, Shall I not find him walting as of yore, Bager, expectant, glad to meet me at the door ?

The Rebiewer.

My LODGER'S LEGACY: or, The History of a Recluse. Written by Himself. Compiled and Arranged by Robert W. Hume. 12mo, bds., pp. 185. New York: Funk & Wagnalls.

An Englishman, belonging to an aristocratic family, becomes, through a singular complication of cir-oumstances, unjustly accused of orime. Finding it impossible to prove his innocence, he comes to this country, resides in the boarding house of a widow lady, and while there writes a narrative of the incidents of his life. which he bequeaths to her at his death, and is given in this volume. It is liberal in its religious views, progressive in thought, and sympathizes with and aids all ef-forts for improving the condition of mankind. In-cluded among the various topics treated upon is Spiritualism, a few pages regarding which are so apposite wegive them below, at the same time commending the book as one that can be read with pleasure and profit:

First Association of Spiritualists of St. Louis, Mo.,

Meets at 2:30 P. M. every Sunday in Brandt's Hall, southwest corner of Franklin avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited in America and Europe. H. W. FAY, President,

No. 620 South Broadway. IBAAC S. LEE, Corresponding Secretary, No. 1122 North 12th street, St. Louis, Mo.

[Spiritualist papers please copy.]

[Spiritualist papers please copy.] (Spiritualist papers please copy.] (Sp⁻ Miss Glider, of literary fame, retaliates upon the assailants of the high feminine hat at the theatre by producing a, grievance of the female sex which is an undeplation missance. She says, in a letter to the Saturday Evening Gazetis, that to ber there is noth-ing more irritating that to be sitting in her seat in the theatre, and the seat in front that they may go out to the bar-room or the lobby between the seats. It makes no difference how crowded the seats are, or how fas the man is, he is going to crowd out to get the fresh air or the fresh drink that the is after. And he comes crowding back just as the curtain is rung up on the next act; and the performance has begun, and you have either to stand up in your seat; or be very much trodden on, while he is working back to his place again; and he generally reeks of liquor and smoke, and you get the full benefit of it if he begs your par-dom as he waiks over your feet. This is a nuisance to which women ought not to be called upon to submit.

Give your laundress Pyle's Pearline and she will not ruln your clothes with soda, lime, etc., which many of them use to facilitate the washing.

Received from England. RAPHAEL'S ALMANAC: OR, THE PROPHETIC MESSENGER AND

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CONTENTS:

free to all, and friends of the cause and others have |, unquestionable." responded quite freely to the call for funds to support them. Beveral private circles have been formed, and a number of persons have found that they possess mediumistic qualities. , It, is hoped that one (a lady) now under development will soon be ready for public

It is the intention of the Boolety to give a free leo ture at least once every month, as it is thought the in-terest is spreading, and many are making investigations who never before gave the subject a thought officers were chosen for the next six months : Presi-

rostrum than these," The Mission of Spiritualism.". But they mean so much, there is contained in them such a fountain of thought, that as a source of in-struction they can never be exhausted. The mission of Spiritualism grows, as we grow, of rather, our com-prehension of its magnitude widens, and our knowl edge of its depth and frandeur increases as we pro-grees. I.Wonzekrai) as our experiences in the field of spirit bright and beautiful as are the fokens which we have aside the vell of supernaturalism which is hithered the supernaturalism for the supernaturalism which is the supernaturalism which is hithered the supernaturalism which is hithered the supernaturalism which is hithered the supernaturalism which is hithered the supernaturalism which is hithered the supernaturalism which is hithered the supernaturalism the supernatu

Pennsylvania.

CORRY.-G. F. Lewis writes : The Spiritualists have reaped the chief fruits of their labor, in that they have effected results that lead a recent writer to say, " It will evidently be only a matter of time when Christianity, with the influences it has created, will largely disappear." He then proceeds to set forth the causes of this detection as given by the advocates of that religious system which, even to them, appears Spiritualism has come to Attleboro' to stay, and the to be nearing its end as a power on earth. Ohlef friends are bound to help along the good work. At among these is the fact that as the old members of the last regular meeting of the Society the following the church die off, there are no new recruits to take their places. Church membership now consists almost entirely of those who gave in their adherence to dent, Walton F. Shattucki, Vice President, Henry F. most entirely of those who gave in their adherence to Merithew: Scoretary and Treasurer, Benjamin F. it before the advent of Modern Spiritualism. This is Boomer. Maichin our suitari hoolog and of a particularly true of New England, where the doe- Boomer. Weiterburg off putturit hooley and all of the particularly true of New England, where the doc- Inguoif al turburg and the states and turburg to be the states and the state machinery is poorly adapted to) lift man above his animal selfishness and appetites. Who will not re-foloe that better methods are rapidly taking its.

BANNER OF LIGHT, the ploneer in the field of spirit-ual, literature, remains , the favorite among the many received from the invitible work there are the forms which wo have the in the dissemination of a glorious philosophy. Long faint foreshadowing of a glorious philosophy. Long faint foreshadowing of a glorious philosophy. Long the work which and truth, until the mists of theology have become to

favoritism: is: known, tahd ! where two 'are' promoted from one dondition to: another: more texaited (only as we carn Advancement) by spiritual, growth and into? lectual culture. Of the possibilities of spirit communion, when, in.its wardus' dynatchene, is resches that state of develope the done bis work well. The argument is using the and has done bis work well. The argument is by being the and wardus' dynatchene, is resches that state of develope the subject are tradeted. In is catched, wy by balance ment toward which is the met hastening, who can speak 7. They are infinite in their influences upon hu-manity. In the most mirthful hours gloomy thoughts of death have ever and again intruded their dark presence.

we give them below, at the same time commending the book as one that can be read with pleasure and profit "I was introduced to Marguerite by an emiuent re-former after I had delivered an 'address condemning the legalization of usary or interest on money loans. Marguerite complimented me on the way in which I had handled the subject, mentioning especially her approbation of the position I had taken-viz., that the taking of interest on money loans might be tolerated, but ought not to be sanctioned by law. She added 'atterward,' with a 'amile, 'I 'saw from whom you received your information in that matter.' "Really,' I replied, 'I do not know the party to whom you received your information is that matter.' "Really,' I replied, 'I do not know the party to whom you refer." 'Very likely not,' said 'Marguerite', 'geb' I assure you that I saw the spirit of H. O. Wright' (a deceased American, with whose writings I, was/amiliar)' was at your tight hand on the platform while you were de-livering your address.' This was not the first but the third time I had been notified by mediums that H. C. Wright's spirit aided me in my work'. However, not being a Spiritualist, I had at first treated the report light's spirit aided me in my work.' However, being a Spiritualist, I teen madam, I suppose ? ' I do not think that your will see that coenry.'re-plied I i 'Indeed, it is not to be wondered at that most of our savante are averse to Spiritualism, seeing that, in spiritile, if there be such a thing the abilities of our departed poets and philosophers appear to have been buried with their bodies in their graves.' ' There may be ninety frauds out of a hundred of our mediums' staid Marguerite,' but it is impossible to deny the fact that some us them are truthful. It is easy to perceive, however, why, the Spiritualists and the Scientists, as bodies(in which there are some brin-liant individual exceptions); stand at present apart.' I asked : 'In what way do you account for that fact, for certient do our nace has there are some brin

and we Spiritualists, on the contrary, are looking for-ward to the road on which it is destined to travel in the future." 'In my opinion, Madaim, the real reason is, the for-mer accept only facts, while the latter are apt (occa-sionally at least,) to rely on fancies.' 'I dispute that statement. Very olden what are proven facts to Spiritualists are regarded wrongfully as fancies. by Scientists. A medium stands before a Beientist, as I do before you, and asserts the pres-ence of spiritualists are regarded wrongfully as fancies. by Scientists. A medium stands before a Beientist, as I do before you, and asserts the pres-ence of spiritus. That is denied by the Scientist. On what ground? On the perfection of his organs of vision. Are they perfect? That is denied. If they are, why does, he supplement them with the micro-scobe and felescope?' 'He would not require either to see a spirit that was in the same room with him, would he, Madain?' 'A cording to the Scientist's dies of matter and its properties, he would not. But is bis definition of it correct?. May there not be matter of so subtle achar-acter as to dely his sublity to perceive it—matter that cannot be analyzed, weighed, or measured by his art, or appreciated by his mindane senses?' 'Notwithstanding your argument,' I replied,.'.I. Cannot believe that Spiritualism will make much head way against the condemnation of Scientist.'' 'They do not all condemnation of Scientist.'' 'They do not all condemnation of Scientist.'' 'Select a Scientist.' was Marguerite's reply, and I 'Will match him, which a Spiritualists than to its Scientists.'' 'Will take Tynciall,' I answered, 'the dissector of light itself.''

"And I, answered Marguerite, 'will take the Spir-itualist Bhakapeare, who though he did not, like Tyn-dail, analyze the light of the stars, tells us that he head i them sing. 'No one save a medium of a high order could have written what he did on that subject.'

form me. I will do so if you will accept Shakspeard's own testimony in proof of the truth of my statement. In his play, The Merchant of Venice, you will find these

dali than her Shakapeare."" THE MODERN ANTRIMETIO, In one lot there are four caives, in another there are two men with their hair parted in the middle. How many caives in all? A man ordered ston of coal and received 1800 pounds. How much more was due "alu; and how did he, go to work to get 11? A man ordered the ston of coal and received 1800 pounds. How much more was due "alu; and how did he, go to work to get 11? A man ordered the ston of coal and received 1800 pounds. How much more was due "alu; and how did he, go to work to get 11? A farmer's wile has twenty two hens. A price due of some bedf. How mush Ants And are to the Point A woman bought, sleven, yarda of cloth and paid for it in butter, giving three bounds of butter, part and the butter, and the dealer sheated her 2 yard and a half in measuring the cloth. Who was abled in the trade, and how much? Yes about date the world's heave before you form

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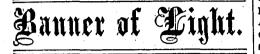
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vp Before the oncoming light of Truth, Creeds emble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Picepont.

Rev. Dr. Wild of Toronto.

We have before us two remarkable discourses delivered by Rev. Dr. Wild, of Toronto, either of which would furnish abundant material for the comments of an entire article, while both are full of important suggestions as to the change in ministerial thought now going on.

The first is on The Spiritual Atmosphere the second on Body, Soul and Spirit. Discussing the first of the three subjects, he remarked that doubts have been dispersed, problems have been solved, dangers evaded, and mysteries explained in the night-watches; instruction and education go on whether we are awake or asleep. Citing a number of noted illustrations of the fact, he asserted that most been tempered and toned and instructed; that we have felt a change wrought upon us while we have slumbored and slept, in our disposition and ideas. God teaches when we are unconscious of being taught. Like Eliphaz, one of the three comforters that came to Job in his. great affliction, many, if not most, of us have had spirits pass before us, and, like him, we were not able to discern the form thereof. We

have much to learn, and much yet to see. Mr. Edison is said to believe in the electric atmosphere, and that it is far more tenuous possible, and will not pause in its expressions and extensive than the air atmosphere we in coming days-whatever of influence the breathe. The electric atmosphere pervades bigots of the church-systems may exercise in the whole earth, inside and out. No doubt it the vain hope of circumscribing its outreachstretches to the beyond, and into the illimitable spaces of eternity. The supposition is by no means an impossible one, said Dr. Wild, that in the course of time we may be able by means of the electric atmosphere to communicate with other worlds. He said he believed in several atmospheres; they are not enclosed one in the other, but interrelated and parallel with one another. The air surrounds us; in this is a vaporous atmosphere; then a caloric, or heat, atmosphere also; then a light atmosphere also; then an electric atmosphere also; and he believed we would next have a spiritual atmosphere beside. In all of these atmospheres communications may be carried on. As sound travels by air waves, like waves upon smooth water; as the heat atmosphere is all over us, and invades a new comer who is chilled with the cold, thus seeking an equilibrium; and as ings as orystallized in the mind of the authora person surcharged with electricity, going into the presence of others lacking it, will discharge his surplus until equalization takes place; so he believed it is with the spiritual atmosphere. He believed we communicate with one another; that his thoughts made waves in this spiritual atmosphere, just as his voice made waves in the common atmosphere; that if he had a good thought, and it affected this spiritual atmosphere, the impression made by it upon those before him will be equally good; but that if he thinks a bad thought he touches them with that evil influence, for he could not think without moving this spiritual atmosphere, and these waves will roll in upon their souls and make them evil or well disposed. Therefore it is important he should have pure thoughts. The man who indulges in evil thoughts does his neighbor as much wrong as the man who speaks evil. When he is talking evil, it rolls on these air waves to the ears that are listening; when he is thinking evil, it rolls on these spiritual waves. A person, he believed, can polson this air atmosphere, befoul it, and make it unhealthy, fill it with seeds of disease, and persons who are not healthy and strong will be exposed to these seeds of disease. And so we send abroad in our thoughts, in this spiritual atmosphere, evil microbes, evil bacilli and evil spores, with which weak persons are tempted | media, to satisfy whatever love of justice may and led astray, not knowing whence the evil impulses come. Our hidden thoughts, proceeded Dr. Wild. either cleanse and purify or disturb and pollute this spiritual atmosphere. In it divine impressions are made; mind communicates with mind. He believed in the unconscious working of the brain; that God works upon us in that way ; that the spirit unconsciously moves and prompts us to that which is good. He believed the so-called mind-readers are simply more sensitive to the vibrations of this spiritual atmosphere than any other persons. In this spiritual atmosphere there is perpetual light; it was in this atmosphere that the seers of old, and the

voyants see in; they can see through mountains, because they are seeing in an atmosphere that receives no check from anything. Somnambulists are in the spiritual atmosphere, and while asleep see better than we do. Even plant-life shows that there is a spiritual atmosphere.

We are apt to limit things to our own experience, and to limit the divine devising skill. We abandon the "conditions" necessary to spirit are not afraid of truth; only let us know it is control, to abolish paid mediumship, and to truth. Prove a fact, and it will harmonize with truth everywhere. The preacher believed that when we reach the stage called death, we are transferred to the spiritual atmospheres. The spirit of man is a reality. There is a spiritual atmosphere. Let us live and breathe in it as much as we possibly can, that we may be full of divine life and energy.

In the discourse on Body, Soul and Spirit, Dr. Wild said the life, vitality and form of the body are derived through the soul; a man without a body has a form through the soul more like himself than in the body, with the the soul is composed of matter in a rarefied, ethèreal and sublimated condition. The vulgar or grosser parts of the soul unite with the finer parts of the body and make connection there. As regards the spirit we are more at a loss to comprehend its essence than we are that of the soul. It stands to us as a simple essence, not compounded. God is a spirit, filling immensity, yet there is room for other things. Spirit ignores space and time. Its attributes we know, but its essence we do not know. We all know what thought is, what pain is, what joy rules that regulate matter; yet we thoroughly

know they exist as well as matter. The centre of the bodily system is the heart ; of the soul, the brain ; but the spirit, being an essence, cannot have any centre ; it is equal all over itself, as God himself is. It cannot be destroyed, annihilated, unless God himself annihilates it. Man cannot do it; if he could, the existence of the universe itself would be jeopardized by setting up a rival god. The doctrine of immortality lends the grandest charm to life. Let us not fear death. There is no neous and real-the passing through a door newly opened into another and a larger apartment. Limited as this Toronto preacher nehimself temporarily placed, he is nevertheless instinctively and internally impatient of the restraining influences of creeds and forms and earnestly eager to come into a fuller consciousness of the true life of the spirit, which forms cannot contain, however ingeniously presented. His aspirations are in a very high sense spiritual, while he still feels that he must maintain his present position if only in order to be the better able to send forth those aspirations that they may influence and bless those

Trying to Shut "The Gates Ajar."

around him.

About the year 1872 there was issued from the press of James R. Osgood & Co., Boston, a volume entitled "The Gates Ajar," which has of us know that in the night-watches we have since circulated throughout the world, and we do not feel that we overstate its value when we call it the "Uncle Tom's Cabin" of evangelical Christianity. From its first appearance it created a profound sonsation, awakened men to conscious reflection on their own part, rather than the blind acceptation at second hand of the asseverations of the creeds, regarding the state of the soul after the death of the body, and powerfully fostered an already existing feeling within the ranks of Orthodoxy which has made the present controversy at Andover ings for more l So much for the past. The talented and inspired authoress of this work. Miss Elizabeth Stuart Phelps, has, ever since its publication. seemed to be filled with a haunting fear that | their daily bread, and found all closed against him, he people will think her a Spiritualist, and a denial of any affiliation on her part with the Modern Dispensation is always in order with her. Hence we are not at all surprised to see her making another attempt to undo her work in "The Gates Ajar" by an article which she has just contributed to a syndicate of newspapers, and which we have already encountered in the columns of The (Louisville, Ky.,) Courier-Journal, and other publications. We say undo her work in her remarkable volume, because all there is of real value in that book comes from Spiritualism and its (unacknowledged) promptess. and then by her translated into the oreedal vernacular to please the ears and more readily reach the comprehension of the Orthodox community. A recent reviewer of the works of Alexander Hamilton has called attention to the singular power possessed by that eminent statesman of producing sure effects upon the minds of his fellow men by what is called argument by statement, which was in his case so clear that a summing up was hardly necessary, his points being acknowledged as he placed them one by one before his hearers. Miss Phelps, on the contrary, seems in this article to believe in a sort of argument by assertion, and we submit that persons who know anything whatsoever of true Spiritualism will, on perusing her latest effort, decide that the assertions she makes with such determined emphasis are unfounded. save where she points to the recognized opposition which scientists and religionists have seen fit to visit upon its claims. Miss Phelps is further unfortunate in her assertions: She knows too much about Spiritualism to be able to quiet her conscience with the sweeping denials of her paragraphs, so all through her article there is an undertone of interjected sentences, intended by the placatory admissions they make in favor of the phenomena and its be lingering in her nature. The portrait which Miss Phelps draws of a typical medium-whether trance, inspirational, physical or materializing-and the strictures she applies to the public ministrants of the New Dispensation, are scarcely worthy of notice, when one reflects that untoward surroundings, keen misapprehensions, if not misrepresentations, and bitter poverty have always been the reward of the apostles of every new truth, and we have no right to expect any different treatment for our mediums. We feel confident that the lives of Spiritualists, taken in the main, are fully up to the standard of morality sustained by the Christian brethren; prophets also, had visions. There is no night and, judging by what is to be seen in the pa-in it. There are, he said, different ways of see-in it. There are, he said, different ways of see-pers daily, the Spiritualists of this country are South for the winter. His objective point is Mr. and Mrs. M. E. Ryan, passed to spiritualists of this country are

that our mediums have nothing to fear by comparison with the ministry of the church, and that there is just as much-nay, a thousand times more of the "money-changing" element among the clergy of this age than among our public instruments for spirit-communion.

If we read Miss Phelps aright she calls upon Spiritualism to sign one vast capitulation; to throw itself upon the mercy of science and religion so called, that the votaries of each may pronounce its sentence as to what is true and what is false. Now, we would have Miss Phelps and others know that Spiritualism came to earth without call from mankind-other than the intuitive longing of human hearts for the loved who have passed the river of change-and spirit communion will continue to be a fact in coming time, notwithstanding all which enemies either without or within its ranks may seek to accomplish for its desuetude. The work of the spirit-world is being done among mortals same life and the same identity. He thought in its own way; the cause is moving on grandly all over the civilized globe; old dogmas are crumbling; souls enfranchised from creedal bondage by the New Revelation are shouting their grateful thanks. The Church is already in the panic which precedes defeat! Spiritualism can entertain no summons to surrender at the very moment of its victory either to bigoted Science or "respectable" Religion.

"Puck" on the Wrong Trail.

In the BANNER for Dec. 4th we took occasion to refer to an editorial published in the Chrisis, but none of them are subject to any of the | tian Union, of New York, which we then characterized as a vivid portraiture of the sorrows of the poor, and an eloquent appeal to human sympathy in behalf of the toilers in America. We see that this article, and other references to the same matter on the part of the Union, have aroused the humorous element in Puck (the illustrated "smile-provoker" of the same city), and he proceeds to express his views in the following-we really think-unreflecting manuer. We say unreflecting because it breaks the record of Puck as a friend of progress ; because in the past Puck has done valiant service sleep of thousands of years, but the transfer- in showing up religious concell and bigotry, ence of the spirit to immortal life is instanta- | medical arrogance and tyranny, and social and political wrongs in their true light, for which he deserves the gratitude of liberty-loving people everywhere; and it therefore grieves us to cessarily is by the conditions in which he finds | find him now (temporarily, let us hope) on the | to the calling up of the army and navy reserves wrong trail. Certainly if the lively little fellow had nothing good to say for the suffering poor, he might at least have spared himself an unkindly action, and refrained from pursuing and shooting his arrows at those who do feel it a humanitarian duty to lift their voice in behalf of the rights of the masses. The Christian Union of a late date has felt called on to reply to the nickel-plated stab of Puck, and does it in the following sympathetic and earnest fashion: Mr. Chauncey M. Depew has lately delivered himself of most remarkable utterance, which seems to have struck the fancy of The Okristian Union, for it appears and reappears in startling capitals, in the columns of that excel-lent periodical, week after week. Mr. Depew has discovered, he says, that the Workingman has a Grievance: but that nobody knows what it is, and that the Workingman can't define it. This is a striking proposition, and the most wonderful thing about it is that, if it is true of the Workingman, it ought to be true of everyboly else. A grievance the nature of which cannot be known, the character of which cannot be defined, the effect of which seems to be

undetermined, is a possession possible to the healthiest and happiest millionaire that ever trod Fifth Avenue. -Puck. We are glad that "Puck" reads The Christian Union, and we hope that he finds its religion as profitable as we find its humor and satire enjoyable. But if "Puck" had read it more carefully he would have found in it a sufficiently definite statement of the grievance. What is difficult to define is, not the specific wrongs, but the underlying cause of them; the brood are apparent enough, it is the mother which breeds them who is as yet somewhat of an unknown.

own person the adage, Laugh and grow fat-if pros-perons "Puck" had been one of the nearly million work-people who were thrown out of employment in 1886, and locked up in what Carlyle calls an "English-man's hell"-enforced idleness; if, while the gaunt faces of hungry wife and children appealed to him, he had knocked at a hundred down had knocked at a hundred doors for a chance to earn would have thought he had a grievance. If "Puck" were a horse-car driver, and had stood for sixteen hours a day on the platform of a city car-as the drivers did until the strikes of 1886 reduced the hours to twelve-with an even chance that at the end of two years he would have to go to the hospital with varicose veins, he would have thought he had a grievance. If "Puck" had stood as a brakeman, in all sorts of weather, twelve to fourteen hours a day, on an income of ninety cents to a dollar a day, while the railroad magnate made sixteen thousand a day, by means of public franchises, not by honest industry, but the major part of it by robbery of the public through stockgambling operations, railroad wrecking, unpaid wages to overworked and underpaid operatives, and the like he would have thought he had a grievance. If " Puck " were a stoker on an ocean steamer, where the natural life of man is cut down from threescore years and ten to seven, he would think he had a grievance. If 'Puck" had seen his children shut up in the dark rooms of an ill-ventilated tenement, with no playground but a noisome and dirty street, with high rent, and nothing to show for it : if he had seen one after another of them pine away and die for want of God's free gifts to men, pure air, pure water, and pure sunlight, he would have thought he had a grievance. "Puck!" "Puck!" the labor demagogue is altogether bigger and of more importance in your eyes than he is in reality. He is vermicular; he is insectivorous : his buzzing would hurt no one, and 'disturb no one if there were not grievous ills to be corrected.... Happy "Puck!" do not in your happiness forget that the pen and the pencil of humor and satire are consecrated to the cause of humanity by the lives and labors of your literary ancestry - Thackeray, Dickens, Goldsmith, Swift, Fielding, Addison. Even "Punch " is poor Cab by's special friend. Read again, as you doubtless have often read, " The Song of the Shirt," and " Christmas Chimes." and sometimes set your music to that old tune of sympathy for the poor and the sorrowing. THE SPIRIT MESSAGE DEPARTMENT offers much that is of interest the present week-notably the Answers to Questions, which cover a wide range, from immortality and skeptioism regarding it, to the spiritual body and materializing scances. In regard to the firstnamed, the Control speaks in a prophetic vein and truly as follows : "It does not matter to the spirit-world whether a mortal believes in spirit-return or in the reliability and honor of mediums, or scouts the idea of a continued conscious existence of human beings, for the spiritworld is determined to bring forward such evidence as will do away with every doubt of the skeptical believer."

Disturbed Europe.

It is not an easy matter just now to locate the "storm centre" that is menacing the continent of Europe with its bursting wrath. The elements are all in a state of disturbance, and there is no telling where the blow will fall. It appears at least to be certain that Bismarck feels himself to be the central figure in European politics, about which the interests and future of all the other nations revolve. The speech recently delivered by him in the German Reichstag was one that occasioned a positive sensation in Vienna, while it was insulting to France in the highest degree. All sides are uneasy to the verge of excitement. Rumors prevail respecting an alliance between Germany, Russia and Turkey, while Austria boils with hidden rage, and France only waits to receive the blow which she is conscious that Germany is impatient to strike at her vitals. Although the present policy of France is one of peace, she is all the same preparing for war, and it is doubtless in return for the spirit manifested by her people in making these preparations that. Germany is threatening her with needless insults.

A dispatch from Berlin to the London Times says "the struggle with France may yet be averted, but the speeches in the Reichstag leave no room for doubt that we are on the eve of a recurrence of the 'conflict era' that preceded the Danish and Austrian campaigns." The French Senate has asked for a national credit to change the rifles now in use and to strengthen and add to the defenses. The newly elected president of the Chamber of Deputies expressed the hope that the members would all be animated by patriotic emulation to work for the progress of national institutions, in the first rank of, which the government placed the army. German residents in Belgium have been ordered to hold themselves in readiness to join their; respective army corps. The German government has forbidden Frenchmen belonging to the territorial army to stay in Alsace Lorraine longer than a few days, because some manufacturers in that province who are in sympathy with France have evinced a preference for French workmen. The mobilization of two army corps in England has been ordered. Officers on furlough have been warned to hold themselves in readiness to report for duty. The war office is pushing forward preparations which point and auxiliary forces.

The Matter in a Nut-Shell.

Still the "heresiarchs" of Andover continue to occupy a prominent position before the public gaze-and the end is not yet, as far as the Board of Visitors and their report are concerned. We find in the Hariford Times a keen word from one of its correspondents, which is to the effect--if we have read his article aright -that the accused Professors are really endeavoring to broaden the olden Orthodoxy (with its merely passive belief) into a moving, living agency, in harmony with the spirit of the present age, and making toward the benefit of individual lives : that they are demanding a gospel of work as well as of faith. They seek to convert "intellectual humility and religious modesty"-he very drlly if not ironically says "from mere lay virtues into universal graces, of which doctors of divinity and even editors of religious journals will be expected to be the most conspicuous examples." But this same correspondent is not blind to the large extent of the work these Professors and their following have in hand. If the progressive men of Andover expect such a revolution to be wrought, they are conjured to bethink themselves of "the insuperable barrier which will

JANUARY 22, 1887.

Materialization in New York. To the Editor of the Banner of Light: GAN, JN, L.T.

You have heretofore made allusion in your columns to "test" materializing seances held by Mrs. E. A. Wells, medium, at the residence of Mr. Henry J. Newton. There have been seven of these altogether, for which-the last one excepted-Mrs. Wells received no compensation.

sation. Those who have any acquaintance with this most wonderfal of all phases of spirit mani-festation, will readily appreciate that the or-deal was a most trying one for the medium; for not only was the arrangement of the cabi-net "bomb proof," so far as ingenious devices could make it so, but some, at least, among the selected circle were of that class of unbe-lievers who seem to be determined that the fact of materialization shall not be established as true; for one at least, whose reputation for fairness in such matters is not altogether clean, after accepting the courtesy of Mr. N. and the medium, and observing that which was conarter accepting the courtesy of Mr. N. and the medium, and observing that which was con-vincing to all others, did not hesitate to put on his old war-paint and publicly denounce the whole procedure as a "fraud" from the plat-form of that nest of wranglers, the Opera House Conference, which is anything but a help to Spiritualism.

Spiritualism. I am informed that it is proposed to continue the scances at Mr. Newton's, with Mrs. Wells as a medium, before a select circle, at two dol-lars a head, one half of which is to go to the medium, and one half to the "First Society of Spiritualits," over which Mr. Newton pre-sides; but in this my informant may be mis-taken. taken. Mrs. Wells has recently been in hospital un-

der treatment, and last evening (Tuesday, Jan. 11th.) gave her second séance since coming out. writer was one of the circle in attendance. Her séance-room is the back parlor of her resi-dence, 622 6th avenue. The farniture consists of the elegant parlor organ recently presented to her, a small light-stand, and a number of cane-bottom chairs. The substitute for a cabinet is a curtain, some six or seven feet wide, streiched across a corner of the room, forming an interior angular space, composed of solid side walls.

During the evening many satisfactory "tests" were given from the cabinet by little Kunice, the familiar and constant attendant, which met with acknowledged recognition. Among the forms that appeared were several very an-cient spirits-aud, judging from their make-up, of no common order—who greeted the circle in an unfamiliar tongue. Then there were other historical personages. including a spirit who claimed to be Mary, Queen of Scots; and cer-tainly, her queenly robes, sparkling crown and noble bearing would justify such a belief— although in this, as in the generality of like cases, the actual identity of the spirit must be taken upon faith.

One of the more powerful presences of the evening was Rhods, a frequent visitor, who, in full view, materialized an abundance of lace of the most delicate texture, which was permitted to be examined and handled.

Mrs. Wells is certainly a medium of no common order, and only wants to be fairly treated to reach the highest plane of excellence attainable by the instruments of spirit materializa-

ton. To the unprejudiced mind, the simple arrangements for exhibiting this phenomenon at her own residence are quite as satisfactory and far less trying to her than the test circles arranged elsewhere, at which so many strange elements are necessarily required to be brought into at least semi harmonious relations—often-times a very difficult tak. Scientific investiinto at least semi harmonious relations—often-times a very difficult task. Scientific investi-gation is all very well, when the scientist deals with things which have become familiar to him by a long course of study and investiga-tion, in general but imperfectly understood, and it is right that we accept conclusions ar-rived at by the devotee in such matters; but I see no reason why, in a purely spiritual field of inquiry, the man who has spent years in study-ing the structure and habits of insects, or the movements of the heavenly bodies, is in any-wise better qualified to judge of the verity of spiritual manifestations than are those of equally sound common sense, who lay no claim to see these and similar scientific attainments. For fairness of investigation and independence For fairness of investigation and independence of opinion, I would give preference to the lat-

ter every time. One of the commonest faults of investigators is the endeavor to reason from matter to spirit -from the seen to the unseen-to compare and find analogies in things which admit of no

microscopical test. He may be able to tell us all about the three material kingdoms in nature, and we accept his statements as true, but he rejects ours concerning that of which he is al-together uninterested and unlearned. All science is truth, but scientists, or those who lay claim to this distinction, are the most timid of men. They hesitate to accept any new feat from form of hairs compalied to abundan vine" living near by, who roars louder than any of the leaders of the herds of Bashan at the bare suggestion that there over could have been any stirring of the Christian heart or thought which he had failed to appreciate. Cally, the The suggestion that there over could have the bare suggestion that there over could have the bare suggestion that there over could have the ought which he had failed to appreciate. Cally, the The suggestion that there over could have the bare suggestion that there over could have the ought which he had failed to appreciate. to endeavor to force them to the front. Its greatest work will be done hereafter, as it has been done in the past, by the honest, outspoken and far seeing laymen of its own ranks. NELSON CROSS. New York, Jan. 12th, 1887.

BF Dr. J. A. Knighton, of Billings, Mo., writes us that the friends there, have arranged for a discussion between J. Clegg Wright and Mr. Ackers, a Christian preacher, to occur in Billings some time in February.

Thomas P. Beals, President of the Port-

one should think Christianity beyond the limit to which he, and such as he, have already brought it. And he alludes to "another divine" living near by, who roars louder than Gaily the Times correspondent adds that while skulls of such a temper are ranged around the endangered citadel of old opinion. all other munitions are needless." We should say so!

Independent Slate-Writing.

We are in receipt of two engraved blocks setting forth remarkable instances of this order of writing obtained through the mediumship of cisco, for which we are indebted to the editorial courtesy of Bro. Owen, of the Golden Gate. We shall print one of these plotures next week. and the other as soon thereafter as space will permit. syft sygayat r**−**t

"Life and Labor in the Spirit-World."

A new edition of this, popular work by Miss M. T. Shelhamer is about to be brought out close harmony with the subject matter.

bury, Vt., opened Jan. 15th; A. A. Wheelock, of New York, spoke in the afternoon on "Past, Present and Future Spiritualism"; on the 16th tests by A. A. Wheelook, and addresses by Emma Paul, of Stowe; Fanny Davis Smith, of Brandon ; Lucius Colburn, of Mt. Holly; and Lizzie Manchester, of Randolph, composed the exercises. 2 "infinite states in a sector fail

827 We are informed that Dr. Rogers, of New York, (concerning whose excellent picture of our niece in spirit life we have already spoken in the BANNER,) has sold out his lease and furniture at his old address, and removed to a hotel. He has recently given sittings for a life-sized spirit-picture for a wealthy New York lady-meeting with perfect success.

All interested in the phases of materialization, etherealization, transfiguration and personation should not fail to hear the guides of Mr. W. J. Colville, at the First Spiritual Temple, Newbury street, next Sunday afternoon, as the subjects are interesting many at the present time.

in it. There are, he said, different ways of see-ing. There are other kinds of light, than that we see in, and it is this kind of light, that clair-we see in, and the see in this the see in

Dr. Fred L. H. Willis.

This eloquent speaker is fulfilling an engagement the present month with the First Association of Spiritualists of Philadelphia, Pa., and attracting very large and enthusiastic audiences. Read the letter of Mr. A. Fred Evans and Dr. Stansbury, in San Fran- B. Brown (alth page) regarding the Doctor's labors in that city. erican ka tokhu stadi ha shaqol

A DENTIST BILL.-We are informed that a bill to regulate the practice of dentistry in this State has been presented for the consideration . of the present Legislature. It is said to be similar to the one vetoed during the administration of Gov. Long, and that what is thought to be the most potent reason why it should become a law is that twenty-seven States have from the press of Colby & Rich : added interest adopted a like restrictive policy, and that by will be given to it by the insertion of guite a so doing they have driven large numbers of number of excellently wrought engravings in | inferiorly qualified dentists to this State. This is a matter of opinion only, and as such is not supported by the facts in the case. The main The Spiritualist Convention at Water- purpose of the bill appears to be to pave the way for the irrepressible regulars of the medical profession to make another attempt to shackle the people, and, under pretence of protecting their popular rights, establish by law their own wrongs. We trust that all efforts in the way of class-legislation will be confronted by the good sense of our law-makers, and, as in previous years, signally defeated and and and

> 13 Gov. McEnery, of Louisians, has issued a call for an Interstate. Convention in the interest of stock-raising, dairying, fruit growing," and general agriculture, to be held at Lake Charles, La., on the 22d, 23d and 24th of February, Full Information in regard to the Condint? vention, rates, of transportation, etc., can, be obtained by addressing the Secretary, S. A. Knapp, Lake Obarles, Lat ber mint art. south 1

ET DE GEORGE DUTTON, Ontologist rand, author of "Dutton's Illustrated Anatomy," is nubil teaching and practicing at 251 Columbus Avenue, Boston, Mass. Post Office box 2292, Allarate I de minett tot

On the seventh page of the present issue L. W. Tuok, M. D., to which attention is here-

BANNER OF LIGHT.

anter were stilled an anne were the states and the states and the states and the states and

ALL SORTS OF PARAGRAPHS.

OPTION. Life is either bright or sad, Just as we may make it. And the world is good or bad, As we choose to take it.

Wheat and tares together stand, Thistles prow with flowers; Good and ill on every hand, But the choice is ours.

They will choose the fairer part Who themselves are fair; They with beauty in the heart Find it everywhere. Bos

-Boston Herald,

There is room for everybody in this big world. Fric tion comes through the fact that too many want the front room.

A sign in the room of a certain hostelrie is said to read as follows: "Indian clubs and dumb bells will not be permitted in any of the rooms. Guests in need of exercise can go down to the kitchen and pound steak."

A mass meeting of Catholic workingmen, in New York Olty, on the evening of Monday, 17th Inst., protested against the summoning of Dr. McGlynn to Rome. His parishioners also vigorously continue their opposition to his removal from St. Stephen's. Dr. McGlynn's health is reported broken by the mental strain to which he has for two months past been subjected.

"What have you for dessert?" asked the tired boarder of the new girl with spit curis and an averging smile. "Minespicappiepierapperryrollandoocoanut puddingoniytheocoanutpudding'salloutandthat'swhat yougetforcominglate," replied the sweet thing.—Free Press.

Rhode Island owes its name to the Isle of Rhodes (Roses) in the Mediterranean Sea, which it is said to resemble.

ABOUT THE WAY.—A smart shower was spoiling her \$14 bat. Hurrying alongside with bis umbrella be began: "Madame, permit me to offer the use —" "Oh it banky you ever so much," she interrupted, as she took it from bis hand and walked on, leaving bim to skip for a doorway.-Ex.

The Indian Severalty bill, it is announced, has been agreed upon by the Conference Committee, and will become a law in substantially the same shape as when it passed the Senate.

" The Journal of the American Akadèmé for this month contains "A View of Danté," by Rebecca N. Hazard, and the conversation following its reading at the meeting of Dec. 21st.

A man who has been struck by lightning cannot swim. But then, as a general thing, he don't want to swim.' What he mostly needs, in nine cases out of ten, is a cheap and unostentatious funeral, and secure burial where churchyard ghouls won't spirit off his mortal remains to some surgical clinique within twentyfour hours.

Powdered golden seal taken as a gargle is said to be a sure cure for diphtheria. It is also a good preventive of this direful disease.

The explosion of a boller in a building of the Middlesex Bleachery, at Somerville, Mass., Sunday night, 16th inst., damaged the building and its contents to the extent of \$40,000.

Reporter -- I understand you have a coaching club stopping here. Hotel Proprietor -- Yes; they came last night. Reporter -- Oan you tell me the names of some of the professors and who they are coaching? --Harper's Bazar.

Hostess-"What has become of Sandy Smith, who stood so high in your class?" Alumnus-" Oh i he's taken orders some time." "He's in the ministry, then ?" "No, in a restaurant."

Gen. W. B. Hazen, Chief Signal Service Officer of the United States Army, died suddenly in Washington, Sunday evening, Jan. 16th, of diabetic coma.

Miss Bessle W. White, a graduate in pharmacy at the Michigan University, who was refused a certificate to practice by the Kentucky authorities because she is a woman, has, it is reported by the daily press. been acknowledged by the judge of the Court of Appeals as rightfully entitled to one, and that official has ordered that such be granted her.

The immigration to the United States during 1886 has been about 400,000 souls.

Our thanks are returned to the Smith & Anthony Stove Co., 52 and 54 Usion street, Boston, Mass., for a copy of their new Calendar for's7, which is embellished with a *fac-simile* reproduction of "The Confidents."

Disheartened young clergyman to his wife on re-

Lake Pleasant. To the Editor of the Banner of Light: The Directors' Meeting of the New England Spirit-

ualist Camp-Meeting Association met at the Crawford House this morning, to look after the matters of the Association, and take action relative to the session to be held at Lake Pleasant in the year 1887. The President, Dr. Joseph Beals, was reflected last August, so there was no election of officers, as many supposed there would be. All of the Board of Directors were present except

Mr. Terry, of Los Angeles, Cal., who has gone with his wife on a trip through Mexico. The meeting was called to order by Dr. Beals, and the reports of the Olerkand Treasurer were severally read and approved.

The financial condition of the Association is very finitering. The indebtedness has been steadily reduced, and, powriteriading the building of the profession of the profession of the secolation is very finitering. The indebtedness has been steadily reduced, and, powriteriading the building of the profession of the profession of the secolation. If was voted to hold or the mergenunds, over the out-thousand during the baseolation. The secolation of the secolation of the secolation of the secolation of the secolation to the tib to depresent of the secolation of the secolation to the tib to depresent of the secolation of

The following are the names of the officers of the President, Joseph Beals, Greenfield, Mass.; Treasurer, William R. Tice, Brooklyn, N. Y.; Secretary, N. S. Henry, Montague, Mass.; Directors, Joseph Beals, Greenfield, Mass.; A. T. Pierce, Pawtucket, B. I.; David Jones, Utica, N. Y.; James Wilson, Bridgeport, Qt.; T. W. Coburn, Springfield, Mass.; A. H. Dalley, Brooklyn, N. Y.; E. W. Clark, Nashua, N. H.; E.

Letter from Paris, France. To the Editor of the Banner of Light :

Dr. Slade will spend the winter in Paris, He has moved, lately from his former quarters to 192 Boulevard Haussmann, bringing down his expenses, and also the fee of admission to ten francs instead of twenty. The consequence francs instead of twenty. The consequence has been that a larger number of people have called on him since. In the way of publicity the Figaro, a leading paper, has given this me-dium good support in its editorial columns, and besides exhibited in its public galleries a pair of slates on which the oblef editor, Mr. Magnard, had obtained writings in different languages while he stood on them with one of his feet. The editors La Franca and Le Petit Journal came/together for a séance with their own

came/together for a séance with their own states, and declared themselves perfectly satis-fied. They got messages in four different lan-guages, among which was Arabic and Greek. They also published an account of their séance. A Belgian, from Ostende, was, however, still more lucky, as he obtained writings in eight languages.

A Belgian, from Ostende, was, however, still more lucky, as he obtained writings in eight languages. On the 28th of November last the only son of the late D. D. Home; the celebrated American medium, called on Dr. Slade for a scance, ex-pecting that his father would be able to give him some writing and test. This promising young man (as a medium), whose face indicates it in every line, the eyes principally, being all clairvoyance, and who has now settled down earneatly as a student of painting—was so thor-oughly pleased with his scance that he wrote Dr. Slade an earnest letter of thanks, which i read, and in which he said that the writing on his slates was perfectly identical with that of his father while allve; that a stranger to whom he had submitted the two had expressed himself so. This Mr. Grégoire D. Home sent also to Dr. Slade his photograph. The beau monde are now following the unti-tled ones, and rushing in to see the American medium, who is bound to be à la mode this winter. The Duke de Leutchenberg had three scances, and intends to have many more. The Contess de Chambrun had Slade come to her residence, where a scance was held with twelve persons—all were satisfied and bewildered. The same thing took place at Count Cahend Anvers at his Chateau de la Bercerie. Dr. Paul Gibler, assistant at the Museum of Natural History, Paris, has lately published an illustrated work of 396 pages, price 4 francs, on Le Spiritisme (Fakirisme Occidental), which has excited much attention among the saturate and others. The author is well known, and comes boldly forward. He has had over thirty scances with Slade, testing the phenomenon like Crookes in a scientific way. Eighty-three pages of the works are devoted to the experi-ences with Slade, testing the phenomenon like Grookes in a scientific way. Eighty-three pages of the work are devoted to the experi-ences with that medium. The author is still pursuing his investigation with Slade, and in-tends publishing the proceedings in another volume. Mrs. Claire Vauthier (

volume

Mrs. Claire Vauthier (of the Opera,) has just Mrs. Claire Vauthier (of the Opera,) has just issued a work—Monsieur le Marquis (Histoire d'un Prophète)—309 pages, price, three francs, fifty centimes. It is a curlqus story, founded on facts, the actors living and widely known— treating magnetism and Spiritism with the hand of an expert (the authoress having been much of a clairvoyant). The press has reviewed the work extensively and favorably. Lady Caithness, or Duchesse de Pomar, a resi-dent of Paris and authoress of several former works, has lately published Théosphie Univer-

dent of Paris and authoress of several former works, has lately published Théosphie Univer-selle, 174 pages, price, one franc, fifty centimes, and L'Aurore, also, a periodical devoted to the defense of Theosophy. The meetings of the Spiritual Society here are much frequented this winter by members and inquirers. The discussions are lively and full of interest. A new word is widely used in this hall, and by all outside people as well, authors and others, who speak of Magnetism or Spiritism. It is the word suggestion. Instead of saying one is psychologized, they say he is suggestionné or suggestioned. The expression or change is no gain, I consider. r change is no gain, I consider. Paris, Dec., 1886. HENRY LACROIX.

Grand Union Anniversary.

A largely attended meeting of the delegates chosen from the Boston Spiritualist Societies to arrange for a Union Celebration of the next anniversary of the advent of Modern Spiritualism, was held in the Ladies' Aid Parlors Thursday evening, January 13th. The spirit of harmony which has characterized all the meetings prevailed. Mr. W. A. Dunklee was chosen Treasurer; Mr. N. C. Decker, Mr. D. J. Ricker, Captain Richard Holmes, Auditing Committee. Much of the time of the meeting was occupied in discussing the subject of printing tickets and other matter. Captain Richard

Movements of Mediams and Lecturers.

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

J. Madison Allen spoke in Mantua Station. O., Dec. 20th and Jan. 2d. The remaining Sundays of January he is under engagement with the First Spiritualist Association of St. Louis, Mo. Will make further en-gagements. Address 1260 South Broadway, St. Louis, Mo.

Mo. Hon. Warren Chase lectures in Lynn. Mass., Jan. 23d; in Lawrence, Mass., Feb. 6th and 13th; in Troy. N. Y., March 6th and 13th; in Albany, N. Y., March 0th and 16th; in Haverhill, Mass., March 20th and 27th. Time open for engagements in New England for April, May and June. Permanent address 201 Summer street, Worcester, Mass. Mrs. J. W. Still (trace and inspirational speaker) and Dr. Still are to be in Albany, N. Y., for two weeke. Frank T. Ripley. so we are informed. occupied the

and Dr. Still are to be in Albany, N. Y., for two weeks. Frank T. Ripley, so we are informed, occupied the platform Sunday aftsmoon and evening last, at Law-rence, Mass., giving good satisfaction. He has been engaged there for Jan. 23d and 30th. The meetings are under direction of F. W. Miner. A. R. Tisdale desires engagements for March and April. He may be addressed at 104 Oak street, Spring-field, Mass. Dr. Dasan Clarke, who has recently filed his en-

field, Mass. Dr. Dean Clarke, who has recently filled his en-gagements at East Dennis and Haverhill with marked success, speaks at Norwich, Conn., text Sunday. He desires immediate engagements for February and March. Friends, do not allow one of our oldest speak-ers to remain unemployed.

J. W. Fletcher will lecture in Norwich, Conn., in April. His address is 6 Beacon street, Boston.

Dr. J. K. Balley spoke at Keene, N. H., Jan. 2d; Bterling, Mass., Jan. 3th; Taunton, Jan. 13th; New Bedford, Jan. 16th. He expects to speak again at Taunton, Mass., Jan. 23d. We are glad to know that. Bro, B. is being kept busy in the good and needed work, as also to learn that his lectures give general satisfaction.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested

spirit friends bring to our notice for relief : From Mrs. H. Cornell, \$1.00; G. W. Kenison, \$1,00; A Friend, Bridgeport, Mass., \$1,00; A Friend, Newton, Mass., \$1,00; A Friend, Providence, R. I., \$4,50; Daniel Davidson, \$2,00; L. R. Emmes, \$1,95; W. D Fisher, \$4.80; B. T. C. Morgan, \$1.16; J. E., Boston, \$7,15; John C. Coleman, \$10,00; Donation by Shaw mut Lyceum, \$10,00; M. Jackson, \$1,00.

Haverhill, Mass .- Good Templars' Hall .-Dean Clarke spoke for the First Spiritualist Society of this city Sunday, Jan. 16th inst., in the above hall, at 2 and 7 o'clock P. M. Mr. Clarke took for his sub ject 2 and 7 o'clock F. M. Mr. Clarke took for his subject at 2 F. M. "The God-Idea in History," showing it to be man's highest conception of a Deity from the wor-ship of wood and stone up to the worship of the life-principle permeating all nature—or the God of nature. The 7 F. M. lecture was an attempt to explain the phenomena of Modern Spiritualism. Both lectures were listened to with much interest. Mrs. Sarah A. Brynes will occupy the same platform hoxt Sunday. W. W. CURRIER.

Read the card and testimonial on our fifth page regarding the psychometric gifts of Mrs. L. L. Whit-

Horsford's Acid Phosphate as a Re-storer. Drs. BUCK and MATTHEWS, Spring-field, 111., say: "In cases of nervous prostra-tion, it strengthens by quieting nervous agita-tion."

Npecial 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 re. newal 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 the work.

ALLEN PUTNAM, ESQ., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont

BATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and every fuscrition on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page, special Motiocs forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each fuscrition. Netces in the editorial columns, large type, leaded matter, fifty cents per line.

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Terms, \$1,00. P. O. DRAWER 5323, BOSTON, MASS.

Terms, \$1,00. P. O. DRAWER 5323, BOSTON, MASS. MRS. WHITLOCK: D'ar M'dam-With grat pleasure I respond to your wish to be informed as to the correctness of your readings-revelations I should asy. First let me say in general torms that the roadings in both my own and lady friend's case are wonderfully, startlingly correct. I will first toil of the very few discrepancies, and further on how I think they occurred: "You say I am 5ft. 6 in. tall and my lady friend 5 ft. 44 in. tal. It is exactly the reverse. Also that I have a slight baidness; it is the reverse again. But I have is to the counted thirty-two statements of points in my own reading of char-acter, &c., that my own dear mother or wife, if living, could not have toid more accurately. My lady friend wishes me to say that you are as wonder-fully correct in here case as in my own, except the points I have already indicated. There was, I think, in your im-pressions confusion of personalities, which, understanding as I think I do the great delicacy of Psychometry, I did not sufficiently guard against. The fact is the lady and myself were sitting in pleasant conversation when I suggested the readings, and told her we had better not cuch each other's communication to you, and yet afterward I thoughtlessly had her cut from my head a tock of hair, which of course she handled. Does that throw any light on the subject? My fieled would have written her thanks, but she is suf-fering from Neuralgia just now that you so perfectly sensed Bolleve me, dear Madam, to be your obliged and respect-ful friend, <u>Jack</u> 1 w

DR. J. C. STREET.

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street, Boston, Mass.

turning from services: "That was the worst sermon I ever preached, I don't know what I shall do." 'Oh, no, dear, " replied his wife, tenderly, " I have heard you preach worse than that many a time."

One hundred thousand pounds of giant powder on board the wrecked schooner Parallel exploded Jan. 14th, at the Golden Gate; San Francisco, shattering the famous Cliff House, causing a great tidal wave, and a worse than earthquake shock thereabout, and severely injuring three members of the life-saving station.

A ward three girl, aged six, who was "keeping house" during the temporary absence of her parents, gravely told two boys who called to sell some clams, that "her mother never bought clams of boys, 'cause they might be dug in the graveyard."—Cape Ann Advertiser.

A man about to be hung in Wisconsin exclaimed, "Just think of it! In a minute what a lot I shall know!"

The Franklin Typographical Society of Boston celebrated, on the evening of Jan. 17th, the sixty-third an-niversary of its lounding and the one hundred and eighty-first of Franklin's birth by a dinner at the United States Hotel. Mayor O'Brien, who is Treasurer of the Society, was one of the after-dinner speakers.

Nat. DESPERANDUM !-- "You don't seem disheart-ened by baving all your poems declined," said a young lady to her poetical friend. "No, indeed," was the nopeful reply, "for I am offered every encouragement. You see, I will receive \$100 for each poem as soon as I can write as good as Hoimes."-Puck:

A palindrome reads equally well backward or forward, but the following stanza beats the palindrome reags better backward than forward : Krab, krab, cht sgod od krab, Eht sraggeb era guimoe ot nwot ; Emes ni sgar, emos ni sgat, Dna emos ni tovior snwog, *Springfield Union.* in that it reads better backward than forward :

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Mrs, Abby Kelley Foster, widow of Stephen S. Foster, the life-long agitator. In the anti-slavery, temperance and suffrage causes, died at the residence of her sister, Mrs. M. L. K. Barton, in Worcester, Mass., Jan. 14th. She was born Jan. 15th, 1811.

Another war, cloud in Europe I A Swiss officer went to study something in Turkey, and the Sultan wanted to know where Switzerland was! . Piff, paff, peuf !

In 16.000 000 years not a drop of water will remain on the surface of the earth *TR*, *A. Proctor*. The outlook for the article Prohibitionists grows gloomier every year. *Market a trained*

loomler every year. - Life

to spirit-life, from heart disease, at London, Epg., Jan. 12th. He was next to Gladstone in mental power. but was, unlike him, an uncompromising (though thoroughly honorable) Conservativenuty uptanters may

Terry, New York, N. Y. An Association was formed last August at Lake Pleasant to purchase the grounds occupied by the N E. S. Camp-Meeting Association, to be known as the "Lake Pleasant Association." The officers are composed of three Trustees, A. T. Plerce, Lewis Bartholomew and A. T. Whiting. All interested are requested te apply to Mr. N. S. Henry, Montague, Mass.

Dr. Fred L. H. Willis in Philadelphia, To the Editor of the Banner of Light:

I am led to write you this evening, and whether it be the inspiration which flowed to me from the lecture I have just returned from hearing, or my own wish to do justice to one of our speakers in the spiritual field, I cannot refrain from saying that I have just listened to the grandest effort 1 ever heard from the lips of man or woman. The lecture was before the First Spiritual Association of Philadelphia, and delivered by Dr. F. L. H. Willis.

His subject was "My Creed as a Spiritualist." The lecture was followed by an inspirational poem addressed to the clergy, both of which were remarkable for eloquent delivery. profundity of thought and foroible argument. I have listened in my time to all, or nearly all, of America's best orators, both within and without the church and on the Lyceum platform, and never have I encountered such inspiration-either, in conception of the subject; matter or in earnest and felicitous expressionas evinced by Dr. Willis this evening. To attempt to give the faintest outline of his lecture or the poem, and do the subject or the lecturer justice, would be impossible, and worse

than folly. I heard Phillip, Gartion and George Thomp-son in their memorial debate upon England's position in our rebellion, that took place in Tremont Temple, and lasted from eight o'clock in the evening until the next morning at nearly one, but at no time did these grand advocates rise to the sublime eloquence and force of prosentation of their subjects as did Dr. Willis this

but wis, unlike him, in uncompromising (though thoroughly conservative, we work on all class facts, has skild work with the subscribers, we store and rely descrete the mention, and the subscribers, we the descrete and rely descrete the mention, and the subscribers, we send him of the presses of these commonly terms is a creat work or all rely descrete the mention, and the subscribers, we the descrete and rely descrete the mention, and the subscribers, we send him of the presses of these commonly terms is a creat work or all rely descrete the mention, and the subscribers, we would be great the we strike the we strike the subscriber is a strike the strik

Holmes, Chairman of the Medium, Lecture and Music Committee, made a report of progress. Several of the most prominent lecturers have already volunteered their services for the occasion.

The question of closing the services with a Grand Ball was also discussed, but no definite action taken in regard to it.

The meeting adjourned to the second Thursday evening in February (10th), at 7:30 P. M., in Ladies' Aid Parlors, at which time and place every delegate is requested to appear, as much business of importance will come before the meeting.

EBEN COBB, Chairman of Committee. FRANCIS B. WOODBURY, Secretary,

35 School street, Boston.

A Good Man Gone Rome.

George W. Smith, Dorchester District, Boston, nassed on to higher conditions of life, January 16th at the age of seventy four. Recently he celebrated the fiftieth anniversary of his marriage, an account of which happy meeting appeared in the BANNER OF LIGHT.

which happy meeting appeared in the BANNER OF LIGHT. Mr. Smith has been falling in health for several years; his blood became depleted, which caused a complication of diseases, terminating in a dropsical affection. One week before the change came to him he remarked: "I am going to the spirit-world; I am ready and willing to go." This he said in his usual collected manner, having no fear of what awaited him. Mr. Smith was one of Boston's substantial business men, and was known by business men particularly for his strict reliability. He was willing to be known as a Spiritualist, and was generous in contributing to the support of the meetings, also in assisting the mediums and the cause in all ways he considered advisable. Among the agen-cies through which he sought to benefit the cause was the Music Hall course of Spiritualistic meetings, for the suport of which he was one of the largest con-tributors during its continuance. His devoted wile (who is also a stanch Spiritual-ist), one daughter and one son survive him. He will with his positive will, doubtless soon be able to com-mence his spiritile and labor with the same degree, of perseverance that was characteristic of him in the earth sphere. An Old Boston Spiritualist Fassed On.

An Old Boston Spiritualist Passed On.

. Mr. Sewall Pearson, who has been known in this city since the carliest days of Spiritualism' as one of its most carnest advocates, and whose wife was in 1850 and there-abouts a medium by whose instrumentality thousands were led from darkness to light, passed to the higher life last Monday from the City Hospital, at the age of seventy three, his demise resulting from a fail on the ice a week or ten days previous. Mr. Pearson was highly mediumistic, so much so as to be able to cenverse

eaded matter, fifty cents per line. Payments in all cases in advance

A Advertisements to be renewed at continued rates must be left at our office before 12 M, on Saturday, a wrek in advance of the date where-on they are to appear.

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Dr. F. L. H. Willis may be addressed un-til further notice, 123 Amity st., Brooklyn, N. Y. Ja1 18w^{*}

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Epiritualism," "Agassiz and Spiritualism," This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write cut contessions that they were wrong in making that far famed attack upon Blodern Spiritualism in 1857 miscailed The Harvard Investigation. These let-ters are to be so valuable as history in inture times that they metit a place in every family library, deserve to be carefully read now, preserved and handed sown to poster-ity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timelinese, atms and operations, pres-ent and prospective, of Blodern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Bipiritualist and eighty-four a mortal. INDEX.

INDEX. INDEX. Itarvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Feiton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor.

SUPPLEMENT. SUPPLEMENT. Introduction; Planetary Influences; Openers of the Gates; God; Mansgers of Spiritualism; Meelunds, Motives and Aims; For Whose Good? First Needs; Bad Conditions; Various Locations; Medlumship: How Commune; Busi-ness; Healing; Consolstion; Religious Aspects; Personal Experiences; Appendix.

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JANUARY 22, 1887.

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BANNER OF LIGHT.

Message Department.

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Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the HANNEH of LIGHT OFFICE. 9 Hosworth street (formerry Montgomerry Place), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these stances) will be onen at 2 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing he gress until the conclusion of the stance, varcent in cash of absolute necessity. The gublic are cordially instited. The Messaces published under the above heading indi-cate that spirits carry with them the characteristics of their strike it to that beyond - whether for good or evil; that there uses from the earthly sphere in an undereloped state, eventually progress to higher conditions. We ask the realer to receive no doctrine put forth by spirits in these columns that does not comport with they offer end-nore. Are tills our carnest desire that those who may recognize

and the second s

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

Report of Public Séance held Dec. 3d, 1886. Invocation.

Invocation. We pray, oh ! our Father, that pence may fail upon every heart, such upeace as upilits the sout above the cares, the oisappolotments and the perpiratites of ex-ternal life, bringing to the weary, won spirit a blessed calm, a knowledge that there is spiritual life, happi-ness and joy, a consciousness that it is the duty of the sout to press forward, seeking enlightenment, seeking to understand the duties of life and to fulfill them on every occasion. We would come loto communion with thy heavenly hosts and receive from them inspiration that will bless our hearts. May the lowly be strength-ened, may every sout that orders out or aptifual nour-ishment receive instruction that will indeed perform its perfect work. Amen.

Questions and Answers.

CONTROLLING SPIRIT .- We will now attend

to your questions, Mr. Chairman, QUES.-[By W. B. K.] Having no belief in immortality, is it advisable for such a one to ask for instruction from the so-called spirit-

ask for instruction from the so-called spirit-world? or, while he remains here, had he bet-ter go on without any belief whatever? ANS — A progressive mind will seek informa-tion or instruction from any source or avenue which may promise to supply such a demand. It may be that an individual has no belief in what is claimed to be a certain science, or ex-plantican of law or some reliables out on the source of the planation of law, or some religious system : but an intelligent mind will not reject, or will not avow his disbelief in any such science, system or law until he has thoroughly satisfied himself by personal investigation as to the possibilities of the existence of such system, therefore a mind that has no evidence of immortality, if it be progressive in tendency, if it desires to at-tain information upon this great subject, will not disdain to investigate whatever system of religious belief claims to hold communion with religious belief claims to hold communion with the departed, or to furnish, in any way, testi-mony of the reality of a future life. Such a mind, if candid, earnest and anxious to receive truth, and the opportunity opens, will not fail to investigate Spiritualism, and strive to study its claims closely, and scrutinize what pro-fesses to be its phenomena; carefully weighing in his judgment whatever is brought to him as proof, and drawing his own deductions from it, rejecting what clearly appears to be error, and rejecting what clearly appears to be error, and retaining what seems to be truth, he will soon be able to understand whether Spiritualism affords the evidence of immortality or not. We anotos the evidence of immortality of not. We never advise any one to decline to investigate any law or system of nature, or that which per-tains to human happiness; therefore we do not think a disbeliever should hesitate to investi-gate for fear his investigations might prove un-satisfactory, but we would most earnestly counsel him to investigate closely and candidly, and to accent, nothing that does not spread to and to accept nothing that does not appeal to his reason and judgment, but to honestly re-

his reason and judgment, but to honestly re-tain whatever evidence may appear to his mind, and to give due credit to its source. Q.—[By the same.] Is it possible for one to be convinced that the spirit of man exists after death, through what you recognize as mediums, when be believes that all such are either self-imposed upon, weak-minded, or frauds? I an sincere in my queries. A.—Yes; it is not only possible for one to be so convinced but it is a drive ble for but to sach

A.-Yes; it is not only possible for one to be so convinced, but it is advisable for him to seek knowledge on the great question through the very avenues of information which claim to up-hold Spiritualism. Thousands upon thousands of respectable people in this country alone, which of respectable people in this country alone, which working upon the credulity of the weak minded, or else that these mediums were self-deluded, easily-influenced individuals, have been con-but to upon the credulity of the weak minded to be a solved of the truths of Spiritualism by hard. vinced of the truths of Spiritualism by hard, positive facts brought to them by returning spirits, evidences of their identity and of their continued existence, which facts have proved to these skeptical minds the important truths of Spiritualism through well-developed me-diums. It does not matter to the spirit-world, whether a mortal believes in spirit-return or in the reliability and honor of mediums, or scouts the idea of a continued conscious existence of human beings, for the spirit-world is deter-mined to bring forward such evidence as will do away with every doubt of the skeptical be-liever. We counsel investigation, and advise our friend not to attend the scances of mediums with gross suspicion in his heart as to their honesty, because, being sensitives, they will feel the thoughts of his mind, which will be teel. the thoughts of his mind, which will be most painful to them; but go in a caudid, open spirit, with the desire to learn the truth, and with wise judgment, cool and calm reasoning powers, it will take him but a little time to de-termine whether what is presented to him is really the result of some occult, higher force than he understands, or whether it be gross impositive on the part of the medium. than he understands, or whether it be gross imposture on the part of the medium. We might discourse on this subject for an hour, yet not exhaust its points; but we bid this friend to investigate, and never deny the possibility of any law until he understands its every side and operation, or any power inherent in human life until he knows something of that power and understands whet may have any desymbol. understands what may be as well as what is, and he can only find such understanding through a close, careful study of the laws of nature and the laws of the spiritual universe.

well as into the nature of humanity at large. I have had friends in this city, as well as in near places, and perhaps I can claim them now. Eben B. Phillips.

Sarah Poole.

The thought came to me that rerhaps by coming here I should reach my friends in Winchester, Mass. I have tried many times to bring them my love, to tell them that I am a living woman, not tired out as I used to be, but growing in strength and enjoying life

but growing in strength and enjoying life every day. My name is Sarah Poole. There is a friend to whom I am strongly attracted. I find her highly mediumistic. When she sits quietly alone she has strange sensations, and some-times shudders as if with cold; she feels as though some one was near though she cannot see them, and she does not understand herself, and she thinks she must be different from other people. She says but little about her ex-perience. This friend of mine, whom I will call Emma, feels the infinence of those spirits who come around her. I know she has felt. call Emms, rees the infinence of those spirits who come around her. I know she has felt. mine many times, and when I have been there a thought of me has come into her mind, and she has wondered if it is possible that. I live and can remember the past. She wishes there was some door of communion between the two spheres of existence. but she does not believe in Spiritualism. I am trying to unfold the me-diumistic gift of that friend, and to bring her into conscious communication with her spirit-mother as well as with myself.

mother as well as with myself. I thought if I came here and sent my love to my friends, and told them I was happy and well in the spirit-world, and was anxious to do something for their good, it might help me in my work—and I am very glad of this opportu-nity. I do not know of any mediums around their homes, but it seems to me that here in Boton they may find some one or more there they are Boston they may find some one or more through whom I can reach them, and bring them words of instruction from the spirit world. I am anxious to do this.

Charles Baker.

Good afternoon, Mr. Chairman. I want to tell you that I went out of the body in San tell you that I went out of the body in San Antonio, Texas. I was not one of the cow-boys, although I have seen a great many of those oreatures, and have talked with more than one of them during my travels through Texas. They were pretry good-hearted crea-tures, in the main ; I have no fault to find with them, only I do n't exactly want to be mistaken for one of them. My name, sir, is Charles Baker, but 1 have been always called Charlie by my friends, and

it. I wanted to see what was the best thing I could do, whether to go into stock-raising, or to undertake some other business in connection with my lands, but I did not establish anything to my satisfaction. The summons came to me unexpectedly, and without preparation on my part. I did not want to go from the body. I had interests here. I had friends in New York whom I inhere. I had friends in New York whom I in-tended soon to see, and there were two whom I wished to send for to come out to me, and see if they would not join me in my undertakings; so you see I was full of plans for this life, and had little thought of the other. I find myself apart from all the past, for those I knew do not think I can come have and anear and do not think I can come back and speak, and do not believe I have any interest in the old life. Well, I have in one respect, and in another I have

has great interest in the paper you send forth to the world. I bring him good cheer; and again I thank him for what he has done for mine, and I asure him I shall be on the alert to do all in my power to assist him during his greeting when he steps into the spirit-world. And now, sir, I would like to send a hearty greeting and words of love to other friends, all who care for me, and to one dear friend in par-ticular, who feels my influence frequently, and who has feit that I have been by her slde, bringing cheerful encouragement when the way looked dark. I have promised to help her way looked dark. I have promised to help her think the time will come when sho will see this more clearly than to day. I bring her good cheer, and assure bet that I do not forget lier. Her mediumship has been a clear, strong light to that now to the spiritualitie concerning it, and he has once or the does not know of this spirit-life, go the heast the those who did not judged only from the surface. It was thought that I cared very little at the best that I have to offer from the surface. It was thought that I cared very little at the best that I have to offer from the surface. It was thought that I cared very little at the does not know of this spirit-life, go the hast the uncerstand to right one, that I have to offer from the surface. It was thought that I cared very little at the to confirm the in his mind. If he will hunt the spirit-world best that I have to offer from the surface. It was thought that I cared very little at the to confirm the hast on the the spirit was; those who did not judged only from the surface. It was thought that I cared very little at the as those of a did, know me as I well as into the nature of humanity at large, then the best that I have to offer from the spirit-world. Surface and to the dross of these things. But spiritual life or man ; few was those who did not material things, athering about the material things, it was thought that I cared very little at the maters and the dross of these things. But

spirit-world, but to confine their attention to histories and the religious teachings of the past, I can excuse them; but I trust that some one of my friends will have the bravery to step right forward and take hold of this thing firmly -turn it over on all sides, and seek to know something of it: if they will do that I will be glad to come back and lend my assistance.

Mary Hamilton.

Mary Hamilton. I am an old lady, Mr. Chairmas, yet I have thought I would like to come back and tell my relatives that I am living, not in a feeble, worn-out body, but one that grows strong and useful, and gives me rest. I was worn out before I went away. I was large in frame, and the bur-dens of life pressed heavily upon me; but now they have all disappeared, and I feel happy and grateful for the life which I now live. My sister and husband and many friends are with me, and all feel strong and active. It is a mystory to them why the friends on earth

mystery to them why the friends on earth should feel that there is nothing for humanity after death—that is, I mean nothing of social interest, of bodily activity and of mental expression, when we have all these blessings, and many more. These things may seem strange to our friends on earth, but we feel we must speak of them, so I come to say a few words. I bring them my love, and want them to believe that them my love, and want them to believe that they are never alone, for some good friend is watching and trying to help them to do right, and feels badly when they miss opportunities of accomplishing something good. We encourage them. we do not condemn, and when they make a mistake, we try to help them overcome it and do batter. do better:

My relatives are in Germantown, Penn. My name is Mary Hamilton.

Jeanette Norton.

I have a dear friend in Clyde, O., which at-tracts me to this place. She was like a sister to me when I was here, and I think I can say that we are truly sisters in spirit, for I am more closely drawn to her than I am to those who had a right to call me sister when I was in the body. This friend of mine is interested in the return of spirits : she wants to know more of it ; she reads all she can concerning it, and is asking why she can be can concerning it, and of it; she reads all she can concerning it, and is asking why she cannot be made a medium so as to get something herself from the other world. She is mediumistic, and gets impres-sions very easily, and knows that when she acts upon them, everything comes out right; but sometimes when she disregards them she finds berself in trouble. I want Eliza to know that these impressions come from her spirit-friends; they are thus seeking to guide her; they cannot communi-cate outwardly to her understanding, but they can operate on her mind, and make it respond

for one of them. My name, sir, is Charles Baker, but 1 have been always called Charlie by my friends, and it seems to me that is really my name. I left friends. in Texas, and I would like to communicate with them. I suppose it is im-possible to got to them privately, but 1 am looking ahead every day, to see if I cannot find in a distant place in relation to the great State, and I spent some time looking over it. I wanted to see what was the best thing I could do, whether to go into stock-raising, or

Ans.-We claim that there is a close relation-ship existing between the whole or any portion of the physical body, and the corresponding part, or the entire structure of the spiritual body. We claim that there are emanations of a magnetic nature going forth from the phys-ical body constantly, and that these subtle emanations are gathered up into the spiritual body and utilized. We also claim that when the spirit leaves the physical body, it does not necessarily gather to itself all the emantions or magnetic qualities belonging to the spirit-in the corporeal frame, but that, in some in-stances, these emanations and magnetic quali-ties are not all gathered by the spiritual body until the physical structure has become de-composed, therefore the explanation of the phenomenon in question is to us simple and clear. It is not an uncommon occurrence that when a limb is amputated and burled, the pa-tions the leaves the limb feels the disturbance clear. It is not an uncommon occurrence that when a limb is amputated and burled, the pa-tiont who loses the limb feels the disturbance in that portion of his body where the limb should be. We claim that it is the spiritual portion of that body suffering through sympa-thy with the physical that has been cast off, that it is gathering to itself the elements from that physical member which are requisite for its own unfoldment or perfection. We claim that when this dismembered portion is put in a cramped condition, or encased in tight band-ages, these elements and magnetic qualities cannot freely pass from it to the spiritual member requiring them, consequently the spir-itual member, or portion of the body, feels dis comfort through sympathy, through a pyscho itual member, or portion of the body, feels dis-comfort through sympathy, through a pysoho-logical law, through a solentific law, which has established the fact that the spiritual struct-ure or portion of the body must receive all that belonze to it from its physical counter-part. Straighten the physical portion and the man will exclaim, "I feel better." Allow time to pass—even though the man suffers con-stantly—until the physical portion is entrely decomposed and its material elements have been absorbed by the soil and the atmosphere, then the person will not suffer longer, because the spiritual structure has gathered to itself the spiritual structure has gathered to itself all the elements which it requires, and it has no further relationship with that physical por-tion which once belonged to it. Q.-Do spirits at materializing circles draw

Q.-Do spirits at materializing circles draw elements from the persons present? if so, is there not danger that such persons will take on mental and physical diseases on the return of those elements to their systems?

A.—Spirits claim that in presenting the phe-nomenon of materialization to mortals they gather the elements of the material — with which they build un their structures—from the medium and the sitters present. In many in-stances these figures which are presented to you do not enclose the spirit itself, but are figyou do not enclose the spirit itself, but are bg-ures operated upon by the spirit standing apart from them and serving as automata. The spirit who comes into close sympathy with a mortal, whether it be, for the purpose of pre-senting a materialized form or appearance, or for manifestating itself through some other phase of mediumable will undoubtedly take phase of mediumship, will undoubtedly take upon itself more or less of the mental condition of those present. If the spirit is very positive-minded, superior in that direction to the friends to whom it comes, it will be able to overcome this mental disturbance and to rise above it; but if the spirit is more delicate, more nega-tive, easily acted upon, it will take on the con-ditions to such an extent as to be largely in-fluenced by it; but in retiring from the medi-um of from the seance-room the spirit will not carry with it the effects of any mental disturb-ence or affection it has encountered. It is sometimes the case however, that spirits have sometimes the case, however, that spirits have gathered to themselves mental disturbances from the sitters present, and in entering into close proximity with the medium they have been obliged to leave such depressing effects upon that sensitive instrument, so that he or she may suffer physically or mentally to agreat degree, because of the elements brought to him or her by these spirits in their operations through the mediumistic account through the mediumistic agency.

Calvin Hall.

I am very glad to meet you, Mr. Chairman. I am always glad to meet with any true Spirit-ualist, and come in contact with those who are

the higher spheres, my desire increases to show mankind that there is a truth in spirit-communion, and that every soul, however low or how-ever high it may seem to be, will find a heritage of immortality for itself. I do send my love to my friends-and I have many of them in Connecticut-and wish them to know that it pleases me much when they make a step forward in search of truth, or when they make an effort to bless some other one with the knowledge they have gained concern-Ing the true destiny of mankind. I come here particularly to day because of my Interest in an earnest soul who dwells in Staf-ford, Conn., and who is devoting much thought to a subject which exercises his mind. He has to a subject which exercises his minu. He has plans and ideas concerning humanity which I call humanitarian ideas, because he wishes to utilize them for the benefit of mortals. He is just now agitating his mind upon the question just now agitating this mind upon the question how he can best proceed to outwork those ideas so they may accomplish the best possible good for his fellow-men. He wants to develop ways and means for enlarging their usefulness, and unfolding their minds on subjects which are best for their spiritual as well as physical growth. That man I call my friend; he and I talked together in years past, compared notes and exchanged opinions, and I think we have both grown in consequence. and exchanged opinions, and I think we have both grown in consequence. It seems to me that a word of encouragement to my friend from the spiritual side will not be out of place. He sometimes wonders if I take an interest in him now, as I did formerly. I want to assure him that I do, most assuredly. He sometimes wishes that I would give him a few hints concerning his plans. I will say that when his desire is most urgent I stand by his side, and comprehend his thoughts. Some of the impressions: he receives: come to him from his old friend. I want to tell. him that I ap-prove of that which he has outlined. And I trust he will carry it through, as he con-templates, in the near future. It seems to me it will prove a grand good work, but not pertemplates, in the near nuture, it seems to me it will prove a grand good work, but not per-haps as public as some work that has been ac-complished by a great many, yet just as need-ful, and one that will accomplish just as grand results as many a seemingly larger movement has done. has done. The trained but the first design of the reads My friend will see my massage, for the reads your paper. I feel sure he will accept it, and if he does it will give me great pleasure. I wish that every friend of mine could realize that I think of them personally with love; and I wish to encourage and oheer them. I and I wish to encourage and oheer them. I and thankful that Spiritualism progresses as it does. I look for a grand movement, in this cause that will uplift and spiritualize not only its own ad-herents; butmake an influence feit outside its ranks that will have a corresponding effect on all who study it. Calvin Hall, which hollow

did not hear the sound of my voice. I saw movements being made in relation to my per-sonal affairs which did not seem to me to be in accordance with the highest diotates of good judgment. I tried to arrest the steps of my friends and give them advice; but I did not succeed, so I was obliged to see some of my pet projects overthrown, and to feel the sting which

succeed, so I was conged to see some of my pet projects overthrown, and to feel the sting which came to me in consequence, I knew but little, about the spiritual life, for my interest and impulses were attracted to the material side; and it took me some time to loosen the ties which bound me to this quarter and to rise to a consideration of the eternal world. I think; however, I have cut loose from the old enslavement, and that I am now more fully interested in the spiritual life than in the material. Yet I have friends on earth who are dear to me, and I wish them 'to understand something of this wast spiritual life which is surging all around them, and which they can-not see because of the limitations of their phys-ical life. My friends worship' in the Episcopal church; they do not accert Spiritualism; but rather look down upon it. Yet, I come here to day taking them to consider this subject, look at it closely, strive to ascertain if it does not contain within

strive to ascertain if it does not contain within itself truths worthy of acceptance. It seems to me if they will do this they will ind pearls of great price, which they will not part with after having received them. It seems

I would like very much to talk with my friends on personal matters, if I can find a pri-vate way of reaching them, but I do not care to discuss such affairs in a public manner. I bring greeting from other friends who are with me on the spirit side; they are all engaged in some useful work, and have no desire to take up the old life, with its limited conditions. I must again, Mr. Chairman, express my ap-preciation of this privilege. I am called Horace

White.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 10.-Olara Bater: Amasa Walker; Ellen Preston; Charles Tripp; Manie French. Dec. 14.-Biophen Fearl Androws; Harry Miller; Nellie Thardy: Charlie Hassoit; Jeanie Gifford; Mary Connor; John Mafilt; Hannah Kimball; Viola; Forest, Flower.

THE MESSAGES GIVEN As per dates will appear in due course. Jan. 7.-Charles Nugent; James Elliot; William Butler; Martha. Franch: Father Cleveland; Sarah Cooley; Gray; John Sweeney. Jan. 11.-Burnham Wardwell; Ellzabeth Prime: Charles E. Merrili; Amelia Graut; Lizzie Rice; Henry Smith; Da-vid Barnee.

Verifications of Spirit-Messages. FREDERICK BAYLIES.

I have read the message published in the BANNER OF LIGHT of Dec. 11th, as coming from FREDERICK BAYLIES of Edgartown, Mass. The facts in his message, as stated by him, are all correct, as I well remember him when I was a small boy. I lived in that town, and was a member of the Sabbath school at the same church-the Methodist church of Edgartownwhere he attended. I know that he was prominent in establishing the camp meetings at Martha's Vineyard, and that he was county treasurer for a good many years, and lived in Edgartown. I have ascertained this week from Edgartown that he was eighty-seven years old when he passed away.

Long may our glorious instrument, Miss Shelhamer, be spared, that our dearly loved ones may come and speak through her to us mortals. WM. H. ALLEN. 268 Washington street, Providence, R. I.

M. LEONARD.

In the Message Department of the BANNER OF LIGHT of the 25th of last December is reported the name of M. LEONARD; and allusion is made to a message received from him upon a previous occasion. A message purporting to come from Manning Leonard was published in the BANNER OF LIGHT of the 7th of ... Nov., 1885. A gentleman of that name was a resident of Southbridge, Mass., as stated in the message, and he withdrew from his visible form in July, 1885. 'The writer had not been aware that he credited the claims of Spiritualism. His numerous and more intimate friends could speak more particularly and appropriately, but the esteem which sprang from a very slight acquaintance makes it a pleasure to welcome any indication of his presence.

Eben B. Phillips.

Eben B. Phillips. I come to-day, Mr. Chairman, with the desire of reaching a mind in this city to whom I am attracted. He is a man of basiness energy, and one whose mind goes out in various direo-tions, not only for the utilization of his men-tal forces in practical and material ways, but also seeking to find avenues of doing good. I may say this, for I think I understand him. I have been drawn to him through spiritual methods, and have attached myself to him sometimes for the purpose of using my influ-ence, in connection with his own, in assisting him to solve the pursies of life and to make a success of them. success of them.

This person has learned of my interest in him, and I think he will not object to a word of advice from me. I should like to call myself his old friend. He has interested himself in This portion has jearned or my research and white the baladows of deskift fall this defined in the second s

I would like to get my friends, into a condition for knowing something of this thing, and that is one reason why I come back; then I thought if I could get to my friends in New. York, and tell them of the last year of my life, it would be a satisfaction to them and to me.

it would be a satisfaction to them and to me. I propose to do a number of things in the way of communicating to mortals. If I can, but I have been a good while hunting for this means of return, and I may be a long while finding another. I send good words to all. I will tell them it is well with me. I am not used up, as the saying goes, but I feel in a condition to go right ahead, and make things lively. I don't know, Mr. Chairman, whether you charge anything for coming here, or not; if so, you will have to trust me till some other time.

Gracie Sharland.

I have communicated here before-but it was

I have communicated here before—but it was a long time ago—and now I am told I may come, because it seems to me important. I have wel-comed dear ones to the spirit-world since I went away a little child, and I have tried to help them. When my dear graudmother came, she was so pleased to find me and to get into the company of her friends who had gone be-fore—and since—and rejoiced at all the beauti-ful conditions they have found. I come here to-day because there is one in this city in whom I am interested, who F think is soon to pass to the spirit-world, and I wish him to know that the dear loving ones of his family are preparing the way for him; the path will be made smooth, and sweet; loving atten-tions will be bestowed upon his spirit; he will awaken out of the old life into the new and beautiful existence of the Summer-Land, where he will find new experiences and gain higher beautiful existence of the Summer-Land, where he will find new experiences and gain higher conditions. The discipline of this earth has been varied, and he feels uncertain as to what may come. Yet all is well. We ask our friends to trust in the Heavenly Father, and when the shadows of death fail upon them to let that trust be firm, overcom-the shadows and the shadows of death fail

can give her information on points which will be important to her. I hope she will do that. Any time between now and midsummer will answer for her to make a movement, but if she will do as she has been strongly inclined to, she will see it having an effect upon all her life, giving her greater opportunity for living in

such ways as she has desired. I hope sometime to be able to give my friends communications personally, such as will assure them of my interest in their lives. My name is Jeanette Norton.

Carrie Davis.

[To the Chairman :] Please may I come a minute? My mamma lives in Boston, and her rame is Ellen Davis. My name is Carrie. Can you find her? She used to live in Roxbury. I used to live there too with her, and I went away to the pretty spirit world, I did, and she oried awfully all the time.

away to the pretty spirit world, 1 did, and she cried awfully all the time. I kept coming to see my mamma, and she did feel so bad, it made me cry too, and then my teacher took me away, because she said it wouldn't do us any good. I want my mamma to know I am alive, and I want to tell her I got to a pretty world, and 1 have all the flowers I want, I do. I go to school, aud I try to learn, and be a real good girl, because I know she wants me to, do n't she? I did n't feel good at all in my throat; it felt sore, and It hurt me to swallow, but I got all over it when I went away; it was so warm and sunahiny where I was, and the flowers were so bright, I forgot it was winter down here. My mamma thought she could n't ever got through the long cold season, but she did, and she's got through some more since then, and I guess she's going to go through a good many more, don't you? I want to send her my love, and tell her I am

I want to send her my love, and tell her I am I want to send her my love, and tell her I am growing a big girl, and I want her to go some-where, can't she? do n't you have people here where little girls can come and talk to their mammas? [Yes.] Well, I don't know 'em. [Your mother will find one for you, perhaps.] I want her to let me come, and tell her a whole lot of things. lot of things.

Lot of things. I got all over the burn on my finger, I have. It was so when I was slok, 'cause I did burn my finger awfully-my two fingers, they were all het and shiny-looking, horrid I when I was slok, and they smarted too. When I went away I did n't have' any; and I'aint got any such looks on my fingers now. My mamma when she fixed my little hands, you know, she covered up the place with the other hand, she did. I see her. She did n't know I was looking at her, did she? She got flowers so they'd fall right over, and she say, "Poor little hands, they will, never get into mischief any more."

"Poor little hands, they will hover get into mischief any more." I did n° die, did I? Will you let me come again, sometime? [Yes.] I'll come, if you can get my mamma down here. [Perhaps she will see in the paper what you have said.] Per-haps so. I think you 'ge real nice, Good-by.

DR. J. T. FREEMAN. Respectfully yours, Dell Rapids, Dakota, Jun. 4th, 1887.

To live beneath sorrow one must yield to it; to live without pain ladies should use Lydia E. Pinkham's Vegetable Compound.

10 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODELN SPIRITUAL-ISM": Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Passed to Spirit-Life

From Lilly Dale, Chautauqua Co., N.Y., Dec. 27th, 1886,

From Lilly Dale, Chautauque Co., N.Y., Dec. 27th, 1886, Mrs. Coriutha Aiden, in her Sthryear. Mrs. Alden: and her hushand., Willard Alden, now de-ceased, were among the pioneer spiritualist of thirty-five years ago. They thankfully accepted the angel measurgers. Who brought's gian tidings of great joy. The Lilly Dale Spiritalist Camp. Meeting Association of some twelve years ago ou Cassufaga Lake, was organized and held its meetings on their grounds. Mrs: Alden was ibon in: Onondaga Co. In 1901. She was married in LMZ, and lived fity-seven years in the immediate vicinity of the home they ereoshily fett. Her, liffe was married by full, felf-denial, womanly virtue and kind offices. She was feelble for many months, lut be-ing concelous of the spiritual pressnee of loyed ones almost dally, she had no fear of the change called death; and after sleeping sweetly Sunday night, the 20th, she awke without a struggle to find the morial had faded and the spiritual had for the presence of many friends, and were conducted by the writkr. Appropriate music was sweetly rendered by fridad-ly ilps, accompanied by the organ. Theodore Alden and his sleter Theodocia are the remaining son and daughter. and should feel thankful for the memory and guardianalip of such a mother.

Jan. 1st, Arthur H. Oarl, son of Marcus and Catharine A. Carl, of Albany, N. Y., aged 18 years and 8 months.

A. Carl, of Albany, N. Y., aged 18 years and 8 months. "Junoral sorvices were hold fau. 4th in the presence of a very large concourse of friends and neighbors. After, Mellie-J. T. Hrigham delivered the most elequent and touching addiress that it was byer the lot of Albanians to hear. De-cased, was a member of the hold for the First Baptist. Ohurch, and they very generously offered their services, which were scepted; and the music rentered on the occa-sion was of the very highestorder. Protestant and Catholic were touched with the power and elequence of the issuffra-tional speaker. It had been publicity almouthed who would conduct the services; and hundreds for the first time list-move there is a great dealer mainfested to hear more about it. Albany, N. F., Jans & M. 1867. "The first first dealer mainfested to hear more about it. Albany, N. F., Jans & M. 1867. "The first first first dealer is the first time it."

From Dis residence, on Bummer street, Malden Mass. Jan. 24, Wealey Dolge, aged to years, "11 10 bolling of its (The cause of death was paralysis. The doceased was well-tropown in Maldon. He was a Spirituatist in Weller, and tropown in Maldon. He was a Spirituatist in Weller, and trocked a hall on the rooks mear his residence in which to its docease and the rooks mear his residence in which to its proprietor of bond sorrigers, and talk sold was, and the proprietor of bond sorrigers, and talk sold was, and the proprietor of bond sorrigers, and talk sold was, and the proprietor of bond sorrigers, and talk sold was, and angaters() and har figures in the following and two bond sorrigers and the propriety of the proprietor of the daugaters() and har figures in the fill of the proprietor of the conteness in those machiners, and an angle sold of the proprietor of the daugaters() and har figures in the fill of the proprietor of the conteness in the proprietor of the proprietor of the proprietor of the conteness in the proprietor of the proprietor of the proprietor of the conteness in the proprietor of the proprietor of the proprietor of the conteness in the proprietor of the proprietor

From Greenwich Village Mass , Jan Bit Wyatt Bich-

"Norm Greenwich Village, Main, Jack 518, Wystr Hon-ardson, aged 57 gears, pair Alor crist a to how the first Foncial derrices were beid by files formeral ever hold in the place, its score of the place formeral ever hold in found impression was created by the new light thus and prom he true philosophy of death and, the aler-lise. The Geosage was windy known and respected. He sever light thus chose in the induce of one light for the light of the chose interference in the top of the several several sever the place of the several several several several several formation of the several several several several several formation of the several several several several several prometers and the several several several several several constant set the several seve

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SPIRITUAL CIRCLES.

LIGHT. BANNER OF

Banner of Fight.

BOSTON, SATURDAY, JANUARY 22, 1887.

Spiritualistic Meetings in Boston:

Spiritualistic ficele.Boem, No. 8 Bosworth Breed-Every Tuesday and Friday atternoon at sociock. Admission free. For further particulars, see notice on atth page. L. B. Wilson, Chairman. Boston Apiritani Temple. at Berkeley Hall.-Borton Apiritani Temple. At Berkeley Hall.-Borton Spiritani Temple. At Berkeley and Apple-ton Sireeta.-Public meeting every Sinday at 10% A.M. and 7% F.M. Lecturer, W. J. Colville. Organist, Ru-doh King.--668 Tremont street: Monday, 7% F.M.: (V. J. Colvillo's receptions for answeing questions, etc.; Tuesday and Friday, Lecture and Conversition on Theoso-phy, at 3 F.M.; Ladles' Benevolent Union moets every Wednesday from 2 till 6 F.M.-all fadles cordially invited. First Spiritani Temple. Corner Newbury and

First Spiritual Temple. corner Newbury and Excler Nircets.—The Spiritual Fraternity Society will bold public services every Sunday P.M. at 2%. Sociables overy Wednesday evening. All invited.

Ebon Cobb, Conductor. Engle Hall, 616 Washington Street, corner of Easez. - Sundays, at 24 and 75 P.M.; aslo Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson. Chairman. Spiritionalistic Phenomena Association. Berke-ley Hall.-Meetings Sundays at 23 P. M. Address all communications "Spiritualistic Phenomena Association, 1021 Washington street. Hoston, Mass." D. J. Ricker, President. This Association also holds meetings every Sunday evening at 7% o'clock at the Ladles' Ald Parlors, 1021 Washington street. Childen's Progressive Lycenm No. 1. Paine

Children's Frogressive 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 Sp ritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torey, Secretary.

Chelses.—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; Mir, M. A. Dodge, Secretary.

Parker Memorial Hall .- On Sunday last, Jan. Parker Memorial Hall.- On Sunday last, Jan. 16th, W. J. Colville's topic of discourse in the morn-ing was "Spiritual Truth at the Bar of Reason." The inspired lecturer commenced with an allusion to Thomas Palne's "Age of Reason," and spoke of Palne as one whose work was almost exclusively that of the iconoclast, a word which literally signifies destroyer of idois. Palne's writings contain scarcely a line which can justly be said to run counter to real spirit-ual science. He believed in God and hoped for immor-tailty; he considered a good moral life the only pass-port to the divine favor, and while denying all special theories of inspiration and revelation, such as Ortho-dox religionists proteiam, he never denied the reality of an universal, unrestricted influx from the spiritual universe, which shines to illumino the spiritual under-standing of man, as freely and impartially as the sun-shine warms and lights the earth. Human reason as at present developed is necessarily more or less un-conscious of spiritual truth. The outer intellect is the "natural man" mentioned by Paul which does not discern spiritual things. Spiritual truth is not neces-sarily supernatural or superrational, but from the standpolut of human intellect alone it appears to be so solely on account of the inadequacy of the ordinary human mind to solve spiritual problems. The speaker forcibly replied to those timid minds who are a fraid to venture into the field of prychical research, (dread-ing lest they should incur God's displeasure by en-desvoring to discover which he at out wiling they should know, by calling attention to the fact patent to all observers that no kind of knowledge is obtainable without mental effort; coll, time and shong are ex-pended in every educational enterprise, and we may rest assured of two bibrys as we embark to the those should should here a syntem us no means of discourse was on the seven senses of man. Five senses being all that are ordinarily recognized and developed, man's knowledge is usnally limited 16th, W. J. Colville's topic of discourse in the morning was "Spiritual Truth at the Bar of Reason." The

Ground was taken not only against capital public. ment but also against every form of chasisement with in any degree savors of retailation. Of chasisement with in any degree savors of retailation. Of chasisement with in any degree savors of retailation. Of chasisement with in any degree savors of retailation. Of chasisement with in any degree savors of retailation. Of chasisement with a diverse data vision of the wellars of the wellars of the savors of the save speakers who in preceded by half an hour's service of song, led by Mr. et preceded by half an hour's service of song, led by Mr. et preceded by shalf an hour's service of song, led by Mr. et preceded by shalf an hour's service of song, led by Mr. et preceded by shalf an hour's service of song, led by Mr. et preceded by shalf an hour's service of song, led by Mr. et preceded by shalf an hour's service of song, led by Mr. et we change the save taken and solve service services and solve services and on the same topics. All scats free. Everybody in-vited. W. J. Colville addressed a select company at the residence of Dr. Day, 24 Broadway, Providence, R. I., Thursday evening, Jan. 13tb. He speaks there again Thursday, Jan. 27th, at 7:45 P. M. His services can be secured anywhere within easy reach of Boston for Wednesday and Thursday evenings; also for funer-als. Address 663 Tremont street, Boston. At home Tuesdays at 4:30 P. M.

from her spiritual adviser as from a dry fountain when thirsty. Then is the time to give comfort through Spiritualism. Then is the time to do. Give of the water of life you posses, and that bereaved mother will find her child. True Spiritualism is to know yoursel. It has a saving power that will save the worst. That power is within and doesits work there. Mr. J. T. Lillie and Miss Clara Clark gave sque ex-cellent music. Eventon.—Singing by Mr. J. T. Lillie, accompauled by Miss Clara Clark on plano. Improvised poem by Mrs. Lillie. Iu response to the question, " is there any power higher than that which exists with the spirits of the departed that can be realized on the earth sphere for good?" Mrs. Lillie's control said : The motor power back of the outer man we call spirit, which represents intelligence. That spirit is a sub-stance, as ether is a substance. The fragrance of the fower before me, thrown off so freely and filling the room, symbolizes the subtle power in man. I cannot command language through this medium because it is limited. The tiny rap is a proof to the reasoner that a power of intelligence produces it. And since it was first heard, nearly forty years have developed so much that the future is full of promise. The stumbling-blocks to the progress of the truth it establishes will be removed. Man will overcome evil with good, and he will utilize it, and not ask God to do it. Man must do this work through proper genera-tion. It parents gave to their children life properly, and then taught them correctly, evil would disappear. The Christ-principle should be born in every child, and then they will be their own saviours. The saving power of man is in himself, and not in another. The service closed with singing by Mr. J. T. Lille. Mrs. R. S. Lillie speaks at the same time and place next Sunday. THE LADES' INDUSTRIAL SOCIETY connected with the Boston Spiritual Temple held its regular

THE LADIES' INDUSTRIAL SOCIETY connected

with the Boston Spiritual Temple held its regular meeting Jan. 11th. In the evening, after the collameeting Jan. 11th. In the evening, after the colla-tion, Mr. W. A. Dunklee presiding, Mr. J. T. Lille and Mr. Charles W. Sullivan opened the exercises with a song. The Secretary read the report of the last meeting. Mrs. R. S. Lille spoke upon the Science of Life. Miss Alice Black gave some fine musical selections and was warmiy applauded. Dr. J. D. Moore, Mr. Jacob Edson and Mrs. E. A. Cutting addressed the company. Mr. Charles W. Sullivan explained to those present why he was so fond of an-tiquity, especially antique music, and all joined with him in singing an old-time hymn. Mr. Junklee recited the history of that-song, after which the meeting closed. The next meeting will be held Jan. 25th. MRIS. MARY F. LOVERING, Secretary. No. 439 Shawmut avenue, Boston.

No. 439 Shawmut avenue, Boston.

The Spiritualistic Phenomena Association .-At the regular meeting of this Association last Sunday afternoon, Berkeley Hall was filled to its utmost capacity, the ushers being obliged to bring in chairs

Prof. Buckhammers and the science dependent property of the science dep

to the friends from the West. Mrs. Lake then addressed the company, thanking Mr. and Mrs. Lillie for inviting them to their home where they could exclude the set of the set o

College Hall, 34 Essex Street .- Last Sunday's morning service was opened by Mr. Eben Cobb with

an eloquent address upon the topic "God is Love." Dr. H. B. Storer followed with practical thoughts and sound advice relative to the intercourse with the spirit world and its results. Readings and tests were given by Dr. H. F. Tripp, Mrs. J. D. Bruce and Mrs. W. A. Rich. In the afternoon Dr. Leighton, of Somerville, spoke instructional and the source and tests were diven

In the atternoon Dr. Leighton, of Somerville, spoke instructively and interestingly, and tests were given by Miss A. Peabody, "Sybila," and Mr. Louis F. Jones, the last giving names and dates which were recornized. Mrs. M. A. Chandler also spoke and gave itests in her usual clear and forcible manner. The evening session opened with singing by the choir. Mr. Cobb made excellent remarks, during which he said that science is governed entirely by the imagination: every step it takes it has to stand upon the imagination. Eyery movement of the chemist, the astronomer, the artist, has its birth in the imagina-ism to offer us in the line of imagination? Would it not please us to know that all the imagination? Would it not please us to know that all the imagination would it govern the planets and the material world, but law really governs nothing; there is an imaginative mind-power that controls all. ally governs nothing ; there is an imaginative mind-ower that controls all. Prof. Buchanan said that science depends upon mat-

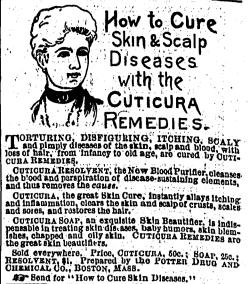
From Buchanan said int science depends upon mate-ter, but spiritual science is reaching beyond the mate-riai to the immaterial. The highest form of science is found in the science room; and the great problem, how the invisible form can become visible to the material form, is fully answered; a problem which common sci-ence utterly fails to answer; proving that there is a science beyond matter and beyond any machinery by which diseases are healed and we approach the Eter-pal

Daniel Hall's family. Any of them here?" No an-bawer. "Well, there are many here who know me." Then an Bagilah home was depicted—a little boy, Bddie-the ocean, and Eddie on ship-board bound for America, his arrival, and suppressing the name Ed-ward, and using his middle name, Hartley; his love for music, especially German music and chanting; his clear tenor volce, his jovial nature, and many friends. So perfect in detail was the ploture that many knew him before the full name, E. Hartley Thompson, was given. When it was the audience responded in rounds of applause or welcome. Which? "There's a young man back in the hall—way back -the one right front of last window—way down—who seems to be singled out to me," said Mr. Baxter." "I see water, clear surface and still, with a said, white, young, and yet beautiful face looking out of it and up to you. The hair is down and foats, and her hands at eoutstretched." The man appeared agitated, and the audience moved. "So said I can't see it longer. Bu she appears a beautiful risen spirit now, and has a little baby which she holds out to you. Now the baby is represented a child, and speaks to you, sir. It says. 'Papa, don't shun us I don't forget us; it's mamma and me.'" Many of the audience wept, and as a whole it was hushed. "Excuse me, but please does this have a meaning to you?" Agitatedly the young man said, "Yes, sir: my wife and child." "Was your wife drowned?" "Yes, sir." And the mas seemed overcome. Mr. Baxter said, "Yes, she went away and left the baby, but the baby followed soon after. This is what has torought you here to night, or. rather, it is what has turned your mind toward Bpiritualism." The gentleman was sought, after, and was found to be a German in the hard-ware business in the city. He acknowledged all'as true, and seems eager to get more from Mr. Baxter and others. " Here are three children riuning between you."

h toward bpittualish. The gentleman was sought, after, and was found to be a German in the hard-"ware business in the city. He acknowledged all'as true, and seems eager to get more from Mr. Baxtter and others. "Here are three children running between you." -pointing to some one fromt.-"and to some one over here on this side"-again pointing. A lady exoitedly stat, "They are mine! they are mine!" Mr. Bax-ter said, "I beg pardon I am sorry to disappoint 'you, but one--a little girl-says. No, sir,' to me, and runs to that genileman, pointing in mexacily out, and puts a full-blown white rose in the buttonhole of his coat and says, 'We're all here-your three little onlidren, grandpa and another (not distinctly heard), and, papa, this rose has another meaning than a flower to you." 'Yes,' said be aloud to the audience. 'Aer name was Rosa." The Enquirer of Monday did not exaggerate when, in allucing to this city heard), many others equally fine were given ; among them may be mentioned Dr. Thomas Wood, his characteris-ties and mancer of passing out; ike. James H. Per-kins, who, a young man, passed on nearly forty years ago, and a Mrs. A. M. Stone and her hutsband Daniel, also daughter Apolline, and the latter's husband, Judge Smith. Every one of these was fully recor-itized. One other should be selected before closing this account. A gentleman was selected by Mr. Bax. I ter, and asked to take an imaginary journey. "Say," said Mr. Baxter, 'frat to Pitsburgi, then east over the monntains to Altoona and on, and branch north to 'Tyrolle. Do you know Mr. Isaco Walton?" "Yes, sir," said the man, "I worked for him years ago in that place." 'I see you, sir, sitting, facing a window with watohes before you. I see a case with jower? A nold man now leans over a counter and talks with you. Asks, does he remember John is ett of Spruce (Treek?'' "Yes," said the gentleman. Uncle Johnny yuesd to talk Spiritualism with Mr. Walton, while I was at work at my trade, that of a jeweier; and it is where I first learned of Spiriualism. Bu

Cleveland Notes. To the Editor of the Banner of Light :

Maing.-Provided the couples contemplating mat-rimony are properly mated, what more appropriate time could be selected than Christmas and New Year's for entering into such relationship? But



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JANUARY 22, 1887.

AG* Send for "How to Cure Skin Diseases."

TIN TED with the loveliest delicacy is the skin bathed with CUTICURA MEDICATED BOAR. Ja22

KNAB PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship, and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Balti-more. No. 113 Fifth Avenue, New York. E. W. TYLER, Sole Agent, N27

isi3w 178 Tremont Street, Boston.

Providence, R. 1 .- Hon. Warren Chase spoke again last Sunday before the Providence Association of Spiritualists, forenoon and evening. The morning of Spiritualists, forenoon and evening. The morning discourse was an answer to the queries often propound-ed, "Why did not Spiritualism appear before? Why did it so long wait?" He remarked that its modern development was not by any means its first appear-ance, nor Hydesville the first place where the deni-zens of the spirit world had manifested themselves to mortals. Far back in the dim twilight of the race there were unmistakable evidences of spirits attempt-ing to make themselves known. In successive ages like evidence occurs, becoming more pronounced and deded with the lapse of time. But though these at-tempts were made, they failed to make an impress, evidently because the time was not ripe, the race not being prepared to break away from the shackles of a false religion and a one-sided civilization. A critical and careful study of history, both so-called sacred and profane, settles the question beyond cavil or doubt. Spiritualism has long been known in the Catholic Ohurob, but it has been kept in the hands of the ecclesiastics, for, coming to a knowledge of the com-mon people, it would tend to make them independent of priest and hierarchy, thus rendering impossible the subserviency of the masses to the dictum of the same. So many of the great religious and reformatory move-ments have evidently been initiated by the spirit-world, notably Methodism, for it is well known that spirit-manifestations attended Wesley, its founder. But in a short time they were set aside, for with the development of an ecclesiastical system, a creed and its attendant machinery, Bpiritualism could find no sustenance. discourse was an answer to the queries often propound-

development of an ecclesiastical system, a creed and its attendant machinery, Spiritualism could find no sustenance. The Shakers and Quakers in their early days had an undoubted overshadowing from the spirit-world ;-but with then it was not meet that the new dispensa-tion should open. In every instance, when Spiritual-ism exhibited itself it was repressed. But at length, with the evolution of thought, the time came, and on the sist of March, 1848, a little ohlid held and turned the key to open what hitherto had been an obstructed doorway. Spiritualism was unable before this time to effect a lodgment; but it did then, and no power can now stay its march or hinder its progress. It came just when the world was prepared for it, and its leaven is fast leavening the whole lump. Its infin-ence is everywhere, wholesome and invigorating. In its wider diffusion is the promise of a religion suited to the needs of humanity, renovating old institutions, reforming society, and introducing the relgn of justice and good will. The evening discourse was a discussion of the claims of Spiritualism and its power as an agency of good. This closes Bro Unase's labors here for the present, and the earnest prayer of our friends is that it may be imany years before the sere and yellow leaf shall come upon him to abridge his usefulnees or prevent him from doing valiant service in that cause to which a lifetime has been devoted with a zeal born of knowl-edge and a power coming from an apprehension of truth.

Spiritualist Meetings in Brooklyn.

Boston Spiritual Temple at Berkeley Hall .-Last Sunday Mrs. R. Shepard Lille's morning lecture was based upon the words, " What wilt thou have me to do?" One of the questions upon which it was based was, "If the lives of the adepts in occult forces do not show any practical benefit to jumanity in In-dia, is it advisible for Spiritualists of America to at-tempt to resuscitate, teach and practice them in this

dia, is it advisible for Spiritualists of America to at-tempt to resuscitate, teach and practice them in this age?" This embraces, she said, the oriticism of the lives of others. We should not sit in judgment on the asis of others, as we are not able to comprehend their cause and purpose. Many writers(criticise us as Bpiritualists, but they know little or nothing of the work we are do-ing. They sit in judgment upon our work. We ask the powers above us "What wilt thou have me to do?" One came to Jesus with a similar question, and he told him what to do; but he did not like to do it and turned away. It is the shortcomings of man that call out criticism that is valuable when it leads to more thought. When we ask for duty to do, there will open to us thoughts we had not conceived before, for the inquiry draws us toward the infinite. The East India country. What are termed adepts there are known here as mediums, and are adapted to this county and olimate. It is well to learn something of the cults of other countries. When the Origize an adeptin him. "The sound of the rap at Hydeaville has reverberated over all the deatto. It is in the that have been known to man." What There is a demand there who how no man. When there is a demand there who how no man. When there is a demand there will be a supply, and when the supply is given the capacity to receive is here there there be a deapted there whown to man. When there is a there have been known to man. When there is a demand there will be a supply.

man when the supply is a demand there will be a supply. La and when the supply is given the capacity to receive an is increased, and the desire also increases. At first a et drop may supply, but as other things go out this will go come in the mother mourning the loss of her child becks for sympathy from some source. Her usual in source of consolation gives no relief. She goes away, we

The First Spiritualists Ladies' Aid Society

held its regular meeting at Parlors 1031 Washington street, Friday, January 14th. The usual routine of street, Friday, January 14th. The usual routine of business was transacted, the new President perform-ing the duites of her office with dighty and ability. Those who did not attend the evening service missed a rare treat. After sincing by Mrs. Mary F. Lovering Dr. J. C. Street was introduced, and, under control, answered questions asked from the audience. Heldom do we hear answers given that are filled with such earnest, practical thoughts and which com manded the closest attention of his hearers. After a song by Mr. Charles W. Bullivan, sung in his usual pleasing man-ner, the audience joined in singing several old-time bymus, Mrs. Mary F. Lovering accompanist. MRS. ALICE F. TOHNEY, Sec.

Marston Hall .- Dr. Aspinwall's Sunday noon meetings, heretofore held at Langham Hall, will hereafter take place at Marston Hall, corner Dover and Tremont streets.

A Remarkable Seance.

To the Editor of the Banner of Light: Mr. J. Frank Baxter is doing good work and arousing great interest in Cincinnati, O. His audiences are large, and his enthusiasm and encouragement great.

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1 Understand, contemplates crossing the Asiantio av no distant day. "The Spiritualism of Shakspeare." – Samuel E. Adams, the well known criminal attorney of this city, has kindly consented to lecture on this subject for the benefit of the Lyceum. Date to be announced soon. J. Morse. – This well-known speaker is expected to be heard in this city for the first time, Sunday, May lst. Fratemally yours, THOS. LEES.

Bedford Avenue.-Services every Sunday at 11 A.M.

Brooklyn, N. Y.

CONSERVATORY HALL.-Our meetings on Sunday last were well attended, the exercises morning and evening being alike gratifying and instructive to all concerned. In the morning the usual questions and answer plan adopted by the guides of Mr. J. J. Morse was adhered to, with the usual result of an instructive hour being thus compled. A fragment roll of an instructive

answer plan adopted by the guides of Mr. J. J. Morse was adhered to, with the usual result of an instructive hour being thus occupied. Afterwards the audience was again favored with a variety of descriptions, de-lineations, items of personal interest, contributed by the spirit-triends of those addressed, through the me-dial agency of Mrs. Henderson, the test medium of New York City, her efforts meeting with pleasing auc-cess. Mrs. Henderson will be with us at both services on Sunday next. In the evening a large audience was present, and the preliminary exercises being duly accomplished, the control of Mr. J. J. Morse proceeded to consider the subject of his discourse, which was "Spirit Com-munion : its Blessings, Laws and Limits." It was an eloquent, abeit extremely practical, and therefore most useful presentation of the triune elements in-volved. Much serviceable information was copyeged as to how communications should be sought; the diff-cuities on both sides of the matter-the morial and spirit sides. In fact, as one friend expressed himself, if "was sixty minutes of wise philosophy eloquently and pleasingly expressed." The two remaining Sundays of this month are the only ones that Brooklyn Spiritualists will have our English brother with them, and in all probability they will be his only appearances during the remainder of his stay in the 'Onited States.' Do not fail to hear him while the opportunity remains. BEDFORD. [Alpha: Lyouw entertalament report will appear next week.--Ed.]

Chicago, Ill -- The meeting of the First Organized Boclety of Spiritualists of South Side, Aronue, Hall, 150 Twenty-Second street, Onloago, Jan. 3d, was called to order by Ohairman Dr. Warn. The spirit control-ling Mrs. Coverdale spoke of the old year and the new. 'Water Lift,' control of Mrs. Relley,' gave tests. Mrs. Wilson Porter gave psychometric read-logs after the manner of her father, B. V. Wilson: An election resulted in a choice of the following officers-for 1887; Dr. J. H. Warn, President; Mrs. Hanby Ma-hau, Vice Freadent; Mr. Edwin Jones, Herrite, Mr. and Mrs. King, Mr. Jones, Mrs. Disbre, Mr. Wilson; J. Usher, Mrs. Wing, Treasurer; Executive Committee, Mr. and Mrs. King, Mr. Jones, Mrs. Disbre, Mr. Wilson; J. Usher, Mrs. Underhill. Byery one missed the gental faces of Dr. and Mrs. Nickless, and would sak for them a cordial welcome and liberal spiport where they are called to isbor. PROGRESSIVE LYCEUM. -- The specifies on Jan. 20

and liberal support where they are called to labor. PROGRESSIVE LYCEUM. — The exercises on Jan. 26 consisted of recitations by Robert Page (Ave years old). Rosa Kane, Barney Cappels, Albert Coverdaic, Frank Algerton, Ellen Farsone, Kitty Cappels; original poem-by Mrs. Severance. There was an election of officers for 1837, resulting in the choice of Mrs. Manha, Con-ductor ; Mrs. Underhill, Assistant Conductor ; Mrs. Page, Guardian of Groups; Evan Morton, Secretary ; Mrs. Hag, Treasurer ; Mrs. Mahan, Musical Director ; Mrs. Babcook, Organist ; Mr. Wilcox, Libratian.

Baltimore, Md. Mrs. A. M. Glading, the highly gifted trance meetum, held a largely attended scance, Jan. 14th, in Spiritual Hall; 376 Saratoga street. Her character delineations, phenomenal. tests and the wonderin baychological writings created deep im-pressions on all present. Mrs. Glading will give us-another scance on the 28th list. H. F.

Spiritualist Meetings in New York.

Bremeer Hall, 114 Wess 14th Street The Peo-ple's Spiritual Meeting every Sunday at 2% and 2% p. M. 1 also Thursday sitemoon, at 3 o'clock. Frank, W. Jones, Conductor, 1990 Statistical Conductors, 1990 Statistics

Conductor, it is a chaired for Heading My. Berrices each bindey morning is it o'clook at Morial Wy at 201 street. Roy Mis, 7. B. Biryker, pastor. All contlain in Vited. Grand Opera Header, and Marrie and Als Ave-man-Berrices every Binder, at 1 at , and 74 P. N. Con-ference every Binder at 1 at , and the to each meeting.

meeting TurweAmer. H. S. A. S. S. S. Sopher Holirium). Trategality to have a second