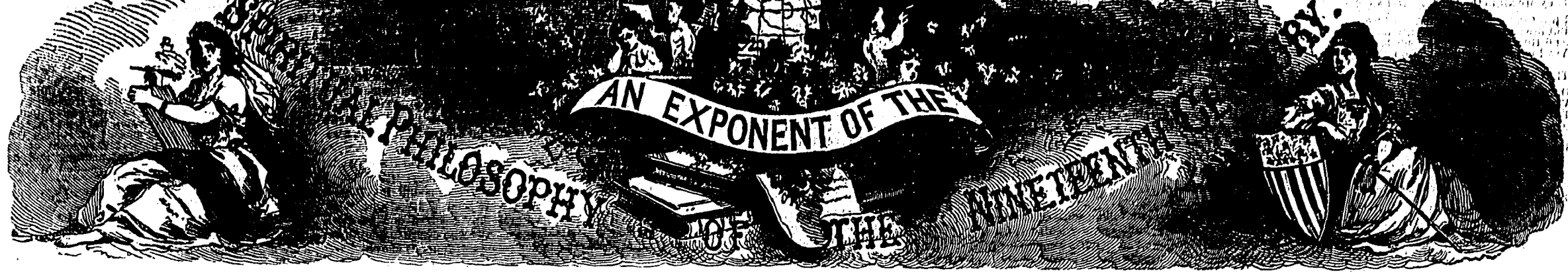


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The Spiritual Rostrom.

CHARITY.

A Discourse delivered through the Trance Mediumship of
MRS. R. S. LILLIE,
Before the Boston Spiritual Temple Society,
in Berkeley Hall, Boston, Mass., Sunday
Morning, Jan. 29th, 1888.

(Reported for Banner of Light by Miss Ida L. Spaulding.)

INVOCATION.

We ask your presence, O! spiritual beings, that through your ministrations we may be enabled to apprehend more fully the truth, and receive those thoughts which cannot come to us without your assistance. As we here assemble, looking toward you for instruction, may truth's divine rays touch our souls, illumine our understandings, and lead us into paths of knowledge and wisdom; and may the thoughts given us for consideration bring rest to the weary, strength to the weak, courage to the discouraged, and light to the spirit wandering in the darkness of ignorance and superstition. Lead us and guide us, and our glad songs of thanksgiving and words of praise will ascend to you now and evermore. Amen.

DISCOURSE.

We take for our subject this morning "Charity." We know it is an old theme. We may go to the Bible and read the texts that have been used in its elucidation by the ministry since the dawn of Christianity; we may say as they have said, "Charity suffereth long and is kind," "Charity covereth a multitude of sins"; but in taking up the various thoughts of that book, in watching the carrying out—so far as it is possible for mortals to do—of this principle, which we believe is in itself a sufficient creed for any body of religiousists, embracing as it does all that is good in any religious belief, we find that various interpretations of it have been given, and that men's ideas of it differ as their ideas of God and many other subjects necessarily do and must.

As Spiritualists we are in need, first, of systematization or organization, with a view to establishing systematized charities as a means of doing a work that must be carried out upon the earthly plane among ourselves at least. There are organized charities among the different churches, denominations and religious systems; but we, as a body of thinkers, find ourselves outside of these organizations, the tenor of our thought making a division wall between us and them. Consequently, when one of our number appeals for aid to one of these institutions, the first question asked is: "What is your religious belief? to what religious body do you belong?" Thus as these lines of demarcation, which have always separated and made divisions in the ranks of mankind, are still being drawn, it becomes necessary for us, as believers in a peculiar system of thought, to organize in such a way as to enable us at least to care for our own in a systematic manner.

We know it will require patience and persistent endeavor for a long period to accomplish this result, but we think it is time that more was done in this direction among professed Spiritualists. There has already been a great deal of talk, but much of it has risen like smoke and disappeared, and but little has been carried out practically. Homes, which should be made homes in the real and true sense of the word, should be founded for the aged of both sexes. We would like to see your "Ladies' Aid Societies" and your "Industrial Unions," for instance, take, not only rooms where lectures should be delivered, social gatherings held and suppers given once a week, but a house which should be made a home for those whose necessities make them dependent upon the kindness, love and charity of others.

It is a hard, cold world when we come to depend upon what is called charity on this plane of being. In some way it has come to be considered a disgrace to arrive at a condition where it becomes necessary to ask for assistance; but what, I pray you, is every one of us, in the beginning, but an object of charity? We come upon this stage of life unable to put even a mouthful of food to our lips, and so dependent upon others that, left to ourselves, death would ensue in a few hours. Man is the most helpless of all animals. Nearly every form of life beneath him has an independence of livelihood that makes us almost question, at times, the wisdom of the Infinite. So, I say, as helpless dependents we start out in life, let our surroundings be what they may. Some of us, it is true, have advantages over others, and

the best of these, the one for which we should be most thankful, and the possession of which should make us charitably disposed toward those born without it, is a bodily organization that makes us capable of becoming independent. I affirm that in the organization of the individual is the all that settles the question at birth as to whether that being is to be dependent or independent. The pre-natal conditions, influences, etc., at work even among our ancestry, the very incidents and accidents that may befall our mother in the sensitive weeks and months prior to our advent upon the mundane sphere, may wreck or injure our organization to such an extent that we may literally be cast upon the shores of time helpless and dependent. Not only this, but even some little circumstance that may arise, making a mother at that time feel her dependence, as the present condition of society is likely to do, may actually disqualify her unborn babe for a man or woman of business. Some dead, incident, or event, little as you think, may be the turning-point that shall decide whether or not your child shall be born with an inheritance that will give it anything like its rights in this material world.

When the conditions surrounding birth are known to have so much influence upon the expression of our better selves here in this journey of life, we ought to exercise the broadest charity in our dealings with those who are so constituted that all the preaching, teaching and arguing possible cannot aid them in acquiring independence, for it is impossible for them to grasp and make use of these ideas. We see the necessity, then, which the spirit-world has constantly pointed out, of a form or system of society that shall permit a growth into that oneness of interests that will make the entire race one large family. We are aware that many objections have been and will be raised to any mode of life such as that of Communism; yet we hold that man must ultimately grow into a condition where all who are unable to gain a livelihood will be cared for as considerately and tenderly as are our insane and our weak in body. Those who are deficient in the faculties whose development and exercise are necessary for the acquirement of the comforts of life will, in the future of man's development, be surrounded by conditions conducive to the unfoldment of their moral, intellectual and physical nature. These ideas will be regarded as impracticable and visionary by some, but many of the greatest improvements that we now enjoy were called visionary in the past, and all the wonderful inventions were, in the first place, called fanatics' or fools' ideas. I believe society can grow to this condition, and when it does, we shall have taken the most important step toward overcoming crime and sin of every character. Want, and its untrained, undeveloped, undisciplined nature, drive man, in many instances, to the commission of crime of which he would not otherwise be guilty. We most earnestly beseech all Spiritualists to take into consideration these thoughts, and let brotherly love and charity govern all. Again, circumstances over which the individual has no control many times, leave him at last in a condition where, unless kindly assisted by a stronger hand, he would certainly suffer.

We, as a people, have a sensitive class, unknown outside the ranks of Spiritualism, that cannot be cared for as they should by those who are not familiar with their susceptible condition. When it is found that by the use of their mediumistic powers they cannot earn sufficient for their support, or that, in the exercise of their spiritual gifts, they have been wrecked—physically speaking—our public mediums should be given a home such as this of which I have spoken. I could name two or three now, yes, more than that number right here in Boston, who need and deserve such care and attention; and I do not think I shall be doing wrong if I call the name of our gifted and faithful servant, Mrs. Cushman, who, during a cold, bleak, stormy, hard winter like this, gets but a pittance at best. When, in such a case, one comes to the necessity of appealing for aid, we should take her and care for her tenderly and lovingly, and she should be made to feel no more dependent than our grand-mother, our father or mother would in our family circle, when he or she is no longer able to sustain the burdens of life.

In the exercise of mediumistic powers, the vital magnetism, which is the spiritual force of the organism, is largely drawn upon, thus de-vitalizing the body. "But why do the spirits," you ask, "allow their mediums to use this force, or power, until it is exhausted?" Because, as we said once before, having undertaken this work, it is impossible to give it up. All the bodily, as well as mental powers and forces of the individual, have been turned into different channels during the process of development, and it is beyond the power of spirit to turn back the tide from its natural course.

We can only touch lightly upon the subject at this point, the time at our disposal not permitting us to take it up and explain it as we would like. After one is worn out in the service, it is no longer a question of why didn't you stop before you fell down? It is better to work in the harness until the work is done, and then if the old body does not break down and let the spirit go free, we, as Spiritualists, should take it and care for it as tenderly as though it were a treasure committed to our keeping—as it really is. If we look at the matter aright. If the cold, hard winter that is upon us, together with the high price of fuel, makes those of you in moderate circumstances feel that life's battle is hard, what must it be to those who have much less or none at all, and especially to those who are so sensitive that they will nearly perish ere they ask for

aid from mortals to help keep soul and body together?

So we say, our first duty is no longer to talk, but to go to work upon a practical basis; then, when wealthy Spiritualists see that there is organization, system and purpose underlying this movement, we believe they will take hold with you and labor for mankind. We would impress upon the minds of all Spiritualists the necessity of working while it is day. You may hold on to your wealth while you live, and in your will be very generous; but the world is not generous, your heirs are not generous, and nine chances to one it will be contested and set aside on the ground that you were a Spiritualist, and therefore not of sound mind. Hence, I repeat, care for those who need assistance, build homes for the homeless and aged, and do the work while it is yours to do, while the day of earthly life is upon you.

While we have spoken of lines and divisions in the ranks of mankind that must necessarily be considered by us in our work, still we are looking forward to the time when these barriers will be swept away, and we desire you as Spiritualists to set the example in this direction. I hope there will be that breadth of liberality in the distribution of your charities that when you have secured your own, to learn that human beings are in distress will be all that you require to know of them.

We know that we shall meet with opposition upon this point from those upon our own plane of thought, who call themselves practical men and women. "We must be practical," they say; "therefore it is necessary for us to ask first concerning those who apply for aid, if they are worthy?" In the distribution of charities that question cuts us the worst of all things, for we feel that the fact that a human being is cold, hungry, or in distress, makes him worthy of help. He may have been in the lowest paths of life, the reason for which you might perhaps find in the inherited consequences and results just spoken of; but while you were making your investigations, the man might starve. It is better to help those in need first, and find out their shortcomings afterward, if you have time enough. They may have done wrong, but they never will do much better until they are warmed up, their hunger satisfied, and their surroundings made favorable for the development of their nobler and better selves. If the applicant for assistance be a woman, the examination is especially rigorous in all institutions. It must be found out who she is, what she is, where she came from, and what she has been doing.

The best means to employ in seeking to lead those whose faults and shortcomings are many, out upon the highway by which higher planes of life may be reached, is charity clothed in the garment of love. According to the new definition, charity is love, and if it does not succeed in making them better and nobler, then the best of God's remedies has failed on earth. Apply it long enough, however, and I have the utmost faith in its efficacy as a cure for all the ills that man is heir to, morally speaking. Some one who has made a few applications of it upon a certain individual unsuccessfully, and then in despair has turned the cold shoulder upon the erring one, says: "I have tried that person over and over again, and it is of no use." Try him seventy times seven, as said one of old, and then seven hundred times that, if necessary, we add, for a human soul lifted out of the mire and brought out of darkness into light will pay you for the seven hundred times trying, as well as for the seven or seventy. We have those in our ranks who have but little backbone; but while wishing that they had more stamina let us have charity for them. There are those in the Church, also, it appears, who have no backbone at all; and, while we regret it, let us have charity for them as well.

Ought a man who is convinced of the truthfulness of Spiritualism to come out of the Church? An interrogator asks. It seems to us that he ought, but we cannot stand in his place. We should say that "honesty is the best policy," but we understand that all are not capable of acting up to a high standard of integrity. Such as these need to remain in slavery to others, as they really are, until they grow a little more and can bear the light, whose warm, effulgent rays will strengthen and develop their spiritual nature. We find that one of the greatest needs in this direction is a love of the truth, and we urgently appeal to all to cultivate the very best within them. So we say to all in the Church who believe in Spiritualism: Come out from among them and be ye separate. Do not skulk behind the church pews, the church creed or faith, if you do not longer believe it. If every man and woman were to come out of the churches to-day who does not accept literally the creed as it is, with all of its articles of faith, how many do you think would be left? Very few indeed. You will find very few church-members who can give you an intelligent answer when you ask about the articles of faith of their particular denomination. They have subscribed to them without much thought, and they cannot tell you the doctrinal points at the foundation of them. We pass these by and take up the class of men whose views have grown broader than their creed, but who still remain in the Church. Beecher, during the latter years of his ministry, was one of these. To our way of thinking, the man who does not live up to his convictions is not strictly honest; but until we are able to place ourselves in the position of another it is unwise to say what we would do under like circumstances. It is easier for one to step out of the old rut than for another; it is easier for some to break the shell of their former environments than for others; therefore let us have charity for those who do not see their duty as we do. Though we should say, Come out, be

honest, be upright, still it is our belief that just at the point where they have developed enough spiritually to be of any particular use to the cause of truth they will and do come out and we find them in our midst. Spiritualism is truth to you to-day. It was not a few years ago, because your perceptions were not sufficiently developed to enable you to grasp the philosophy or the facts. Later experiences made it impossible for you longer to reject it. The greatest spiritual light that has ever penetrated the darkness of human life with its divine rays touched you, and you became enthusiastic. You could no longer remain in the churchfold, even with the hope of winning others to your way of thinking, but must be outspoken. Nothing wins like truth, or carries such conviction as candor and sincerity.

Coming back to our subject, "Charity," we hope we shall be forgiven when we say that a great many Spiritualists are apathetic and unmindful of duty in this direction. They need awakening. They do not realize the necessity of even contributing to the support of the cause in a general way, to say nothing of associated charities. Perhaps it is the result of circumstances. Former beliefs leave their impress upon the mind and spirit of the individual, and when discarded there is a corresponding reaction. The fear of future punishment or conditions has been the spur that has forced them to a performance of their religious duties, but when Spiritualism teaches them that there is no place of eternal torment, no avenging and angry Deity, they swing, as it were, out on the other side and become careless. We also find truly good men and women in the spiritualistic ranks, with warm, tender hearts, but, owing in a great measure to the lack of organization on the part of Spiritualists as a whole, they forget the responsibilities that rest upon them, the duty they owe society and their fellow-mortals, and settle down into a state of lethargy. Upon the minds of all such we would most earnestly impress the fact that while there is no death, hell or judgment to fear, still there is wrong to dread, and a nobility of character to develop which should be an incentive to right acting and the living of higher and better lives. There is much for us to do upon the earthly plane. There is not a sorrow that comes to the heart of a mortal that is not felt by all. Some, we know, will say that this is all nonsense, but we affirm that just so surely as the sun and moon influence this planet, and vice versa, that which affects the life of one individual also affects, in a degree, the lives of all others. As parts of one great whole we cannot afford to have any portion of the great body universal diseased; we cannot afford to have wrong, sorrow and want abide where any one of us can do aught to prevent it. If we fail in the little that we can do, if we fall short in charity, love and kindness, and in the living out of these principles, then we fail in all that constitutes true religion, and the injury we do ourselves affects all others in a measure.

Leaving the thought of associated charities, let us consider the true attitude of man toward the evil-doer, and as before we will look within our own ranks. We will not pass this point without speaking of that which is of such vast importance to us, namely, our phenomena. Sometimes we feel that we cannot be too severe in our denunciation of those who have been found guilty of deception; who willingly and willfully trifle at the altar of the holiest of holies, where the angels come to let in the light upon mankind. There is, however, much to be considered here. While we find individuals who give fraudulent communications or manifestations, there are also conditions existing which make it necessary for us to be wise and discreet in meting out our justice. There is such a wide difference in the experiences of different individuals with the same medium, that our advice to each one is to use your own judgment and reason in settling the question for yourself in every individual case. If you desire to know whether spirits can clothe themselves again in matter, it is your privilege, while conducting your investigations earnestly and sincerely, to use your own judgment, and when you find an open, flagrant imposition, to denounce it.

Our Spiritualism rests, in a great measure, upon the solid rock of facts, a part of which are physical manifestations, and if not dealt wisely with they will strike a terrible blow at the very foundation of the cause. As a religion, Spiritualism carries weight where no other religious system ever has, for it gives positive proof and assurance. So, while we have good and evil, false and true, genuine and counterfeit, we must exercise our charity at the same time that we mete out justice. It rouses all our righteous indignation to be imposed upon in the investigation of truth; but it is better to bear imposition a few times, at least, than to be guilty of touching rudely one of those whose necessities and requirements are such that if too harshly dealt with the work of preparation that may have been accomplished by the spirits for the individual, whom in time they hope to elevate and make a useful instrument, will be retarded or entirely undone. "Are you advocating charity in a case of obvious deception?" some listener asks. Yes; charity that softens our dealings until we know of a certainty what we are doing.

Before we close we desire to speak a few words for womankind, to awaken within our sister woman charitable feelings toward her sisters in all conditions. We believe most of you present do not need this particular argument, for there is no lesson that has been taught with so much earnestness and so oft-repeated by the angels as this. We would not foster wrong, or sin, or evil doing, but we would that every woman

was as true to every other woman as man is to man. "You would not be true to a false woman?" questions one. Why, certainly; true to the woman, not to the deed she has done; true to the woman, that we may uplift her; true to the woman, that we may lead her to nobler womanhood, and make of her what was born within her but what has not been expressed. Many times she has been driven from bad to worse, from worse to desperation, from desperation to death, beyond whose gates is the only place where a woman who has done wrong and been wronged finds as yet anything like the conditions that will help her out of the slough in which she is struggling. We know that efforts have been made for the uplifting and redemption of degraded women, but not in the spirit that they should be. We say to women, it is your work! The fallen of your sex will never be uplifted, saved, redeemed or elevated to a high condition of womanhood until you stand by their side and do your duty without regard to public opinion. When you feel the necessity of expressing a certain opinion, of taking a particular position, of clasping the hand of a sister to help her out, it no matter what color the face of your neighbor may turn, and by-and-by these deeds will leave an impress upon your very souls, and stamp even your outward bearing with a power that will defeat the purpose of the evil-disposed, for they will not dare say aught against the women that have been true, upright, honest and steadfast in defense of every other woman, until they have helped to make their sisters what they themselves aspire to be.

O! white-winged angel, Charity,
Return to earth to-day,
And make us feel the brotherhood
Of all humanity.

One mortal has his weaknesses,
Another has his sin,
And, while we see our brother's faults,
We fail to look within.
Some one, in future ages,
Will turn the pages o'er,
Showing what we have tried to hide,
Or did not know before.

'Tis well for us, at times at least,
To take reflection's glass,
And look upon our words and deeds
Before we let them pass.

And we may find for Charity
Enough to do at home,
Before 't is best for us, perhaps,
In other fields to roam.
The justice which we then will mete
Unto our erring brother,
We'll temper with that charity
We should give one another.

O! white-winged angel, Charity,
Come to the earth again;
Walk ye through all its crowded ways,
And touch the souls of men.

Inspire within them noble thoughts,
And noble deeds as well;
Lift them to manhood's high estate,
Where henceforth they may dwell.

Then touch our sister, woman,
With thy white angel hand—
Bid her by her convictions
Ever to firmly stand;

To aid her sister woman
Who lives in sin below,
Uplift her soul, give her the truth,
That she may wiser grow.

Lead us at last, O! angel,
One family to be,
United by the twofold bond
Of Love and Charity.

New York Medical Law.

To the Editor of the Banner of Light:

I have been watching your paper ever since the Senate and Assembly met at Albany this season, with the expectation that a petition would be found therein from the people, asking that the medical law enacted last year be repealed, and in its place a new one, similar to that of 1841, be enacted. This commendable statute, be it remembered, allowed equal rights before the law for all citizens to employ any mode of treatment or any practitioner that they preferred and had confidence in when afflicted by disease—doing so on the ground that there is no fixed mode of eradicating disease or which cures all cases and all persons. The citizens of the United States—who are also citizens of New York—should, under its constitution, assert their rights as to whom they will employ in case of sickness, and not be confined to one system of treatment by statutory law.

Your paper has accomplished glorious work for the past two years in educating the people of New York (and elsewhere) up to a condition to see the needs of the hour as to medical freedom and its preservation—also in printing petitions, etc., in the same direction; and your readers have seconded it by circulating these documents for signatures and presenting them to the Senate and Assembly for consideration.

I am glad to note by your latest issue that *Earnest Words*, of New York City, has also put on the armor for this encounter, and proposes to support you in your defense of the rights of the people. All citizens of the State who have the cause of medical freedom and progress at heart should be up and doing; and appeal to the men they have sent to Albany to repeal the obnoxious restrictive medical law which now disgraces its statute books.

Where are the men to make the move? and where are the local papers that will aid in the good work and print petitions in support of this just demand? Now is the time to move in live earnest and redeem the State from its "medical monopoly" law by compassing its repeal.

ANTI-MONOPOLIST.

An English correspondent gives as a reason for possibility that the English language will become the "world-speech," the mental slowness of the Anglo-Saxon race in learning two languages. They traverse the globe unaffected and undismayed by its eccentricities of speech. The English-speaking countries have an area of more than one-fifth of the whole habitable globe. English is the language of the seas, and is spoken in every maritime port. What demand can there be for Volapuk?

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

Sunday Recreation.

A highly sensible address on the meaning and use of Sunday, commonly called the Christian Sabbath, was recently delivered by Rev. Dr. Pullman, of Lynn, before the Universalist Sunday-school teachers, in Wesleyan Hall in this city. He made light of the growing uneasiness, amounting to alarm, in certain quarters respecting the alleged desecration of Sunday, which he said was not justified by the facts. We all have a Pharisae inside us, said the Doctor, and that Pharisae is pretty sure to think that if Sunday is not being observed in his particular way it is not being observed at all. But the Sabbath was not founded by Pharisees, and will not be preserved by Pharisees, and is instituted, he reminded his hearers, to secure justice among men, and to prevent the powerful and selfish from oppressing the weak by binding them to hopeless and unintermittent labor.

This is practically the proclamation which the Sabbath makes to rulers and governors everywhere: "I am freedom-day. On this day all your tired workers shall rest. They shall be free to enjoy their families, to meet and worship God in their churches, to taste the pleasures of social intercourse, to delight in nature or in books, to build up their nobler life." And the speaker proceeded to say, out of the fullness of his historic knowledge of his subject, that the Sabbath had been for ages a bulwark against oppression, an educator of men to law, liberty and self-government. Its impregnable foundations are in reason and common-sense. He admitted the great and rapid social and economic changes which have caused unavoidable changes in Sabbath customs, and have unquestionably led to pervasions and abuses of the day which are sure to be corrected. He thought there were some new Sunday customs which had not come to stay; such, for example, as seven days' work for six days' pay. The man, said he, who avails himself of the Sunday labor of his fellow-men will have to provide their recompense for those who give up their Sunday rights for his convenience.

Referring to the heated attacks made every now and then upon the Sunday press, he defended this class of newspapers, as being but a mirror held up to the human nature of the nineteenth century; and those who did not enjoy the picture they presented regarding the social, religious or political state, were invited to put forth extra individual exertions for the bettering of the conditions they depicted. The Pharisae way, he said, is to stop the nose and avert the gaze, but that never yet cured an evil and never will. Whether we like it or not, we are on the road to the experiment of living in publicity, and of dealing with evil as it lies festering in the sunlight. The newspaper of the future, in his opinion, would contain a record of what is good as well as what is evil, and will then hold a true mirror up to life. The higher grade Sunday newspaper, he thought, may yet fulfill an important educational purpose, whose true method has not yet been reached. The Sabbath, as a safeguard of home, religion, charity and brotherhood, will not be disestablished till the sun of human progress goes down.

Future Probation—Gradual Unfolding.

What Gail Hamilton wrote in the *North American Review*, apropos to the dispute then raging at Andover Seminary over the question of future probation, is well worth quoting from again, in the stronger light of added experience and observation in the world of theology. It is probable, said she, that in the world as it is we see the world as it has been, even in the geologic ages. We are sure, at least, of the world as it is. The present moment is a cross section of eternity. We find man now very little higher than the beasts. The discussion of evolution is not necessary in order to determine whether man is a developed animal or an undeveloped angel. We know that there are now on earth tribes of men who are savages, uncouth, horrible; in their mode of life more unlike the highest man than they are unlike the highest beasts. Yet we also know that there is something in them which differentiates them even from the highest beasts—a cultivable spiritual quality which in the beast is largely wanting.

Through every grade we mount upward to the highest peaks of humanity—men and women of pure heart, clear head and unselfish life. Why is it not the simplest, the most reasonable, the natural belief, that this great human host was put on the earth for education, not for probation? that the world was made for man? that all the ages of preparation through which the earth was shaping itself from a void and formless, a seething and roaring mass, into a stable and habitable home, it was shaping itself under fatherly guidance for the dwelling-place of that most finely organized animal which was to receive the breath of divine life and become of all created beings upon this earth the only spiritual beings—sons of God?

It would be quite in the nature of all other things, she continues, that man should begin low down, just above the beasts, and end high up, just below the angels. Wholly why, we do not know. We cannot comprehend the eternal Creator. But we easily do know that creation must be the one or the other—instantaneous or not instantaneous. If it were instantaneous, everything must begin in the middle. The record of the rocks, the record of Genesis, and the record of our own eyes unite to testify that everything begins at a beginning. We are in a system of gradual and orderly unfolding. The tree ripens from seed. The man grows up from the child. History is born of history. We cannot trace the original beginnings, but resultant beginnings are the regular order. The Bible equally narrates a gradual succession, a systematic advance. This is as near a fixed fact as we shall ever find to stand on.

This fact being once fully accepted as a fact of the universe, she says, what the need of this theological fuss over the question of future probation for the so-called heathen, when it is established that life is at every stage and in every condition a probation for all of us? It is a constant development, a never-ending unfolding. This state of existence is no more a state of probation than the next one will be, all states of existence being probationary alike.

For our own part we feel to say: How childish appear these theological problems, thought to be so profound, in the light of what we now possess as actual knowledge!

Howard says Brooklyn once fairly claimed its title of "The City of Churches," but

to-day it has passed beyond that, and will soon be known, not as a city of material prosperity alone, but as a city of homes, as a city of wealth, as a city of manufacturing interests as well. Brooklyn has had all the desiderata of a great city. It had an ample illustration of necessary thieving and cheating in its early days. It has been visited by the great of the earth, including Washington, Lafayette, Henry Clay, Webster, Calhoun, Grant, Sherman, Sheridan, and, greatest of all in his line, Abraham Lincoln: "I recall the visits of Clay, when everybody turned out to do him honor; of Webster, whose grand speech was the first of its kind Brooklyn ever knew of; of Lincoln, when he sat morning and evening in Horace B. Claflin's parlor in Plymouth Church; of Louis Kossuth, when he spoke in Plymouth Church, and subsequently attended a reception in Brother Bowen's house on Willow street; of Wendell Phillips, when every hall and lecture-room in the city was crowded about him, and the police even advised Mr. Beecher that it was too dangerous, too great a risk to permit him to speak, and Beecher said that 'if every brick in Plymouth Church were to fall and be scattered to the winds, it should never be said that Wendell Phillips could find no place to speak in in the City of Brooklyn.'"

Rev. Mr. Savage says:

"The church of the future will be a universal church, a unified congregation expressive of the highest truths of life. It will be natural because it will be the embodiment of nature itself. It will be a gathering free to all, whose creed will not be a bar across the entrance, but a guiding word over the pulpit. It will be a place where all men may come together once a week, upon a common level of higher thought, where the absurd conditions of life, the petty troubles and difficulties, may be forgotten for awhile, and where the influence of restful and recreative communion in noblest thoughts may be felt. It will be a divine church because it will contain the highest and best of life."

We cordially endorse every word of the above. Such a time will surely come on earth, and the advent of Modern Spiritualism is the Star in the West (not East) that will bring about the epoch so much and so earnestly desired by the denizens of the spirit-world and those of the mundane sphere of life.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed. New York has been particularly rich in such manifestations appearing in our columns, except those we have witnessed and personally endorsed. Writers in describing the phenomena they claim, must alone bear the responsibility of their statements.—Publishers B. & L.

COMMUNION WITH THE ANGELS.

To the Editor of the Banner of Light:

On Thursday afternoon, Jan. 5th, a number of us convened at the residence of Mrs. H. B. Fay, for the purpose of sharing the pleasures of a materializing séance, which proved eminently convincing and satisfactory. Previous to entering the cabinet, Mrs. Fay drew the curtain aside and invited all who wished to examine it to do so, which was readily responded to; and after the people had satisfied themselves that there were no confederates in or about it, and had returned to their seats, while the medium was yet outside, almost simultaneously a beautiful female form, and another, being that of a child, came out and stood one each side of her before the eyes of us all. During the séance many forms, in male and female attire, came out, giving their names and greeting their friends most cordially, while some materialized and dematerialized in the room, where every one of us could see them—thus proving unmistakably the truth of spirit materialization.

For years I have attended séances held in various parts of the city, and while I would not cast reflections upon any one, I regard Mrs. Fay as one of the best and most reliable of mediums.

Yours for truth and justice,
Boston, Mass. S. W. TUCKER.

AMBOY CENTRE, N. Y.

A Clarence Armstrong writes: "We began holding séances last August without any medium. We now have had that have given many convincing tests. At one séance a band of yellow light, about eighteen inches wide and ten feet in length, appeared on the wall of the room. In this light there seemed to float representations of trees, fences, houses, etc. At our request it came four times and was seen by all, lasting a little over a minute each time, when it slowly faded from view. At the time a parlor fire was burning brightly.

At another séance a new medium saw clairvoyantly two keys, attached to a string, descend from the ceiling. Cold currents seemed to pass through the room, through windows and doors were all closed. The fire was increased, but as it increased the cold became so unpleasant we had to leave the room.

The guides said the cold was caused by their efforts to charge the room with electricity. Séances held there since have been very successful, but closed unpleasantly cold. At one a young man seeing a medium influenced to write, several times remarked, 'If it is spirits, why do not they move my hands?' He has since been developed as a medium, and given very convincing tests, at our last giving names and information regarding the earth-life of the communicating spirits, eight of them being fully recognized by those present as departed friends who had passed to spirit-life before the medium was born."

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vleet Hall, 119 State street, in Grand Rapids, Feb. 24th, 25th and 26th, 1888. The services will consist of lectures, recitations, tests, music, election of officers and such other business as comes before the meeting.

SPRINGFIELD, MASS.—The Children's Progressive Lyceum, 101 Superior street, commencing on Feb. 24th, 1888, at 7 P. M. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come and bring your own. With you.

CHICAGO, ILL.—The Chicago Association of Universalist Radical Progressive Spiritualists and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirit Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2 1/2 and 7 1/2 P. M. The public are

cordially invited to attend. Admission 5 cents to each meeting.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 110 and 115 Fifth Avenue, every Sunday at 2 1/2 P. M. A hearty welcome is extended to all visitors, but no members of the mediumistic or H. D. Douglasian, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 129 2nd street, Chicago, Ill., holds every Sunday morning and evening, at 10 and 7 1/2 P. M., Spiritualist and Mediums' Meetings, 2 P. M. Sessions every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Marine's (Adams street) every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening at 10 and 7 1/2 P. M. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Third and Second, holds every Sunday morning and evening, at 10 and 7 1/2 P. M., Augustus Day, Manager.

DENVER, COLO.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.—Meetings will be held each Sunday at the Hall 123 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Lyons, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at Courter and Journal Building. Mrs. Ella Bayard, President. Secretary, Mrs. J. J. Andrews.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 128 Congress street, commencing at 7 o'clock. The best speakers and mediums are always engaged.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7 1/2 o'clock. H. O. Avery, President.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street, corner of Second and Third streets. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 213 Market street. Milton J. Smith, Secy., 202 Olive street.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 24 P. M., every Sunday in Brandt's Hall, south-east corner of Third and Ninth streets. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 213 Market street. Milton J. Smith, Secy., 202 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at the Hall on 5th street.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. RICHMOND.

1. GENERATION AND REGENERATION.
2. THE LESSON OF THE HOUR.
3. THE SPIRITUAL BASIS OF LIFE.
4. THE DEATH OF THE FLESH AND THE LIFE OF THE SPIRIT.
5. THE DEATH OF MOLOCH AND THE DAWN OF THE NEW AGE.
6. RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL?
7. THE ORIGINAL MEANING OF EASTER.
8. THE ORIGINAL MEANING OF EASTER.
9. SPIRITUALISM AS A PREVENTIVE OF CRIME.
10. THE ANGEL OF THE NEW DISPENSATION.
11. CAN WE BE BROTHERS?
12. HOW I GAINED THE CELESTIAL CITY.
13. THE KING OF LIFE AND THE KING OF DEATH.
14. THE TEMPLE OF HUMAN CHARITY.
15. MR. GLADSTONE AND HOME RULE.
16. THE DEATH OF THE FLESH AND THE LIFE OF THE SPIRIT.
17. THE DEATH OF THE FLESH AND THE LIFE OF THE SPIRIT.
18. HOW DOES SPIRITUALISM TREAT HURDLES AND OTHER INSTITUTIONS AND PROFESSIONS THAT DENY THE SPIRIT?

19. THE SPIRITUAL REPUBLIC.
20. HEAVEN IS MY HOME.
21. THE SPIRITUAL BASIS OF LIFE.
22. WHAT AM I WHEN AM I AND WITH-ER AM I GOING?
23. THE DEATH OF THE FLESH AND THE LIFE OF THE SPIRIT.
24. THE ANGEL OF THE NEW DISPENSATION.
25. THE KING OF LIFE AND THE KING OF DEATH.
26. THE TEMPLE OF HUMAN CHARITY.
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51. THE DEATH OF THE FLESH AND THE LIFE OF THE SPIRIT.
52. THE DEATH OF THE FLESH AND THE LIFE OF THE SPIRIT.

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1. THE UNKNOWN AND SACRED NAME OF JERUSALEM.
2. THE SHADOW OF A GREAT ROCK IN A WEARY LAND.
3. THE DEATH OF THE FLESH AND THE LIFE OF THE SPIRIT.
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Miscellaneous.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the common citations (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, our readers will confer a favor by drawing a pencil or ink line around the article he desires to recommend for perusal.
When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

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JOHN W. DAY, ASSISTANT EDITOR.

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Before the oncoming light of Truth, Creeds tremble, ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

A New Story by Eben Cobb.

In our next issue we shall publish the first installment of a fine story, written expressly for the BANNER OF LIGHT by EBEN COBB, Esq., brother of the late well-known writer, Sylvanus Cobb, Jr. It will occupy two numbers of THE BANNER. We say, without flattery, that it is one of the best productions of his character we have ever read. Mr. Cobb is one of a large family, most of whom have for years been before the public with voice and pen; but he is the only son who has had the boldness to espouse and proclaim to the world the glorious truth of spirit-return, which was a living joy and consolation to his talented and much loved mother, Mrs. E. H. Cobb. By his earnest efforts hundreds have been brought to the light of our soul-exalting philosophy.

Satan, Once More!

The old-time devil of Orthodoxy seems to be rampant on earth in this modern day, if the wallings of the bigoted class among the clergy are to be taken at their full value. Every now and then some minister starts up and vigorously pounds his pulpit-cushion and grows red in the face while he expounds to his awestricken hearers, à la the late Elder Knapp, the evidence going to show to his narrow and cramped conception that the "arch-fiend" is the father and prime mover of Modern Spiritualism—a new revelation which really seeks to demonstrate to mankind the surety of immortal life—which the church cannot do. If this class of ministers are stating facts, Satan is certainly doing a good work, and ought to be recognized by them as a powerful ally rather than a foe!

As a repeater of this "satanic origin" theory, etc., we here introduce one Rev. W. H. Claggett; not that the statements which he makes are specially new, or that his discourse now referred to is specially recent as to the time of its delivery—neither being the case—but as an instance in point showing the singular conception which is confidently entertained by some minds regarding the power of bitter denunciation as an agency in the direction of overthrowing the Truth.

We may remark, parenthetically, that if this Rev. Claggett ever was either a Spiritualist or a medium, the fact has, to say the least, escaped our recollection. Be that as it may, the reverend Goliath makes quite a desperate rush forward, as if apprehensive that even his towering presence among the multitude of the credal defamers of Modern Spiritualism will else be lost sight of altogether.

Mr. Claggett is described as a home missionary of the Presbyterian Church, and as having spoken by request. Also, as "an able clergyman who once believed in its (Spiritualism's) teachings." He entitled his pulpit harangue: "Spiritualism; What the Bible says about it"; and we find it reported in the Cleveland (O.) Leader. Now it would not be possible for us to think as much about the Claggett discourse as he evidently thinks of it. He is of interest only as he is announced as one who once believed in the teachings of Spiritualism. We undertake to say, at the start, that if he ever believed in the teachings of Spiritualism, he could never after forget them so far as to turn and denounce them and the human agencies through which they are manifested. Mr. Claggett did not speak, however, to confirmed Spiritualists, but for a large class which he described as having seen something of Spiritualism, and are not able to understand it, but are perplexed and unsatisfied.

"I once believed in Spiritualism," said he, "and was a medium. Those not inside (sic) have no knowledge of its extent." It was to such that he addressed what he styled timely words of warning. He did not presume to deny the statement that it had at least ten millions of believers in this country. Hence he asserted that "It is one of the greatest powers for evil that exists." It is a pity to hear such a man say so, nor will he be believed half as soon as

if he spoke in more measured phrase. People will be very apt to say he is overdoing his home missionary work for the Presbyterian Church. One would suppose that a person situated as he is, formerly a medium and why not still a medium?, could very easily tell everybody what Spiritualism is. What does he actually say about it? "There is a great deal of that which is fraudulent in Spiritualism," he says, "but I have seen things that cannot be explained on the hypothesis of trickery. I am not ready to disbelieve that there is any communication between spirits and the inhabitants of this world." Very well; but he resorts to the childish refuge of a personal Satan, who goes up and down the earth, roaring and seeking and devouring. He says "It is ridiculous not to believe in the devil as an individual being." And wiser and holier men than he say it is still more ridiculous to believe in it. He regards it as a religious emblem.

He said he wished to show his hearers "the footprints of the devil in Spiritualism." To begin with, he is obliged to admit that it appeals to the tenderest feelings of the soul. But he explains that "when a man stands by the grave of his loved one, Satan comes and whispers: 'I will bring her to you; you may hear her voice, see her face, and she will speak to you.' And unless sustained by strong faith in God's goodness and wisdom, he is apt to succumb. Satan comes, then, not as a friend of darkness but as an angel of light, and gives you a new religion." Now this is nothing more than the baldest assertion, the whole of it. Mr. Claggett expects us to believe him when he says Satan whispers to us at the grave; but he utterly refuses to believe us when we tell him we hear the voices of our departed friends! We had far rather trust the evidence of our own senses than take his bare assertion as a home missionary hired to make it. He calls our departed friends by the convenient terms "familiar spirits" and "unclean spirits." And he plunges into a perfect foam of Scriptural quotations to impress his hearers with the fact of his knowing all about it right from the Bible itself.

Emerging from these, he comes out with the following statement, which he seems to think is death to Spiritualism instead of simply meaning death to the church: "I have yet to meet a modern Spiritualist who is not a renegade church-member, or who was not at one time in trouble concerning the welfare of his soul." But how often does he hear of a church-member who is a renegade Spiritualist?—though, in point of fact, he confesses himself to be one. Having once been a medium, he expects his hearers to believe him when he says that many of the messages are "profane and even filthy." He surely must have drawn to himself an unfortunate class of spirits in his mediumistic experience. Speaking of the Bible spirits, he is constrained to admit that "the Bible does say that the angels of God take an interest in earthly affairs." That is enough, then. But he says "angels are not the spirits of departed men." Who and what are they, then? "They are a different class of beings," he says. Still, with the inconsistency of ignorance, he allows that Moses and Elias visited Christ, and all the saints arose with him at his resurrection.

But in all other instances, he says, "angels were the visitants." The word angel simply means messenger, and would messengers be likely to be sent on divine errands to places with which they are not familiar and to people whom they before knew nothing about? In his eagerness to destroy even the probabilities of Spiritualism, Mr. Claggett resorts to far greater improbabilities still. We warn him again that he is asking people to take a good deal more for granted from him than he is himself willing to take from Spiritualists, who testify only of that which they know and have seen. Of course he threshes over again the woman of Endor old straw, and reasons from it that, in order to be genuine, it should have been a very different apparition from what it was. *He knows.* He says "it was Satan who appeared," and he traces "the alms of the serpent" over the whole transaction. Give us an expert like Claggett to identify Satan and trace serpent slime. He is quite sure he knows both when he sees them.

But the closing Claggett argument against Spiritualism is that those who consult mediums do not receive them into their own society. Possibly this might be thought a matter of taste quite as much as of spiritual reality or unreality. Such a frivolous argument, we submit, is the last resource of a frivolous mind driven to extremity. When he quotes Job as saying that the dead cannot come back, will he please inform us who Job was, when he lived, and all about him? Unless he can do this, let him cease to quote him. In Job he enters for his present purpose a realm of darkness. And then he winds up with a whoop and hurrah against Spiritualism for its darkness, its wickedness, and all the other associated evils his wit can think of. He ends in a windy and frothy tirade, and fancies that is the end of Spiritualism, when it is only the end of Claggett.

The Life of the Sexes.

The Popular Science News asserts that the Hebrew women are the longest lived, and the colored men the shortest lived. Statistics gathered from all parts of the world make it appear that women have a greater tenacity of life than men. Nature worships the female in all its varieties. The male insect perishes at an earlier period than the female. The seminate blossoms in plants die earliest and are produced in the weaker limbs. Female quadrupeds possess more endurance than males. In the human race, the woman endures longest, in spite of the intellectual and physical strength of the man, and will bear pain to which he succumbs. More male children die than female. The proportion of people who die suddenly is about 100 women to 700 men. In 1870 there were 1080 male suicides in the United States to 685 female. Intemperance, apoplexy, gout, hydrocephalus, affections of the heart or liver, scrofula, paralysis, are all far more fatal to males than to females. But pulmonary consumption is more deadly to the latter. Females in cities are more prone to consumption than in the country. In all old countries not disturbed by emigration the females are a majority of the population. The Hebrew woman is exceptionally long lived, and especially so in the married state for all women.

Our Public Circles

Are fully attended Tuesdays, with Miss Shalhamer as the medium for the answering of questions, etc.; while Mrs. Smith, of Lawrence, on Fridays gives very satisfactory tests of returning spirits. Mrs. Smith's sance on Friday, the 17th, was crowded. Many had to go away disappointed, as every seat, and the standing-space, was occupied at an early hour.

The New Church Doctrines.

A series of lectures by Rev. John Worcester, a distinguished member of the Swedenborgian ministry, has been collected in book form and issued by the Massachusetts New Church Union. They are professedly intended to present in the language of modern thought a sketch of Swedenborg's teachings upon the subjects of which they treat. They give the outlines of doctrines which are satisfying to the New Church and which she feels it to be her duty to explain to the world. There are half a dozen lectures included in the collection, and all are clear and simple in style and of weighty import to the reflective mind. On the subject of The Future Life the speaker expounds in a highly interesting manner. The soul of man is pronounced to be in full form human, living in every part of the body, and being the spiritual essence of the whole and every part of the body. "So necessary is this natural basis (the body) to its permanent existence and character that the purest elements of the natural body, which are in a sense common to both worlds, remain as an essential part of the immortal spirit, by which it preserves forever the power of resisting and reacting to the Divine, which is essential to its free cooperation with the Divine."

And this is the reason given why angels are not created in heaven, but are rather of the spirits of men from the earth. It is further given as the reason why the permanent characters of men are formed, as to their basis, in this world. As the lecturer states it: "Here they take on that which is fixed, resisting and permanent; and that which can be added hereafter is only the wine within this cup." But for all this resting of the soul upon the body, and its being built up by means of the body, there exists a certain degree of separateness between them. For while the more unyielding elements in the body are very little changed from whatever cause, the soul can choose whether it will receive good or evil, can cherish, repress, or greatly modify the affections that are natural to it, and can greatly change the inner forms that belong to it while it continues to tenant the body. It is likewise held that the inner and purer organism of soul and body may retain all its freshness and elasticity, while the coarser tissues are becoming clogged and stiff, so that the soul is young while the body is old. This furnishes a felicitous explanation of the doctrine known as immortal youth—a doctrine to which the human spirit instinctively clings.

The doctrine above laid down is illustrated by the formation of a seed, or a nut; the inner substance of the seed, the shell, and even the outer case being so closely interwoven as to seem inseparable; but as the inner parts absorb the nourishment contributed by the outer, the latter grow dried and become easily separable from the inner, which is still living and has all the life. It is likewise illustrated by the formation of jewels and crystals of precious metals in the rocks, whose substance is first dispersed in the pores of the rock, and then gradually collected and deposited in the jewel or crystal, which then becomes easily separable. Also, by the formation of the butterfly in the caterpillar, the tissues of both appearing to be inseparable, until when maturity is reached the life withdraws itself into the finer creature within, and the rougher, coarser skin is cast off. Most persons are conscious of this incongruity, or growing want of correspondence between the soul and the body as they grow old. But those who love truth and their fellowmen are nevertheless strong and young in their spirits, however weak and infirm their outer case may become.

When the sleep of death overtakes us, the breathing and the pulsation having ceased, a look of peace steals over the face, more often than not expressing the patience, the trustfulness, the hope that never appeared together there before. Sometimes—says the lecturer—the look contains a bright joy not to be translated into speech; the brightest look comes upon the faces of those who have patiently lived the life that leads to heaven. Sometimes it appears like a flash, even before the breathing ceases, or at the moment it ceases; sometimes it comes more slowly, increasing gradually for two, three or four days. Usually it vanishes on the third day. This sweet look is by no means merely the first effect of decomposition. Not unfrequently the brightening look is not delayed until the breath has ceased; but the eyes open, and *angel friends are seen, with visions of heavenly things, while yet our friend may tell us what he sees.* The spirit has been formed in the natural body, has lived in every part of it—in its organs of sense and of motion as well as in the thinking brain; hence it is in full human form, enjoying every sense and activity it enjoyed in the world. The spiritual form is like the natural.

There must be changes in appearance, which are needed to express the real character of the spirit; yet we may expect to see, through whatever changes may take place, familiar expressions of thought and feeling in the face and the actions. And not only must the human form—says the New Church—be similar in the other world, but other creations, which are forms of love and wisdom from God, must also be similar. What would heaven be, it asks, without flowers, and fruits, and gentle animals, and all things necessary to full human delight? If they exist here from God, why not there? Only they must of course be there of spiritual and not of material substance. Creations, in the spiritual world, are in agreement with our own natures, and expressive of them; a selfish, wicked person is not surrounded with gentle, friendly animals and generous fruitfulness, neither would a kind and charitable person be surrounded by fierce and hurtful plants. Each is encompassed with things that express his own nature, being indeed created by means of his own affections and character. And if the occupations of the natural world are not literally continued in the spiritual world, the loves of usefulness acquired here are continued, and there find more exquisite gratification in nobler usefulness.

One cannot but be struck with the close resemblance between the actual spiritual phenomena of the present time, attested as they are by a great multitude of living witnesses, and the doctrines of the New Church as they are set forth in relation to spirit-life and the spirit-world. Materialization, as it is called, is but another convincing proof of what was the vision of Swedenborg. The reality of the spirit-world is proven by evidences innumerable. The nearness of it to our own world could not be made more impressive. Life here and there are in the closest correspondence. Angels are first the people of earth. Soul and body are first inseparably blended, but the body is cast off at its maturity and the spirit alone lives and grows young forever. Life is a mys-

terious gift, both here and there. The spirit form is similar to the human form, and each one's environment are the creation of his own affections and character. What is there in it all to warrant old theology in anathematizing those who thus believe and live enjoying their belief as they can enjoy no other?

War on Monopoly.

The movement has finally been made in Congress, and not a day too soon, either, that is to open decisive war on the prevailing spirit of monopoly which is for the "trusts" for the control of all branches of industry by tying up their products in a pool and forcing to pay such prices as may suit the greed of avaricious managers.

Representative Ray, of Maryland, appeared before the House and made a powerful argument in favor of his bill to "break up the trusts." The power of the new system which is springing up on all sides told the committee that there was a going through the motions, but that in order to prevent and break up these wicked and soulless combinations. He has prepared the bill with great care, having given the subject much serious thought. He has drafted the bill in accordance with the principles laid down by all the authorities, and it comes within the constitutional power of Congress to regulate commerce between the States.

The committee were assured of the propriety of the passage of a law of this character, and of the necessity of prompt and decisive action. The author of the bill told them there ought not to be a moment's delay on it, in view of what could be well known to the committee itself on the subject of these infamous combinations to bankrupt private enterprise, to deprade upon the business interests and to plunder the people of this country. Not a day passes that does not see some iniquitous "trust" springing into existence. There is no necessity for ordering any investigation. Every newspaper in the land, he said, teems with proof that these combinations bribe, corrupt, and conspire to pilfer and oppress.

He charged openly that they have never hesitated to buy legislatures and courts whenever occasion and opportunity presented. Scores of such organizations, he said, were being pushed to completion with all possible speed in order to anticipate any action of Congress in the premises. It is reported that the committee were deeply impressed with the argument of Mr. Rayner, and it is confidently given out that early and favorable action will be had on the bill. How it will fare in the House when it comes up is another question.

Of the urgent necessity of some sort of legislative action for overcoming at once the growing tendency to "corner" the products of human industry in all its departments, thus forcing the great body of consumers to pay prices for their daily commodities which are utterly disproportionate to their actual cost, there is nothing to say but what will only emphasize it the more. If the whole community is to stand in an attitude of helplessness and be robbed without the least show of resistance, a more effective way of doing it could scarcely be invented than that which goes by the newly invented name of "trusts." It is only another word for monopoly, and the first duty of the people is to crush that spirit before it crushes by enslaving them.

Heredity to the End.

The modern world is seeing more and more distinctly the irrepressible truths that are contained in the scientific doctrine of heredity. We can none of us escape the consequences of what has gone before us, and with which we had nothing to do. Parents consciously or unconsciously transmit their characteristics to their offspring, and their traits in endless and mysterious combinations go down to late generations. Unbelievers are at fault in demanding to see certain fixed results from given combinations; but they do not take into account the governing consideration that such desired results are not to be had if even a single factor is wanting to make the combination perfect.

A recent writer in the *Chicago Times* has stated the case with remarkable precision when he says that the place to study the laws of heredity is not on the highest plane of intellectual greatness, but on the medium and lowest planes. There is a wider field for observation here, with a vastly larger number of specimens. This writer cites the case of a woman who had been deserted by her husband, and who replied to the question of why he did so, that "It runs in the family; four of his brothers did the same thing." It would be interesting, he remarks, to know if the father of these five deserting husbands did the same thing, and if his father was guilty of it before him. There certainly appears to be room enough for the heredity theory to work in this case.

The same writer instances the cases of three women—grandmother, mother and daughter—who had each been divorced from her husband for the same alleged cause, and at almost the same period of her life. It certainly seems as if heredity had something to do with it. To illustrate the necessity of studying the operation of the law among the more numerous classes of society rather than among a selected few, he rightly states, what will occur to any one, that the ability to acquire money runs in some families, while the ability to write great books and poems does not. And so does the propensity to steal, the love of display, the tendency to boastfulness, and the dislike of work. Some families seem to be born to hold public office, from generation to generation, not from superior qualifications so much as from a natural habit of seeking for it and doing little or nothing else.

Mysterious as this law of heredity seems, and it really is mysterious in the manifold combinations of its working, it is nevertheless a plain one practically, and it abounds with hints for us to note and obey. It is far more satisfactory to live intelligently than blindly. We advance nothing by guessing when we might go about affairs knowing more or less of beginning and end. But the greatest benefit that is to come from a knowledge of the law is from its ability to help us to avoid serious errors and to produce the most desirable results. It can elevate and bless where it now depresses and degrades.

James Vincent, a veteran Spiritualist and impressionist writer, sends us from his home in Tabor, Ia., an extract from the advance sheets of a book which he purposes having in press before long—the subject being "Immortality," and the matter, as far as one may decide from the excerpt, of interest to inquirers concerning this vital theme. Those wishing to know more concerning it can address him as above.

The Andover Controversy.

The tables promise to be turned in the Andover Seminary Affair. The trustees of Phillips Academy have filed a bill in equity in the Supreme Court of Massachusetts against the attorney-general of the State, the visitors of the theological institution in Phillips Academy, and the five professors whose cases were investigated by the board of visitors upon accusations preferred by Messrs. Wellman, Dexter, and others. This action is the result of a reference of all the matters involved by the board of trustees to a committee, who made a report recommending that such a bill be filed. The bill relates the history of the Andover cases from the beginning, and tells the story of the trial of the five professors for heresy, in which Prof. Smyth was convicted and the remaining four were acquitted.

The bill charges as follows: That the statutes constituting the board of visitors are unconstitutional; that the jurisdiction of the visitors is not original and concurrent, but appellate, and therefore they could not act on a matter already pending before the trustees; that the visitatorial power of the board of visitors could only be exercised at the annual visitation in June, and their action in the matter of the professors not being taken at that time, is void; that in the case against the professors the trustees were not summoned as parties and were not allowed to appear, whereas they were necessary parties; and that William T. Eustis, one of the visitors, was during the course of the proceedings against the professors subjected to undue influence, and prejudged the case, having formed and repeatedly expressed to many persons an opinion upon the case of the defendant Professor Smyth before hearing the same, which rendered him incapable of sitting in judgment upon Professor Smyth.

The bill concludes with the suggestion of the trustees that, in view of the foregoing allegations, they are in doubt whether the decree of the Visitors against Professor Smyth is valid or void, and whether they ought to pay him his salary or not, and ask for the instructions of the Court. The trustees, without regard to the appeal taken by Professor Smyth, consider that his case offers a good opportunity to obtain the instructions of the Supreme Court on the relations of the trustees to the board of visitors. They ask the Court to draw the line between the functions of the board of visitors as an inquisitorial and a judicial body, which has not hitherto been very clearly drawn in practice.

Thus it will be seen, in case the Supreme Court gives its opinion that the board of visitors is a court of appeal, and not an original and concurrent authority, that they will have shown themselves usurpers and overriders, to whom the trustees stand in relations which even they cannot legally, much less morally, disregard. The question is a vital one in this interesting case.

The Blair Bill.

Since THE BANNER last went to press the Blair Educational Bill has passed the United States Senate by a vote of thirty-nine for to twenty-nine against. It was supported by twenty-three Republicans and sixteen Democrats, while twelve Republicans and seventeen Democrats voted against it. In closing his argument in advocacy of the bill, Mr. Blair took occasion to openly declare his convictions that the Jesuit element of the Catholic Church had organized and was working assiduously against his bill and the progress of education throughout this country.

The Berry Sisters.

Mr. Andrew Story (of Minnesota) informs us that he came fourteen hundred miles to attend a materializing circle, and was fully convinced of the fact of materialization of spirits, as his wife and daughter made their appearance at 55 Rutland street, this city, on Sunday evening last, and were unmistakably identified. The spirit-wife, he says, did not come from the cabinet at all, but rose up, as if from the floor, by his side. After a brief conversation, the spirit took him by the hand, and led him across the room, where stood his daughter, who affectionately embraced him.

A Mrs. Cooper is writing up and having printed in the California papers "How to Solve the Problem of Hoodlums"—i. e., how to lift the street Arabs from the unfortunate condition which they are in to day. Industrial education is her plan. Put them to school—not into a theological institution, but into an industrial one, she says, where they can learn trades, and eventually become respectable men: Put the child in possession of his powers; develop his faculties; unfold his moral nature; cultivate mechanical skill in the use of the hands; give him a sense of symmetry and harmony; a quick judgment of number, measure and size; stimulate his inventive faculties; make him familiar with the customs and usages of well-ordered lives; teach him to be kind, courteous, helpful, and unselfish; inspire him to love whatsoever things are true, and pure, and right, and kind, and noble; and thus equipped physically, mentally and morally, send him forth to the wider range of study, which should include within its scope some sort of industrial training; that is, the putting of the boy or girl into the possession of the tools for technical employment, or for the cultivation of the arts of drawing and kindred employments; and still further on the boy and girl should have a completed trade. Thus will they be prepared to solve the rugged problem of existence by earning their own living through honest, faithful work." All which is grand in theory, but hard to put in practice.

The Crown Prince of Germany is likely to die under the ignorant hands of his physicians, the same as Gen. Grant did. It is only a matter of time. Under these circumstances no wonder the New York World observes with much truth: "Medicine and surgery have made great progress of late years, but sometimes the public is shocked to see HOW MUCH REMAINS TO BE DONE IN THESE ANCIENT BRANCHES OF SCIENCE." There are healing mediums in this city who could have cured the Prince long ago, without medicine or knife, and perhaps it is not too late now to employ one of them. If you don't believe us, ask Mr. Blaine, who is well posted in regard to the massage treatment in this country.

All those who are interested in making their arrangements to attend Lake Pleasant and Burlington Camp-Meetings the coming summer had better see Dr. E. A. Smith at the Crawford House, Boston, March 6th or April 3d, as he has some very cheap excursion rates to offer.

Read the card of Annie Lord Chamberlain, to be found on our fifth page.

Explanation from A. B. Richmond.

To the Editor of the Banner of Light:

Will you kindly permit me to correct an error of the reviewer of my book, in a recent number of your paper, wherein he says that I intimate that the members of the Seybert Commission have received pay from the Seybert Fund for services not rendered, which I characterize virtually as "embezzlement." While your reviewer has been very kind to me, yet he has mistaken my meaning—and perhaps the public has also; therefore I explain:

On page 37, in speaking of the secrets purchased by the Commissioners which they refuse to divulge, I say:

"So one of your number 'knows how it is all done'; he paid a consideration for the knowledge. Is it not his duty, then, to publish it to the world? Are you paid from Henry Seybert's money to discover the secrets of spiritualistic communications, and then place the seal of silence on your own lips? In the name of common sense, what good will the world derive from your investigations? You might possibly die, and then the profound secret would be lost, and spiritualistic mediums would continue to deceive the multitude of believers, who, like Henry Seybert in his lifetime, are ardent and honest in the faith. Gentlemen, in my humble opinion that secret does not belong to you; it is the property of the world, paid for out of the bequest of Mr. Seybert, and you are converting it to your own use—or, to speak in legal phraseology, you are embezzling it. They your pardon, gentlemen, but that is what the criminal codes of all the States in the Union call the offense."

No! no! Mr. Editor, I did not intend to accuse the Seybert Commissioners of embezzling money—surely not; for as Marc Antony said of the murderers of Caesar:

"So are they all, all honorable men."

But the wonderful secrets of jugglery they purchased. I did think that in their public capacity as paid investigators under the bequest of Henry Seybert, when they discovered how the independent slate-writing and other mediumistic feats were performed by magicians, that the secrets belonged to the public, and that the appropriation of them to their own use by the Commissioners was very like embezzlement:

"Only this, and nothing more."

It occurred to me that if those members of the Seybert Commission who own these valuable secrets by purchase and assignment should die—as all good men must in time—that the secrets would be numbered among the "lost arts," or at least would only be known to spirit mediums, who would continue to deceive the unsuspecting with them, as Henry Seybert had been deceived in his lifetime. I thought the primary object of Mr. Seybert's bequest was to inform the world, not the Commissioners alone. Perhaps this is a narrow and selfish view of the case; if so, my remarks may have been unwarranted, and therefore if I have said anything in relation thereto that I shall regret in the future, I am sorry for it, and tender this humble apology to all who may feel aggrieved thereby. Nevertheless I would like to know these secrets, and if the Seybert Commissioners will sell them at a reasonable profit I will gladly purchase them if the price is not above my means. Respectfully yours,

A. B. RICHMOND.

Doing the Dirty Work.

Now and then somebody will make a foolish remark like this, viz.: What we need in this country is a class of cheap, ignorant laborers to do the "dirty work." When such a person is asked how he would like to feel that he is rearing his own children in ignorance just to do the dirty work for our children in after years, he is pretty sure to see the matter in an entirely new light. He will not hesitate to declare that he has no idea of doing any such thing, and that he doesn't know anybody who has. As the *Labor Advocate* of Lewiston (Me.) well remarks—"We do not believe in rearing one class of human beings to do the dirty work and become the slaves of another. Let each one do his own dirty work, and there won't be so much dirty work done. We would like to see every laborer lifted up to the highest level, and educated so that he could fitly fill the presidential chair if called to do so. We want to see the time come when our legislative halls shall be filled with intelligent farmers and mechanics; when an ignorant laborer will be as hard to find as an honest politician is now." But it is education alone that can bring it about. Pass the Blair bill.

WOMAN SUFFRAGE.—The Sixty-Fourth Woman Suffrage League of the State of Massachusetts was organized by Miss Cora Scott Pond at Bedford, on Friday, Feb. 10th. The officers elected are: President, Mrs. A. T. Bacon; Vice-Presidents, Mrs. C. F. Smith, Dr. S. A. Wood, Miss Lucinda Hosmer, Jerome Bacon; Secretary, Miss Eliza H. Hunt; Treasurer, Miss C. L. Flint; Executive Committee, Mrs. S. C. Sampson, A. E. Brown, Mrs. Levi Webber, Mrs. S. J. F. Brown, Mrs. Clara D. Smith.

The Editing Business.

Under the above heading Bro. Horace Seaver, in a recent number of his study paper, *The Boston Investigator*, sets forth "man-fashion" and to the point, divers of the vexatious and trying annoyances which crowd the path and consume the hours of journalistic life:

"We have known a very learned gentleman bring us a contribution with the remark, that as we were continually occupied, it must doubtless be an accommodation to receive a good article once in a while—and on examining the 'good' article in question, have found three gross grammatical errors, divers sins of awkwardness, and two words misspelled in the first and second sentences."

A lecture which will bear printing as delivered is an exception; and, in a word, there are very few men, who have not served a regular apprenticeship to the types, who can sit down, and without "halt or let," express their thoughts readily and fluently in writing. Yet, with all this, we daily meet with gentlemen who, because they have made an occasional hit in a letter to a friend, or have elaborated a drawing story or poem in some incautious paper, talk dashing and dashing of journalism, and graciously inform us how they would make things fly round, if they were only editors!

Singular—every man, no matter how stupid he is, always seems to be morally convinced that if everything else fails, he can either manage a small paper, run a hotel, or edit a newspaper—and experience shows that where there are a hundred educated young men capable of successfully practicing a profession, there is really not more than one or two who are really enough of a genius, a scholar, and a man of practical sense, to make a good editor. In fact, though all the world reads papers, there are very few out of the business who have ever taken the pains to acquire much information relative to it—and the natural consequence is, that its difficulties are unappreciated."

Under the caption "News from the Spirit-World," *The Saratoga Eagle* for February 18th says: "The Boston *Banner of Light*, the leading Spiritualist Journal, devotes a page to communications purporting to have been received through a medium from departed spirits. Among the Saratogians who have lately sent messages in this way are Frank H. Walworth and Mr. C. F. Smith. In last week's *BANNER*, George Lyman, son of Mr. and Mrs. Harvey Lyman of this village, and who died suddenly in Springfield a few years ago, was the following: 'The message beingcupped verbatim.'"

A WORTHY CAUSE.—Attention is directed to the statements of Mrs. Hogan, of Ennis, Tex., in *Banner* Correspondence department.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.

(In His Humour.)

Every tinkle on the shingles
Has an echo in my heart;
And a thousand dreary fancies
Into busy being start.
And a thousand recollections
Weave their air threads into woe,
As I listen to the patter
Of the rain upon the roof.

THE STATE OF EUROPE.—Prince Bismarck, who says the Germans fear God and fear nothing else, has just asked for and obtained seven hundred thousand men to preserve the conditions of fearlessness. Italy says "officially" that she will not fight unless attacked. Russia is moving vast masses of men along disputed lines. Is she meditating a spring campaign? Switzerland will remain neutral. Belgium and Holland have entered into a defensive alliance with Germany.

Nothing suggests the arrival of the millennium more forcibly than the sight of an old cat sleeping peacefully by the fireplace with his head resting on a bootjack.

A robber got into a farmhouse, in Iowa, without disturbing the sleeping people, but a big dog barked him and tore his throat so that he bled to death. He was identified as a Justice of the Peace.

"What did you do the first time you got into battle?" said a young lady to an old soldier. "Oh course you didn't run?" "Oh no, I didn't run, miss, not at all; but I had been going for a doctor and you had seen me you would have thought somebody was awfully sick."

SHANGHAI, Feb. 19th, 1888.—A terrific earthquake has occurred in the province of Yunnan. Two thousand lives are reported to have been lost.

Light on the Way. published at Dover, Mass., by George A. Fuller, M. D., concluded its first volume with its February issue.

[AN EDITORIAL WARNING TO SOME PURPORTING.]—Wanted: About fifty men to come and sit around the stove in the *Age* office. We keep good fires and easy chairs. It is an excellent place to discuss politics, religion and family matters. Those who can bring their dinner with them and sit all day preferred. If the chairs are not soft enough, we will have them cushioned. *Progressive Age, Big Stone Gap, Va.*

The town of Mt. Vernon, Ill., was demolished on the afternoon of Feb. 19th by a cyclone; over forty persons were killed, and many badly injured; and a property loss occasioned variously estimated at from \$1,000,000 to \$1,500,000.

The *Globe* of Monday last, in chronicling the wealthy residents of Hyde Park, places the name of A. E. Giles, Esq., in the list.

Mr. Herbert Welsh, of Philadelphia, the Secretary of the Indian Rights Association, risked \$300 out of his own pocket in the form of a bond, which was required by a California court pending the appeal to a higher court entered by counsel of a band of the Mission Indians, who were about to be ejected from their homes on a decision in an action brought by land-grabbers. That decision has now been reversed by the Supreme Court, the Indians save their lands, and Mr. Welsh has been notified that his money will be refunded in thirty days. *—Ez.*

A MISH-MONK.—The young ladies at Cornell University are called "freshmen."

The fishery treaty document has been duly signed by the British-American Commissioners, and now goes to the U. S. Senate for ratification. It is said that under the terms of the treaty the privileges enjoyed by American and Canadian fishermen will be entirely reciprocal.

The Saco bank has got its stolen bonds back, and is now laughing at both ends of its mouth.

The pipes may burst, the gas may escape
And vanish in noise and flame;
But the mother's hands, in its quiet way,
Go on traveling onward day by day,
And gets there just the same.

—Electric Review.

The man who rested his head upon the lap of earth was a tramp.

"Do you know," said M. Fell, "why man is the most suffering of creatures? It is because he has one foot in the finite, the other in the infinite, and thus is torn asunder, not by four horses, as in the barbarous ages, but by two worlds."

Kansas City Physician (in upper window)—Who's that? I can't go out in the middle of a night like this, even to save life. Stranger—I hear you've got a corner lot for sale, and I want to see it. Physician—Stay right where you are. I'll be down in a minute.

If you drop your collar button there is one sure method of finding it. After you have hauled the bureau across the room to look under it, then replace the furniture and put on a pair of heavy shoes; start to walk across the room, and before you have taken three steps you will step on the collar button and smash it all to pieces.

At Waldeck, Germany, a person addicted to intemperance cannot obtain a license to marry, the law forbidding it.

THE INFINITE MOTHER.—All creatures conceived at the Fountain of Cause are born of my travail, controlled by my laws; I thrope in their veins and I breathe in their breath, combine them for effort, disperse them in death; No form is too great or minute for my care. No place so remote but my presence is there. I bend in the grasses that whisper of spring. I lean over the spaces between the stars. I laugh with the infant, I roar with the sea. I roll in the thunder, I bum with the bee. From the centre of suns to the flowers of the God I am shuttle and beam in the purpose of God. The ladder of action all spirit must climb To the clear heights of Love from the lowlands of Time. *—James O. Clark.*

A deeply interesting Roman discovery has been made in a garden at Salisbury, Eng. In the course of excavations for a cellar, a large mosaic pavement of elaborate and beautiful execution, depicting a battle between Alexander and Darius, was found, bearing fine portraits of many figures.

A French authority says that carrot soup eaten with brown bread is a specific for the complexion. Try it, ladies, even if carrots with brown bread are less toothsome than brown bread and beans.

John G. Whittier's verse to be placed upon the Milton window presented to St. Margaret's Church, Westminster, Eng., by George W. Childs, runs as follows: "The New World honors him whose lofty lines For England's freedom made his own more sure; Whose song, immortal as its theme, shall be Their common frehold while both nations endure."

MADRID, Feb. 13th, 1888.—Two Protestant citizens have been condemned to six months' imprisonment for refusing to kneel before the vatican. The liberal newspapers are indignant at this display of intolerance. They would might be.

PEN-PORTRAIT OF SENATOR BLAIR.—An exchange thus describes this indefatigable and energetic advocate of universal education, whose commendable "Bill" passed the United States Senate some days since:

"Blair is a curious fellow. Straight, tall and brown-haired, he has a strawberry blonde complexion, with a sandy beard and blue eyes. He is not a great speaker, but he always deals with great questions. He is noted as a temperance advocate, a great friend of the Indians, and as being in favor of 'woman's rights.'"

One of our exchanges says: "What the ordinary newspaper editor needs, even more than a good five-cent cigar, is an office cat with an unsatisfied appetite for original articles out bias, and for such communications as are illustrated with views in which personal pecuniary interest is conspicuous."

There is a good deal of truth in the above quotation. But the writer would sing quite another tune were he editor of a Spiritualist Journal, who is expected to cater not only to the "personal pecuniary interest" of people who never lift a finger to aid him, but who, on the contrary, after being accommodated time and again, repudiate him the moment their self-interest prompts them to do so. We have encountered many

such of late years, we are sorry to say; but that is not all! Those whom we have in the years gone ahead peculiarly—without expecting any return for favors rendered—are now the worst enemies we have to contend with. Their slanderous tongues and venomous pens are constantly wagging, while they profess to "deal justly with all men." Yet they can do us no lasting harm, for a discriminating public soon sees through the flimsy veil that hides for a time their selfish motives.

Asbes to asbes, dust to dust; some to live happy, some to be cursed.—*Andover Catechism.*

"ALL-WOOL." ITEMS.—The Australians own over seventy-six million sheep and sell seventy-five million dollars' worth of wool product yearly. Past sheepers always prefer American fleeces wool to Australian, or any other sort, because it is more easily spun, being of strong fibre, less liable to breakages and more free from burrs and shives. The wool dealers and wool-growers in this country represent a capital of five hundred million dollars.

Those who have finished by making all others think with them have usually been those who began by daring to think with themselves.—*Colton.*

We find it recorded in the *Canadian Advance*, Toronto, that building is now going on extensively in Beirut, Jaffa and Jerusalem, at very moderate cost, stone being chiefly used, which is in abundance. Tiles for roofing are being imported from Marseilles, France, and used extensively, but many of the buildings are entirely of stone, with arched tops cemented over. The bone ashes of the old Jewish sacrifices are now being used in this cement, and also as a fertilizer.

Serious railway accidents, on an average one a day, have taken place the last six months in this country, in several cases with serious loss of life.

Miss Faany C. Sparhawk, formerly of Amesbury, Mass., has become associate editor of *The Red Man*, a paper devoted to the welfare of the Indians, published at Carlisle, Pa.

[AN ANCIENT ALLOPATH.]

No, blame not the doctor! no physis he gave me, He never felt my pulse, never reached my bedside; But, as I lay sick, my friends, anxious to save me, In my hearing just mentioned his name—and I died. *—Necropolis, A. D. 100.*

An aggravating feature with regard to these odious combinations ("Trusts") is that they require no remarkable degree of intelligence for their organization or maintenance. The methods of a trust are of the brute brutish.—*Philadelphia Record.*

The Cobden Club, about which one hears every now and then in the discussion of politics in America, is an association of Englishmen in England to uphold and defend in Great Britain the free-trade system which Cobden advocated and expounded. There is a protection party in England which wants to rebuke the Cobden Club and other outlaws in whole or in part, and the Cobden Club continually combats that party.—*Chicago Tribune.*

THE SELF-SUFFICIENCY OF STUPIDITY.—The most trifling exhibitions of stupidity occur when men, not by any means stupid or illiterate, are called to judge of work which lies quite outside their experience and capacity.—*The Hammonist, N. Y. Republican.*

Quite right, brother; especially is this the case when stated College professors, quoted M. D., and "only good" D. D.s undertake to pronounce on Spiritualism and its verity.

Mr. Holcomb, lately Secretary of the American Legation at Peking, says that out of the 400,000,000 inhabitants of the Chinese Empire, fully 300,000,000 spend less than \$1.50 a month for food.

OF MAN'S FIRST DISOBEYANCE.—*Scene—Sunday School—Teacher* (examining on the "Fall"): "Now, can anyone tell me which of the Commandments our first parents broke in eating the forbidden fruit?" *Thoughtful Boy*: "Please, sir, they didn't break any of them; the Commandments wasn't given out 'till the time of Moses." *Teacher* (non-plussed):

Our Agent in the South.

Mrs. Clara A. Field will speak for the *First Society* of Spiritualists at St. Augustine, Fla., every Sunday afternoon and evening during the season, or until further notice. She will lecture week evenings within easy distance of that city, and can be addressed for such engagements at the Magnolia House, St. Augustine, Fla. Mrs. Field is an authorized agent of the *BANNER OF LIGHT* for the taking of subscriptions.

Dr. J. C. Street, author of "The Hidden Way Across the Threshold," has returned from Chicago, Ill., and can be found at his old address, 78 Montgomery street, Boston. On his leaving for his homeward journey, *The Chicago Times* gave him a favorable notice, in the course of which occurred the following passages: "The *Hidden Way* is a most interesting and commendatory fashion."

"Dr. J. C. Street, of Boston, Mass., closed his course of class instruction on Thursday last, and a few hours later left on an eastward-bound train for Pittsburgh to deliver a public lecture, en route to the city of the Alleghenies. The private class in this city were enthusiastic over the instructions received, and at the concluding lecture tendered him a vote of gratitude which left him with a most gratifying impression of the most pleasing assurance to their teacher of a cultivated appreciation."

The class have expressed an earnest desire to listen to further instructions from Dr. Street in the not distant future."

THE SOCIAL REFORM CONVENTION meets in Boston Hall, 176 Tremont street, Boston, Sunday, Feb. 26th, at 10:30 A. M., 2:30 and 7:30 P. M. Rev. J. M. L. Babcock, Josephine R. Stone, A. D. Wheeler, E. H. Heywood, and other speakers are expected.

Movements of Mediums & Lecturers.

(Notices under this heading must reach our office by Monday's mail to insure insertion the same week.)

C. Fannie Allyn addressed the First Spiritualists' Society of Glens Falls, N. Y., Sunday, Feb. 19th; she will lecture at Saratoga, N. Y., on Sunday, 26th inst.

J. Frank Baxter still keeps up the aroused interest in Spiritualism in Worcester, Mass.; next Sunday, 26th inst., however, he will close his present engagement there. Friday evening, 24th, he will benefit the Association with a gratuitous entertainment. He expects to lecture two or three evenings in Gardner, previous to his appointments in New York City, where he leaves on Sunday 4th, before the First Association of Spiritualists.

Dr. W. B. Mills gave platform tests to a large audience in Albany, N. Y., on a recent Sunday night. He has invitations to go to Montreal, Amesbury, Boston and other points.

We learn from our esteemed contemporary, *The Eagle*, that Prof. J. W. Cadwell, the veteran and distinguished mesmerist, was recently in Saratoga, and delivered lectures for the Spiritualists at the Court of Appeals Room. He was also to give instructive and amusing exhibitions and explanations of mesmerism during week evenings at the same place. *The Eagle* says of him: "Prof. Cadwell's reputation gives (wherever he may be) assurance of an opportunity not often enjoyed of studying the subject and observing the phenomena of mesmerism."

Warren Chase lectures in Lynn, Mass., Feb. 26th; in Albany, N. Y., March 2d; in New York City, Columbia Hall, 878 5th Avenue, March 4th; in Geneva, O., March 11th; in Clyde, O., March 18th; in Evansville, Ind., five Sundays of April.

Abby N. Burnham lectures to Newburyport, Jan. 18th; Peterboro, Jan. 21st and 22d; Brockton, Jan. 29th; in Trenton, N. J., Feb. 5th, 12th and 19th, to crowded houses—many having to leave for want of standing-room, even; she speaks there again on the 26th.

On Sunday morning, Feb. 12th, G. H. Brooks had the pleasure of organizing a Children's Lyceum in Washington, D. C.; it was well attended, though the weather was very stormy. The new school will, no doubt, be a grand success. The meetings of the adult Society we are informed, are largely attended, and the work is going on remarkably well. An open house for engagements at any time. His address while in Washington is 423 Third street, N. E.

Mrs. J. F. Dillingham, the well known test, medical and business medium, is now located at 12 Bond street, Boston. She enjoyed a most successful season at Lake Pleasant, after which she gave sessions at Worcester, Mass., Lynn and other places, giving everywhere the best of satisfaction. We know that Mrs. Dillingham is an excellent medium and a woman deserving patronage.—*Light on the Way.*

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

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism.

March 31st, Tremont Temple.

April 1st, Paine Memorial Hall.

Under the auspices of First Spiritualist Ladies' Aid Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day.

Speakers: Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.

Test Mediums: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.

Elocutionist: Miss Lucette Webster.

Musical: Apollo Male Quartette.

Saturday morning, March 31st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster.

F. B. WOODBURY, Sec'y Com.

Our Mediums, against whom the darts of the enemy are constantly hurled, who frequently endure untold miseries in development, have given their strength, their very life in many instances, to serve the world that rejects them. Mediumship is the corner-stone of phenomenal Spiritualism, and it is phenomenal Spiritualism which has challenged attention, demonstrated continued existence, and rolled back the tide of materialism; hence every stab at mediums and mediumship by Spiritualists is really a desertion to the foe, a traitorous going over to the enemy.—*Emma Hardinge Britten in The Two Worlds (Eng.).*

Special Notice.

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

Back numbers of THE *BANNER* for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

Mrs. B. F. SMITH, 25 Whitman street, Lawrence, Mass., desires her patrons to remember that her engagement in Boston will for the present preclude her holding any trance sittings at her residence on Fridays.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

For Sale at this Office:

THE TWO WORLDS. A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at New York City. Single copy, 3 cents.

THE PATH. A Monthly Magazine, devoted to the Family Magazine. Published monthly in New York. Single copy, 10 cents.

THE BAZAAR. A Monthly Magazine, devoted to the Family Magazine. Published monthly in New York. Single copy, 10 cents.

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ADVERTISEMENTS.

J. W. FLETCHER, Clairvoyant

Trance Medium,

6 BEACON STREET, BOSTON.

TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

FREE CIRCLE

Every Thursday, at 8 P. M.

Commencing February 24,

1031 Washington Street,

Under the auspices of the INDEPENDENT CLUB.

Message Department.

Spiritual Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, 9 Bowditch street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On Tuesday afternoon, Miss M. T. SHELLHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon, Mrs. D. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages may be given.

The Hall (which is used only for these sittings) will be open at 2 o'clock; the services commencing at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially invited.

Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they wish answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT OFFICE, by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

The messages published in this Department indicate that spirits carry with them the characteristics of their earthly life to that degree which is necessary to enable them to pass from the earthly sphere into an undeveloped state, eventually progress to higher conditions. We ask the reader to recognize the fact that the spirits in these columns do not come to comfort with his or her sorrows. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of the spirit-world will verify them by informing us of the fact of publication.

Natural flowers upon our Circle-room table are gratefully appreciated. Contributions of flowers, or other tokens of affection, such as from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shellhamer.

Report of Public Sittings held Dec. 27th, 1887.

Spirit Invocation.

The heavens declare thy glory, Lord.

Through flashing sun and star.

They mark the progress of thy word.

That streameth from afar!

Through countless law, in every hour.

They breathe the life-giving power.

The earth repeats the mystic tale

Of rare design and skill.

Through forest vast and snow-crowned vale

The story of thy will.

And deep in solemn seclusion

The wonders of thy universe.

Oh! our Father God, we, thy human children, would

take up the strain which is sent forth by seas and

mountains, by clouds and heavens, and repeat to thee

our acknowledgments of thy wisdom and thy love.

We would send up to thy throne all the deep aspirations

and grateful thanks of our souls in recognition of thy

law and thy eternal love. Accept them, O Father, as

heart for the year that has passed, with its experiences,

its crown of joy and its deep dispensation of sorrow

to human hearts. Each part of thy discipline has

been designed for some grand purpose, and we

human heart that has come under thy law, as every

one of thy children must have done, has received its

own burden and its own crown for its future welfare

and peace.

We praise thee for all that has been: we bless thee

that we are thy children and that we may acknowl-

edge thee as our Father and Mother, who giveth only good and merciful blessings to thy

children.

At this season of the year, when peace and good

will ring forth on every breeze, and we are made to

look upward to thee and thy angel hosts for guidance,

for strength and for assistance, and may we remem-

ber that, as we are thy children, thou hast designed

our pathway and opened up the road of progress for

us in thy own good and wise way; and that as we

follow thee and the teachings of thy angel ones, we

shall be uplifted and strengthened in the way of truth.

We ask thy benediction to rest upon each one, and

we would send forth unto thee and thy ministering

spirits such blessings of peace and of thanksgiving as

our hearts have to bestow. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present

your questions, Mr. Chairman.

Ques.—[By a subscriber.] Please define the

terms "scientific truth" and "abstract truth."

Ans.—Man recognizes the natural world

—the physical universe and its objects—

is based upon natural law, and this law he de-

fines to himself as a grand, underlying truth

and principle, as well as an operating power

which governs all things, time and space, which

he beholds around him; and this truth he recog-

nizes as "scientific truth." "Abstract truth,"

or truth in the abstract—not being especially

interpreted by any direct sign or symbol.

"Scientific truth" is that line of truth which

is clearly explained and revealed to human

comprehension; scientific truth is the truth of

the sources and foundation of things, of

those powers and forces which govern and op-

erate upon the various departments of life in

the universe. This is science, or this is scienti-

fic truth, science being the revealer of truth

or of actual law. One mind becomes directed

into a certain channel; it desires to seek a so-

lution of the law operating in a certain line;

and not only seeks, but experiments and tries

to discover the operations of that law, and to

make it clear to himself that he can also

explain and discover it to other minds. By

and by the scientist discovers the bent or the

direction of that law—with the conditions of

which he desires to become familiar—and he

studies this direction closely until he feels that

he has come into an understanding of the law,

its operations and its results; and he becomes

then a student, but a teacher, revealing to

the world that knowledge which he has himself

received. That which he has to reveal—if it

be based upon sure and close calculations, or

if verified by not only his calculations but

by his experiments and researches—becomes

then a revelation of scientific truth, and the

man who receives this revelation comes into

an understanding, at least in that special de-

partment, of that truth which is known to the

world as scientific truth. We look upon ab-

stract truth as the acceptance or definition of

the term truth, as it relates to all things; the

law of life in the universe and the physical form

or confined to any special department or any

special revelation. All scientific truth is a

revelation of truth and actuality which belongs

to special departments; which gives to the hu-

man mind an understanding of truth as it is

contained within the very definite department, ob-

ject, thing or channel.

Q.—Can a person live in the spirit-world

while not yet free from the physical body?

For instance, a spirit communicated through a

medium, claiming to be a dweller in the spirit-

world, while the facts proved that person to be

still on earth, and, although very ill at the

time of making the communication, he still re-

mained in the body for two months. Please

explain.

A.—It is possible for a spirit, under certain

conditions, to so far disconnect itself from its

physical body as to be virtually an inhabitant

of the spirit-world, even though the mag-

netic cord between itself and the physical form

has not become altogether severed. For in-

stance, take the case of which the question

speaks: The individual was very ill at the time

when he, as a spirit, manifested at a distant

place, claiming to be a dweller in the spirit-

world. Probably the vital force was connect-

ed with his body by a very low ebb; the or-

gans did not perform their regular duties, and

the physical body was only for a time held

partially by the spirit. Undoubtedly the spirit

could not clearly communicate through its

physical body, and the outer form may have

seemed to be in an unconscious or uncon-

scious condition, but the physical powers were

held in abeyance, and the spirit had, to an ex-

tent, withdrawn itself from that casket of flesh;

yet because the physical power, the vital forces

had not become fully subdued, the magnetic

elements belonging to the spirit-body had not

entirely become dis severed from the material

form—the spirit had not altogether disconnect-

ed itself from the outward habiliments; there-

fore it was partially confined to the material

condition. But such a spirit, having in a great

measure overcome the conditions of time and

of sense, may have withdrawn so fully from the

material side as to really come in rapport with

the spiritual life and its surroundings, and may

have felt the magnetic cord lengthening, and

been able to pass away from the locality where

the physical form was, and to enter into the

spirit-world, even into the spiritual world.

Having passed out from that locality, and com-

ing in contact with those who attracted it, the

spirit may have made a connection with some

mediumistic person for the purpose of an-

nouncing himself, and so it was thought he was

really an inhabitant of the spirit-world, his

friends believing he had passed entirely away

from the physical body.

These seeming discrepancies may easily be

reconciled, when you remember that you are

all spirits, dwelling even now in a spiritual at-

mosphere, even though enveloped by the phys-

ical limitations of this material universe; and

so, if a spirit were to overcome the conditions

of the material and have so far withdrawn itself

from the physical body as to no longer need it

as an instrument, it may come in contact with

a medium and declare itself to be an exalted

spirit, even though the magnetic cord has not

been altogether severed between the physical

and the spiritual.

We know that it is possible for a spirit to

withdraw itself almost entirely from the phys-

ical form, and to operate on that form only as

an operator works with a machine in mechan-

ical life. This is not the usual mode of opera-

tion through physical forms, because the soul or

the life-principle permeates every part and por-

tion of a human being—thus you work with as

well through the physical body. But a spirit may

have become free from its physical form, and

been afforded all the power possible, yet the machine

having become thoroughly disorganized, may

continue to feel the influence of the magnet-

ic qualities are fully withdrawn. All the time

the spirit which has governed it may stand

distinctly apart from the body, holding only

a slight interest in its workings. When the

magnetic cord is entirely severed, and the

elements belonging to the spirit have been fully

withdrawn, then the physical body passes into

a state of dissolution, which you are pleased to

call by the name of death.

Q.—Is there a difference between soul and

spirit? If so, what? and can one exist with-

out the other?

A.—We have considered the terms "soul and

spirit" on other occasions, but we find a con-

fusion existing in the minds of many inquir-

ers in relation to these terms, and we also find

that, as well as speakers, are apt to make

the same definition to both. But there is a dif-

ference between the two.

To our mind, the soul is really the man, as it

is the life-principle, springing from the great

fountain-source of all life, power, intelligence

or being. This life-principle, the motor power

which sets in operation all that it comes in con-

tact with, we do not consider in the abstract,

because in its connection with human life we

find it individualized; and yet it is a principle,

an active power operating upon and throughout

the human structure. To us the soul is a part

of infinitude, that which is in the likeness of

God, the Great Creator of all Life and Law.

What, then, is spirit? Spirit is the structure

operated upon by the soul, the life-principle.

This spiritual being has its parts and its

functions, every one of which is permeated and

infiltrated by the great electrical life-principle

which we call the soul.

Can the spirit exist without the soul? To our

mind, no; because without the great motor

animating power or principle the spirit would

fall into disuse, and would be as senseless and

cold as inanimate matter could possibly be; but

when infiltrated and acted upon by this great

electrical power and individualized force, it be-

comes sentient, conscious, active, full of vital-

ity.

Can the soul exist without the spiritual struc-

ture? Only in the abstract, because there must

be a manifestation of all law, all power, all

activity else this law, power and activity

would be disorganized and useless; and so

the universe, and be unable to perform its

work; but when it can create and devise means

for its manifestation in useful ways, then it

shows a purpose for its existence; and this is

what we find in regard to the soul as connected

with the spirit; and this we find in regard

to the soul and spirit as connected with

matter, the one and the other devolving ways

and means and manifestations for the ex-

pression of their great force, power and con-

sciousness. All that shows intelligence, intelli-

gence, power of being, of development, belongs

