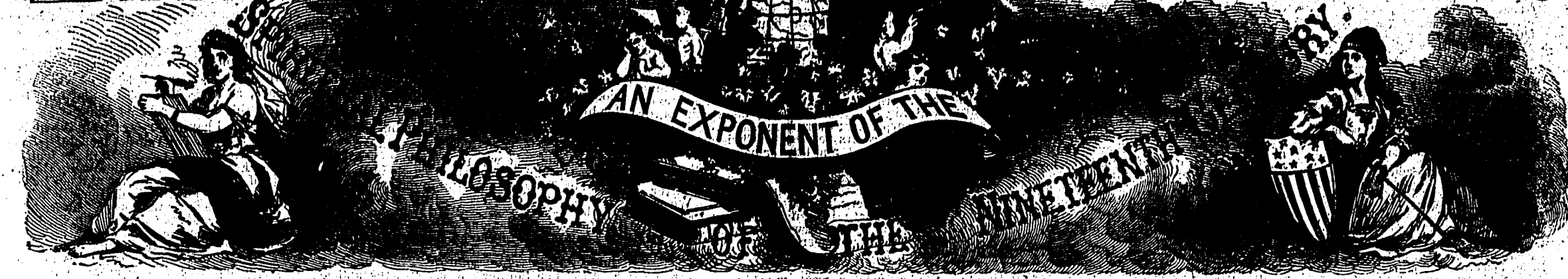


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The Spiritual Rostrum.

THE HOME.

A Lecture (the first in a series entitled "The Home," "The Church," and "The State,") given by
SPRIT MARCARET FULLER,
 Through the mediumship of MRS. H. S. LAKE, before the
 Spiritual Fraternity Society, in the First Spiritual
 Temple, Boston, Oct. 21st, 1888.

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

INVOCATION.

Our guardian spirits! your presence we now invoke. May we feel, both in the inward and the outward being, your nearness! May we be stimulated by your thought, and inspired by the energy of your spiritual life! Bring us into harmony with ourselves, and thus into harmony with others. May we, through your experience, learn wisdom! May we constantly aspire to greater good! May we, this afternoon, receive new and true impressions of the topic chosen for our consideration; and as our thought shall travel through the mazes of spiritual life, may we gather here and there many things which will be of service to us in the incessant toil and struggle of this mundane world. May we feel always, as at the present time, the consolation and strength imparted by our guardian spirits, so that the tangled threads of life may be straightened out, and our pathway made more clear by our endeavors and by your assistance. Amen.

DISCOURSE.

Ladies and Gentlemen: I have selected the subject which has been announced, "The Home," because it is the first thought of the child and the last reflection of the adult as he leaves this earthly stage of human endeavor and is translated into the realities of our inner world. If there are any assembled here who have an idea that this topic is not of supreme importance, I trust that their minds may be disabused of that thought before I have finished what I have to say.

I look upon the home as the central point in human destiny; as the pivot around which all aspiration and all energy cluster; and I perceive that if the conditions which surround the child when it is ushered into this sphere of life are not what they should be, there is for all time, yea, for all eternity, a consequence entailed thereby. This fact alone makes the home an object of special solicitude to all advanced, progressive and benevolent minds. It is so to many embodied in the earth-form, but it is particularly so to us who have arisen from your plane of life, and can perceive more clearly both cause and effect.

If you, in accepting your individual mortal destiny and coming here as a child, find yourself embowered, as it were, in conditions which tend to draw forth the higher and better faculties, you start that much in advance of those whose conditions are the reverse. Therefore, it seems to me, I need not be extremely impressive when I state that it is the duty of all men and women to pay especial attention to the home; to cultivate those faculties and feelings which tend to give it joy and light. A home in which love is not is a dungeon to the spirit; and thrust into conditions of that kind no human being, however gifted, can begin his earthly pilgrimage with that aspiration which should be the common lot of all.

I therefore emphasize, as my central thought, the statement that love is of supreme importance in the establishment of home; and when I speak of love, I wish you to understand I use that term in the sense in which any person disconnected with the mortal, and moderately endowed with the spiritual, would use it. I know there are a variety of emotions originated upon your plane, or springing therefrom, in the nature of the animal state, in which the human race is at present involved, which, to our thinking, are not properly denominated love; they are, however, a species of attraction between persons of opposite sex, which draws them together in a union harmonious, or otherwise, as the case may be. This last statement is almost a paradox, however, inasmuch as there can be no union without harmony. A union of the external, merely, is an expression of that which is false, and like all other expressions which do not correspond with the spiritual, it lasts but a brief period of time.

I catch now the thought of many who have looked to us for information regarding the association, in spirit, of those related by what you call "ties of blood." There are many upon your plane who, coming from homes of inharmonious and injustice in mortal life, are to-day endeavoring to straighten out those tangled conditions which were generated by the improper association of those who begot them; and there are many others in spirit-life who not only make no effort to change the conditions by which they are environed, but who are fairly content, so to speak, with the imperfect states in which they find themselves, as a consequence of the home life they lived on the earth-plane; just as there are multitudes of people to-day living in earth-conditions ("homes," they call them) who accept—because they believe that all things mortal must be imperfect—the imperfections of that life in which they find themselves involved, without making the effort which the spirit would prompt them to make, to produce harmony out of the discord surrounding them.

Now let me say to you in advance, this afternoon, that there can be nothing of a spiritual character evolved in the world, unless there be a condition which will tend to draw people together in spirit, rather than to drive them by the letter of the law; and that the homes which to-day are established upon your earthly plane are not ideal homes, as we view them in spirit, but only suggestions of that which is

to be in the hereafter, when men and women learn the law of love, and, having learned it, apply the same. You might ask me: "Are not all things in the material world suggestions of what is yet to be?" and I would answer: "Most assuredly they are." But you will certainly agree with me that no subject can be more important than that upon which so much depends in the development of the individual soul, namely, the home, and that it should receive the special attention of men and women everywhere. I know that such is the condition of home-life at present, that men are unduly involved in the outward affairs of life—in war, in commerce, in government. The thought of mankind is to-day largely forced into those channels, because home-life is so imperfect; because it so little answers the needs and necessities of the inner being, and because the dreams which all men have dreamed in their youth have not come to full fruition in the earthly state. As was said in the little poem repeated prior to my taking control, "All men and all women are dreamers." There are few men who enter upon your earth-plane who do not have their dreams, their pictures of the possible in the external plane whereof they are placed. Great achievements loom before them in the future. Sweet visions of happiness float athwart the day-dreams of this life. Success means, in those early and poetic times, not merely material gain, but the grasping and holding of those subtle principles which give to the heart happiness and to the mind content. If at last the dream proves illusive; if by-and-by, in the turmoil of earthly states, it is set aside as something that can never be realized, the memory of the sweet vision that brightened those early years will linger to the close of the twilight of this life.

If this is true of men, it is even more true of women. Women, like men, have their dreams, and they are embodiments of the possible in spirit-life. Your dreams of home presage the realities of our spiritual plane; and what I desire to impress upon your minds as you listen to me, and I look into your several states of life, is this: *Never give up your dreams!* No matter how unreal they may appear, viewed in the light of your present every-day experience, remember that your dreams spring from the activity of your spirit. If you fail to realize them in your outward life it is simply because your spirit has not yet gained sufficient control over the material, and it is only biding its time to make the supreme effort to embody your ideal—to make your home the center of your love and thought, that there you may draw to yourself all that shall minister to your needs.

I suppose most of you recall the conditions by which you were surrounded when you were children. You think of the states of your parents, and of your environments in consequence. You remember whether love and harmony were yours, as a result of the blending of the lives of your father and mother, or whether storms and tempests shook your inner being, because storms and tempests had shaken theirs. With this heritage of weal or woe, you started on life's pilgrimage. If of woe, you did not know, perchance, what had burdened you. You had not become, as yet, sufficiently developed mentally to weigh, measure, criticize, investigate and experiment. Many of you, it is true, knew that you seemed to be weighted in the race of life; that the purposes which you planned did not perfect themselves. You were weak in body, or feeble in spirit, or both. You saw the great world lying before you, and you wanted to conquer it; for no man or woman ever comes upon this earthly plane without the desire to master the outward states that hamper him or her. In the mad rush to carry out this spirit impression, many things occur which produce crime, disease and disorder. Philanthropists, and benevolent-minded people, who are endeavoring to eliminate from society those persons who fill your asylums, penitentiaries and houses of reformation, are working at cross-purposes. (When the germ is planted in the home in the soil of inharmonious, it cannot, in all the eternities, blossom into perfection. It will only struggle through the material to accomplish that for which it was designed; and it may return many and many a time to earth, to gain an outward expression, and repeat the experiences by which it strives to become a perfected spirit.)

Therefore I say to all: Think less of the concerns of government, think less of the cares and responsibilities of your outward, temporal existence, and turn your attention more especially to the home, the central, pivotal point of human individual being. See to it first that love is the presiding genius there. "But," you exclaim, "can you manufacture love to order?" Not at all; but you may so order yourselves as to make it possible for a species of affection to be developed thereby, which will bring you nearer together in the relationship of the spirit. What I wish to impress upon you in this discourse, as in all my utterances upon the outward plane, is this: Learn to live in the spirit! Young men and young women who are thinking of the establishment of a home, do not regard, I entreat you, with such excessive care the appointments of the external—what shall be the building, what shall be the interior decorations, what shall be the furnishings, but think first and foremost, what shall be the spirit reigning there—whether the woman shall be the queen, because she controls by right of love, instead of by right of law; and whether he who presides over the outward or external states shall do so because she generously accords to him the hospitality of the sovereign, or because the world endows him with the powers of dictatorship.

I need not say to you, intelligent men and women sitting before me, that the conditions which obtain in this, as in many other directions in your world to-day, are false ones. It is not necessary, even, that I should say to you that most of the homes in which little children are brought upon the outward plane of life are inharmonious. You are cognizant of this fact, just as much as you are of the fact that the adverse conditions in your industrial, religious and governmental spheres are assuming alarming proportions. Everywhere unrest and inharmonious presage the advent of a new order of things, and it is partly to assist in bringing this about, that I speak to you this afternoon. We would co-operate with you in working out the problem by which happy homes may be founded, wherein human spirits may be generated in that condition which will enable them to set out upon the journey of mortal life under the most favorable auspices. You are so overburdened and overwhelmed by the outward conditions which have been entailed upon you by your forefathers, that you are not half the way along the road of human progress that you should be. You are fettered, bound, cramped and hampered in all your movements, because it has been thought that the letter, instead of the spirit, of the law must be obeyed. I bespeak not those conditions which will give men and women larger liberty to do wrong; but I bespeak those conditions which will give them larger liberty to do right, and to make the best of themselves possible. I would that all human

spirits should be enabled to so enter this world that it would not be necessary for them to go through hell in order to attain heaven. I would that the advent of every child upon the earth-plane should be welcomed with smiles of joy and happiness. No sadder spectacle presents itself to spirits, watching over the destiny of the race, than that of millions of human souls entering your world unwelcomed, unloved, and uncared for, except in so far as society enjoins. When they attain to manhood and womanhood they are careless of obligations, because those who begot them were careless of theirs; they have no regard for duty, because those who brought them into external being neglected to perform theirs. The first duty which every individual owes is, I repeat, to make of himself the very best possible in every way. This is the first and fundamental law and gospel of human endeavor everywhere, in earth and in spirit-life. Your homes are what you make them, it is true, but they are what you make them by what you yourselves have been made.

When I speak of love as the foundation of home, I use the word in the sense in which a spirit may be supposed to use it, namely: as that which draws the inner nature of man and woman together, irrespective of the obligations which society enjoins. I do not mean those sentiments denominated affection, which draw the outward into a temporary union, for that we would regard more as a coalescing of material elements, which, when the body crumbles to dust and the spirit escapes from its bondage, no longer obtains.

There are few homes in the spirit-world that were homes here. In our spheres homes are made up of those who are spiritually drawn together. In many households, on the earth-plane, there is no spirit relationship, and the members are united by ties of blood alone. There is an antagonism between father and child, brother and sister, concealed, it is true, by the mandate of society, but working, fermenting, in the spirit, and laying up its treasure in heaven, so to speak, where it finally confronts these individuals. They find there that the divergence of the spirit upon the outward plane, between members of one family, manifests itself in our spheres as a condition which cannot be overcome, and those persons who were united in family bonds in earth-life may be sundered as wide as the poles in spirit-life.

This ought not to be. It is a source of sorrow to the spirit, because, for a long period, you retain the effects of your earthly conditions, which have been engrafted upon your interior being. Recollection is a potent factor in spirit-life. If you can remember here with accuracy and in detail those things which transpired in your childhood, in your youth, and in later life, and you recollect them with pangs of sorrow, or with thrills of joy, as the case may be, just imagine yourselves divested of your outward being, with everything which has occurred throughout your earth-history flashing instantaneously before the eye of the spirit; the associations that you have formed, correct or otherwise, the conditions under which you labored as a child, the struggle, the effort, with falls here and there from those higher states of the spirit! In that picture you see, perhaps, your mother, who was not your mother in spirit, but only in the outward, and, thrust into the world by accident, as it would seem, you find, on recollection, that those things which should have given you pleasure cause you pain, because there was inharmonious between the mother and the child. You grieve as you recall these things; and you wish it had been otherwise. Let me tell you that a spirit thus endowed, and seeing that which caused inharmonious in his own home, will make every effort to produce newer and better states here on the material plane; and wherever he finds an organism through which he can express his thought relative to these things, he will make use of it to stimulate you into seeking to produce those conditions in home-life which are the birthright of every child.

There are multitudes of spirits lingering in the atmosphere of your earth-world, striving to give men and women a diviner idea of home and its responsibilities. Reviewing their pilgrimage of life, they see where your earth states are imperfect and seek to correct them. Now and then, here and there, they find those through whom they can express themselves, and if those who adhere to the old customs of thought rebel when we tell them that their homes are imperfect, and their laws the same, we only pour more spiritual force and life, if possible, into the channels through which we communicate with the outward plane of life, and endow our instruments with yet greater energy to disseminate this vital truth.

When you rightly seek to eradicate crime you will begin with the conditions, spiritually, which surround the mother in the home. You will not wait until the child has received its impress and its outward expression of being in your earth-world, and then place it in a house of refuge or a reformatory institution. You will then understand that all children must be welcome, because welcome is harmony and harmony is invitation. Before the true home can be externalized it must be built in spirit. There are millions of structures in your world to-day—houses with walls and doors and windows, and they are called homes; but they are tombs, living tombs, to the human spirit, where the sunlight of love never penetrates, and where men and women grow up criminals in consequence of this fact.

Such being the case, is it not essential that you should begin to understand that the first and foremost duty of spirits incarnate and spirits incarnate is to evolve harmony out of discord? We know that we shall encounter obstacles in our work. There never yet was a reform introduced upon your earth-plane that was welcomed as it should be. Everywhere there has been the antagonism of preconceived opinions. Everywhere men and women have said, "Let well enough alone! We are living comparatively free and easy in our present conditions; do not disturb us with a new thought."

Such are the ideas prevalent in the world at large to-day. A new thought creates commotion, because it has entered a condition which is not in keeping with it; and all ideas, whether of a religious, social, or industrial nature, which are not in common with the preconceived opinions of the people, cause a ferment in human society, which engenders antagonism and ridicule. In consequence of this fact independent-minded men and women are misunderstood. There rises from the brains of the people a fog, which clouds the spirit and prevents it from following logical conclusions.

When we speak of the sanctity of the home, and of that love-element upon which it should be founded, and when we say that walls do not create homes, nor appointments make the spirit thereof, those who say, "Let well enough alone," cry out against us, declaring that the world is not ready to receive ideas concerning the new order of things. But we affirm that, just as fast as the people can comprehend these truths, it is our duty, as guardian spirits, to enunciate them, and if it be possible, to stimulate every individual to rebel against all false conditions, whether in

dustrial, social or religious. The antagonisms which to-day are fermenting in all human society are the work of the spirit, compelling man to give expression to the higher possibilities within. I am stating only the exact truth when I say that your homes, your social arrangements, your governments—all things by which you have lived, are insecure, because, in the light of the spirit, their partial or entire falsity is revealed. You are dimly conscious of this fact, yet you do not know what has made you cognizant of it, and I repeat, it is the light of the spirit.

In addressing you upon this subject, I desire to speak even a little more plainly than I have already done—as plainly, indeed, as you can understand and bear with me. I do not emphasize appointments, they are material things; I do not emphasize interest in relationships which produce the home, the union of men and women in the bonds of marriage; I do not emphasize any one of those things which the world in general considers so important; but I do emphasize that divine harmony between men and women which is of the spirit; and when this exists it is of little consequence to the incoming soul whether he be born in a hovel or in a palace; whether he be clad in fine raiment or in homespun linen; whether he receive the advantages of a liberal education, that his mind may be cultivated to the highest degree of intelligence, or only the rudiments of learning. The power of the spirit of harmony existing between those who brought him externally into being will give his spirit an impetus toward divine light and truth which he never could receive in the world's ways of training. I see the confusion and sorrow engendered in your earth-sphere because your homes are not spiritual ones, and I emphasize these things. You are looking forward to homes of bliss in the Summer-Land—in the "sweet by-and-by"—because you have not received here that for which your spirit cries. Let me say to you that when, as human beings environed by the flesh, your homes are built where light and love and harmony prevail; where morning, noon and night the song of thanksgiving that you have been born shall arise, you will think far less of the glories of paradise than you now do; you will understand what a heritage of love means.

I cannot use fine phrases and weave beautiful theories when I see before me this afternoon, in spirit, those who have been driven to take their own lives, materially speaking, because they were not welcomed upon their advent into the earth-sphere, and the burden placed upon their spirits then had grown too heavy to bear; neither can I remain silent when I see the numberless wrecks upon the highway of your human experience, because your homes are false and are not built upon the everlasting foundation of right. Wherefore should I withhold the truth? These things are serious and affect mankind immeasurably. Why should I not speak of the heritage of immortal life, when immortal life is only had because of the harmony existing between the spirit and its outward expression? That is all immortal life means. No man or woman ever becomes immortal until the soul is anchored in harmony with that which is objective; consequently, let me add here, those feelings which we, as spirits, denominate love, are simply the heralds of immortal life.

Perhaps you ask me, as I am about to close this discourse, to explain to you in some practical way what we, as spirits, would have done to bring about a reformation in the homes in human life. I reply: We would have, first and foremost, more regard for the spirit, and less for the letter of the law. We would have men and women so educated that the sanction of society would be to them no excuse for acting a lie. We would have men and women so brave and so pure in their own lives, that they would never present a false front to the world. We would have men and women so devoted to the interests of posterity that no child should be introduced into the earth-sphere who is not wanted there. We would have all these things so clearly understood, and so perfectly carried out, that home should become not merely the ideal of that divine sentiment which obtains in the race to-day, but we would have it practically a rest for the spirit. Home means to cover, to conceal, to keep, to hold fast. We would have every home, built within your earth-world, a cover for the spirit, where it may rest and receive the heritage of its immortal life by natural spiritual evolution upon your outward plane.

There are many children to-day who have plenty to eat, to drink and to wear, yet are starving in their affectional nature. The inhospitable spirit in the home is starving that part of their being which is the best; and they are growing up to be cold, careless, indifferent, hard, exacting men and women, immersed in trade, art, society, and interests of an external character wholly. There cannot be too much love in the home; too much sympathy, consideration, and all those tender little things that go to make up the most beautiful part of human life. You want to educate your children. But what is education? It does not consist simply in sending the child to school to be taught from books, but it is a drawing out of the spirit of the child. Nowhere can that work be done so well as in the home; and home should mean a place where men and women in embryo may be launched harmoniously upon the sea of life, to prosecute their voyage, wafted on by the fair winds of love to the beatitudes of our world of spirit-life.

Historic Apparition.

Light records that in Vol. II., p. 309, of W. P. Frith's "Autobiography and Reminiscences," is to be found the following: At Knebworth, the seat of Lord Lytton, there is a chamber called "the Yellow Boy's room." The story goes that Lord Castlereagh—Byron's "carotid-cutting Castlereagh"—was, on one occasion, the guest of the late Lord Lytton's father. Without any warning he was conveyed to the "Yellow Boy's room." On the following morning Lord Castlereagh told Mr. Bulwer that he had been disturbed in the night in a very startling and unpleasant fashion. "I was very tired," said my lord, "and was soon asleep. I could not have slept long, for the wood fire opposite the foot of my bed was still burning when I started up. What awoke me I know not. I looked in the direction of the fire, and saw, sitting with its back toward me, what appeared to be the figure of a boy with long yellowish hair. As I looked the figure arose, turned toward me, and drawing back the curtain at the bottom of the bed with one hand, with the other he drew his fingers two or three times across his throat. I saw him," said my lord, "as distinctly as I see you now." "You must have been dreaming," said Bulwer. "No, I was wide awake." Mr. Bulwer did not tell Lord Castlereagh that the "Yellow Boy" always appeared to any one who was destined to die a violent death; and always indicated the manner of it to the victim.

These details were communicated by the late Lord Lytton to an artist friend of mine at midnight of the first day of his visit to Knebworth.

A CITY.

That endless sweep of domes and spires
Above the river's misty fall,
Lashed by the wind, the first of these,
An arch of granite and steel,
The torches, glided shield and spear
That canopied some king's bier.
But now the fire-crowned god of day
Lifts with his lance the robe of death.
So, above the giant levels of the
Meadow, by the tide's awakened breath,
And the vast summer vault of gray
In depths of azure melts away.
The bells ring out their matin call.
Streets change to human shuttled looms,
While in long lines far over all
The factories wave their sable plumes.
A mighty heart is beating here,
Whose pulse is felt around the sphere.
Ah! were thy ends but adequate
To thy unbounded, depthless power,
If love and honor ruled the golden age,
And truth and wisdom ruled the golden age,
Then would these lofty towers of blue
With more than earthly splendor shine.
But oft thy halls of justice stand,
Four whitened spires, indeed,
Built on drifts of shifting sand,
Swayed by each low-born breath of greed.
Monopoly's dread ensign flies,
Where'er starry labor turns its eyes.
Awake! "Things are not what they seem."
True greatness is not in the great
Awake, ere thy vain glorious dream
In dust and stains of blood is told.
Undreamed-of goals before thee lie:
Awake, and fill thy destiny.
—Kate Hudson, in *The Standard*, (N. Y.)

Literary Department.

THE PHANTOM PIQUET.

The story I am about to relate is an old regimental legend in the —th Regiment of foot. It was narrated to me by an officer of that distinguished corps one evening after dinner at their hospitable mess. I tell it much as it was told to me, and leave the explanation of the somewhat singular coincidences to my readers.

Of all the British regiments which fought under John Churchill, Duke of Marlborough, during the long and bloody wars in France, Germany and Flanders, none was more drenched by its foes than the One Hundred and Fiftieth. It was, indeed, scarcely less dreaded by its friends. Utterly fearless in the field in time of war, they earned little for authority in time of peace.

In fact, though no regiment could be found more trustworthy when it was a question of a bayonet charge, the military authorities could not but feel relieved when, after the campaign in 1712 had closed, they were enabled to draft the One Hundred and Fiftieth to India.

They had not long arrived when they were employed in the field once more. But Indian warfare was child's play to men who had crashed through the bloodiest of French wars, and the swiftness of their movements, and the dash and the reckless courage and devilish ferocity of the "Jal wallahs" (sash-bearers), a name given them owing to a thin red sash worn alike by officers and men of the One Hundred and Fiftieth, a distinction earned at Ramillies.

Time, however, mellowed all things, and when the country became more peaceful the men, tired of bloodshed, began to settle down into comparative quiet. Bravies, of course, were frequent, nor were they always bloodless; but on the whole things were mending, and the One Hundred and Fiftieth had fair to become as orderly a regiment as any other. One man, however, seemed to regret the change.

Drummer McGrath was a short, ill-favored Irishman of prodigious bodily strength and the most daring courage. His promotion might have been secured over and over again but for some drunken episode of riotousness which showed him unworthy in spite of his antipathy. "He was indeed a curious and unsightly object," he had lost an eye at Blenheim, a ghastly slash a reminiscence of Ramillies crossed his face from brow to chin, while a large, projecting tooth made up a *tout ensemble* so hideous as to inspire a superstitious awe in the natives. The villagers would fly in terror to the jungle when it was noised abroad that the Lal Jal Bhut (red sash devil) was intoxicated and roaming at large. One girl he once bit and blew a bugle, said the men of the One Hundred and Fiftieth admiringly, as could no other man in the army.

The regiment was quartered in 1720 at Azim-pore, when it was suddenly attacked by cholera. Officers and men died like flies.

For the first time something like a panic seized the corps. The men rushed to drink as a refuge, disorder began to spread, and at last, when orders to move came, only a wreck of a regiment marched away to Indraghar, forty miles distant, leaving one hundred and fifty comrades buried together in a small patch of ground surrounded by a mud wall about half a mile from the cantonment. The last man who fell a victim was Drummer McGrath.

On the night before the regiment left he had been in high spirits blowing his bugle and uttering wild yells. At midnight the fell disease struck him, and he was borne, writhing with agony, to the hospital shed. He was lying moaning and muttering, sinking fast, when at dawn the bugles sounded the "fall in" for the regiment prior to its marching away. He started as the sound struck his ear.

"Sure they 'U never be lavin' Larry McGrath behind!" he murmured. "What 'll the old regiment do without me?"

He started up as the word of command to march rang out through the dark dawn, and clutched the rug on his pallet with his left hand convulsively as he heard the tramping feet dying away in the distance. "He whispered hoarsely, 'though ye lave me now so aisy'."

He had had his beloved bugle in his hand at the moment of his seizure, and they had not been able to disengage it from his stiffening fingers. As the sound of tramping grew faint, he put the bugle to his lips and struggled to blow it, but failed. At last, with an expression so stern that the old priest, who alone remained with him, shuddered as he crossed himself, McGrath shouted: "I'll blow a rally for the boys once more if I come from the grave to do it!"

hair and soft gray eyes, which might have belonged to a day-dreaming student rather than a soldier. Paul Adderly, however, was no day-dreamer when roused by necessity for action. Short though his career had been, on several occasions he had so borne himself under fire as to win golden opinions from his superiors. He was dressed in uniform, and wore the buff shoulder-bag that distinguished the officers and men of the One Hundred and Fiftieth. Hawkins was speaking.

"I tell you, Enderby, the Colonel was quite right to bring in my piquet. It is half-a-mile away from the cantonment and that graveyard, and the enemy have got guns. Besides, the men were demoralized with their stupid, superstitious fears. They were a precious sight more frightened of the dead soldiers inside than they were of the mutineers outside."

"That graveyard has always had a bad name with the natives about here, I believe," said Major Ponsonby. "My bearer told me none of them would go near it after nightfall for any money."

"By the bye, Adderly," said Hawkins, turning to Adderly, "I don't know if you are aware that the graves in that place are all those of men of your regiment, which appears to have been quartered here ever so long ago. I amused myself by trying to read some of the names of the old tombstones, and there is one very peculiar-looking stone, almost facing the entrance gate, with a bugle and a death's head splendidly carved on it. The name, however, is almost effaced; I could only make out a big M and the number of the regiment."

Adderly looked interested. "I assure you," pursued Hawkins, "the way my fellows went on very nearly gave me the jumps myself. I asked my 'bad-ard, old Kan Singh, what it was about, and the old chap, who is as plucky a fellow as I ever saw in my row, said, looking green with fright himself, that the men could hear the 'gour Sipahis' whispering to each other under the ground and moving about! I tell you, if the orderly had n't come up when he did with orders for us to retire, I don't believe anything would have got them to stop."

"Ah!" said Enderby, slowly. "I would give a good deal if we had a hundred of the fellows you men there, Adderly. I expect we shall win every man we have to get out of this mess."

The words had scarcely left his lips when a distant shot rang out on the still night. The four men started to their feet as if electrified, and began hurriedly adjusting their belts and weapons.

"Now for it!" muttered Ponsonby grimly to Hawkins, as they passed out hurriedly into the compound.

All could be heard the hurrying of feet and the clang of arms as the little garrison fell in to take their part. Enderby was mounting his charger when a horseman dashed up and a deep voice called through the gloom: "Is that you, Enderby?"

"Yes, sir," answered the staff officer, as the tall, soldierly figure of the commandant approached.

"You heard that shot, I suppose?" said the Colonel. "It seemed to come from the direction of the graveyard. Stay, Ponsonby," he added, turning to him. "I may want you. You are Adderly, of the One Hundred and Fiftieth?"

continued he, as his eye caught sight of the red sash.

Adderly saluted as he replied in the affirmative.

"I heard," pursued the Colonel, "that you had been sent from Indraghar with those dispatches. I am very hopeful of your regiment arriving in time to pull us through. I have received word that they started early this morning, and though the road is long such a regiment as yours is well spare no effort, I well know. If we can hold out four or five hours I feel confident we shall be all right."

The brave old soldier spoke so cheerily that his hearers felt inspired, though Adderly could hear Enderby mutter, as he shook his head, "forty miles in sixteen hours—and such a road!"

"The men had now mustered at their posts, and a profound stillness reigned; every ear was strained to hear what next might happen. 'I shall appoint you to my staff, Adderly,' said the Colonel, with a kind smile, 'as you are unattached.' Adderly saluted, and thanked him. No braver young fellow wore her Majesty's uniform than Paul Adderly, but he could feel his heart thumping with excitement. It was a hot night; the day had been burning, and a blinding flash of lightning almost immediately above the graveyard made its white walls plainly visible from the cantonment. An appalling crash of thunder followed, when Adderly with a loud shout cried: 'The regiment has come up! the regiment has come up!'

As the Colonel turned to him in amazement, Adderly continued excitedly, "I heard our bugle call. I would know it in a thousand! There it is again! Don't you hear it?"

"I hear nothing," said he, after a pause, with disappointment in his tones. Did you hear anything, Enderby?"

"I heard something certainly, sir," answered Enderby, "but it sounded more like a Pandey horn to my ear."

"Nonsense!" cried Adderly impatiently, his excitement causing him to overlook etiquette. "Do you imagine I could be mistaken as to the bugle call of my own regiment? There! There! I hear it again!"

His eager confidence impressed the Colonel, who almost dared, against his judgment, to hope it might be true.

Letter from W. J. Colville.

To the Editor of the Banner of Light.
From the land of blooming flowers in outdoor gardens I send my many Eastern friends—with your permission, through your hospitable columns—a word of seasonable greeting.

Christmas just passed was really a singular one to me. On the previous one I was in San Francisco, where it was really cold, and I was not very pleased, but white frost was a frequent sight. In San Diego and Los Angeles the present season, the rain fell copiously it is true, and there was rather too much mud in the streets sometimes to make extended walking enjoyable; but the beauty of Nature was surprising; every tree and flowering plant appeared at its very best. Christmas day was simply perfect, and I never passed a pleasanter one anywhere than I did in San Diego.

On Christmas eve and Christmas night we had a charming entertainment. The latter of these I have already mentioned. We were very fortunate in securing the services of Mr. and Mrs. Henri Fairweather, who are delightful people and superb artists. On Christmas day at 10:30 A. M. we had a musical treat of rare excellence; selections from the works of the best masters were superbly rendered. The decorations in La Fayette Hall were very beautiful, and the profusion of real flowers which friends gathered freshly from their own gardens was a most charming sight. I found so many friends, and so much to do there that I consented, at the urgent solicitation of the First Spiritual Society, to remain in San Diego till Dec. 31st.

Whenever the rain did not come down in torrents the audiences were very large, and have invariably been made up of excellent material. Southern California grows upon most people—the longer one stays in it the less willing he is to leave it. People are everywhere, and it is as plucky a fellow as I ever saw in my row, said, looking green with fright himself, that the men could hear the 'gour Sipahis' whispering to each other under the ground and moving about! I tell you, if the orderly had n't come up when he did with orders for us to retire, I don't believe anything would have got them to stop."

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Cleveland, O.

FAREWELL RECEPTION TO MRS. ADA FOYE, AND DEPARTURE OF MISS CLAIR TUTTLE.

To the Editor of the Banner of Light.
Probably the most interesting event among the many pleasant reminiscences during the visit of that well-known and popular medium, Mrs. Ada Foye, was the public reception tendered her by the Lyceum on Thursday evening, Dec. 28th, at Memorial Hall, which gala occasion was made doubly interesting and memorable by the *début* of Miss Clair Tuttle, the youngest daughter of Hudson and Emma Tuttle, of Berlin Heights, O., as a dramatic reader.

A fine audience was present, and previous to the reception proper Miss Tuttle was introduced by Thomas Lees, and in new and elegant characteristic costumes recited the following numbers—(Mrs. Sylvia Van Wormer, the accomplished pianist, and Misses Zedler, Turner, mezzo-soprano, and Rena Hatch, accompanist, interpreting the reading, with music and songs): "The Soldier's Joy," "Sister and I," "The Gipsy Flower Girl," and "Laureate."

The *Cleveland Plain Dealer* next morning in its criticism of the fair *débütante*, said: "Miss Tuttle certainly shows talent of a high order. Combined with a face and figure sure to please, the young lady has a rich, sympathetic voice, and a happy faculty of mimicry, which was brought off fully in the *Soldier's Joy*, in which all the gentler feelings were displayed; her beautiful costume of pale blue silk made her the personification of youth and joy."

"In the next number, 'Sister and I,' a tragic tale, she was in the rôle of a widow, and her voice and manner were wonderfully expressive of the wailing, desolate tones of a woman maddened by the result of her own hasty actions."

It then continues favorably through every character personated, concluding by saying: "There was an utter lack of the tendency to overdo the emotional parts, so common to beginners, and not even a suggestion of stiffness."

Miss T. has reason to be as proud of her *début* as her numerous friends were. Time and experience will surely bring this talented impersonator prominently to the front.

Immediately on the curtain closing on the beautiful statue of "Laureate," and after the applause had subsided, Richard Carleton, Conductor of the Lyceum, on its behalf eulogized the work Mrs. Ada Foye had accomplished during her marvelous mediumship during the month; in closing, Mr. C. invited any of the friends present to say what they might wish touching the occasion. This brought forth the following remarks: "I paid a high compliment to the lifelong work of Mrs. Foye, and spoke of the great value of Modern Spiritualism as a conservator of good morals and true religion."

Following Mr. T. came Thomas Lees, who spoke of the general interest created in the city during Mrs. Foye's ministrations, and the great gain he hoped would come from the display of her rare mediumship. He concluded with expressing the hope that Mrs. Foye would give some more of her ministrations, and hoped that the same success might continue to follow her wherever she went—East or West—to all of which Mrs. Foye fittingly responded in her usual pleasant and characteristic manner, thanking the friends over and over again for the hospitality and friendship extended to her, stranger that she was, on this her first appearance in Cleveland.

Mrs. Foye, who was in the best of conditions, owing to the harmony existing between herself and the audience, then seated herself at a table and proceeded to give one of her truly marvelous séances, which have been so often described in your columns; after which the balance of the evening until eleven o'clock was given over to social interchange and personal introductions to San Francisco's distinguished medium.

Clevelanders extend thanks to the friends at the "Golden Gate" for lending them the grand services of Mrs. Foye. Send us some more of the same culture, for it is here that true mediumship, phenomenal and philosophical, is thoroughly appreciated, and a warm welcome extended to all brave workers in the cause.

THE CHILDREN'S LYCEUM.
At the regular Lyceum session in Memorial Hall, Sunday morning, Jan. 6th, annual reports were read from the retiring officers, after which the Conductor proceeded with a review of the reports and the condition of the Lyceum generally.

The following were installed as officers for the ensuing year: V. C. Gardner, Conductor; Mrs. Laura A. Martin, Guardian; Miss Rena Hatch, Recording Secretary; Thomas Lees, Corresponding Secretary; Edward Lemmers, Treasurer; Miss Rena Hatch, Musical Director; Eddie Mapes, Librarian; Miss Kate Derby, Postmistress; Guards, James Madden, Leonard Turner, Fred Derby, Misses Almida Welch and Eva Davies; Trustees: John Madden, Samuel Russell, Thomas A. Black.

As each of the retiring officers removed their badge of office, they were handed over separately to the officers elect by Mr. Carleton, with a few words regarding their duties, following which remarks were made by Mr. Black, Mr. Madden, Thomas Lees and his daughter Pearl. Lyceum exercises closed with a recitation by Miss Lillie Root and a short, opportune address by the new Conductor.

On Sunday, Jan. 20th, the Lyceum celebrates its twenty-third anniversary, it having been organized by Andrew Jackson Davis in 1866, and in constant activity ever since. It is, we believe, the oldest Lyceum in this country if not in the world.

WALTER HOWELL.
The Plain Dealer of Jan. 7th speaks as follows concerning Mr. Howell's opening lecture:

"Considering the weather a very fair audience assembled last night to hear the new speaker for the month, Mr. Walter Howell, late of London, and one of the most powerful and eloquent of the spiritualists. Mr. Howell was born blind, but after two surgical operations in his later childhood was partially restored. Commencing as a trance medium in his youth he has developed into the highest order of inspirational speakers, and stands today, in early manhood, as one of the most gifted within the ranks of Modern Spiritualism, inviting the most abstruse questions from his audiences. The following are some that were answered by him last night:

"Does spirit life mortals, acquire knowledge through sensation?"

"What relation, if any, does Christian Science have to Spiritualism?"

"They are brother and sister—both come from the same source, and the difference is that she calls it Christian and he does not."

"Is the human soul and mind one and the same thing, or are they separate from each other?"

"It is possible for a disembodied [excommunicated] spirit to control physical bodies in this life without the use of a medium?"

All these were answered to the satisfaction of his audience and the speaker proceeded to the last one, which was:

"Give us, from a scientific standpoint, locate and describe the spirit-world?"

This was taken as a subject for the discourse and was elaborately treated by Mr. Howell, satisfactorily so, judging from the frequent applause."

Mr. Howell will remain in Cleveland during the month of January.

JANUARY MAGAZINES.
WIDE AWAKE.—The contents of this New Year's number are introduced by a novelty: a recitation for young violinists, "The Cricket Fiddler," the music arranged by Julius Elchberg, to be played after each verse; appropriately to which an excellent engraving is given as a frontispiece of a girl playing on a violin. Mr. Butterworth contributes a spirited story entitled "Good Luck," and Mrs. Fremont a sketch of early California under the name of "My Grizzly Bear."

What has long been accepted as a fact is shown to have been a myth, in "The Legend of William Tell," an illustrated paper by Sarah L. Bailey, Margaret Sidney and J. T. Trowbridge continue their serial stories, and numerous articles additional to the above mentioned serve to constitute this second holiday number very acceptable to all. Boston: D. Lothrop & Co.

PASSING THE MILE-STONES.

BY WARREN CHASE.

Each week brings me *THE BANNER* with its list of lecturers' engagements, from which I find no rest for the first time for many weeks left out. Retired, from the necessity of age, I am rejoicing at the increased and increasing number of societies and of speakers, and the better pay of speakers, so that I hope none will have to lecture, as I did, forty years, and then retire with nothing saved from the labor.

Although I have recovered from the malarial fever of last summer I do not feel able to travel and lecture, and am ensconced in the fruit-hills of the Egyptian end of Illinois, in the home of my daughter and her husband, and the fraction of their children still at home. Four of the six were with us on Christmas, one was in Charleston, S. C., and one in St. Louis.

Christmas came here, as elsewhere, and the six churches of our little village all rejoiced over an event of which they know nothing—not even that it occurred at all; but one historical fact may be established, viz., that the day in the annual round of seasons when the sun god started back from his southern journey to restore life and heat to the dead vegetable world of the north was celebrated as a holiday with great rejoicing by the wise men of the East, who, at this time of year, "saw his star in the east" as they "watched their flocks by night" with no time-keepers but the stars; and history also proves that this day in the year is now our 25th day of December, and was selected by the founders of the Roman Catholic Church as the day, in a cold winter and cold latitude, when their God was born on earth in a wilderness of rocks and cradled where the travelers fed their beasts in a stone manger.

As the selection of time and place was completed several hundred years after the event was said to have taken place, and without reference to season or climate, it is probable that it was selected because it was a grand holiday of the millions of sun-worshippers; and now we all join in making it a holiday with our fabled "Santa Claus" and his gifts for the children.

At our house the children had outgrown the Christmas trees—including three of the five with their widowed mother, who with such family as she had, has eaten Christmas dinner with our folks for twenty-one years; but this is the first time I have been with them on such occasion. Well-filled stockings were found hanging around in the early morning. The weather was, and still is, warm, and we had a pleasant time, but not such as I had one year ago in Troy, N. Y., with many friends, old and young, that assembled in the hall there.

Jan. 6th was my seventy-sixth birthday. To me it seems hard, after such a busy life with many changes, to settle down and be quiet and prepare to change worlds, as I know I must before long; and yet I am more sure of a better world and life after death than I ever am of a next day in this. The many valuable testimonies I receive assure me my life has not been spent in vain.

Cobden, Ill., Jan., 1889.

NEW PUBLICATIONS.
LIGHT THROUGH THE CRANNIES. Parables and Teachings from the Other Side. First Series. Paper, 16mo, pp. 142. London and New York: Longmans, Green & Co. Boston: For sale by Colby & Rich.

The spirituality of this book is so plainly apparent in its sentiment and mode of expression, that no one in any degree consciously receptive to influences from "the other side," will fail to notice it upon its perusal. The parables are eight in number, each followed by a digest of the teachings designed to be imparted. They have been dictated, we are told, by spirit intelligences, one each day since about the middle of last May, each requiring about three hours to write, and it is proposed to publish others at convenient intervals. Those now given are "The Sadducees," "The River and the Pool," "The Monk," "The Monster," "The Borderland," "The Shepherd Boy of Samaria," "The Recluse" and "The Vestal."

Last summer there was an exhibit in London of mummies, then recently exhumed by the Egyptian explorer, Mr. Petrie, the remarkable fact concerning them being that each mummy bore its own portrait, executed in a style of art supposed to have been unknown at that time, about A. D. 150. A copy of one of these portraits is given as the frontispiece of this volume, and an explanation of it from a spiritual source is given in "The Recluse."

TRAVELLERS AND OUTLAWS. Episodes in American History. By Thomas Wentworth Higginson. With an Appendix of Authorities. 16mo, cloth, emb., pp. 340. Boston: Lee & Shepard.

Though some of the contents have previously appeared in popular magazines, others are here given for the first time, and all supply rare entertainment, instructive withal, for readers of diversified tastes. They give in detail the history of persons and events not otherwise recorded in form available to the public, such as "Nat Turner's Insurrection," "The Maroons of Jamaica," and "Surinam," "A Revolutionary Congressman on Horseback," "Old Salem Sea-Captains," and "A New England Vagabond."

FROM LADY WASHINGTON TO MISS CLEVELAND. By Lydia L. Gordon. 12mo, cloth, pp. 448. Boston: Lee & Shepard.

This is a fit companion to "The Presidents of the United States," noticed by us last week, and quite likely those who are subjects of its contents have thought so themselves. It is brightly written, abounds with pleasing incidents and anecdotes related to the lives and experiences of the ladies of the White House, and is in every way an acceptable addition to any library.

AYER'S ALMANAC FOR 1889. 12mo, cloth, pp. 486. Lowell: J. C. Ayer & Co.

The publishers issue almanacs in twenty-one different languages, specimens of which are here given in eleven. It is stated that the firm print fourteen million almanacs yearly.

"THE TRUTH SEEKER ANNUAL AND FREETHINKER'S ALMANAC FOR 1889," published at the *Truth Seeker* office, New York, contains a symposium of views regarding the prospects of Liberalism in this country contributed by Col. Ingersoll and twenty-three other speakers and writers in response to fourteen questions, one of which is, "Can, or ought, the Liberals and Spiritualists unite? A number of fine engravings illustrate the book, including one of the Lick Observatory at Mt. Hamilton, Cal., and one of the great telescope in position there."

CHOICE CALENDAR WORK.—We have received from Smith & Anthony Store Company, Hub Stoves and Ranges, Boston, Mass., a fine calendar for '89, composed of six artistically gotten-up views of country, sea-side and home life, in water color reproduction, each card being charged with the figures of two months. The designs are by Miss L. B. Humphrey, of Boston.—C. I. Hood & Co., Proprietors Hood's Sarapallia, Lowell, Mass., sends us their calendar for '89; the youthful face which looks out from it is pronounced "handsome than ever."—Wild & Stevens, manufacturers of Printers' Rollers and Compositions, 148 Congress street, Boston, Mass., furnish us with a specimen of calendar work which, for neatness in conception and clearness of execution is worthy enthusiastic praise.—The Pope Manufacturing Company, 79 Franklin street, Boston, are out with a calendar for the current year, which will be a constant reminder alike of the business enterprise of this noted house, and the excellence of the bicycles and tricycles which it puts "on the road."

I declare in the presence of God, and testify it before his judgment (where all things shall appear, and every one shall give an account of his doings), that I myself know not what is happened to me, or how it goeth with me; save only that I have a driving will. Also I know not what I shall write, for when I write the spirit doth dictate the same to me. In great wonderful knowledge, so that I often can tell whether I (as to my spirit) am in this world or no, and thereat I do exceedingly rejoice and therein sure and certain knowledge is imparted to me, and the more I seek the more I find, and always deeper.—J. Boehme's *Twenty-Seventh Epistle*.

TO BOOK PURCHASERS.
Colby & Rich, Publishers and Bookellers, 9 Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of **THE BANNER OF LIGHT**, by Isaac B. Rich, Editor. The book is published in England and America (not out of print) will be sent by mail or express, postage paid. We would remind our patrons that they can receive the book for the price of a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of four or more will not be accepted. All business communications looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express. Catalogue of Books Published and for Sale by Colby & Rich sent free.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal views on all subjects, but we do not endorse the varied shades of opinion to which correspondents give utterance. We do not permit 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, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notices of Spiritualist Meetings, in order to insure prompt insertion, must be sent to the office on Monday of each week, as THE BANNER keeps to press every Tuesday.

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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.*

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Doctors' Trusts.
By reference to other pages of this issue of THE BANNER it will be seen that the Regulars of Wisconsin and Massachusetts are already endeavoring to obtain from their respective Legislatures now in session the enactment of a Doctors' protective law.

These M. D.s are laboring to form a "trust," just like other sharp men; but the peculiarity of their case is that they want the special sanction and active support of the different legislatures. The business corporations and guilds that are going into the trust enterprise do not wait for any approval of the law-making power, but go ahead on a perfectly independent line, and leave the legislatures to overtake them at their leisure. The doctors cunningly devise projects and concert plans whereby they may capture the legislatures and thereby have the supreme power in their own hands for shaping things according to their pleasure.

It cannot be a great while, at the pace at which matters are going, before the full dimensions of these doctors' conspiracies will stand forth fully revealed to the people. This method has been called, among other things, a movement to put a "corner" on drugs. It is, at any rate, an attempt to establish a monopoly in the healing art, and that, too, by those who in a majority of cases prove themselves wholly incompetent to heal. Their purpose is, when brought down to the closest statement, to forbid any person taking any sort of a remedy for his or her physical ills without paying over to them a fee, call it better a tax, for prescribing it. One doctors' law was, after a second effort, forced or worked through the New York State legislature that threatened heavy penalties for prescribing a remedy for any human ill without having first obtained a license from some regularly incorporated medical society. A codification bill was afterward passed that was still more stringent in its provisions.

Under this law, if a man were to be taken in the street with a cramp in his stomach or a crick in his back, he would be obliged to hunt up a regular doctor and pay him a fee for a prescription before being legally allowed to go to a drug store for aid. And any daring druggist who might extend the sufferer relief under such circumstances is liable to a fine of fifty dollars. It seems hardly credible that the people at large will suffer such a tyrannical law to remain on the statute book a single day in any State after they have once comprehended the actual facts of the case.

Any investigation of the preposterous claims of the organization of doctors is sufficient to convince one of its true character. Medical practitioners generally assert that people who have passed their sixtieth year must not be heavily dosed with drugs. In other words, after a person has become sixty years of age he or she is "entitled to more careful treatment," which means less experimenting at the hands of the physicians. Now if such a rule in practice fairly applies to people of the above-named age, why ought it not equally to apply to patients of all ages—why should not patients under sixty as well as over sixty be guaranteed gentle treatment at the hands of physicians? Why is it not just as indisputable that if drug medicines are dangerous to patients over sixty years of age they are no less dangerous to patients under sixty? Reason would positively seem to imply that the younger class of patients, pos-

essed as they naturally are of more abundant vitality, would in fact stand far less in need of drug remedies than those whose vital forces are not in so large store for them.

Allowing, for example, that quinine is an effective remedy in cases of fever, does it not appear to be reasonable that an old person would require to be treated with a larger dose of it for that disease than a young man would? On the very face of it, ought not the younger patient to be benefited by the smaller dose, instead of as now having the larger one administered to him? But it is incontestable that a fever patient, treated with quinine has to recover from both the fever and the quinine. Hence the less he has of each the greater his chances of recovery. And it follows from this that an old man is less likely than a young man to survive the quinine treatment. Well may a recognized medical journal plead openly for a "gentle handling" of people over sixty years of age by the physicians. And well, too, may the community confess its lack of confidence in the curative skill of doctors who are compelled thus openly to admit their incapacity to cure.

No representation which the doctors can possibly make of their assumed greater knowledge and skill will warrant their present claims to a supreme, and in fact an absolute right to have the charge of the health and lives of the people at large reposed in their hands by law. In this present age, of all others, such claims are indescribably preposterous and absurd. For all that they show a persistency before the several legislatures at the present time that must leave people to infer their positive belief in the final success of their combined efforts to secure their coveted monopoly. They evidently confide in their ability to secure a privilege which it is in the true province of no legislature to grant. Hence it becomes all the more necessary, and even imperative, that the people everywhere should be alive to the impending peril of the situation, and evince their active opposition by pouring in their protests and petitions to the various legislative bodies, setting forth their unwavering hostility to the monstrous conspiracy that is on foot against them, and denouncing a monopoly of healing as the next worst tyranny to religious inquisitions.

Materialization of Spirit-Forms.

In the minds of veracious witnesses there is no sort of question of the validity of the mediumship of Mrs. H. B. Fay of this city in regard to the appearance of materialized spirit-forms at her seances. She has been tested many times in various ways; has held seances at private residences where no possible chance for simulation of the manifestations could take place, when several different forms simultaneously appeared. On one occasion she extended a cabinet in her own kitchen, with fastened windows and doors, when spirit-forms materialized in full sight of the sitters, to their astonishment and gratification.

At one time, with a friend of ours, we called upon the medium for a sitting; but as on that day it was her intention to hold a private one, she did not feel at liberty to accommodate us, saying that twelve persons were expected from out of town. As our friend was to leave the city the next morning, he remarked that he would be much obliged if she would allow him a seat. Four other persons also were anxious to join the circle besides himself. Finally she assented, in case the party who were expected had no objection. We waited for them until eight o'clock, the time for the sitting; but they, from some cause, did not appear. At quarter past eight Mrs. Fay, apparently much disappointed, said: "It is too late for them to come now, and we will go to the circle-room." The medium had scarcely taken her place in the cabinet when her chief control addressed us, saying: "I don't believe we shall have any manifestations to-night, as the medium is not in a passive condition." We said in reply we felt strongly impressed that manifestations would take place, and even better than usual, as we had always contended that large, promiscuous circles were not so conducive to success as those with fewer and more select persons present. Even Mrs. Fay's principal guide had many times admonished her to this effect. We had not long to wait, as several spirits issued from the cabinet, and were recognized. But the most convincing of all was the fact of a female spirit materializing in the middle of the room, equidistant from the cabinet and the spectators. It was first seen as a smoky substance, apparently about the width of one's two hands, rising from the floor, having no human shape whatever. Soon, however, arms were seen forming from the top of the misty substance, which at the same time seemed to take on the appearance of the dress of a female as it spread out near the floor. Those present were filled with wonderment at what thus far had been developed, when suddenly they were more surprised to witness a head suddenly emerging from the form, and almost immediately there stood in full view an apparently middle-aged woman, with dark hair and full face, who beamed to a lady that sat next to us. The lady approached as requested, when the spirit embraced her, and a private conversation of some minutes ensued. Upon the lady's return to her seat we asked if she knew the spirit while a resident of the earth-life. To which she replied: "Yes, intimately; there is no question in my mind of her identity. It is a clear case of materialization, and I am very thankful that I have been permitted to see and converse with my friend of other days."

The head of the spirit then dropped out of sight as suddenly as it came, the arms disappeared, the dress contracted, and we again beheld the smoky substance, exactly the same as when it first appeared on the floor. It gradually diminished in compass, and finally vanished. There is no mistaking the manifestation thus described: no illusion; no credulity; but solid fact! thus proving the truth of the materialization of spirit forms.

The case of St. Paul's Church, in this city, for which \$750,000 has been offered, is instanced as an argument against exempting all church property from taxation, says the Boston Herald: "A good deal of property is tied up in large cities in this way. The amount held by Trinity Church, New York City, may well be remembered. Some one suggests that a difficulty would come in selling church property for non-payment of taxes under the hammer; but where a church lot is worth three-quarters of a million there would not be much trouble in finding a purchaser. A good deal of such property is liable to go under the hammer now, for church mortgages are by no means uncommon."

We are glad to be informed that the health of Gen. John Edwards, of Washington, is improving.

Mrs. L. S. Cadwell in Boston.

Mrs. L. S. Cadwell, of Brooklyn, N. Y., made a brief visit to this city last week, and held a few semi-private seances, which were largely attended. She returned to New York on Wednesday, the 10th, on the afternoon of which day about thirty ladies and gentlemen were privileged to attend her closing seance. Aside from Mrs. C.'s long-continued and frequently erudite testimony for the remarkable phenomenon of materialization, the cabinet and its surroundings on this occasion—as they had been at her other seances—were such as at once to preclude admission to any candid mind of all doubt of what might appear being what it purported to be. In addition was the evidence given by a spirit, the mother of the medium, who, coming from the cabinet, and after a few words accompanied with a strength and distinctness of voice quite unusual for a spirit form, called to her one of the company, and taking his hand in her own guided his extended index finger to what to all appearance was one of her eyes, thrusting it in and moving it about in what proved to be a cavity rather than an eye. (This was repeated to another gentleman (Mr. E. A. Brackett). The spirit then said:

"I do this to prove to you that I stand before you a materialized spirit-form, and not the medium transfigured. I have no use for material eyes. I see with spiritual eyes, and often the eyes of spirits see more than we wish they did."

During the seance a large number of forms appeared, all of which were remarkable for the peculiar softness and flexibility of their bodily organization, their touch evincing their transitory nature. Additional evidence of this was given in the strenuous efforts some made to appear. While a few came out with a comparatively great degree of strength, probably from being accustomed to their phenomenal habiliments, a far larger number came only with the greatest difficulty—panting excessively as they emerged a step or two from the cabinet, breathing heavily, speaking in broken sentences, and after a few words of loving greeting, and identification by which to be recognized by those to whom they came, retiring completely exhausted. Though this was noticeable by all, it was more so to one sitting in close proximity to the cabinet.

Whatever the cause of this general weakness may have been, it was one of the strongest evidences of what was seen being what a True Spiritualist claim them to be.

The cause was intimated by "Neske Seymour," the controlling spirit, who took occasion to say that had he known the seances were to be so largely attended he should not have advised his medium to come to Boston; that at home the attendance was limited to a much smaller number, and some were not admitted whatever the number; that he greatly preferred having ten persons who brought proper conditions, at fifty cents each, if they could pay no more, than twenty-five at one dollar each—a sound, sensible and most important rule, so far as numbers are concerned, which THE BANNER has for many years strongly advocated and endeavored to have generally adopted.

Many regrets were expressed that Mrs. Cadwell's stay in Boston could not be prolonged; and it is hoped, with some degree of confidence in its realization, that she will soon repeat her visit, and give an opportunity to others to witness the remarkable phenomena produced through her finely developed and orderly mediumship.

That "Starr" Again.

We do not know but that our readers are weary of our repeated allusions to the individual whose real, or assumed name is given above, but he does not weary of his antagonism to Spiritualism, nor is he likely to so long as he is supported by the two extremes of modern society—bigots and the street rabble. It is more as a matter of duty than of choice that we advert to him and his doings again.

A letter from Corry, Pa., received last spring, asked: "Who is this Prof. Starr?" and in our issue of the 28th of April following, we replied. Himself and his wife had at that time just closed an exhibition in that place, and the correspondent further said: "They fleeced the church people unmercifully; took out about five hundred dollars—nearly all from church people."

Just at present Starr has figured largely in Westfield, Mass., and we have before us a copy of *The Valley Echo* of the 5th inst., containing an article which for amount of misrepresentation and abuse of Spiritualism and mediums we have never seen surpassed in the same extent of space. It commences by saying that the name of Starr is as familiar in America and Europe as those of Gough and Beecher, and speaks of his resorting to trickery and deceit as legitimate and honorable (means employed by him for denouncing Spiritualism, and sustaining the bigots).

The gentleman who sends us the *Echo* writes: "A more scandalous production it has never been my lot to read." He says he called upon the editor, and demanded an explanation of the admission of the article into his columns, but "he was quite reticent, and the only reply he gave was that it came in the usual way of business." No such attempted evasion of responsibility will avail in this case. He cannot transfer the burden of guilt involved in this wholesale abuse of his fellow citizens to other shoulders. Unquestionably the article was written by "Prof. Starr," or by an agent at his dictation; but no evidence of the fact is given; it is presumed to be and is designed to be taken by the readers to be an expression of the views of the editor; the more directly so by being under the general heading "Our Home News."

If the editor of *The Valley Echo* chooses to allow himself to be made the cat's paw of a designing trickster, and to exhibit his ignorance of facts known to be such by millions, there is no law to prevent him from doing so; he may indulge his whim to his heart's content, wrap the honor and the pecuniary emolument derived therefrom about him, and he down to pleasant slumbers—if he can; but he may be assured there will at some time be a mental and spiritual awakening for him that will not be an enviable one to experience.

Onset Bay, Grove.

A meeting of the stockholders of the Onset Bay Grove Association was held on Wednesday, Jan. 9th, when the following officers were elected: President, William D. Crockett; Vice President, George Hosmer; Clerk, E. Gerry Brown; Treasurer, E. Y. Johnson; Directors, Alfred Nash, Simeon Butterfield, Cyrus Peabody, W. W. Currier and Mrs. Jennie P. Ricker.

No. 2 of Dr. F. L. H. Willis's interesting series, which he is at present contributing to THE BANNER, regarding "The Spiritual Facts of the Ages," will appear next issue.

"Clear-Seeing" a Fact Beyond Cavil.

Every now and then some wiseacre, either within or outside the ranks of some Psychological Research Society, expresses grave doubts as to the reality of clairvoyance or "clear-seeing"; but the fact is that the evidence of its exercise in India, Scotland, Egypt, and on the European and American continents is so plentiful that it would seem that no one really desirous of obtaining proof need be without it.

The Oswego, N. Y., *Daily Times*, stated recently that Watson's "Annals of Philadelphia" (published in 1830) record the fact that over half a century ago a young man, Eli Yarnall, of Frankford, exhibited the most wonderful gifts in the direction of "clear-seeing," among the instances cited being the following prophecy of then-coming war:

"The habit of the young seer, when asked to exercise his singular faculty, was to hold his head downward, often closing his eyes. After waiting for some time, apparently deep in thought, he would declare what he saw in his visions. He was sometimes found alone in the fields, sitting on a stump and crying. On being asked the cause of his grief, he said he saw great numbers of men engaged in killing each other. Although he had never seen a battle, a ship or a cannon, he described military and naval battles as if he had been an actual looker-on."

In Lane's *Travels in Egypt*, he narrates that when at Cairo a certain wise man—regarded as a sort of magician—procured the services of a boy about whom there appeared to be no particularly distinguishing traits above his fellows.—and placing a drop of some dark liquid in his hand asked him to look fixedly thereat, and tell what he saw: the descriptions being declared to be wonderfully correct, and touching lands and personages that the boy could never have known concerning, from any ordinary standpoint.

The Gentleman's Magazine (London, Eng.) for December, '88, contains a series of letters by the Duchess of Orleans (giving a good idea of society life in France long years ago), among which is one bearing date of "Marly, June 16th, 1705," which goes to show the recognized existence of clear-seeing at that date, and among the most cultured orders of the French capital. The letter runs as follows:

"M. de Louvois was latterly a firm believer in spiritual manifestations, owing to the following circumstance: Having heard that a certain major possessed the faculty of putting himself in communication with spirits by means of a glass of water, he at first ridiculed the idea, but finally consented to witness the experiment. He was then courting Mad. Dufrenoy, and that very morning had taken from her toilet table an emerald bracelet in order that he might enjoy her vexation on missing it. No one had seen him, and no one, therefore, could possibly know what he had done. Coming straight from thence to the place appointed, he directed the child who acted as medium to tell him what he was thinking about. After looking into the glass of water the child replied that he was doubting thinking of a very handsome lady, dressed in such and such a manner, who was searching everywhere for a valuable object she had lost. 'Ask him what she is looking for,' said M. de Louvois. 'An emerald bracelet,' was the answer. 'Then,' pursued M. de Louvois, 'let the spirit inform us who took it, and what became of it.' The child looked again and laughed. 'I see a man,' he said; 'he is dressed exactly as you are, and is as like you as one drop of water is like another. He is taking the bracelet from the table and putting it in his pocket.' At these words M. de Louvois turned as pale as death, and from that time believed in [such matters] to his dying day."

A. B. RICHMOND, Esq., the able author of "A Review of the Seybert Commissioners' Report, or What I Saw at Cassadaga Lake," contemplates bringing out in the early part of April, from the press of Colby & Rich, a pamphlet of some 100 pages as an appendix to that excellent work, which promises to make the book complete of its kind. It will give much valuable information on the difference between manifestations and magic, explaining the magic and showing that manifestations cannot be explained without the aid of Spiritual Philosophy; also some wonderful experiments under test conditions. It will have three photo-lithographs of slates, one written in the exact handwriting of the one Mr. Richmond received a year ago from H. Seybert—through a different medium, etc.—and one signed in a peculiar "short-hand" known only to the one who received it from his sister, who passed away several years ago—a most convincing test; a history of the communication in the sealed slates brought to Cassadaga Lake by a Presbyterian minister, etc.; also the conclusions to which Mr. Richmond has arrived from later experiences, and why he now believes in spirit-communications. The new brochure cannot fail to produce a profound sensation when it reaches the reading public.

The American Society for Psychical Research held a meeting in Boston on Tuesday evening, Jan. 8th, at which such statements of experiences were made as might be expected from it, judging from its previous course. Searching outside the field in which the most pronounced phenomena enlisting the attention of the public occur, reports are made on matters upon which speculation has been rife for ages, and which can be explained only by a study of those phenomena. Over three thousand dollars have been expended the past year, and we are informed, through the press, that "the society needs money in its pursuit of phantoms, and would gladly accept any contributions however small."

The following were elected as members of the council to serve until 1892: Dr. E. Cowles, Prof. Joseph Jastrow, Prof. Josiah Royce, Rev. M. J. Savage, Coleman Sellers, Dr. J. W. Warren, Prof. William Watson. We have ever-so-many good things to print in THE BANNER as soon as we can find room for them. Among other favors we are in receipt of a fine New Original Story from the inspired pen of Mrs. M. T. Shellhamer-Longley, which our readers no doubt will fully appreciate; Lectures by W. J. Colville and Mrs. Lake; and Articles of interest from one of the oldest and best writers in the ranks of Spiritualism, whose *nom de plume* is "Observer," also Dr. F. L. H. Willis, et al.

The announcement that the *Medium and Daybreak* (London) was to be published at a penny a number has been withdrawn, for the reason, as stated by the publisher, that "certain liabilities" have to be removed before such an experiment is made."

Mrs. Sarah Rockwood, one of the earliest mediums in Boston, passed to spirit-life Jan. 6th, aged 55 years. We shall print next week tributes to her memory from correspondents.

The Spiritualists of Haverhill, Mass., worshipping at Britton Hall, have been incorporated under the name of the "Union Spiritualists' Fraternity," with J. Milton Young as President. He has been for several years our agent and correspondent, and we congratulate the organization upon their choice. His extensive acquaintance with speakers and mediums will be of great aid to the "Fraternity."

The Sioux Controversy.

The *Champion* (New) Democrat, published right in the border of the Sioux reservation, under date of Dec. 20th, criticizes the late Sioux Commission quite sharply and somewhat sarcastically. We quote as follows:

"The late commission that was appointed to treat with the Sioux Indians in regard to opening the reservation having failed in its mission, agents to show a disposition in its report to get even with the reservation. Pretending to discuss the Indian problem, the commission offers, in its report, no new suggestions of material importance, but makes frequent and strong recommendations in favor of beneficial changes, which would be all right were it not for the fact that the improvements recommended by the commission have been in vogue on the larger agencies for a number of years."

"That the commission failed was not a surprise, to any one but its members, and the position of membership was offered to several men of known ability and natural reputation, among whom was Gen. Crook, whose thorough knowledge of Indians and Indian affairs especially fitted him for such a task, but with all his wisdom and the others declined the proffered honor, and the commission was finally made up of men noted chiefly for their leasur, who desire to pose before their country at five or six dollars per day and expenses. They came to their work with an air of superiority that showed they imagined they had to deal with disciplined Dagobes, but they soon discovered that they were dealing with Indians, who considered themselves chiefs, and who were so considered by the people."

"And they soon discovered that they were dealing with men who were something of diplomats, shrewd reasoners, and withal crude but logical orators. These were qualifications which the commission was not expected to find, and which, indeed, by the way, were regarded as being with it. Of course its members were surprised, and as the report shows, proposed to vent their spleen on the obstinate reds in consequence thereof. Nine-tenths of the suggestions in the report are so old they have no instructive value except that which usually belongs to antiquities, and such as are new are frivolous. Take the following for example:

"The Indians have willfully refused to comply with their treaty obligations, and the government has through consideration of humanity continued to furnish them with rations which it was not bound to furnish. The treaty terms allow the substitution of bacon and pork for beef, and the commission thinks that in the interest of good health and decency, as well as to do away with the horrors which surround beef-killing days at the agencies, it would be well to make the substitution."

"It will be noticed, in the first instance, that, although the government endeavors to treat the Indians humanely, in the opinion of this wise commission it is not bound to recognize any claims of humanity whatever. Now let us refer briefly to that lofty, salutary flight wherein the commission recommends bacon as a substitute for beef. In answer to this the question would naturally arise, has this commission a corner on bacon? Perhaps not. Perhaps it is only a philanthropic (?) desire on their part, to do away with the 'horrors' of beef-killing, and to furnish the Indians with a more healthful and instructive value except that which usually belongs to antiquities, and such as are new are frivolous. Take the following for example:

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"There is a considerable amount of human nature lying around loose in an Indian's makeup that should be taken into consideration in doing business with them. The idea that Indians do not understand or appreciate the value of money should be exploded. They always have some money, and it is given for the numerous trading stores scattered over the reservation, and they are shrewd purchasers. It would be a low estimate to put the amount of money among them at any time at two dollars per capita. Now if any one thinks that they need a guardian to handle this for them, let them send a commissioner among them with the proposition to take this money and place it somewhere as a sinking fund for their future benefit. Such a commission would have to send in a sour report, because they would see that the money was being given to the Indians, and that the Indians were not using it for their benefit. Then make provisions in the bill for paying them a fair price."

"But the reservation should be opened, and, as before said, if it does not belong to the Indians open it without their permission; if it does belong to them, get down to business and arrange the purchase so all the Indians would be willing to sign the bill."

As the readers of THE BANNER know, the Sioux refused to sign the bill presented by the Pratt Commission, on the ground that the price offered for the land they were asked to sell was far less than it was worth. Recently Red Cloud, head chief of the Sioux nation, wrote to the National Indian Defence Association, of Washington, asking them to prepare and have introduced into Congress a bill to pay his people one dollar per acre, net, for half the reservation, instead of fifty cents, as provided for in the rejected bill.

The Association at once prepared a bill, and the chairman of the Indian Committee of the House introduced it on the 17th of December. The bill is H. R. 11 and 21, second session Fifty-fifth Congress. Copies of this bill were sent to the chiefs of the six tribes of the Sioux nation, and Red Cloud, Swift Bear, and some of the less prominent chiefs have already written to the Association that if this bill should pass Congress there is no doubt but that all their people will sign it.

Delegate Gifford has a bill before Congress to open the reservation to whites by declaring one-half of it public land without asking the consent of its owners, the Sioux Indians.

Disease Inflicted by Law.

It appears from the local papers of Utica, N. Y., that the Board of Health of that city have become fearful of the coming of an epidemic of smallpox, cases having been reported to exist in Rome, Frankfort, Syracuse, and adjacent places. The Board has therefore issued an order that every individual shall be vaccinated; that is, that every citizen not already vaccinated in that manner shall have his or her blood impregnated with the seeds of a loathsome disease in order to protect (?) them from another equally as loathsome, but to an attack of which there exists not one chance of a thousand they may ever be exposed.

The pretended efficacy of vaccination as a preventive of smallpox has long been challenged, and its sure efficacy proved in establishing in one generation scrofulous diseases that pass by inheritance to many that follow. We advise all who have the lives and health of the people in their keeping to read carefully, and without prejudice, a pamphlet of forty-five pages from the pen of Alfred Russel Wallace, LL.D., entitled, "Forty-Five Years of Registration Statistics, Proving Vaccination to be both Useless and Dangerous." Mr. Wallace in this shows by indisputable evidence (1.) That smallpox has not decreased so much or so steadily as typhus and allied fevers. (2.) That the diminution of smallpox mortality coincides with a diminished instead of an increased efficiency of official vaccination. (3.) That one of the most severe epidemics of smallpox on record, within the period of accurate statistics, occurred after thirty-three years of official, compulsory and penal vaccination.

A neglect to obtain practical knowledge in this direction on the part of those who insist upon vaccinating the entire population of a city, is little less than criminal—especially when a refusal to obey an order to do so subjects the natural protector of his own health and that of his family to, as in Utica, being deemed "guilty of a misdemeanor, and on conviction thereof" of subject to fine or imprisonment, or both, in the discretion of the Court, such fine not to exceed one thousand dollars, or such imprisonment six months."

Dr. Beals (President of the Lake Pleasant Camp-Meeting) and his family will have the sympathy of thousands all over the country, in view of the decease of his son, Willis H. Beals, the artist. The young man was brought home from Philadelphia by his father Monday, Jan. 7th, and died Tuesday afternoon. For ten years or more he had been afflicted with a swelling upon the neck. Dec. 8th he submitted to an operation for its removal by Dr. Garretson at the Medical Chirurgical College, Philadelphia. His death was probably the result of blood poisoning. Willis H. was born Feb. 20th, 1859. He was quiet and unassuming in manner, devoting himself to his profession and living quietly in the retirement of his home with his parents. The funeral occurred Friday afternoon, Jan. 11th, Mrs. N. J. T. Brigham and Rev. Mr. Brooks taking part in the service.

Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Association, on TUESDAYS and FRIDAYS, at 7 O'CLOCK P. M.

The Hall (which is used occasionally for these meetings) will be open at 2 o'clock; the services commencing at 3 o'clock precisely.

Mrs. M. T. SHELLHAMER-LOUGHEY will occupy the platform on Tuesday evenings for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the material plane, having practical bearing upon human life in its departments of thought or action. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. B. F. SMITH, the excellent test medium; will on Friday afternoons under the influence of her guides give detailed individuals an opportunity to send words of love to their earthly friends, which messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an unevolved condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in the columns that does not stand the test of common reason. All expressions as much of truth as they perceive—no more.

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

Natural flowers for our table are gratefully appreciated. Our angel friends will verify them by informing us of the fact for publication.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case. LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shellhamer-Loughey.

Report of Public Sance held Nov. 27th, 1888.

Spirit Invocation.

Oh! thou Divine Spirit, thou arbiter of human happiness and woe, of pain and pleasure, of life and death; thou supreme over all of existence, we acknowledge thee as our Father and Mother God. Divine goodness, flowing from thee, has made us what we are, and for recognition in the hearts of men. We would reach up to thee for an understanding of thy law, and come into harmony of spirit with thee and with thy holy ones who delight in thy will. May we receive from such angelic hosts inspiration, and from thy loving hands, may we receive the best impulses and endeavors of our minds, and bear unto our hearts such sweet influences as will uplift, strengthen, and bring us peace.

Our Father God, we beseech thee, in all goodness, truth and tenderness to rest upon our lives. May those who sit in darkness be given light and understanding; may all who are now in ignorance perceive the true way to knowledge, and drink of its sacred depths; may all who are in sorrow be comforted, and receive consolation from on high as will bless and elevate, and bring joy and comfort to all. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to questions by Mr. Chairman.

Ques.—[By C. G. Puffer.] Can the memory be trained, so that by reading a thing once it will be retained, and can be recalled without trouble?

Ans.—Memory is a faculty of the human spirit, a part of man himself; it can be cultivated and trained to give expression in external life, just as readily and as correctly as can any other faculty of the spirit. A parent should carefully cultivate the memory in his child, that it may grow strong and retentive, that the child may gain a firm spiritual grasp and clear understanding of things, of experiences and of events. One seeks to attend to the moral nature of his child, gives to it a certain guardianship and care, in order that the attributes of that moral nature may put themselves forth into outward expression; just so, memory is a part of the spirit, and will well repay the care, thought and training which may be given to it. It should have opportunity for growth and for unfoldment, that it may do justice to itself. Under such circumstances the memory may become so well developed that it will express itself vigorously through the physical life. One possessing such a marked unfoldment of this faculty will be able to retain a full knowledge and remembrance of that which he has read, witnessed, or even casually noticed but once in his lifetime, of whatever scenes and events that have come to his memory.

There have been persons in mortal life who have displayed marks of a wonderful memory, who have had but to read the pages of history once, and seemingly but slightly, to retain and recall them again at some future time. These individuals are not blessed with any faculty other than belongs to every human spirit. Memory is never lost; it cannot die; it may become repressed because of the influence of existing circumstances, because of physical disturbance of the organic frame which prevents the spirit from asserting and exercising itself as it desires to, but it is still a part of the man, and goes with him from this world into the next, where it reasserts itself, becomes re-vitalized, and displays a more wonderful power than it did when the man was encased in mortal flesh. Thus, to the spirit, memory is something active and alive; it recalls events and circumstances which he has long ceased to think of, places before him experiences which he has laid aside, marshals before him visions, scenes and events which he considered a part of the past, and in fact brings up for review before his spiritual sight every part and portion of his career. It is the office of memory to record, to retain, and when necessary to reveal those events, scenes and experiences which go to make up the sum total of each human life, and eventually this faculty of the spirit will faithfully accomplish that for which it has been designed.

Q.—In full-form, spirit-manifestations is it not possible, and is it not justifiable in the operators, in order to reserve the vital strength of the medium, for them to bring material with which to drape the form, by the same means that flowers and other objects are brought into closed rooms and frequently from far-away places?

A.—It is possible for the spiritual attendants and operators at a materializing séance to bring to their medium fabrics and other articles which they may use in their work, in presenting a temporary form to mortal sight. Such methods would undoubtedly facilitate their work, since in the formation of either a body or a fabric, a certain amount of nervous aura and vital force of the medium must be utilized, and just so much is withdrawn from her system; then if a spirit can find manufactured, ready for use, certain articles necessary to it, which it will not have to expend its vital force upon, it will save just so much vitality for the medium, and the spirit also will be able to accomplish his work more expeditiously than he could have done had he been obliged to manufacture every made and object which he used. We do not object to spirit doing this work, provided he makes it openly understood that those fabrics and articles employed are not materialized from the atmosphere, or from the organic particles drawn from the medium's body, but that they are produced and manufactured in mortal life, and are used at the time in order to save the medium, and also the operators.

Y.—It is not that, however, that this is unobjectionable, but that the medium who has been materialized from the atmosphere, or from the organic particles drawn from the medium's body, but that they are produced and manufactured in mortal life, and are used at the time in order to save the medium, and also the operators.

Again, there have been instances, many of them, of independent materialization, where the spirit has manifested itself in the form of a body, or a fabric, or a certain amount of nervous aura and vital force of the medium must be utilized, and just so much is withdrawn from her system; then if a spirit can find manufactured, ready for use, certain articles necessary to it, which it will not have to expend its vital force upon, it will save just so much vitality for the medium, and the spirit also will be able to accomplish his work more expeditiously than he could have done had he been obliged to manufacture every made and object which he used. We do not object to spirit doing this work, provided he makes it openly understood that those fabrics and articles employed are not materialized from the atmosphere, or from the organic particles drawn from the medium's body, but that they are produced and manufactured in mortal life, and are used at the time in order to save the medium, and also the operators.

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by every medium possessing powers of such development, if the process of material unfoldment is followed closely and conscientiously, and nothing is received or produced save that which comes directly from the spiritual world.

Q.—[By J. E. H.] What is the cause of a sudden change of feeling, amounting to that of repugnance, at being in each other's presence, arising between persons, a lady and gentleman, for instance, who have for three or four years experienced great pleasure in being in company, the change arising from no apparent reason?

A.—There is a reason, and must be, for every event and circumstance or condition of life. It is not always possible to trace out the cause and to explain it in outward life, but nevertheless a cause must exist. Now it may be that the friends mentioned by your correspondent have been attracted together by a spiritual power that could accomplish some special work by their union or by their friendship. Possibly by their magnetic elements and social association they made a battery through and by which spiritual influences could more readily reach the earth and perform that which they had to do; and possibly there has been in the nature of these individuals nothing which would, under other circumstances, attract them together, but that they have been attracted by a spiritual power that could accomplish some special work by their union or by their friendship.

Again, it may be that some law of psychological attraction, not attributable to the attention or work of any individual, but arising in the atmosphere of one or the other of these friends, may have drawn and held them together; but as the individuality of each became more supreme, and asserted itself more fully, the psychological attraction would become suppressed, and lose its power; and so, in time, do we find they must drift apart, be no longer held together by social interests; the psychology would be dispersed.

A variety of reasons might be given why such friends who found some common pursuit of pleasure, study or interest, and who were glad to be in each other's presence for a time, should by-and-by cease to care for each other, and grow apart, but there could have been no real spiritual friendship between them, no true friendliness of the soul-life. The intellect may have been satisfied by the association, the outward life may have been made pleasant because of the friendliness, but the spirit of each could not have been satisfied, and also been uplifted and strengthened by the communion; could not have found its own friendship with the other; for where this is so, neither time, space, circumstance nor conditions could possibly tear the two friends apart; for they would be really friends in spirit, and would be long to each other in such friendship and sympathy and harmony as can come only through the exercise of the true spiritual faculties.

Q.—[By R. G. D.] It was stated that if spirits wished to know what was going on in a certain locality in the spirit-world, they could ascertain without going there, by simply exercising their will. What advantage would this be on going there entire? What portion of the spirit world remain behind?

A.—The entire personality of the spirit would remain in its own place and habitation, and the individual man, seated quietly in his home, or amid his own surroundings, where his life-work was to be accomplished, might send forth a desire to know what is taking place with others in distant localities. Having grown in knowledge and in power, such a spirit, by simply exercising his will, can project his thought and his vision to that desired place, and learn what is taking place therein. What advantage is there in traveling in person to such a place? Well, the spirit has subjected time and space to his own personality; he is not dependent upon them, is not obliged to travel through space, and to utilize time in reaching such localities as he desires to know about, for, in an instant, and without removing from his own surroundings, he has learned to do this. One who can exercise such power must have certain forces operative in his nature, which give him grandeur of spiritual thought, which enable him to study and to solve problems, and also to accomplish much in diverse ways by means of his will; he is above and beyond the spirit who cannot so operate his own individual will as to make the objects of time and sense subservient to it; he has an advantage over such a spirit, since he will be able to know that which he desires to learn without change of position, without expenditure of time or other force, save of the exercise of his own thought, while the former will be obliged to travel, to come in contact with persons and things, and question and to learn through observation, before he can gain the knowledge for which he seeks.

Many spirits are as dependent upon the measures of time and of distance as are the inhabitants of earth; there are others who cannot travel away from the special state in which they find themselves. Such a spirit may desire to know over so much what is taking place in another locality, or to learn of those who are at a distance, but he is tethered to the one spot, and he cannot free himself from its limitations, and environments; he is obliged to remain there until he has stepped above those unvarying conditions which affect his life. Why is this? The spirit is dependent upon the things which hold him; he has not grown; he cannot rise above his limitations; he is a prisoner; but as knowledge reaches his life, as he puts forth effort to learn and understand, he calls to his side teachers who obligate him to travel, to come in contact with persons and things, and question and to learn through observation, before he can gain the knowledge for which he seeks.

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meeting. I was not present, so I know not, or I shall have spoken to him.

I had an interest in doing away with intolerance and profanity. I have always said I could see no mark of a gentleman in using profane words, and to-day I feel the same as I once felt. I would hold up both hands and bid you put it down. I would urge it upon you to have more charity for the fallen ones, to feel a deep interest in them, and seek to lift them up.

I thank you very kindly, Mr. Chairman, for allowing me to speak. Lorenzo D. Grosvenor.

Mrs. Curtis Richardson.

I am very glad to speak in this meeting, as I have been here several times before, hoping I might send a few words to those who are waiting to hear from me. It is not a great while, two or three years, I should say, as near as I can reckon mortal time, since I laid off the mantle of mortality, and came to dwell with the dear ones beyond the veil.

During the last few years the dear spirits saw fit to use me as an instrument for healing, and I used to look backward that I did accomplish, or they through me, some good.

How many times have dear Mrs. Rood and myself conversed with those who had passed on before, in our little circles, when we had a much larger audience of invisibles than of mortals. Oh! how sweet were the messages that came to us from the loved ones on the other side. I look back to those periods with great pleasure. And the question is, why do we doubt, I hardly knew what doubt meant. I often conversed with my dear husband Curtis, in regard to the messages that would purport to come from one and another. I find now it was all correct.

How you do hurt us, mortals, when you doubt us. Be careful. I know you will say: "We do not want to be deceived. That is true, but if you mortals are honest, you will have no charge at your door. Trust us; we will come, and do come; we come to help you through this battle of life; which is a hard one to fight."

How many times, in Brookport, N. Y., did we gather together, just a handful of us, and receive beautiful manifestations from the dear ones who had crossed over. They came with tiny raps and whispered words of love and cheer. Our Heavenly Father saw fit to give me one more talent than some others. I think it should not be questioned by any mortal why he gave me this. I can

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