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Original Essays.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. X.—THE ANCIENT JEWS.

We have ascertained in our researches thus far among the spiritual facts of by-gone ages that Hindus, Persians, Egyptians, Chaldeans, Chinese, Tibetans, Greeks, Romans and Norsemen, all cherished a faith in spiritual intercourse and spiritual manifestations.

These nations all believed in a great company of spirits who mediated between what they conceived to be the Supreme Spirit, or source of all life, and his earthly children, whose hearts, realizing the immense distance between the infinite and the finite, yet sought a connection with this fountain-source of life through these intermediate agents, or ministering spirits.

From all these nations we have gleaned abundant testimony that our faith, as Spiritualists, is the natural, spontaneous faith of the human soul, drawing sympathy and help from a source higher than the human; and that through all time since the first mortal put on immortality, have these spirit-voices been whispering to listening souls, assuring them of a celestial origin and a celestial destiny; and from time to time these ancient peoples caught glimpses of the radiant garments of these heavenly messengers, and left on stone and parchment the wonderful records we have been reading that assure us of the fact that this faith has its foundation in the yearning depths of the human soul.

Thus far, we have found that every nation had its inspired poets and prophets, its seers, its mediums, who uttered oracles, interpreted dreams, performed miracles of beneficence, and received sacred laws directly from the hands of celestial visitants; laws given for the guidance, elevation and improvement of humanity.

We have found in all these old nations, men and women whose natures brought them nearer to the spiritual than other mortals were able to get, and standing thus upon a higher plane of spiritual unfoldment, they received and reflected the things of the spirit, gave utterance to the inspirations that they caught, and were loved and honored by their contemporaries, and called "Men of God," "Prophets," "Mediators."

Lovingly and solemnly their voices sound down to us from afar as they claim kindred faith with us, and assure us that the world is governed by immutable and eternal law, and not by the whims of a personal deity, and hence that all spiritual laws are as fixed and unchanging as the laws that hold suns and systems to their orbits.

We have talked a great deal about the immortality of spirit, and for ages it has been the effort of wise men to prove it; but a far sublimer thing to prove is the eternity and unity of all manifestations of the spirit.

We have reached a point in our investigations that brings us a step nearer to our own time, inasmuch as we take the history of that nation in which was born the reputed founder of Christianity—the Jews.

The Jewish Cabala makes this assertion: "The great schoolmaster who first instructed men and angels in the letters of the Divine Alphabet was God, the Father of Spirits; and the means of teaching were, intuition, inspiration, and besides, direct communication with these angels of God, as a man speaks with his friend."

In our researches in this nation, we shall draw our facts principally from the Jewish and Christian Scriptures, which we shall find rich with proofs of the position we have taken.

Science compels us to believe in the unity of the past with the present, and if we link this philosophy of unity to our spiritual faith, then we can with safety compare the spiritual truths and developments of the past with those of the present, and demonstrate that what was possible in one age is, under like conditions, by the workings of the same laws, not only possible but inevitable in all ages.

The history of the Jews commences with Abraham, who was born in Chaldea 2,000 years B. C. Chaldea, as we have already seen, was old and very famous even in the days of Abraham, and there is very strong circumstantial evidence that he was educated in all the sacred sciences of Chaldea, which included Astrology and Thaumaturgy or Wonder-Working.

The Jewish historian, Josephus, says of him: "He was a person of great sagacity, both for

understanding all things and persuading his hearers, and not mistaken in his opinions."

The life of Abraham is full of spiritual manifestations. The evidence is very clear, gained from both the sacred and profane history of the Jews, that he was a medium of remarkable powers and susceptibilities. He was a clairvoyant, or seeing medium, and saw the angelic messengers that came to him on errands of beneficence connected with the progressive development of the wonderful destiny that they enshrouded in his future. He was a clairaudient medium, hearing the voices of the spirits and conversing audibly with them. He had visions, even as the mediums of to-day have. Through these visions the wonderful part he was himself to play in the destiny of a nation yet unborn was revealed to him.

Josephus tells us that he possessed remarkable gifts of healing; that he wore a jewel about his neck with which he cured the sick. But one of the most remarkable lessons that we learn from his history is that of the power of faith. So great was his faith that he saw meaning in every manifestation of the spirit. However insignificant the thing might seem to us of the present day, to him it was no trifle, but pregnant with meaning. He obeyed the voice of every dream, and yielded himself like a docile child to the influences by which he was so wonderfully led.

While living the unsophisticated life of a shepherd in Ur of Chaldea, a life which naturally brings the mind into the highest degree of contemplation on spiritual things, as is most abundantly proven by the history of the patriarchs and sages of all the Oriental nations, a large proportion of whom were shepherds, he heard a spirit voice speaking to him. It bade him leave the pleasant land in which was his home and go to a strange country of which he knew nothing, where he should become the founder of a great people. Without questioning, he obeyed the mandate of the spirit, and with his goods and chattels, his family and herds, he went forth among strangers in the land of Canaan. There he implicitly followed the directions of the spirits who were guiding and controlling his destiny. The record tells us of the angels of God that appeared and reappeared to him. But what spiritual faculty was then alive that is not alive now? At one time three celestial visitants entered his tent, so substantially and fully materialized that they partook of bread and veal with him. They were men, the record says, and yet angels of the Lord. But by what surer presence was Abraham guided and kept than guides and keeps every child of humanity?

It is worthy of note here that in almost every Old Testament narration of spiritual appearance, both terms are applied to the same appearance, viz., God and Angel, showing that in their ignorance and reverence for the spirits that appeared to them, they often believed them to be really and truly God, and thought and spoke of their commands as the commands of God. When Hagar and Ishmael were perishing in the wilderness, "The angel of God called to her out of heaven," and she called the name of the Lord that spake unto her, "Thou God." On several occasions we are told that the angels of God called to Abraham out of heaven, and that he mistook the angels for God is evident from the fact that he is represented as talking familiarly with God. "And God left off talking with him and went up from Abraham." And yet the New Testament says: "No man hath at any time seen God." "No man can see God and live." Which is false, the old or the new? Neither. Spirits appeared to those old patriarchs, and in their ignorance and reverential awe, recognizing their celestial appearance, they addressed them as God, and spoke of their commands as the commands of God. How clearly is this seen in the eighteenth chapter of Genesis: "And the Lord appeared unto him in the plains of Mamre, and lifting up his eyes and looking, lo, three men stood by him." All through the chapter Abraham addresses these three men as my Lord, and afterward speaks of them as God.

Genesis, nineteenth chapter, we read that there came two angels to Sodom at evening, and Lot, seeing them, rose up to meet them, and he addressed them as "my lords," and afterward spoke of them as God.

The angel commanding Abraham to slay Isaac, and afterward calling unto him from out of the heavens forbidding him to do it, is another familiar instance. This, to him, was the voice of God.

But we must hasten on, for so abundant are the spiritual manifestations of this period that we cannot glance at even a tenth part of them. Enough has been shown of Abraham, however, the founder of the Jewish nation, to prove him a wonderful medium, and that nation to have had its foundation laid in Spiritualism; and as we proceed we shall learn that all the prestige and glory it afterward achieved, it owed solely to its obedience to spiritual guidance and direction as revealed through its seers and prophets, its mediums, those whose minds were open to spiritual impressions, and who understood the means of obtaining spiritual manifestations.

We find, as we proceed, that angels are spoken of as appearing constantly to all the patriarchs, not only in dreams, but visibly in their waking moments.

"Jacob went on his way, and the angels of God met him, and when Jacob saw them he said, this is God's host." On another occasion he met an angel so substantially materialized that he wrestled with him, and prevailed against him.

Josephus tells us that the angel used a voice, and spake unto him, and told him to consider

the victory a sign of great blessings that should come to him. Jacob himself said: "I have seen God face to face, and my life is preserved," evidently believing that this spirit or angel was God.

Who does not remember that glorious vision of Jacob's on the way to Padan-aram? The heavens were opened, and the celestial radiance of the immortal realm reached even to the lonely spot where the young wanderer slumbered upon his pillow of stone, and down that glorious pathway of light stretched a ladder, on whose shining steps trod angels of love ascending and descending, and over them all one great angel whom Jacob styled the Lord, and this angel spake, and in audible tones gave utterance to that blessed truth that has come home to so many of our hearts, bringing with it a joy and a peace beyond expression—the truth of the guardianship of angels.

"Behold I am with thee, and will keep thee in all places whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of."—Gen. xxviii: 15.

Through all the ages that celestial ladder has remained, and its lower round is planted close to the pillow of many a weary, grief-stricken slumberer, and its radiant steps are trodden by the feet of his own loved ones whom he mourns as lost, and who in tones, alas! so often unheeded, are calling unto him in the midst of his grief and despair, "I am with thee, and will keep thee in all places whithersoever thou goest."

We find that the ancient idea prevalent in many of the nations that a spirit of prophecy rested on souls about to enter the spirit-life, was common among the ancient Jews, for Jacob on his death-bed foretold the destiny of all his sons, and when his grandchildren were called to his bedside, he said: "The God of Abraham and Isaac, the angel which redeemed me from all evil, bless the lads."—Gen. xlviii: 16.

The Jewish Rabbins, in their commentaries, avow the belief of their ancestors in the mediation of spirits, and declare that they evoked the angels to avert evils from them.

The sale of Joseph by his brethren first brought the Jewish nation into close relations with Egypt. Of the remarkable mediumistic powers of Joseph we have a clear, consistent and beautiful narration. From his childhood he was a dreamer; had visions; saw in his visions his future mapped out before him; and by reason of his mediumistic powers fell into difficulty with his brothers, and was sold by them a slave into Egypt. In his remarkable career there we have repeated proofs of the continuance of his spiritual gifts. He interpreted dreams, practiced divinations, which, as we have repeatedly seen, were simply spiritual phenomena corresponding in every respect with those of to-day, and practiced soothsaying or prophecy by means of the cup which he caused to be placed in Benjamin's sack, and which he described as "the cup whereby he divined."

In our articles on Egypt we gave proofs of the remarkable mediumistic powers of Moses and Aaron, therefore we pass them by here. Suffice it to say that we find in the writings ascribed to Moses all the phases of modern spiritual mediumship most clearly defined: trance, ecstasy, seeing spirits, healing the sick, physical manifestations, etc.

The history of Balaam, as related in Numbers xxii, is exceedingly graphic and interesting, showing his mediumistic powers as manifested in visions and prophecies, and proving that not alone the prophets of Israel had visions and spiritual gifts, but they were also scattered among the neighboring peoples. The Moabites and Midianites, fearing the Israelites, favored an alliance, but wishing to fight, they had recourse to Balaam, who was renowned for his powers as soothsayer or prophet-medium. They sent messengers unto him with money, proving that it was customary at that early day to pay mediums for their services, and begged him to curse the strange nation.

Balaam told them to remain over night, and in the morning, having consulted his spirits, he told them that that people had been sent by God, and that it was not permitted him either to curse them or go to the Moabites.

Then the King of the Moabites, thinking that he had not sent money enough or presents of sufficient value, sent others still more magnificent, that Balaam might be prevailed upon to come to him and curse the Israelites.

Balaam replied: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." Here we note that Balaam applied the terms Lord and God to his controlling spirit-influence, even as did the Hebrew prophets and seers. And yet, after he had been forbidden by his spirit-control to go, he was false to his spiritual monitions, and saddled his ass and went forth to the Prince of the Moabites. And the record says: "God's anger was kindled against him as he went: And the Angel of the Lord stood in the way for an adversary against him." But Balaam, having been false to his spiritual gifts, could not see this angel; his spiritual vision was closed. But mark this curious circumstance: The ass saw the spirit with the drawn sword standing in the way, and, frightened, turned aside into the field, and forced by Balaam, to get her back into the pathway where he could see nothing, crushed her foot against a wall, and there being no room to turn aside right or left, the ass fell down. This roused Balaam's anger, and he began to beat the ass. Whereupon the angel spoke to him in such a manner that the voice seemed to come from the mouth of the ass, and upbraided him with his cruel

treatment; then he recovered his spiritual vision and saw the angel. His conscience smote him. He acknowledged his sin in having been so false to his spiritual guides, and he wished to return; but the angel bade him go on his journey, and not speak only as the Lord placed words in his mouth. This he promised to do, and kept his promises against all the bribes of Balak, and according to his inspirations he blessed the people of Israel, instead of cursing them, foretold their increase, and then, "in a trance, but having his eyes open," he gave utterance to those remarkable words: "I shall see him, but not now. I shall behold him, but not nigh. There shall come a star out of Jacob, and a scepter shall rise out of Israel. Out of Jacob shall come he that shall have dominion."

Who that knows anything about modern mediums has not seen scores of them in precisely the same condition so graphically and tersely described in this deeply-interesting narrative—in a trance with eyes open and fixed, abstracted from all external things, and thus describing the visions seen by the eye of the spirit?

We have heard a great deal said, since the advent of Modern Spiritualism, about the absurdity and puerility of its manifestations. With what contempt people speak of rapping and tipping spirits, as if spirits would come and do such things! How much contempt is constantly being heaped upon mediums who follow their impressions and allow themselves to be influenced as controls see fit.

This has been a favorite hobby with our opponents, and they have ridden it faithfully from the start. But in closing our article let us cite a few instances of the conduct of certain ancient Jewish mediums and their manifestations, and see how they compare with those of the present day.

When Saul prophesied before Samuel, he lay down naked all day and all night. I. Sam. xix: 24.

Isaiah, by command of the Lord, walked naked and barefoot three years for a sign and a wonder upon Egypt and Ethiopia, to show that they should be led away captive by the king of Assyria, naked and barefoot like him.—Isaiah xx.

Zedekiah wore horns of iron on his head, and thrust them with like an ox, to show that the Israelites were to thrust down the Assyrians; and Jeremiah wore a yoke about his neck, to show that Israel should come under the yoke of Nebuchadnezzar.

God told Ezekiel to lie on his left side three hundred and ninety days, with a tile before him, on which was portrayed the city of Jerusalem besieged, and then to lie on his right side forty days more, during which he was to drink a small measure of water prescribed for each day, and eat a prescribed quantity of bread baked with cow-dung for fuel; and the prophet did what the word of the Lord commanded, to foreshadow what Jerusalem would suffer in time of siege.

The directions given to Hosea, as coming from the Lord, are too gross, too indecent for insertion here. The curious may read them for themselves by turning to the book of Hosea. We need not remind you of the withered gourd, the swimming axe, the fleece of wool, etc., etc. Is it possible to find anything among modern manifestations more puerile and absurd?

But our article is exceeding limits, and we must stay it here, not having been able to touch upon the remarkable manifestations of the prophets.

We shall take these up in our next number, beginning with Samuel, and follow down the wonderful chain of events to the destruction of Jerusalem, with the striking marvels that occurred as precursors of that event.

PSYCHICAL SOCIETIES.

BY LITA BARNEY SAYLES.

The American Psychical Society is, it seems, deceased: died of starvation! A condition not surprising to me, in the least. I have found that investigators into spiritual phenomena always have needed their own convictions before becoming satisfied upon these subjects. And though they have often said to me, "We have confidence in your word, and in your ability to critically observe, and we desire to hear what you have to say about what you have witnessed, yet you will excuse us for desiring personal investigations." Certainly, this is to be expected; and why should the Society of Psychical Research expect else? They may investigate for their own individual purposes, but that they can do without the expenses of running a society.

The English Society for Psychical Research was formed in 1882. I have before me Part XV. of their Proceedings. These consist of reports of experiments by various talented individuals, but they give no report of the Society as a whole, and after seven or eight years' work and expense, do not inform the eager waiting world that they, as a Society, have come to one single conclusion. They only reiterate their first intention of approaching the various problems which it is attempting to solve "without prejudice or prepossession of any kind." They intend, after all this time, to go on "approaching"; but they say not a word about making a report of anything proved.

If I had spent seven years in investigating the simple phenomena of Spiritualism, as well as other relations of mind to matter, and was not ready to report to the world that I was convinced of any one thing about them, I would stop using my time in that foolish way, and wait till I arrived on the other side to finish my investigations. But there is no need of such dallying. If people are in earnest they

can satisfy themselves in a short time and be willing to declare their faith. If the Society in question goes on to further examine the relations of spirit to matter, it may have an indefinite business before it, and doubtless will have; but the fact of spirit phenomena is not hard to solve, and a society like that, to be of use to practical people, should solve something as often as once in seven years, and report upon it.

All this is doubtless the reason why the American Society died. Our people are practical; they see no reason in putting money into a society that gives no reports, and that if it reported would not and could not convince individuals without their own investigations. Perhaps there is a class of people in England that can afford this, and that are interested in work that has no showing, and never expects to have. But I think Americans will not fall in with this way of doing.

The Secretary of the American Branch says: "Did the Society as a whole come to such a conclusion that the dead live and communicate with us in seven or eight years it would be the most startling and unique thing in the history of scientific investigation since the world began." And, "surely you are hardly likely to see a report by the Society—a thousand individuals!" Well, I know "scientific investigation" may be and has been indefinitely delayed, as in the case of the Harvard Professors and the Seybert Commission; but I see no need for it, nor why "a scientific body of men" should require more time in forming conclusions, if they are in earnest in their investigations, than a merely common-sense person like myself may need, and that "seven or eight years" is quite long enough for the expectant public to wait. And as to the absurdity of expecting a report from a society composed of "a thousand individuals," I think the absurdity consists in the fact that this society has an existence, and never expects to come to any conclusion in matters they are supposed to be fully investigating.

If the Secretary means that it would be impossible to get a vote upon the subject, either by person or by letter, I should remind him that in some mysterious way the Society manages to voice its will-power to the extent of declaring its list of officers, and who it will have for a president, and other business. And one can imagine that a way might be found of declaring its convictions upon as vital a subject, as "do the dead live, and do they communicate with us?" If the Society ever meant to redeem its implied promises to pay. It is not of such moment whether it ever report, if it does not choose, upon Thought-Transference, Hallucinations, Hypnotic Experiments, etc.; but this one point I consider vital, and if reported on favorably would give the Psychical Society, in the eyes of common people, a reason for its existence.

What the Years Bring.

Prof. Swing, of Chicago, in his sermon on the last Sunday of the old year, thus strikingly portrayed the change for the better which is now going on among the creeds:

"With science unfolding its wonders, with arts busy in a noble activity, with knowledge opening new fields of study, with the poor man gaining wider views and securing more of his just rights, with philanthropy more powerful in speech and deed, with religion changing into a simple inspiration of Jesus Christ, with the whole age growing more and more intellectual and humane in its whole coloring, each new year should come full of the whispering of inspiration. The invitation is not to become rich or to become famous, for wealth and fame can come to buy few, but the inspiring voices bid you rejoice in an age that has opened so many paths to so many shapes of good and beauty. Education, manners, politics and Christianity surround the modern citizen in the best form they have ever assumed upon earth. In such a moral landscape no day should seem empty or long.

Each spring and each autumn is refining the gold of religious doctrine. The deeper thought which has sat down by the field and has studied its soil and its plow and its grains; that genius that sat down by the wild rose and made it double-leaved, and gave it more perfume; that science that has eliminated bitterness from the olive, the apple and the orange has been among the Old and New Testaments and the creeds of men, and Christianity like the rose and the olive has responded to the new touch. Man stands exalted and God glorified. Your feet stand upon the borders of a new spring, in which falsehoods will not bud again, but in which the truth of Christ alone will grow along the paths that lead to the church or through the valley of man's life.

So wonderful is the machinery of nature that manufactures for us these days and nights, these springs, summers and winters, this sunshine and cloud, these continents, seas and rivers, the budding tree and fields of grain, and so vast is the mind of man in the centre of all this pageantry, that, at last, when the last comes to each, the heart which has for so many years seen so many marks of the divine presence and greatness must feel that it is not to be deserted at the grave. The Son of God and of Man came and stood by man's tomb to keep it from being the blight and utter ruin of society. Great souls were fettered by the gloom of the last scene. It sent its awful shadow across the doorway of each home. In this awful crisis of civilization and piety a voice came from heaven comes to man, saying: 'Live well all these wonderful but hazy years, and when you come to your last hour trust me.' The God of man's life is the God of his grave."

The labor question begins to assume an international aspect in Europe. Emperor William of Germany has declared his wish to ameliorate the position of the workmen. He desires that the ambassadors of France, England, Belgium and Switzerland shall be officially asked whether their governments are disposed to come to an agreement with Germany, with a view to meeting the needs and wishes of workmen as revealed in the recent strikes and labor disputes. Should this project be successful, he proposes to extend an invitation to the same effect to other nationalities. The "Iron Chancellor" is reported to be very angry at the scheme.

The Spiritual Rostrum.

"Love is Better than Gold."

Delivered in Chicago, Ill., by the Guides of
MRS. CORA L. V. RICHMOND.

The quotation which forms the theme of our morning greeting was translated from the ancient Arabic, and has been handed down through the ages that have been made luminous by the growth of humanity toward the light of perfect love.

At the time when Egypt was in the height of her splendor, the City of the Sun was said to have been paved with gold; the temples of Ion were burnished with gold, and all the sacred vessels from which were received the sacrament dedicated unto the Highest Light, the sun, were burnished gold; the streets of that magnificent city shone as the light and splendor of the morning, and all who served within the temples or who reigned in the places of power were arrayed in garments that represented the light of the sun. Even then gold was said to be the most precious of all earthly substances sent through their rare alchemy; served thus beyond all the stored treasures of the earth, all precious things from the heart of India, from the mines of Africa, that are now buried or swept away by the sand, as tribute unto the might of Egypt. Since that time, also, the kings of the earth have vied with one another to imitate the splendor of the sun in the one precious metal that man prizes above all others; because it could be burnished and polished, because of its malleability, pliability and hardness, gold could be made up into so many forms of beauty and usefulness, it came to be coveted, and the pride of all the potentates of earth: the one representative on earth of the Infinite, the one symbol of the light of truth, typifying the radiance of the eternal sun.

Independently of the worship of Mammon, the ideal worship of gold is because it symbolizes that which is most rare and precious, and that under burnishing and polishing it could be made to imitate the brightness of the sun.

The City of Ion was built in imitation of the sun because of the worship of Osiris; and even far back in the still more ancient Egypt, among those nations of whom you have no account to-day, there was still this worship of the precious metals, gold being the chiefest because the rarest, the most difficult to extract from the dross, because it symbolizes that which is highest in nature, highest in the thought of man. Hence you have in this representative the perverted symbol of the highest moral nature, not only the confession that gold is the highest standard of value in the world ideally, but that it typifies that which illustrates the highest value in man's spirit.

How far the ancient Romans, how far the ancient Grecians, and how far modern civilization must have descended from this ideal worship, you must judge. We know gold now symbolizes simply Mammon, and is made to stand in the place of human lives. It was not so in that ideal age of the worship of gold; all splendor, all adornment, all beautiful things in life were fitted and decorated with this precious metal in symbol of the light of the gracious golden glow of that sun that shone over Egypt, away down into the very depth of the Nile, awakening the germs of precious grain that were to yield the harvest. Whatever there was in the worship of gold came through the kings and potentates of acknowledged power, but in no wise symbolized, as it does to-day, the mere external worship of Mammon; it was splendor-worship, the worship of glittering things. The precious metal was made to serve in the place of the light of that Divinity that was typified by it, but coins were not made of gold, the monetary power of the world was not made of gold; it was the symbol rather of the light that might become at last evolved from within the thought of man, by the self-same principles that gold is tried and rendered pure in the crucible of fire.

It is only in its ideal sense, therefore, that we refer to this to-day. For one moment to place the modern standard of gold on the other side of affection, or to suppose that there is need of discoursing upon this subject, would be an insult to the intelligence and moral sense. Only in its highest ideal sense, endeavoring to explain what it betokens, in all that is woven into moral excellence by the thought of the Golden Rule—which, named such from the ancient symbolism of gold, is thus to-day preserved—after all is the spiritual consciousness that there can be no outward symbol that can correspond to the light of the only power that redeems and exalts the world.

In that wonderful statement translated by Paul concerning charity, it is said that in the original the word is love, and that the word love having become so perverted under the misinterpretation of materialism, the authorities and elders fashioned it into charity. But love is the better term, since there can be nothing named love that is not divine; whatever is else is a perversion, a mistranslation, it is a modern misinterpretation that must be done away with. In the ancient meaning of the word, when Jesus announced the one commandment which was the token of his divine ministrations, he did not deem it necessary to qualify the word that symbolized all that he had to say: "A new commandment I give unto you, that ye love one another"; there was no thought that it was possible in all the world to pervert that sentence. In all the world of mankind to-day there can be no thought so perverse and base as to substitute for love that which was not intended, in the sacred meaning of the fine gold of the spirit that has been wrought into that single sermon, in all the ages of the world. If it was not love that Jesus came to typify and express; if it was not love that even under Moses was made the standard of action toward your neighbor; if it was not love that in the ancient Buddhist faith wove its fine glow through the life of Buddha, and shed its splendor over Asia, until by that wonderful light of reform the Buddha saw the meaning of every shadow as the background of the love of God; if it was not love that pierced through the form of ancient Egypt and as with flame wrought itself into the fine symbolism that gave the expression of the word of Osiris and the voice of the nameless God, then we have no use for words whose meanings must fall and fade away, and the divine principles of life must be vaguely guessed at, or you must follow them, as you oftentimes do, without a name wherewith to call them by.

As the light of gold was the standard of material splendor; as the light of the sun, which

gold symbolized, was the vivifying agent of the material universe, awakening every form of life into activity, thrilling the atoms until they burst forth in the chalice of the lotus flower, to give back from its golden cup the reflected image of the light of day, so does this ineffable light of the soul, the power which conquers and triumphs forever, give back the sacred word in the symbol of life forevermore.

Truth is that which man claims to follow; but when you feel its windings, climb up to its heights, find its piercing sword-flame cutting you through and through, and follow it to its innermost recesses, it is buried in the midst of Infinite love; and here is said to be the strength and shield of Jove. From the brow of Jove, it is said, Minerva sprang, the goddess of wisdom, to govern the world. Follow wisdom to its innermost depths, where it bends beside its chosen altar, where by the light of its surpassing power it moves and governs the visible universe to ends that are divine; wisdom gives up the conquering sceptre unto love. In the innermost heart of Jove the power of love is supreme.

Knowledge is said to be great, but knowledge is a mere burnishing of principles, the power that enumerates the qualities that are in the universe, and carries them forward to expression and manifest purpose; but the animating power is not knowledge, any more than the ray of the sun is the source of light itself. From the great and wonderful glory of the sun itself, whose splendor only is its light, must come its rays, and knowledge is but one of the rays emanating from that primal sun whose light is perfect love; and if you had all the qualities that are supposed to make up divinity in man; if you could enumerate all the Christian virtues; if the muses shall sing to you that which is divinity in Paradise, and you shall weave them in your imagination with the golden glory of the primal morning, first and last the primal, the ultimate and one center of light, will be found to be that all-pervading light of love, the Infinite love, which not only has knowledge, affection and wisdom, and arranges the purposes of divine life, but whose one purpose, an all-potent and all-pervading flame, thrills in and through all souls, making them aware of this divine inheritance.

It is not the wisdom of God in which you trust, it is not in the knowledge of God of which you are aware, it is not the light, in this seeming infinite flame, that makes men believe the Infinite law. No. But it is because within the soul, by the light of the alchemy of its own subtle power, is the recognition of the love divine made perfect in its comprehension; it illustrates the one divine life, and without that, knowledge were valueless; and wisdom that were barren without it; the various faculties that make up the spiritual attributes, without this one divine impulsion, would be lost and meaningless. In human life the one prompting agency, the one light that distinguishes man from the brute, that makes him greater than the nature beneath him, is this light of love.

In the material universe it is knowledge that gives man triumph; in an external way he may be wise to carry forward the purposes of his triumphs; in a physical way he may dominate; with the senses he may do this without any voice to bid him stay; the strong may triumph over the weak, the giant may trample upon the dwarf, and the mighty kings of earth may slay the subjects that are fawning at their feet; men may wage war against each other without a voice of protestation. Wisdom and knowledge enable men to do this; man conquers the world by these; his physical strength is not adequate, but knowledge comes to his aid. Who knows but what the serpent in Paradise was this knowledge tempting man? Because it was the fruitage of the Tree of Knowledge that was man's curse, and knowledge without love is as bare and barren as dead sea fruit; and if into the Paradise of human life the one word knowledge were to come untempered by that which makes man divine, it would sweep all fair and beautiful things away, the blossoms of daily life would become bitter fruit, and man from the bare height of his intellectual power would see nothing but the chaos that is beyond. It is knowledge that enables man to triumph over the brute; it is that mere external knowledge which prevents him from sympathizing with others' sufferings, or being tender to them in their servitude to him; it is knowledge which makes him kill or be cruel to friend or neighbor. In all the animal kingdom they only slay one another for food, or when encroached upon; man slays from the mere instinct of victory; from that cruel intellectual pride which bids him consider himself a conqueror of the world and of his kind.

Piercing through this shadow, lighting up this darkness, and causing man to turn not only from his brutal instincts but from the way of degradation, of that which intellectual pride brings, is the light of love, not instinct or animal affection, but the light of love; it is the intelligent potentiality of the spiritual light, which more than causes you to do good to your own. The beast of the field or of the wilderness protects its own; the panther in the forest, the tiger in the jungle care for their own; the bird shelters the nestling; there is no need to refer to the mother's and the father's love to illustrate the type of natural affection. This is not what we mean: to care for your own is the attribute of the instinct of nature. But to love humanity; to do good to the weak because they are weak; to uplift the powerless because they are powerless; to minister to those who are in suffering; to use the sacred knowledge which Prometheus stole from heaven with his fiery flame to do good unto man instead of to forge chains of bondage upon him; to have the power of kings, and to use that power for the uplifting of others; to dwell in the midst of human shadows and bear the light, if one has the strength to give that to the world: This is what we mean—to love the hateful, whom other people despise. You are often enjoined to minister to the poor; you are often requested to bestow Christian charity upon those who are worthy, and it is considered a most exalted example when, throughout all Christendom, you give alms to those whom you know are deserving, and bestow endowments upon institutions that will be carried forward to promote the interests of the deserving poor. Those poor are the undeserving? Whose outcasts are those who are not worthy? Whose are those whom men despise? Who is to care for them?

If Christianity falls in interpreting the light of that perfect love which Jesus brought, who is to interpret it, save those messengers appointed from age to age to bear the blessed tidings unto the world of its truth? If it is true, as it must be, that there are a great many poor who are also wicked; if it is true, as it must be, that there are a great many rich who are very wicked; who is to bestow love upon the wicked poor? The whole world will bestow it upon the wicked wealthy, and that

worship of Mammon that shall come, which gold brings, wins its way to the hearts of mankind. The deserving poor may possibly be objects of charity; but no one questions about the wealthy, whether they are deserving or not. If they have petty vices, or if they are hardened criminals, the world overlooks it because of their gold, and carefully forgets that the gold of the spirit is more precious than that dross which serves as an outward covering and sanctum to crime. But for those whom the world despises, for the criminals and outcasts in the lowest slums of degradation, for that life which must from a moral standpoint be leprous, whose life is it that, like a steadfast flame, pierces through; and through the shadows claiming that life that is in the night, but not claiming it because it is outcast, not claiming it because it is criminal—claiming it notwithstanding these?

That love is valueless that passes for and is called by that name—though a thousand times you burnish it with external glamour, with external affection, that love is valueless that does not burst from beneath and through the external barriers and find the soul that is hidden there. And this is why immortality is revealed to man; this is what brings the message from the spiritual realm; this is why the gates are often swung wide open and the human world brought into conversation with the world of spirits; this is why, from the very portals of the grave, the dead who in body are buried, though that natural human physical affection is cast out, rely upon another and deeper tie. It is not simply the physical love of the spirit-mother that brings her to your side; it is not simply the natural tie that links you to your spirit-children that brings them here; it is not because of physical affection, strong in the household, or because the hereditary titles are preserved throughout a long line of ancient ancestry in the halls of the old world. The spiritual realm bears its own precious awakenings, its own divine possessions; it comes to you not simply, as said before, upon the basis of what is called natural material affection, but the mother has discovered in her spirit a light of love that does not belong to the body alone, but was from eternity, and because of that love that she bears you she bends near to guide you as the child of her care upon the earth; but never believe that you are her only charge, that the children of her own household are the only ones to whom she turns to bless; those desolate lives who never knew love need the care and solace of the mother-heart as they are strengthened and uplifted. No one can be a ministering spirit who is not more than a natural mother. The ministering spirit must have the soul of the mother, must have the spiritual light that is from love within, and must value your spiritual welfare more than all material things. Love is so much better than gold that if your spirit-mother thought it would be a spiritual treasure for you to lose your gold, she could sit calmly by and see every earthly treasure depart; for such is the triumph of spiritual love that she would know that it would be better for you spiritually.

People often ask: "Do not our spirit-friends take interest in our material welfare?" Oh, yes, so far as your material welfare is in keeping with the welfare of your spirit. But no spiritual guardian, no ministering spirit can be appointed who does not love you; and that love is so much greater than gold, so much more precious than the mere light of physical prosperity, that it beams in through adversity, and sees where the love of gold may eclipse the light of the spirit. Do you not suppose that a real friend in spirit can stand by and see you pass through the shadow of what is called material adversity and love you the same, and know that it is best?

The weakling in the outward form is the parent that gives the child every physical indulgence without any moral or spiritual training. You say this yourself; you see it every day, since the children of millionaires become debauchees. Those who see but the light of material prosperity stultify their spiritual natures oftentimes. The worst inheritance that a man can leave his children is gold without love and truth and wisdom and knowledge. If you do not believe this, observe the world around you. The honest man, the man who has labored for the welfare of his children, supporting and protecting them, and giving them strength and an education, will see to it that no false mantle of glittering gold seems to protect them from the outside world; will see to it that every vital energy of mind and body is brought into full possession and training, so that they may have an inward inheritance; he will see to it that they praise him for more than that which he leaves behind as earthly possessions. Sad indeed is the household that has nothing to remember a father for excepting the gold that he left; sad indeed is the child that has no better armor with which to go forth to meet the world than the glittering armor of external gold. The whole world knows this; and yet can you say that you are not toiling all day, and sometimes into the weary hours of night, not for daily bread, not always for the things which your household need, or the daily comfort, or the daily enjoyment, or the daily luxury even, but that you may lay up something which will be just so much shadow between your love and your children? Whatever the amount, from one thousand dollars to one million, it is rare that a household divides the gifts left behind without some quarreling, and the small piece of gold becomes the very blindness that separates them from the fatherly and motherly love, and prevents them from knowing they are there in spirit.

Oh! if the inestimable treasure of love, the one rare, precious and divine gift, were held always before their vision, if you were to them more than what you do for them, if in the mortal standard human lives were precious for their own sakes, how precious would that light grow, beaming in every household, shining forth from every countenance, found in every place of human assemblage, greeting the whole world over. And see how the power of gold divides the household, brother from brother, sister from sister, and even parent from child; and see how as a mighty wall it stands between a man and all he really is, for that is not remembered; what he leaves behind him, his bequests to the church and to society, to some public place of benevolence, these constitute the measure of a man's life. And if the gold is gathered from the heart-drops of the widow and the orphan; if the gold is forged in the fiery furnace of human trials, no matter; sounds of praise are on every tongue, that this man gives to public charities that which he stultified his heart for all the years of his life to obtain. Between such gifts and the real light of the spirit, you know what the Teacher said, and you know what humanity says, crying out forever and forever, not simply for gold

to buy bread, but for that better and higher gold that shall be as the bread of life unto the spirit, that shall sustain mankind from day to day, and make it impossible for paupers and criminals to fructify and increase in human society.

Yes, it is the love of angels; such love-light as shines in through every phase of human sorrow, understands every phase of human sin, every human obliquity and perversity; a love that includes all humanity, and finds its light more potent to declare itself where there are no superficial barriers of outward perfection, or outward sin. It is because spirits and angels love you with that degree of unconsciousness that love only can express that they thus minister, that they thus pierce through the shadows of your earthly life. It is not to foster, not to encourage those shadows, but to rescue you from them, to encourage the light that shall lead the way out of them, to give strength to overcome them.

If man is kindred of the brute, it is because the love is not awakened in him; if man is kindred of humanity, it is because of this love, and every man can predict for the whole world a higher state of civilization, a better and more glorious era; a day in which mankind shall dwell together as brothers, a time when nations shall clasp hands across the seas, rivers and gulfs of blood that have divided them. If this is the prediction and prophecy of the world, it is because of that love that man knows is unfailing; and that it shall one day redeem and set free from thralldom all the nations of the earth.

Look at yonder glorious orb, that shines to-day as if in thanksgiving for your glad and loving reunion. As in ancient time ere yet through chaos these flowers sprang forth, those potent rays pierced through the shadows, made one leap into the darkness, and probed the atoms at the heart, and kindled the rays of light that have finally been set free, so, to-day, the buds, and blossoms, and harvests, and autumns must yield the fruitage of those thousand myriads of golden days: So from the heart of the Infinite Love, from the primal love of the angels who saw the earth fashioned, and the planets awakened into life, the sun of that surpassing love shone into the depths of the planets where human lives are found, and to-day crowns your lives and sets its golden seal upon your brows and hearts, and fills you with the surpassing glory, with the love-light of the ages. From Olivet, and from the Buddha Tree, beneath which Buddha saw the light of God's wondrous Love, and from where Zardhurst springing forth to sudden light beheld the flame of God; and from that ancient splendid sun whose symbol was Osiris, whose earthly symbol was gold, the light of that love crowns the world to-day, and with added splendor sets its seal and sanction upon your hearts, fills your lips with prophecy, fills your hands with gracious deeds, and molds your lives unto its bidding. If you deny its presence, and fail to heed its voice, like the cloud that passes before the sun it will not destroy its rays, but you will be chilled in the shadow. But oh! how gracious is this light of eyes, how lovely this rejoicing of hearts, how more than blessed is this fruitage that we bring to you to-day, and crown you with; not external sheaves, not the result of any outward sowing, nor yet the coinage of any mint, but from pure hearts, from lives that, like these, are attuned to Eden voices—from the sweeping tides of angels' songs floating earthward and drowning sighs and groans and sorrows in the songs of Paradise!

Banner Correspondence.

New York.

WHITE PLAINS.—W. P. Maynard writes: "In THE BANNER for Feb. 8th earnest and sympathetic friends, in their desire to relieve suffering, make a mistake in the statement that Mrs. Nettie C. Maynard is in 'absolute need'; such is not the case. Her physical condition is and has been for years one of great trial and suffering, having become absolutely helpless from rheumatism, till the burden of life is at times almost greater than she can bear; but true and loving friends both in and out of mortal life are constantly with us, and their watchful care and guidance are ever manifest, and will be to the end. By the intelligent direction of our spirit-friends we have much to be thankful for, and my business efforts have been prospered in many instances, so that I have always been able personally to care for my wife, as well as to provide the ordinary comforts of life if not all of the luxuries. That it has been my pleasure and God-given privilege to do this for one of our most earnest pioneer workers, who, having devoted the best years of her life to our glorious cause, is now worn out and weary by the way-side, can only say I am truly grateful to the spirit-world and the Giver of All Good. It has helped to make my life an earnest and useful one, such as has brought to me a peace and rest that passeth all understanding. At the request of many friends, Mrs. Maynard is endeavoring to prepare a sketch of her mediocrity life, which we hope to have ready for publication sometime during the present year. In her wearied and helpless condition the work progresses slowly, and must necessarily be abbreviated. I am grateful for the kind interest manifested by our friends, and the sincere sympathy in all good works which THE BANNER is ever foremost in promoting."

FARMERSVILLE STATION.—W. Henry writes: "I am pleased with the spirit of W. H. Randall's article, headed 'The Spiritual Church.' I do not, however, fully agree with his views. He says: 'It was necessary in the beginning of the movement to destroy false idols reared in the darkness of the theological past.' It seems to me that work has not been accomplished to a sufficient extent to justify his proposition excepting in some large places, or where Spiritualists are numerous, and able to build and sustain large and healthy organizations. To me it appears to be the first duty of Spiritualists to live a life that will command the respect and love of all good men. The next is to show themselves friends and lovers of all mankind. To do all I have hinted at does not require a new church; it requires free association and fraternizing with all men as opportunity offers."

I think Spiritualists may with propriety attend, sometimes, meetings as much to make silent protest to false doctrines, crude and barbarous dogmas, as to show ourselves free from sectarianism, and brethren in spirit as well as in profession. If we attend, and do not improve every opportunity to make preacher and laymen understand how we regard many of their dogmas, and insist upon the necessity of the church to maintain spiritual vitality, to abandon old and worn-out errors, and with earnestness and without fear of anybody or anything, invoke spiritual truth and gifts which are ever new and satisfying to the soul, we will be in danger of being captured by the church. The truth we know is stronger than error."

In such a conflict as I have hinted at it seems plain that one or two such minds in a church, by holding out faithfully, will do more toward clearing up errors than in any other way. If there is any one thing Spiritualists are united in it is this: The Fatherhood of God and the Brotherhood of Man. If a Spiritualist can go into a cold, formal church with countenance illumined with spiritual light, and heart warmed with love, is there any doubt of the effect? To be brief, I will say it seems evident to me

Spiritualism is the leaven that is leavening the churches, society and governments. Everything points in that direction. Railroads, steamships and telegraphs have been used to diffuse Spiritualism broadcast all over the world. Reflect upon what a work Emma Hardinge-Britton has accomplished! Others have done nearly or quite as much. The time is at hand when truth, justice and mercy will supersede the falsities of the churches, and all will yield their fallacious dogmas and foolish pretensions and join the almost universal search for spiritual truth and wisdom."

SARATOGA SPRINGS.—A correspondent writes: "The well-known inspirational speaker and test medium, Mrs. Mary C. Knight, has lectured five Sundays at the G. A. R. Hall for the Independent Spiritualists, who have organized by spirit direction, without any creed or dogmas. Harvey Lyman is acting as President, L. O. Goetehins as Clerk. The Society is growing, and inspiring confidence, and a great many new ones are taking hold of the work in this village. Meetings are held here every Sunday in G. A. R. Hall at 3 and 7:30 p. m. Seats free."

California.

SUMMERLAND.—Henry B. Allen writes, Feb. 6th: "There have been constant arrivals since my last letter. Mrs. Mary Crocker, from Denver, Col., has reached here with furniture for her three-story building, and we can now accommodate both transient and permanent visitors. Mr. and Mrs. McGrath, of San Francisco, arrived yesterday with their furniture. Dr. Kimball, of Santa Monica, Cal., arrived to-day. Summerland has been legally established as a school district. We have held our first election in the town, electing H. L. Williams, Mort Parsons and Mrs. Lucy Wright (the first resident of the place) as the Board of Trustees. They have taken steps to have a school-house erected. A school will, however, be opened before its completion."

The Free Library Building is nearly under cover. Meetings lasting four days, including March 31st, will be held. Speaking, music and platform tests. Moses Hotel, Fred J. S. Loveland, W. J. Colville and Maud Lord Drake have all sent word they will be here. We invite everybody to come, and will insure them a grand time, with a warm welcome to Summerland. Come, everybody, and be prepared to stay, for you will not want to leave."

SAN DIEGO.—A correspondent says: "The separation which with most people the event of death implies, is altogether lost sight of when, as was the case in this city last month, one whose daughter passed to spirit-life eight years since appropriately observed the anniversary of her birth. About the middle of January Mrs. Bushyhead sent to those who had been schoolmates of her deceased daughter the following: 'You are lovingly requested to be present at the residence of Mrs. E. W. Bushyhead, January 23d, to celebrate the thirty-first birthday of her spirit daughter, Cora A. Nichols.' Eighteen of Cora's schoolmates attended, all having looked forward to this annual reunion with great pleasure, many of them bringing floral tributes in loving remembrance of her who once was a sunbeam among them. To Mrs. Bushyhead she is not lost, but an ever-living presence in the home."

Massachusetts.

SPRINGFIELD.—J. P. Smith writes: "Our society had the pleasure of listening to the guides of Mrs. Juliette Yeaw of Leominster, Mass., during the month of January, and though I was not able to attend any of the lectures, on account of sickness, I do not feel that I have done my duty without voicing the feelings of the members, all of whom speak in the highest terms of them, pronouncing them as having been intensely interesting and of a high and elevating tone. That entitled, 'Why I am a Spiritualist,' was a masterly production, and her last lecture was delivered to the largest audience of the month."

BOSTON.—A correspondent writes: "Miss Rebecca A. Goddard passed to higher life some months ago at the advanced age of eighty years. Herself and her sister, Miss Matilda Goddard, were warm supporters of Theodore Parker, and prominent members of his society while he preached in Boston. Miss Goddard believed in cremation of the material body after the spirit had left it, therefore her remains were disposed of in this manner. Hers was a noble spirit, and she accomplished much good in many and various ways while an inhabitant of the earth—serving as the poor and needy from her abundance. The world is the better for her having lived in it."

She had many dear friends who had embraced the revelations of the new dispensation, and they appreciated her for her many virtues and worth. She was herself friendly to the philosophy of Spiritualism, even if she did not boldly advocate it in her walks of life to those with whom she came in contact. It is well with her, and doubtless she will in spirit be a great comfort to the remaining sister who survives her in the mortal."

Oregon.

EAST PORTLAND.—M. F. Moore writes: "The First Society of Spiritualists of this place is holding meetings every Sunday at 3 o'clock at Armory Hall, corner of N and 4th streets. Sunday, Jan. 12th, we elected officers for this year, all by unanimous votes. President, Miss Addie P. Swain; Vice-President, Cyrus Buckman; Recording Secretary, Miss Helga Buckman; Financial Secretary, H. E. Waight; Treasurer, M. F. Moore. We feel that we are doing some good work for the Cause. We depend almost wholly on home talent, but have some very good speakers, also fair mediums. Though the gifts of our mediums are not as fully developed as those of many we hear of in the East, our spirit-friends tell us we shall have their equals, and that we must wait with patience, and all will be well; and I have confidence in their words. I want the whole world to know of the great truths Spiritualism reveals."

Vermont.

FAIRFAX.—Mrs. C. C. Gillette writes: "We have been entertaining the past week or so a gifted young gentleman by the name of Lucius Colburn, well known to the Spiritualists of Vermont, who has exhibited wonderful powers as a speaker and test medium. The meetings were held at the home of Giles Rugg, which is ever open to true Spiritualists. We were pleased to see many come in, especially the young, who seemed to be greatly impressed. Nearly all received satisfactory tests, and though strangers to this beautiful truth, listened with profound interest. We hope to have the pleasure of having Mr. Colburn again with us. Mr. A. E. Manum, of Bristol, Vt., a sincere Spiritualist, has also been with us."

Maine.

ROCKLAND.—Sarah E. Barrett writes that the people of this place, eight miles from Temple Heights camp-ground, are anxiously waiting the coming of some one to preach by doctrine and teach by facts the gospel of the New Dispensation. She says: "THE BANNER OF LIGHT comes to me regularly, and affords me great comfort. Would that the truths it teaches had reached me years ago."

Mr. Bacon—"Do you know what Silas Slick expects to be after he graduates from college?" Mrs. Zacher—"Wal, I've heard that he has sanguinary hopes of being a missionary."—Burlington Free Press.

Catarah Cured.

A clergyman, after years of suffering from the loathsome disease of catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren street, New York, will receive the recipe free of charge.

*This lecture forms No. 33, Vol. III., of the *Weekly Discourses*, containing spiritual sermons by the guides of Mrs. Richmond, issued weekly at Rogers Park, Ill., by Wm. Richmond.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condemned or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we decline to endorse the varied shades of opinion to which correspondence gives utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article. 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 in full their present as well as future address. Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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Before the coming 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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Special Notice to Advertisers.

As Saturday, Feb. 22d, is observed as a national holiday, THE BANNER forms for the inside pages will go to press one day in advance. Those having advertisements which they wish to renew on the seventh page of our issue for March 1st must make application at our Counting-Room on Friday, Feb. 21st, instead of Saturday, 22d.

"Mr. Bellamy's Nationalism."

One who listened to the sermon upon the above subject delivered by the Rev. M. J. Savage at the Church of the Unity, in this city, on Sunday last, must have felt that to the preacher at least the present condition of humanity is a highly natural and satisfactory one; and the scheme of social and industrial elevation for the laboring classes, as outlined and hoped for by the Nationalists and other bodies of social reformers, is not only a rediscovery of old systems of barbarisms and despotisms, but one that promises anything but happiness and comfort to the human family. One who for the first time had heard anything of social reform and of the Nationalistic movement through the sermon of Mr. Savage, would naturally suppose that that organization is made up of a set of ignorant dreamers and fanatics, who know nothing of the present status of society, the statistics of wealth, capital and labor; also, that among the working classes may be found only brawn and nerve brute-force, with but very little mentality or developed intelligence; and it is safe to say that in the discourse mentioned the reverend gentleman rated the great working classes of this country in point of intelligence and of breeding with the serfs of Russia, the former slaves of our own land, and the down-trodden, ignorant peasantry of Europe.

Basing his subject upon Mr. Bellamy's book, "Looking Backward," the preacher began by saying that the dreamer is useful to the world, for his very ideal of something better for humanity leads him to aspire upward. It is well for man to dream of change, of something higher, and not to be content with what now exists; for perfect contentment and satisfaction precede stagnation and death to the vital energies, while a desire for change, or discontent, stimulates activity, and leads mankind onward. Setting out with such promising and hopeful remarks, we naturally concluded that if he should point out the defects and weaknesses of Mr. Bellamy's scheme for the betterment of human misery, the speaker would at least find something of good and helpfulness in the movement that is founded upon the basic principles of that book, and which, known by the name of Nationalism, is drawing to itself a large number of advocates from various parts of the country—from the ranks of not the ignorant working people, as Mr. Savage well knows, but of the cultivated, scholastic and thoughtful minds of the age.

On the contrary, as he proceeded with his

theme, it became evident that the clergyman intended to uncompromisingly denounce Nationalism as a barbaric system worthy only of the dark ages, and not to be thought of seriously by intelligent people in this enlightened century; nor from first to last did he do justice to the philanthropic minds now engaged in the advocacy of those ideas, looking toward the protection and care of all classes alike by governmental guardianship—which are fully explained by the Nationalists—by crediting them with purity of motive and a sincere desire to lessen human suffering and to equalize human comfort and happiness.

Mr. Savage wished it distinctly understood that all social reformers base their claims to attention upon false assumptions. First, that humanity is in as bad a condition as it can be; that poverty and distress are on the increase, that the rich are growing richer and the poor getting poorer, and that the tendency is toward a monopoly of all wealth on the part of a comparatively few magnates. Nothing can be further from the truth: statistics prove that the wealth of the world is more widely distributed now than in the past; the poor have far more comforts at present than even the well-to-do man formerly had; and, to use the speaker's own words, "the tramp" of to-day is better off than kings and queens were five hundred years ago. Every man with health, and the desire to work, will find himself in a comfortable position; many have luxuries, such as a piano and books in their homes, and, according to this gentleman with the roseate glass, the condition of the poorest laborer is almost as comfortable as he deserves to have it, and the wages that he earns are as large as he requires.

Again, it is assumed by the socialistic reformer that labor creates the wealth of the country, and that but for the working classes there would be no riches anywhere. Another great mistake. It is brains, not physical force; culture, not manual skill, that outlines, engineers, and, indeed, executes all the great industries of the world. It is the men of brains who have planned and established the large business interests of to-day, and these are the rich capitalists who hire the ignorant, common laboring classes to work out in detail by physical force the intricate and wonderful plans which have been set before them.

The slaves of the South, said Mr. Savage, could never have broken for freedom and have won the glorious cause of liberty for themselves; but it took such cultivated and learned minds as Garrison and Phillips, and men of like stamp, to agitate the question of liberating the slave, until the deed was done. All of which is very true; and had the preacher mentioned the fact that every Northern soldier who entered the conflict with heroic soul and country-loving heart, whether officer or private, learned or ignorant, white or black, also did something for the cause of liberty in every blow that he struck, we would have conceded the soundness of his position; as, had he said in his remarks that, although the men of brains, the men of skill, the men of success are those who have planned and engineered until wealth and prosperity have become theirs; yet there is undoubtedly among the laboring classes minds as thoughtful and talented as among the most fortunate ones, who, if the right conditions were given them, and they were not hampered by the struggle for existence through which they daily pass, could develop native energy and shrewdness and skill that would be of service to the world, we would not question his conclusions. But nothing of the kind was hinted at. The third false assumption of the socialists is that corporations wish to rule. This is a great mistake; things are as they are because the people want them. If corporations were really an evil and not wanted by society, they would not exist; and, according to Mr. Savage, corporations and monopolies are really here out of deference to a world that wants and insists upon their existence. Although the word "Trusts," which bears so much significance to-day, was not mentioned, it is inferred that all the world implies was included in that of "corporations."

The preacher then went on to discuss the scheme of Nationalism as a despotic and barbarous one, a revival of the old paternal system of past ages, an attempt to separate the rich and the poor into classes—though how that can be it is hard to tell, since the purpose of "Looking Backward," upon which the Nationalistic organization is founded, is to show how, by bringing all the business interests and industries under governmental jurisdiction, work adapted to each individual may be provided for all, and that every one shall be supported in comfort, and even in luxury, so that there will be no very poor and no very rich anywhere.

The preacher also declared that if Nationalism could prevail it would rob man of his individuality, take away every incentive to exercise his brains and muscles in the conscientious discharge of duties and put a premium on laziness, since if he had not some end in view, such as laying up for himself wealth and luxury, man would not wish to labor. This we think a very narrow view of the race. Who that feels the fire of genius kindling within will refuse to burn his thought for the world because there will not accrue to him a great private fortune from his works? or who that feels an energizing power impelling him to engage in work in any special direction will refrain from following his bent because the government is bound to support him anyway?

But, the man of objection says, he cannot follow his bent, because his profession or occupation is to be chosen for him when "Nationalism" prevails, and hence his individuality is removed. His calling will be chosen in such direction as his aptitude and talents lie, and we have no doubt there will be as many cases of adaptability to the pursuit followed as there are in these days, when every five men out of ten are dissatisfied with the lines of employment which stern necessity has decreed for them. But who can properly decide what is best for you and me? Who is the government in reality? It is made up of you and me; and if you are dissatisfied with the living you earn, and I am restless because I cannot do better for myself, and we agree to exchange the products of our labor, and support each other, that is all there is to Nationalism, says Mr. Savage, and nothing is gained. But government is not you and me, or any individual; it is the people, the united voice and sentiment of the masses; and if any number can unite to put their whole energy into concerted work, larger results will accrue for the benefit of all than could come separately from the personal efforts of each. Training schools can be established, and competent teachers and officers trained for the necessary supervision and instruction of the people.

Progress is the watchword of the race, and a hundred years can tear the scales from the

purblind eye. The dream of one century may, under the law of progress, become the reality of the next, and the hope of the philanthropic soul, the reformer who earnestly desires to heal the bleeding heart and lessen the misery of humanity, the wish of the agitator to right the wrong of to-day, may in the future bloom out in full fruition for the race. And though the divine in his sermon characterizes the movement of Nationalism as not only "despotic" and "barbarous," but absolutely "immoral," because it will depress rather than elevate humanity, yet we venture to affirm that it contains within itself elements of nobility and humility, of human helpfulness and aspiration, that would be well for dogmatic minds to study and emulate.

One word more in this connection: The preacher took occasion to say that were Nationalism to prevail Jesus of Nazareth would have had to serve at the carpenter's bench till the age of forty-five. Would he? or would he not have been prevented from taking service at that bench at all by those high scholars who, when in the temple, listened to him—a boy of twelve, propounding questions which they with their wisdom could not solve—and placed amid conditions that would have brought out the highest energies of his life and saved him as a teacher—and from crucifixion—to the world? Jesus in his day was deemed a "dreamer," a "fanatic," yet he was the greatest social reformer, the grandest humanitarian, the world has known.

Crimes Against Criminals.

A timely and deeply-interesting address on the above subject was recently made before the annual meeting of the New York Bar Association at Albany, by Col. Robert G. Ingersoll, an audience of fully three thousand persons, many of whom were members of the legal profession, being present. After discussing the causes of crime and the methods adopted for the prevention of vice in various ages, he put the question direct, whether it is not true that the criminal is a natural product, and society does not unconsciously produce these children of vice. Then can we not safely take another step, and say that the criminal is a victim, as the diseased and deformed and insane are victims?

We do not think of punishing a man because he is afflicted with disease; our desire is to find a cure. We send him, not to the penitentiary, but to the hospital, to an asylum. We do this because we recognize the fact that disease is naturally produced, that it is inherited from parents, or the result of unconscious negligence, or it may be, of recklessness; but for this we do not punish, but we pity. Now if there are diseases of the mind, of the brain, as there are diseases of the body; and if these necessarily produce what we call vice, why should we punish the criminal, and pity those who are physically diseased? We know there are deformed minds, as well as deformed bodies. Society of course has the right to protect itself, no matter whether those who attack its well-being are responsible or not. The right of self-defense exists not only in the individual, but in society. The only question is, how shall this right of self-defense be exercised?

The world has thoroughly tried confiscation, degradation, imprisonment, torture and death, and so far all experiments in punishing have proved failures. Can anything be done for the reformation of the criminal? The speaker answered, Yes. He should first of all be treated with kindness. He should be given every right consistent with the safety of society. He should neither be degraded nor robbed. The State should itself set the highest and noblest example. Instead of that, the State takes a thief, degrades him completely, and makes him its slave. It does nothing for his improvement or reformation. After his final release, he cannot get honest employment if he makes known the fact of his incarceration. If he changes his name, some mean and malicious detective, some officer of the law, some meddlesome wretch will be sure to betray his secret. He loses his place, and again seeks employment, but this time by telling what is not true. He is again detected and discharged. At the last he is forced to conclude that he cannot live as an honest man.

Why, asked Col. Ingersoll, should the State take the labor of these men without compensation? Why should they, after being imprisoned for years, be turned upon the world without the means of support? Would it not be far better, as well as more economical, to pay them for their labor, save up the amount of their earnings, put it at interest, and give it to them on their release? After a five-year term of imprisonment, a convict would have several hundred dollars of his own, enough to make it possible for him to set up in some business on his own account, enough to keep the wolf of crime from the door of his heart. If this were done, the speaker believed that thousands of convicts would feel that they owed the Government a debt of deep gratitude, instead of rebelling against and hating its authority as they do now. They would think of the penitentiary as the place where they were saved, where they were redeemed; and they would feel that the verdict of guilty rescued them from the abyss of crime.

There are men, however, proceeded the speaker, who pursue crime as a vocation, as a profession; men who have been convicted over and over again, and who will persist in using their intermittent liberty to invade the rights of others. What shall we do with these? He suggested, by way of experiment, putting one thousand hardened thieves on an island, and compelling them to produce what they eat and use. He felt almost certain that a large majority of them would be opposed to theft. Those who worked would not permit those who did not work to steal the result of their labor. That is to say, self-preservation would be the dominant idea, and these men would at once regard the idlers as the enemies of their society. Such a community would be self-supporting.

Or let women of the same class be put by themselves. Keep the sexes broadly apart. Those who are beyond the power of reformation should not have liberty to reproduce themselves. Those who cannot be reached by kindness, by justice, who under no circumstances are willing to do their share, should be separated; they should dwell apart, and dying should leave no heirs.

As to the treatment of murderers, the speaker declared the death penalty inflicted by the government to be a perpetual excuse for mobs. The greatest danger to popular government is a mob, and as long as the State inflicts the penalty of death mobs will follow the example. If the State does not consider life sacred, the mob with ready rope will strangle the suspected. The mob will say: "The only difference is in trial; the State does the same: we know

the man is guilty; why should time be wasted in technicalities?" In other words, why should not the mob do quickly what the State does slowly?

Col. Ingersoll expressed himself satisfied that the discipline of the average prison hardens and degrades. It is for the most part a perpetual exhibition of arbitrary power. There is really no appeal. The cries of the convicts are not heard beyond the prison walls. Every manly feeling, every effort toward real reformation, is trampled under foot, so that when the convict's time is out there is little left on which to build. Every penitentiary should be a real reformatory. That ought, in fact, to be the principal object for the establishment of the prison. The men in charge should be filled with divine enthusiasm for humanity. Every means should be sought to convince the prisoner that his good is sought, that nothing is done for revenge, nothing for a show of power, and nothing for the gratification of malice.

All the penalties, all the punishments are inflicted under a belief that man can do right under all circumstances, that his conduct is absolutely under his control, and that his will is a pilot that can, in spite of winds and tides, reach any port desired. The speaker thought all this to be a mistake. It is, said he, a denial of the integrity of nature. We are to take into consideration the nature of man, the facts of mind, the power of temptation, the limitations of the intellect, the force of habit, the result of heredity, the power of passion, the domination of want, the diseases of the brain, the tyranny of appetite, the cruelty of conditions, the results of association, the effects of poverty and wealth, of helplessness and power. And until all these subtle things are understood, until we know that man, in spite of all, can certainly pursue the highway of the right, society should not impoverish and degrade, should not chain and kill those who, after all, may be the helpless victims of unknown causes.

The Need of Fortitude.

We are all of us too ready to sink down in our allotted places whenever an unusually tough obstacle is unexpectedly encountered, and feel inclined to give it all up rather than persist and endure. The bitter rind hides a sweet fruit, and the prickly burr contains what is worth all the risk in getting it open. We do not stop to reflect that these very obstacles and this very opposition are put across our way in order to call out the vigorous and vital forces of our being which would otherwise go unused. We become so much the more, just as we should otherwise lapse into so much the less, in consequence of being challenged, opposed, obstructed, and fought against by circumstances. The true way is to regard them not as enemies to our welfare, merely because they are disturbers of our torpid ease, but as our very best friends. Not those who flatter us, but those who are so eager to tell us all our faults, are the ones who are sent to do us the most good.

"Endure hardness as a good soldier," is Paul's precept to his beloved Timothy. Instead of exciting the latter to rebellion at the hardness of his lot, he accepts it as the very condition from which he is to expect to educe the most good. The obvious lesson is, that we are not to indulge in fretfulness and impatience because we have not everything we want. It is pure selfishness and cowardice combined. What a dead monotony life would be, if there were no break-ups, no disappointments, no losses, all along the way. Such a sleek and fat luxuriousness would be hardly more than a living death. John Morley well terms it "happiness of the greasy kind." Says Rev. John W. Chadwick in a late sermon on this very subject, "even to hide and sneak in cowardly avoidance of the burdens and anxieties that are incidental to the common life of men, is no security against them soon or late." If one chooses from the start to be a man among men, to do his part in the world's work, he must make up his mind to endure hardness like a good soldier.

There will be plenty for him to endure. It is a great mistake to imagine that there is very little hardness in the world, or that, if there is, it can be avoided by skillful management. Let us recite a few of the so-called obstructions which are so common as to be inevitable. These are the ups and downs in business, in an age abounding in competitive strifes; the contingencies of the professions and the arts chosen for a livelihood; the wounding of the political conscience followed in despite of hostile taunts or friendly admonitions; the hostility to rational conviction openly confessed; the misunderstanding and misrepresentation on the part of those whom we have loved and trusted most; the health that may be broken; the labor changed from delight to weariness; the love that asks too little or too much; the death that makes a void where all was pleasantness before—these are all in the list of contingencies, forming obstructions, that are both natural and inevitable to all men in the world.

The picture is in no sense overdrawn. Is there no summons in it for us to call up all the fortitude of which we are possessed to meet it? to act as if obstruction and opposition and disappointment were our common lot, instead of the exception levelled at us personally? We had far better cease thinking about rewards and pleasures altogether, and try and gain strength to endure the hard and the painful. Calamity is sure to come all the same, and how much more easily it is borne when it falls upon a firm and elevated mind.

The Mills Lac band of Chippewa Indians has sent a delegation of chiefs and braves to Little Falls, Minn., for the purpose of ascertaining if they could obtain assistance to relieve their present destitute condition, as a large number of the band are ill with the influenza, and several have died. They are greatly in need of food, clothing and medical assistance. A telegram has been sent to Secretary Noble detailing these facts, and asking for immediate Government aid. Why, in the name of heaven, do not our Government take good care of the remnant of aborigines of this country, that "Indian agents" (?) and the whites generally have robbed indiscriminately? The course of God will eventually rest upon the nation, as it has upon nations of the past, unless justice is done to the red man. This is no idle talk of a "philanthropist in the East," as the land-grabbers of St. Louis and Leavenworth have repeatedly called us, and advised us "to mind our own business and let their's alone." But let them take warning ere it be too late.

Readers of our editorial on "Crimes Against Criminals" will find the full text of Col. Ingersoll's trenchant address for sale by Colby & Rich. See notice in another column.

The Toronto (Canada) University was totally destroyed by fire, Feb. 14th; loss \$500,000.

Silence and Expression.

A thoughtful writer in one of our leading contemporaries expresses the opinion that there is something unnatural to man in solitude; he craves companionship and sympathy; he desires that his work shall be recognized and understood; his individuality is defined against society as its background.

As thought and feeling are in themselves impalpable, invisible and inaudible, the importance of the arts of expression becomes supreme. No living thing can be said to be altogether speechless. All nature abounds with symbols, with meaning and with sentiment. All objects in nature answer to something in the soul, picture it and give it voice. They react as well, inducing the words which they express. So it happened that language dealt at first with the concrete, passing through a figurative stage to logical abstractions. It approaches perfection as it reflects the viewless inner life.

We think in words, says a noted philosopher, which is perfectly true though the thinker be deaf and dumb. Every mind has a dictionary, or word-list, of its own, that grows with it as the skin grows with the growing boy. While one man may be silent in seven languages, others are incapable of profound thought in any language. Still, for all that, we can hardly learn words well without being instructed by them. If we cannot express our thought clearly, it is because our thought itself is not clear. But it does not necessarily follow that our thought is obscure because we cannot make it clear to others.

In our first approaches to a subject, we have a feeling that there is a great deal in it. We feel that we have reached a new conclusion, and made a real advance. We put things together, try different combinations, lay them aside, sleep on them; till on some happy day the cloudy mixture, to speak in a chemical symbol, precipitates a clear and sparkling crystal. Now at last we are ready to give it to the world, and all difficulty in regard to expression has vanished.

This is the sort of exercise that peoples the solitude of the mind with good company. But many of these pleasant visitors will fly away if they are not distinctly named by us. Words thus become a necessity in the act of thinking. They are the weapons of the fight and the tokens of the victory. Language was first a social convention, and has become a source of individual independence and a solace of loneliness. Nevertheless it is expressive only indirectly. The names for the colors in any language are few as compared with the actual number of colors, or shades of color, to be found in nature. Hence the descriptive writer or speaker is constantly embarrassed by the poverty of his vocabulary. Still, every clear thought can be clearly stated. Pure thought has no color and no material form. It is in the description of forms and scenes, ideal or real, and in the expression of sentiment, that we draw upon the resources of the fine arts. And every fine art is, within its sphere, a language. It gives a voice to solitude, and speaks from soul to soul.

The Present Outlook.

The frequent feuds among a certain class of Spiritualists, who often carry their individualisms into their public labors to the detriment of the Cause, seem to be on the increase. Why this is so is a mystery we are unable to solve, except that extreme selfishness and jealousy be the motive.

We have during our long and arduous duties in the Cause endeavored to inculcate harmony in our ranks; but new issues from year to year have continually arisen preventing this most desirable result, strange as it may seem. A valued and intelligent New York correspondent writes that if the Cause could be placed upon a strictly spiritual plane, and if its adherents and advocates were upon that plane, such inharmonious and personal vituperation would not be the case; that there would instead be harmony, wise and earnest, and unselfish concentration of effort, and it would be a delight to work in the vineyard in the humblest capacity. To all which we say, amen: "If Modern Spiritualism," says he, "has brought no new principles, no new beliefs into the world, what, in the name of common sense, has it done? If it has, why not state them as the foundation of spiritualistic science, philosophy or religion? The fact is, nearly every Spiritualist has a creed, and clings to it as tenaciously as the most hide-bound Presbyterian or Calvinist."

"There will always be inharmonious in our ranks," adds our correspondent, "until a proper discrimination is made between their mediumistic gifts and their faults of character—their outrageous cupidity and vicious propensities." Very true. But the higher powers are busily engaged in sifting the wheat of Truth from the chaff of Error, and we are assured that the time is rapidly approaching when those who have misused their gift of mediumship will be set aside, to give a better opportunity for good and true mediums-instruments to teach the world through their spiritual inspirations the mighty truths revealed by Modern Spiritualism.

The Indian Lands.

The General Government is waking up to the importance of keeping white trespassers off the Indian lands. Gen. Armstrong, Indian inspector, has just been sent out to the Brule agency, and has ordered off all squatters, and assured them that if they did not retire peacefully he should use military force to eject them, as the government was determined to protect the Indians in their rights. The great majority of the "town sitters" expressed a willingness to move at once, and a number of houses were accordingly moved into the mile square belonging to the railroad company, while the minority expressed their determination to remain until forced off by the troops.

A direct and "centre" shot is embodied in the following pungent lines, which we quote from *New Thought*, of the 1st inst.:

"The God-in-the-Constitution people should get up a new code of morals—possibly a new decalogue, and one of the commandments should read: 'Thou shalt not buy a Sunday paper.' President Blanchard, of Wheaton, Ill., College, said in a National W. C. T. U. meeting: 'I would rather swear for half an hour than to buy a Sunday paper for half a minute.' This shows that there is no accounting for taste."

LA LUMIERE.—We are in receipt of the new number of this worthy periodical. It began its ninth year Jan. 27th, 1890. It is a monthly review of philosophy, science and moral renovation, and aims to be positive rather than mystic in its teachings. It also gives a useful bulletin of hygiene receipts. Subscription for France, 6 francs; foreign countries in the postal union, 7 francs; foreign countries outside the postal union, 8 francs. Orders may be sent to Lucie Grange, Boulevard Montmorency, 16, Paris-Auteuil.

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Mrs. G. M. ROBERTS, *Ridgefield, Conn.*

The Blood Medicine is doing me good. The Skin-Mint stops that terrible itching. Every one likes the Liniment who has tried it. *SARAH H. HASTIE, Chelmsford, Mass.*

I have just been cured of an attack of Inflammatory Rheumatism by DR. STANSBURY'S Remedy.

J. W. JOHNSON, 307 Walnut street, Philadelphia, Pa.

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HERMAN DUNNOR, Detroit, Mich.

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EDITH BERND, M. D., Paterson, N. J.

Feb. 8. 18

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OF SPIRIT NEARNESS.
JACK
(Animals In Spirit Life).
SUNSHINE
(Demonstration of the Inner Vision).
A WORLD OF HUMANITY.
(Died for Fatherland).
THE EMIGRANTS.
THE SILENT SINGERS.
TO A SEA-SHELL.
(A Moral from the Dead).
"O GRAB-EM!"
"No Trust."
WINE OF THE SPIRIT.
(Eternal Progress).
FOURTH SPRING.
(A Legend of Cape Ann).

ONWARD.
THE LAST (Last).
THE CHARIOT OF FIRE.
(Historical).
"THE LAST PRESERVATION."
(Technical and Prophetic).
"THE LAST SHIRT GETS IN FROM SEA."
(Fareless Youth).
THE SILENT SINGERS.
(Spirit the Potential).
MORNING BY THE SEA.
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For sale by COLBY & RIGOL.

(continued from page 60)

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 Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 7 o'clock; the services commence at 8 o'clock precisely.

J. A. SHELLHAMER, Chairman.

Mrs. M. T. SHELLHAMER-Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. 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. D. F. SMITH, the excellent test medium, will on Friday afternoon under the influence of her guides, reveal to the individuals an opportunity to send words of love to their earthly friends—whose 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 character of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher plane of existence, and are ready to receive no doctrine put forth by spirits in these columns that does not comport with their own reason. All express as much of the fact that the messages are not to be taken as the final word of the spirit.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact, for our table are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth, and we are sure that the measure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department may be addressed to J. A. SHELLHAMER, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shellhamer-Longley.

Report of Public Séance held Dec. 24th, 1889.

Spirit Invocation.

"Come, Holy Spirit, Heavenly Dove, With all thy quickening powers, Kindle a flame of sacred love In these cold hearts of ours."

Oh! we feel the quickening power descending into our souls at this time, revivifying, warming, strengthening and stimulating us anew for the conflicts and the trials of this life.

Our Father, whose name is Love, whose ways are wise, whose attitude is one of justice and of peace, we acknowledge thy supremacy, we bow before thee, and offer up the incense of our hearts, and with the words of humble speech, but with the soul's recognition of thy great goodness, of thy tenderness and care. We feel that we are a part of thee, that thy divine infinitude, which permeates all matter and pervades all space, and which is the life of the universe, that it dwelleth within the soul of even the humblest of thy children, like a little flame, perchance, covered up at the time by the dust and the crusts of materiality, but in the end, and at some future moment, we believe that this little flame will start out, and kindle into a mighty light, potent for love and all things divine and sweet.

Our Father, we recognize our dependence upon thee. We know that thou art the all-wise, a part of us, and we, a part of thee; but we are weak, and sometimes we falter and almost faint at the trials and perplexities that are before us. We are finite, and we may see through the darkness and shadows, and thus we grope along, seeking the hand and the knowledge of thy protecting power. Oh! may we, at this time, and for all future days, receive and realize the ministrations and inspiration from on high brought by the angels of love and kindness and mercy; the dear ones of our own households, those who have gone on beyond this mortal vale, may we acknowledge their presence, receive their influence, and seek to emulate their lofty example of goodness and worth. It is indeed a great blessing to have thee will unto all. Oh! may we feel these influences deeply within our souls, that we may grow into sympathy with our kind, send out harmonious thoughts and ministrations that may be felt by others, and indeed seek to emulate the dear and glorious soul who came to earth in the form of love to do thy will, to teach mankind the better way, and to point to heavenly life. Amen.

Rosa T. Amedey.

It is a long while, Mr. Chairman, since I spoke through the lips of your medium, and another filled your place at that time. I find many changes taking place among the friends and workers of earth, and I realize that I am entering into communication with this mortal sphere there is some new element or magnetism or influence, and I realize then more deeply perhaps than at other times that the world is full of change. I am glad, for change means activity; it means progress. Those who are pressing on to other worlds and occupations are not lost, nor are they deprived of the expansion of their powers, or the employment of their energies; they only go to find something new, to be full and active, while they make room for others on earth to develop their energies and potential powers more vitally, perhaps, than in other lines.

I realize the changes taking place with those who were co-workers and friends of mine when I, too, occupied a little point of space in this mundane world and filled my humble position as an exponent or an instrumentalist of spiritual teaching, and I realize then as I realize now, that I was simply a medium, voicing the thoughts and truths impressed upon me by high intelligences who desired to teach humanity of the immortal life, feeling no higher task could be theirs than to, if possible, dispel from our mourning heart the shadows of doubt and grief, and to bring in their place the light of knowledge concerning the other life, the truths of spiritual communion; and I recognize my work to be the same, and as it was when I stood upon your platform and responded to the thoughts of the spheres. As I said, I realize that changes have been taking place with my friends. Many of them have passed on to the higher life within the last few years; so many I have met and recognized and received gladly; we have exchanged thought and memory, and have profited by the association; but there are still some of the old-time workers treading the pathway of life on this side; they are growing gray and are bending beneath the burdens laid upon them.

I bring my sisterly greeting to each of those friends; and I say at this time, while it is the season when peace and good-will are expressed on every side, when gifts are presented and remembrances are exchanged, I have no material offering for you, but I have the love of my spirit, which has never dimmed. I have my blessing to bestow. I have that remembrance which cannot fade, and I come to bid you be of good cheer and wish you God-speed in your work, and to say after the mists and shadows have flown you will find your happiness and your homes in the other life.

I am glad of this season, glad that it returns annually, and that humanity is so organized that it can respond with the sentiment of love and peace and good-will, that human hearts all sympathize and feel the same, and are prepared to flow out into the lives of others, and for the time at least animosities are forgotten, old discords are laid away, and there is a hearty ring to the expressions passing from ear to ear. I bring mine to all friends, and they are united with those of many other dear ones in the spiritual world, those who have toiled and struggled, and who passed on; they are not idle, they are doing their work in their own way, and they feel their reward in the blessedness of knowing they do what they can for humanity's sake.

I trust that Dr. H. F. Gardner, of your city, the friend of all mediums, the staunch defender of spiritual truth, stands upon your platform to-day, and I am glad to voice for him the hearty greeting and sympathetic love for the friends he has not only in Boston but in many places of our fair country. Rosa T. Amedey.

Questions and Answers.

CONTROLLING SPIRIT.—You will now present your questions, Mr. Chairman.

Ques.—[By F. E. King, Mansfield, Mass.] Is the soul an entity, or an evolution?

Ans.—The soul, as far as we know anything about it—and we do not profess to be all-knowing upon this subject, or infallible in our opinion—is the vital principle of life, which emanates from the Supreme Intelligence of all life; it is that part of the soul which belongs essentially and vitally to God himself; it is the part in which is of infinity, of the divine. Now, your question may be classed that as to the soul, as an evolution or as an entity. To me it is hardly an evolution, since it has not been evolved

from a primary condition to something more complex and grand, but it is the direct offshoot of the Supreme Being himself. To our mind it is hardly an entity, since it is like a vital flame, or air, that vivifies, permeates and controls the entire human; it is the life-principle.

But the spirit—what is that? To our mind that is not an evolution in one sense, although it may be evolved itself through the medium of the body, since it unfolds in its own expression, develops manifestations of new power, and as the individual gains experience, growth, and wisdom from year to year. To our mind the spirit is most assuredly an entity, since it is an individualized, active, potential being, different and distinct from all other beings. Each individualized, conscious and potent spirit possesses some peculiar characteristic, an individuality of his own, which forever marks him as distinct from all others, and therefore he is most essentially an entity.

Now, to our mind, soul and spirit are not as one, soul being the vital flame, as we observe, which animates, electrifies and controls the spirit; the spirit being the vehicle of expression for the soul-flame. While the expression you would receive no manifestation of mind; you would receive no evidence of potent mentality, though you might feel an electrical flame, a stimulating force, or even a burning flame, by coming in contact, if it were possible, with some soul independent of a spiritual condition and form. But with the spirit there comes a dual nature: soul and spirit united give evidence of mentality, give positive manifestation of vital energy and individualized power, and therefore the spirit may certainly be claimed as an entity, or soul and spirit combined may be called an entity; soul and spirit acting upon and permeating every atom and tissue and part of your organic structure give such manifestations of power, when they have opportunities of expressing their possibilities, as to make the world stand astonished at the marvelous energy, the wonderful brilliancy of mind displayed, and to ask: What shall come next?

Q.—[By Thomas Morgan, Gilberton, Pa.] Is there any cure for the disease called exostosis of the bone? It is, as I understand, the enlargement of the end of the femur bone at the knee joint.

A.—Exostosis is an abnormal development of the bone, usually appearing just below the knee, but we believe sometimes, though rarely, making its appearance in other parts of the bony structure. Physicians do not usually claim any curative agent for this abnormal growth, although, to our mind, in certain cases, the direct application of electrical force might have a good effect in lessening this bony formation, and perhaps in so changing the atoms in time to make this power, but we know nothing of this sort, although a theory with us, because we have seen enough of the application of electrical force through a well-constructed battery to satisfy us that it may be accomplished.

Again, we think there is no doubt that with many susceptible persons, who may be afflicted with exostosis, the adoption of magnetic treatment from one qualified to administer it—some one in sympathy with the patient, whose magnetic force will be needed to draw the force of the one afflicted—would be most beneficial; and if we were on earth, and troubled by this bony formation, if we could certainly adopt magnetic treatment, if we undertook any treatment whatsoever.

We do not think that this so-called disease is very painful, or that it is unusually annoying; therefore we should certainly not advise any form of treatment, unless it was something like that we have mentioned.

Q.—[By "Light-Seeker."] Are not sickness and death—extreme—*the result of violated natural law, either at first hand or through hereditary conditions, and not, as sometimes taught, a visitation upon the sufferer by an outside Infinite Power for his own special ends?*

A.—We know nothing of any visitation by Providence, so called, whether of good or evil, upon any special individual. We know that sometimes calamities fall that seem to be sent in direct judgment, and those who are superstitious may well think that those calamities have come as a punishment from some superior power; but we know nothing of any such arbitrary power, that would inflict dire catastrophes upon the human race or upon human individuals. But we do know something of these things through our experience and observation; we know that if you put your hand in the fire it will burn; we know, also, that unless you guard your health, take proper precautions against disease, you will be afflicted by some form of disease, because these physical organizations of yours are delicate machines, and get out of order easily; they are subjected to physical law, which law, if violated, will certainly react in judgment upon the individual. This is all we know about any arbitrary force acting upon humanity.

As it is with physical law, so with moral law. The moral and the physical nature are closely allied; spirit and matter act together upon this mundane sphere at least, and indeed spirit and matter are less material instrumentalities must always act in cooperation in what we call the physical world. The moral and physical natures, then, are closely allied, and if you violate the moral law, if you continue to do this you will suffer inevitably; and what is more, you will inflict suffering upon posterity; your offspring will be born with diseased bodies, or perchance afflicted minds, because they do not have a vehicle of expression well balanced and fully equipped to give satisfaction to the spirit which controls them; therefore the mentality seems diseased, and it is because it is not able to gather wisdom, experience and knowledge from its contact with the moral life. Therefore you will find those who are, perchance, idiots or partially balanced; you will find weak-minded, foolish people suffering perhaps from inherited physical condition, but just as likely suffering because the moral nature of the progenitors have not been as well attuned to the higher law, and thus they have transmitted to their offspring that which is fearfully out of tune and which is morally and mentally diseased.

We can readily accept the idea that many who suffer do so because of the violation of natural law in some form or other; perhaps not through their own fault, and being innocent they suffer, but some one has been at fault. The blame must not be laid on the innocent spirit, or any supreme deity or arbitrator, but it should be brought right down to humanity, where it belongs. Perhaps the offender did wrong through ignorance; he may not have known how he was violating the laws of nature, therefore he is not culpable, as he would have been had he willfully ignored these laws, or acted against them; but nevertheless the law ever acts unerringly; whether we sin against it knowingly or unconsciously, we will inevitably be obliged to pay the penalty for so doing.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. D. F. Smith.

Report of Public Séance held Dec. 20th, 1889.

[Continued from last issue.]

Amory Morse.

How are some dear ones who will be glad to peruse the words that shall be given out here to-day; not only mine, but many others, for I feel there is not a message given but what gives a little comfort to some poor lonely heart. You may never know of this, dear strangers, while you dwell on earth, but it may be revealed to you in the life to come by spirits whom you may meet, who may take your hand kindly, and allude to the period when they spoke here, and tell you how the message reached and comforted some dear one that was suffering for sympathy and happiness here.

We know our loved ones, no matter where they may be, if it is this side of the water or the other, but it is impossible for you to know the feelings that emanate from our spirits to make. There are many, many mortals, let me make the assertion here to-day, who never would have known of spirit communion had it not been for some message that was given them while they were groping in the dark, either be-

cause they had been educated in old theory so long, or because they did not try to learn anything of the new life. Ah! how many times have I thought, as I looked upon the faces of those dear to me, if you only knew we were so near you, through life's battle, the hardest battle you will have to fight!

Amory Morse, of Natick.

Joseph L. Tompkins.

I do want them to know I have been here before to-day, to get a little insight as to how I may take control of a medium. I did not understand these things before passing away. Oh! no; I used to think—because I was educated that way when a youngster—that if I was pretty good, didn't lie nor steal nor do anything wrong, I would sometime get to heaven. That was very definite, wasn't it? Pretty good encouragement! If I didn't do about right, then what? I was in danger of being dropped into some place I have never seen, do I not know where it is, that you used to talk a great deal about. It is spelled with four letters; you know what that means, don't you? I ain't found it, and don't want to. I am pretty well satisfied with my home; I don't know but what I've got just as good a home as the old lady has that used to talk about the two places. Did I not know any more than I did about it? I don't know as I should have said that when I was in the old form. Oh! no; I never had done for Joe to have said that; I would have been blasted. What's that? I ain't found the meaning of it yet. I don't know as it makes any difference; I did not lie nor steal. Well, sometimes we used to tell what you call white lies; they were not bad, they didn't hurt anybody. I remember an old fellow, a good deal older than my father, who used to say there was no harm in telling a lie if you did not do it to injure anybody. Now, I don't know whether he was right or not, but I meant to do about as right as I could. Tompkins knew how. If I made a mistake I don't think I am an exception; I think there's a great many do. That don't make me any better, you know.

I hope this will reach some of my people in New York, for that is where I popped out of the old form. I feel first-rate, tip-top. When any of your folks talk to you about that dark abyss, you set your reason to work and see whether or not it looks reasonable.

It wasn't necessary, my mother used to tell me, for me to know anything she could not explain to me; and I don't know as it is necessary for you to learn this. I couldn't understand, if God was going to punish his children, world without end, what kind of a God that could be. In the very next breath they'd tell me he was a God of love. I never could make those two pills go down together, and I don't believe any of you would, if you found out he is a God of nature, not a God of wrath or of hatred. I don't understand it, and I guess I'll have to stop the other side a few months longer before I do.

You must excuse my rough way of speaking. If things didn't n't look reasonable to me I threw them behind me, and took what I could swallow.

I didn't know any reason why I couldn't n't speak as well as the rest of 'em; and, as he said, I wanted to tell 'em 've been away through the Pine Tree State, up through the lumber yards, through the woods, and all around. I find it is a grand thing to know you can take these tramps and not get tired. If you'll just say that Joseph L. Tompkins was here to-day I'll be much obliged to you. I am going to state, too, there's a man in Toledo, that will know me. There's a fellow, a Hindu, that I guess will quite a little town there. I may not know quite so much about it. No matter if they don't. I don't want everybody to know me. Good-morning, Captain.

Carrie Folsom.

We all love to come and speak to our dear ones, and as the spirit has said, many have turned their attention to spirit communion through a message, who really would not have learned anything unless it had been for that. Occasionally one will be given to the people so steeped in old theology that they feel as if it would be wrong to turn from it. Now, you will readily understand that when a message is given here some friend will speak to you a relative, and this stirs them up a little; they begin to think. As they will read it over they will say: "Well, now really, there must be something in it, if it is true that they come to earth, and I don't see why we should not all come to earth after the change." Therefore it will turn them, many times, from the old ideas they have been educated in. Now, do not misunderstand me, and think that I lay everything to bear. Much is due to ignorance, which should not be attributed to theology, not by any means. I am grateful for the channels we are privileged to use, both public and private; that we may come into your meetings where spirits and mortals gather.

It makes us very happy when we can leave a helpful influence with you here in the mortal life. I did not always understand that these influences could be brought from the spirit-world, and you may not, but in after-time you may look back and say: "I do believe I had help from the other side of life, or I should not have been able to accomplish what I undertook." Oh! how glad I am that there is progression after what is termed death. It is true the house we inhabited is gone, is laid away to make back to Mother Earth, but the spirit lives and is active, it brings wisdom and when loved ones are taken out of the home; but think, dear friends, there is only a step, thin veil, between us and you. It is sweet to feel there is a life beyond, where we shall enjoy each other's society. I have thought many times, if it would be of any benefit to those dwelling in the form, I would speak from this platform, but I felt that perhaps others could speak to better advantage than I could. Think of the loving friends, that you are forgotten. Not by any means. I am so glad to be able to speak here, and if it was possible to come into communication with you privately I should ask you to sit that we might speak to you together. Carrie Folsom, of Rouse's Point, N. Y.

Andrew F. Hitchcock.

It is not many years since I became what is termed a disembodied spirit. I feel to-day more active than I possibly could have done while dwelling in the form. I threw off the old garment and put on the new one very suddenly. I know it was very sudden news to my dear brother to learn that Andrew was what was called dead. I heard the words spoken by the old loving friend who was so kind to me, and saw him penning the lines to me, dear brother, saying: "Doctor, your brother died at such an hour." Oh! that that gratified upon my feelings. I wanted to change those lines and say I had just begun to live at that hour. I had been out in the evening, and a cab took me to my room. As I was ascending the stairs I well remember that my brain felt badly, but I had not the least thought that I was going to pass out. Then, before the physician could be summoned, the spirit took its flight. I have no regrets. I have only to say to you that I know now my life built my home, and through progression I may build it on more and more beautifully. It was sweet when loved ones and my dear mother came to welcome me. I have seen many such meetings since I passed out, where a new-born spirit has just entered the home and the old loving friend who was so kind to me, and saw him penning the lines to me, dear brother, saying: "Doctor, your brother died at such an hour." Oh! that that gratified upon my feelings. I wanted to change those lines and say I had just begun to live at that hour. I had been out in the evening, and a cab took me to my room. As I was ascending the stairs I well remember that my brain felt badly, but I had not the least thought that I was going to pass out. Then, before the physician could be summoned, the spirit took its flight. I have no regrets. I have only to say to you that I know now my life built my home, and through progression I may build it on more and more beautifully. 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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 22, 1890.

Meetings in Boston.

Free Spiritual Meetings are held in the BANNER OF LIGHT HALL, No. 108 Washington street, regularly twice a week—on **TUESDAY** and **FRIDAY** AFTERNOONS. J. A. Shellenor, Chairman.

Boston Spiritual Temple, Berkeley Hall, No. 4 Berkeley Street, corner of Tremont.—Sunday services at 10½ A. M. and 7 P. M. H. Holmes, President; George S. McCall, Treasurer.

Ladies' Industrial Union meets every Wednesday at 7½ P. M., 789 Washington street. Circle at 4, Supper at 6, and meeting at 7 P. M. Ida P. A. Whitlock, President.

First Spiritual Temple, corner Newbury and Essex Streets, Boston.—Sunday services at 10½ A. M. and 7 P. M. H. Holmes, President; George S. McCall, Treasurer.

America Hall, 724 Washington Street.—Echo Spiritualists' Meetings Sunday at 10½ A. M. and 7 P. M.; also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A. M. and 7 P. M. Eben Cobb, Conductor.

Twilight Hall, 789 Washington Street.—Sundays at 10½ A. M. and 7 P. M.; also Wednesdays at 3 P. M. F. W. Matthews, Conductor.

First Spiritual Temple, Ladies' Aid Society, 1031 Washington Street.—Business meetings Fridays, 4 P. M.; Supper 6 P. M.; Public meeting 7½ P. M.; Test Circle and "Spiritual Afternoon" last Friday of each month. Mrs. A. E. Barnes, President; Mrs. F. Woodbury, Secretary; 23 Bromley Park, Boston Highlands.

Odd Fellows Building, Tremont Street, Room 3.—Facts Social Science evening meetings. Meetings for the discussion of "Phenomena Friday evenings." L. L. Whitlock, Chairman.

The First Independent Club meets every Tuesday at 8 P. M., 108 Washington street. Sewing Circle at 3 P. M.; Meeting at 8 P. M. L. G. Wellington, Sec'y.

Cambridgeport.—Meetings held every Sunday evening at Odd Fellows Hall, 54 Main street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

First Spiritual Temple, corner Essex and Newbury Streets.—Mr. Lyman C. Howe, under the influence of his guides, gave the third lecture of his present course Sunday, the 16th, on "The Reciprocal Relations and Mutual Obligations Between Man and God."

During parts of the lecture touching the offices of motherhood and the obligations of parentage, an intense emotion seemed to thrill the medium and inspire his noble words. The child's reasoning was from the little toward the infinite. Moral obligations are slowly learned during days of painful struggle. Self-protection requires a mutual recognition of rights between persons, clans and countries. The friction of adjustment evolves man. At length it is found necessary to a nation's prosperity that the higher law should rule in the evolution of character, and the glory of a people lies in self-conquest and voluntary righteousness.

The relationship between parent and child is mutual; but the obligations of parents to children are in the proportion of their abilities, resources and development. If a child must obey because it is weak and ignorant, the parent should fulfill the larger duties which superior knowledge and ability impose. The obligations of parents to their children are as much greater than that of children to parents as the latter are superior in strength, wisdom and resources. The love that creates should warm and fructify every hour that heralds an immortal soul.

The painful preludes and infinite responsibilities that measure the magnitude of a new life are registered in agony which only love can soothe and sanctify. Here is where the highest obligations of man to the sunshine of conjugal affection should illumine this hallowed Gethsemane, and the home reflect the peace and purity of heaven. If parents rob their children of every comfort, and leave them to the mercy of strangers to starve, freeze or die, or struggle for existence under their care, what do such children owe to their parents? Only curses.

As responsibilities increase in the ratio of greatness, wisdom and power, an infinite God creates finite creatures boundless opportunities and eternal years in which to use them; while the finite subject owes to his God the best use of himself and his advantages which his limited knowledge can discern and his undeveloped nature execute. The progress alone can satisfy the needs and aspirations of the human spirit. It follows, therefore, that He who ordained our natures and endowed us with these demands has supplied the conditions for their perfect fulfillment.

The audiences at the Temple are of superior quality and highly appreciative, and therefore make good conditions for inspirational and trance speaking. The Wednesday evening conferences are lively, interesting and profitable, and the Thursday morning share of mediumistic varieties, interspersed with normal speaking.

Mr. Howe speaks at the Temple again next Sunday at 2:30 P. M., which closes his present engagement in Boston. The music of meetings is choice and inspiring, and of itself a sufficient attraction to draw many within the Temple walls.

Berkeley Hall—The Boston Spiritual Temple Society.—Last Sunday morning Mrs. C. Fannie Allen was welcomed by a good-sized audience, many of her old-time friends being glad to listen to her inspired utterances. She replied to questions from the audience in a very able and satisfactory manner, and gave a fine improvisation. In the evening the exercises were of the same nature, answering questions from the audience submitted in writing, and closing with an improvisation.

Mrs. Allen gave great satisfaction, and is to speak for us again next Sunday morning and evening.

O. L. R., Sec'y.

Another correspondent writes: Mrs. Allen has not lost any of her ability and enthusiasm to answer questions given to her by the audience. She, like Lillie, could be designated "minute-man," ready without notice to illustrate in a sensible manner any intricate questions upon the living issues of the day. Mrs. Allen is original in her treatment of the subjects. At one minute the audience is laughing, and the next she gives illustrations that are provocative of mirth.

Last Sunday she paid a high tribute to the late Prof. Denton as a progressive teacher of science, and in her general remarks touched upon subjects of interest to all, and much to the satisfaction of her attentive auditors.

Mrs. Allen is a phenomenon in herself, and nothing but her spirit mediumship and those who understand the philosophy of Spiritualism can appreciate the diversity of talent displayed by her in her public work. Doubtless the hall will be filled next Sunday to listen to her eloquence, that being the last Sunday of her present engagement.

America Hall, 724 Washington Street.—Sunday last the morning services comprised remarks by Dr. W. A. Hale, Miss Nettie M. Holt, S. B. Bancroft, Mrs. Brown and Taylor, and Mrs. E. Pierce. Tests by Miss Holt, Mrs. Stratton and Dr. Hale.

Afternoon.—Remarks by the Chairman, Mrs. Dillingham-Storrs, Mrs. M. J. Butler, Mrs. Kate H. Stiles, Mrs. H. W. Cushman and Mrs. A. E. King. Tests by Mrs. Storrs, Mrs. Butler, Mrs. Stiles, Mrs. Jennie K. D. Conant, Mrs. Cushman and Mrs. King.

Evening.—Remarks by Dr. Hale, Mrs. A. E. King, Mrs. A. Wilkins, Miss Nettie M. Holt, Mrs. J. E. Downing. Tests were also given that were clear and convincing. Excellent music interspersed all the services.

The Thursday afternoon services of Feb. 13th were well attended. Mr. A. E. Blackden, Miss N. M. Holt, Thomas Dowling, Mrs. A. Wilkins, Dr. Brown, Mrs. H. Stratton, Mrs. Pierce and Mr. Bancroft participated.

Services next Thursday at 3; also Sunday at the usual hours.

In the evening Mrs. C. B. Bliss held a séance for materialization. Crowd of about 50 persons attended, and were fully satisfied, some demonstrating in full view. It was a most satisfactory séance. The hall was filled to overflowing, and many who came were obliged to leave, being unable to gain admittance.

M. M. Holt, Sec'y.

The First Spiritualists' Ladies' Aid Society, 1031 Washington Street.—All sincerely regret the continued illness of the President, Mrs. A. E. Barnes, and trust she may soon be able to return to the work she is so much interested in. Vice-President Mrs. Butterfield presided at the regular business meeting. Five dollars were voted to a Spiritualist family in great need. Several new members were admitted, and one promptly received. By unanimous vote this Society will tender Miss Jennie Leys a complimentary reception early in March. Mrs. Alice Waterhouse presided over the evening exercises, which consisted of music by Miss Amanda Bailey and Mrs. Hattie C. Mason. Test given by Mrs. Hattie C. Mason and Mrs. Stiles. Thomas Dowling delivered an inspirational address. Recitations by Miss Alice Cummings. The exercises closed with remarks by Mrs. Dillingham-Storrs.

Several prominent speakers and mediums have volunteered to participate in the "Anniversary exercises," as the financial receipts go to aid the poor and destitute. They will never regret the services they give.

23 Bromley Park, Boston Highlands.

writing and drawings of faces done in oil under test conditions.

Mrs. L. Caswell, formerly Miss Lizzie Thompson, by which name she will be best known to Spiritualists and Lyceum workers, passed away Friday afternoon, Feb. 14th, from her home in Lynn. As far back as 1870 she was a Lyceum scholar, and at all times to do her part in the exercise of the hour. Year by year she improved in her clairvoyant powers, passing from the Lyceum into the wide world, making her mark as an eloquent and dramatic reader of much ability. She has passed from this life leaving two children, who will unquestionably be cared for and guided by their spirit-mother's influence.

Our lesson next Sunday will be a memorial exercise from No. 9 of "The Educator," bringing to the notice of our children the subject not of death but transition. By our exposition of spiritual truths we hope to still gain in numbers, and show to new-comers that we have made a step in teaching our children facts which concern them in this life and the which lie to be.

No. 1 Fountain Square. ALONZO DANFORTH.

Twilight Hall, 789 Washington Street.—Last Sunday the morning conference opened with singing by Mrs. M. F. Lovering. "The Duties of Mediums to Themselves" was the subject discussed by Mr. Haynes, Mr. Ridell, Mrs. M. W. Leslie, Mr. L. L. Whitlock, Mrs. Lottie Miliken, Mrs. Lovering, and the Chairman.

Afternoon.—The exercises consisted of cornet solos by Mrs. J. T. Hill, of Miller's Falls. Quartette singing by Mrs. A. B. Frye, Mr. G. F. Allen, Mr. S. C. Fay and Mr. L. W. Baker, with piano accompaniment by Mrs. Lovering. Devotional prayer by Mrs. J. T. Hill.

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Medical Legislation in the Day State.

To the Editor of the Banner of Light:

The amount of work which has been accomplished in years past in preserving to the people of Massachusetts the right of choice in medical matters is not fully comprehended by the general public, though that public has been the gainer by the self-sacrificing efforts thus put forth in its behalf.

Some of the most eloquent testimonials, the most eloquent addresses, the most practical summaries, have found their way to the ears and hearts of the various Legislative Committees from year to year, and reason has triumphed on every occasion, to the confusion of the pettifoggers "Doctors' Plot Laws."

For fifteen years or more the BANNER OF LIGHT, to my knowledge, has used every exertion in its power for the maintenance in this State (and all over the country as well) of equal rights in medical practice; it has stood on the reform of all progressive phases of the art remedial, and has notably defended magnetic treatment and the practice of the "inner vision" known as clairvoyance—the remarkable achievement of those possessing these gifts having aroused public attention and confidence everywhere, and awakened the apprehension of less successful (though regular) systems; the exercise of these natural healing gifts is not recognized by medical colleges, hence no license could be obtained at such institutions, and hence also the "Regulars" have greatly interested themselves for the passage of a law which shall make the right to medical practice turn entirely on the possession by the practitioner of a diploma which has been conferred by themselves and their allies.

It gives me great pleasure to note the service which the BANNER has accomplished in preserving to the citizens of this State the right to exercise and employ those healing gifts which have been wrought in the face of strong opposition; it has been a free will offering to the people of the State without regard to belief in religious matters. The position taken has been that a principle is involved in the issue; that all honorable practitioners have equal rights before the law, and the people should be left free to select whatever mode of treatment seems best—doctor being pitted against doctor only on the questions of superior skill and practical success, not as antagonists as to the people's right to be settled by the free choice of the people, exercised on the same principle as that by which they give their trade to the merchant or mechanic who does what they regard to be the best by the method which they know to be the best in this matter of choice of a medical adviser should be as readily frowned upon by the citizen as it would be if it were leveled at his right of choice as to whom he should employ as a butcher, a baker, or a carpenter.

Recent reports in the secular press show conclusively that the present laws now in operation meet all cases of malpractice, etc., connected with the medical profession, if they are properly enforced.

Years ago when a medical bill was pending in this State—a Committee of Defense issued a call in the BANNER that individuals who had been under treatment by the so-called "Regulars," and had been previously treated by that school of practice, but had since been restored to health by irregular practitioners, would write out the facts in brief—giving in all cases the name of the M. D. who pronounced each case incurable—and have the same placed before the General Court, to be more effectually responded to by many narrations of marked cases of cure of this nature, and these were placed before the committee having in charge the "regulars" petition for a statute.

After the hearings were over, and the M. D.'s were shown that thousands of persons were preserved by certain sentinels of human rights in this State, and when at the next session the medical Maledonians cry was heard on Beacon Hill, they were again brought out and placed before the committee of that session, and after a complimentary good-fellowship they still are ready to be put before the Judiciary Committee in case a bill is asked for of the General Court this year.

At the last week, although the Massachusetts Medical Society has made no open movement, yet two half-vetted measures have been presented before the Legislature, by as many individuals, which propositions the friends of medical freedom should watch carefully, lest they slip into some of our dangerous nature in the committee rooms. In this connection, therefore, it will be well to repeat the two announcements previously made, to wit:

"Those who have in their hands signed remonstrances (as published in the BANNER) will be informed in due time as to what to do with them."

Statements of any marked cases of cure by an "irregular" or individual who has been cured by a "regular" or curable by a so-called "regular" physician can be forwarded to the care of Colby & Rich, No. 8 Bowdoin street, Boston."

Let it be remembered that one marked case of positive cure that is connected with prominent individuals will have far more effect upon the Legislature than will the coming forward of interested practitioners on either side proclaiming what they can do and have done! The evidence of cures made should be furnished by the people, and the hearing be free of professional self-advancement, if the best results are to be hoped for.

ANTI-MONOPOLIST.

Materialization.

To the Editor of the Banner of Light:

In justice to Mrs. C. B. Bliss, and the Cause which she has so long and ably advocated, as well as in view of the interest felt by many of my late husband's friends in the question of materialization, I feel that the following well-attested facts should be recorded, as a foundation upon which we can construct our theories in regard to this manifestation, which teaches conclusively that our dear ones do return, and that there is no death.

Since Mrs. Bliss's return to Boston I have visited her séance-room several times. My own experiences, of which I can speak positively, have been remarkable; and it is of one who was dear to me, and well known by many of the BANNER OF LIGHT friends, that I wish to speak regarding my first visit, accompanied by my sister.

Several forms manifested for different persons in the room. My sister and myself were then called to the cabinet; the curtains parted, and there before us stood the form of my husband. He was instantly and joyfully recognized by us both. The materialization was perfect and unmistakable; his voice and general characteristics no one could counterfeit—neither spirit nor mortal.

I have attended Mrs. Bliss's séances several times since, and on each occasion my husband has manifested, and has been fully recognized by a number of acquaintances who are willing to testify to the above statement as a fact.

What I here state, Mr. Editor, are stubborn facts. I was in full possession of all my faculties. I was in a condition to judge and to know that the form that presented himself to me was none other than my husband, Charles C. Dudley. Mrs. C. C. DUDLEY.

Boston, Mass., Feb. 16th, 1890.

Springfield, Mass.—It has been several years since so large an audience convened to listen to a spiritual seance in Springfield as that gathered last Sunday evening, 16th inst., to hear Mr. J. Frank Baxter. The afternoon attendance was unusually large, but at seven o'clock in the evening the audience, then apparently filling the house, was requested to rise, and the seance was closed. The audience then rose, and the seance was closed. The audience then rose, and the seance was closed.

Mr. C. L. Leonard, a wealthy Spiritualist, is enthusiastic in the Cause, is President of the Society, and is willing to assume, as he does, all financial obligations, with the understanding that a substantial membership shall do all it can, be it little or more. A string to Mr. Leonard's purse is loosed, and he has the door thrown freely open to the public, and will have a box passed to the door, and he will have a box passed to the door, and he will have a box passed to the door.

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