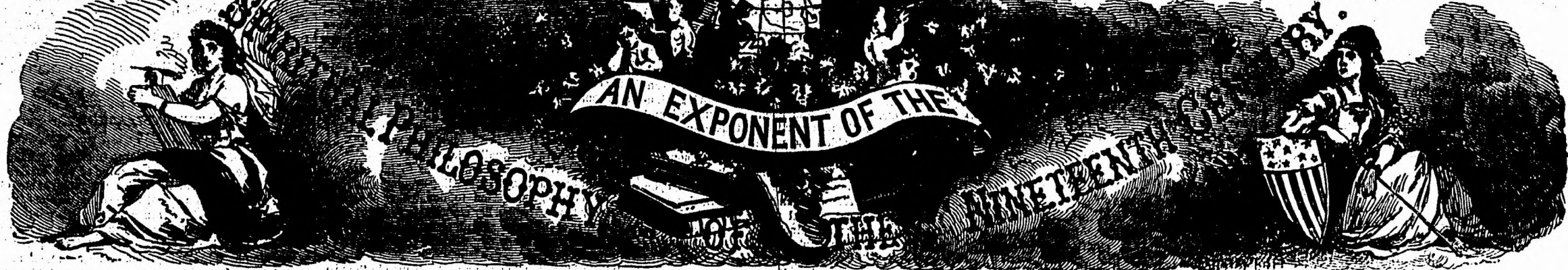


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## The Rostrum.

### HEAVEN AND EARTH.

AN ADDRESS DELIVERED BY  
PROF. J. R. BUCHANAN,  
Jan. 31st, 1880, before the Conference of the  
Brooklyn Spiritual Society, at Everett Hall.  
[Reported for the Banner of Light.]

Good is above, evil below. The science of Anthropology gives to every element its proper place, according to the laws of the universe revealed in the constitution of man.

Good associates with the directing will and the permanent purpose. Evil associates with blind force, without permanence and without moral power. Evil tends to destruction, good to eternal continuity. In proportion as a man's will runs to evil his soul deteriorates toward annihilation. In proportion as it runs to good it tends to immortal life and unlimited expansion.

Good, therefore, being uppermost or ascendant in the universe, every act of beneficence is a descent or condescension. The higher state, which is more full of love, comes down to the lower state, which is full of need.

As it is in the universe so we see it in society. The high or powerful and wealthy extend assistance to the poor and humble. But the height in society is physical or financial elevation, while the height in the spirit-world is spiritual or moral elevation.

As the humble in society cannot approach the great without permission, so in the spirit-world the lower cannot reach the higher, nor can they see or understand them. But the higher see and understand the lower, and go to them at will.

The summit of all ascension—the summit of the spirit-world—is God. God knows the universe, and dwells in it, reaching down to the smallest atom of dead matter. And the very existence of the universe is the continual procession or efflux of God, which to us is influx.

But matter does not know God or go to God. It is at the bottom of the spheres, and cannot reach up. Neither does the vegetable kingdom, which is next above dead matter, nor the lower forms of animal life, which are grouped as Radiata, Mollusca and Articulata.

In the Vertebrata we find a higher development—remote from matter—a presence of spiritual elements which give a greater range of relations, and a cerebral structure adapted to influx.

At the summit of the Vertebrata stands man, the Lord of the Earth, with a Divine element which links him to God, and renders him the focus of Divine Influx.

This Divine element in its purity continually tends toward the Divine, but in its earthly existence or lodgment it is brought so near to matter, and in so close connection, that it occupies many spheres of lower grades with which it is assimilated, and does not lose this impress of matter even when discolored by death. Hence in this life there are many grades of existence, and in the spirit-world many inferior spheres far below the sphere of true love and wisdom, and even below the sphere that is occupied by superior natures in the form.

The law of intercourse between these many spheres is one of the most fundamental and important laws of the psychic universe, and one about which there can be the least doubt. It is the law of ever-descending influx, the operation of which is inseparable from life.

Not having time to discuss the law of influx in general, I shall speak of it only in relation to man. A full exposition of the law would require a volume.

In the first place I would state as a scientific principle of Anthropology, though not published in the first edition of my book, that man receives a spiritual influx from the Divine into the central faculties of his soul, which are most subtle, and this influx in the mortal man comes into an interior region of the brain on the median line, which is not accessible from the exterior and therefore gives no exterior development to indicate its power. The mystic union of the Divine and human cannot be scrutinized by the material eye, and can be recognized only by the all-penetrating power of psychometry.

The cranialist would look in vain to discriminate between the heads of ancient prophets or seers and those private citizens to whom the Divine affluence never came. But Psychometry answers the question, and recognizes in each the subtle interior powers that exist, whether in the modern medium or the ancient seer. One of my most satisfactory explorations

was the psychometric description of the prophet Isaiah, in which his religious nature, his independence, his concise and lofty style, and his prophetic power were fully described.

The invisible is ever more important than the visible, and is ever the governing power. Even in matter we find that it becomes more powerful, or more truly the seat of power, when it becomes too fine to be recognized by the eye. The atom which no human eye and no microscope has ever been able to discover is the basis of the material universe, and its affinities create all the substances that surround us here, or make this world and all other worlds what they are.

Even the diminution of visible forms, until they cease to be visible and have to be followed and discovered by the microscope, makes them more potent in nature. Prof. W. S. Barnard says:

"What is too small to be seen people are generally apt to regard with contempt or indifference, as of no practical consequence. This is one of the grossest of popular errors. There is not only a profound scientific interest in the realm of microscopic life, which is every day becoming deeper as its organisms are viewed from the standpoint of evolution, but they have a significance in the economy of nature, a usefulness to man, and a value in the industrial arts, of which but few glimpses have as yet been popularly obtained. To the inquiry, Of what service are those swarms of infinitesimal objects which are revealed only through the microscope? do they subserve any other purpose than to amuse infatuated microscopists? the reply is, that their operations in nature are on a grand and imposing scale, and that their influence on man and other organisms, as well as on the air, the water and the solid earth, is nothing less than enormous. Although we do not see these infinitesimal creatures at work, their proceedings are none the less real; and though their operations are infinitesimal, the aggregate results are vast and in the highest degree important. It may be shown—1. That, as food, they feed a greater number of beings than any other kind of organisms; 2. That, as scavengers, they eat more refuse than any other group of organisms; 3. That, despite their minuteness, their fossil remains are much greater in bulk and of far more consequence than those of large quadrupeds and serpent-like monsters, such as the mastodon, megatherium, pleistocaurus, ichthyosaurus, etc. 4. That, as builders, they have produced immense structures, which far surpass in size all the colossal works of man."—Prof. W. S. Barnard, in Popular Science Monthly.

Yet these are still visible through the microscope, and therefore limited in power. If we would reach those things which are perfectly illimitable in power, we must seek that which neither the microscope nor telescope can ever bring to human vision—that which only the eye of the soul can discern.

Caloric, which is by its nature invisible, and which we comprehend only by inference, animates the entire solar system, makes life possible on this globe and all other globes, makes verdure and life, covering continents with foliage and with population, come forth as it approaches, or sinks them all in motionless death as it leaves—which plies up the vast icebergs at the Poles, or pours out the fiery lava of Vesuvius and Hecla, and starts the wild winds and furious waves—this vast power traverses the universe, as still as an angel's whisper, and as invisible.

The still greater power of gravitation that holds all suns and stars in their mighty movements, is still further beyond our vision and our comprehension, it has no form or place, and is conceived only by reason, although it holds us in its mighty grasp for every moment of existence until we pass into the realm of spirit-life, among things still more subtle, and therefore still more powerful.

This realm of the all-powerful is above, as the realm of all benignity is above. From the sun above us comes alike the power that holds our world in its orbit and the powers that develop all its life. So from the spirit-world come the influences that exalt the destiny of human souls—the influences that develop all the wealth, the beauty and fragrance of human life.

It is the Divine function of spiritual religion, of religious faith and religious science, to clear away the clouds and bring this divine effluence to all human souls. It clears away the clouds of the dull, dark, leaden sky of skepticism, and it leads the religious bigot out from the dim cathedrals that shut out the sun, with their stained windows, into the limitless light of day.

Believing fully in the supernatural illumination and elevation of mankind, I am anxious that Spiritualists as a class should take the lead in presenting spiritual science in all its brightness and all its breadth—its boundless freedom of thought and its boundless wealth of spiritual resources.

A spiritual party, distinguished only by its curiosity in hunting phenomena and witnessing the frequent repetition of spiritual séances, but indifferent to spiritual philosophy, unacquainted with the vast range of spiritual beings, ignorant or suspicious of our elder brothers of the long past ages, averse to all that is not modern, indifferent to the grand lessons of universal love—indifferent to all measures for realizing this Divine Love in the arrangements of society—indifferent to the glorious existence and power of our Infinite Father, or else doubting and denying his existence in the coldness of speculative atheism—is not a power to elevate society or to supersede the old forms of thought.

The sight-seeing Spiritualist, who has no religious elevation of thought and principle, may be a stern censor of the church which opposes his investigations; he may be a bold, rational and eloquent iconoclast against religious superstition and bigotry; but old institutions which have come down from barbarous ages, fortified by bigotry and entwined by woman's love, will not fall down at the blowing of skeptical horns, for men and women do not throw down and abandon the sacred homes of their forefathers

until a new and better home has been provided. Into such a home we are led by spiritual science when it brings around us not only the flowers and fragrance of the spirit-world in all its myriad ranks for ages on ages, but also that love and power of the transcendent Spirit—the Holy Spirit of God himself, which has been from the darkest periods of the past the shelter and refuge of suffering humanity—the inspiration of the wise and great—the Divine fire that filled the souls of the heroes and martyrs of many ages.

To preserve all this unimpaired, while we drive away the superstition and bigotry, and to bring the spirit of God into humanity as it has never before been present among the nations, filling all hearts with Divine Love, is the glorious mission of that Spiritualism which God and the angels are developing in our souls.

The external phenomena of Spiritualism seize on men's minds with a strong grasp, and lead them on to a higher life against their struggling, skeptical resistance. The animal nature clings to the solid earth, and dreads the spiritual spheres as a shadowy impurity in which it would be lost. We all feel this, for we are of the earth earthy, and we grow into spiritual life only by slow experience and irresistible evidence. At first we look upon the spiritual phenomena as the ghost stories of the nursery, which it would be degrading to a mature mind to examine seriously. But when fact and testimony compel our attention we find a gulf we cannot cross. We have never seen a spirit, we know nothing but matter, we are willing to follow it up in its subtlest forms and its most attenuated gases and ethers, but when we would go beyond that, we seem to have come to the end of all things. Where there is no matter that can be described we seem to perceive there is absolutely nothing. We settle down in stubborn determination to the inevitable alternative of something or nothing—the something is matter, and if there is no matter there is nothing, and therefore Spiritualism must be an insane speculation about nonentities. That is the feeling that makes us stubborn in our opinions, and such is the spectral illusion that follows us as far as we go. On the clouds above us, and in the depths below, we see the huge ominous word NONENTITY. The warning seems to come from the wrecks of old superstitions and insane delusions—"You are plunging into the dark depths of nonentity, where reason is lost, and falsehood is supreme."

Who is there that does not feel this terror impending over him—the fear that when he has left material science behind to follow the lights and shadows of spirituality, he may wander off into a boundless vacancy where truth does not exist? Spiritualists are therefore ever holding back in fear of being lost, like children in a dark night away from home.

When spiritual communications come they think at first it is only mind-reading by those in the form. When the spirit begins to show itself by rapping and by moving tables, they fear and imagine it may be some occult law of electricity which no scientist has ever discovered. When the spirit plays on the keys of a piano locked up from human touch, they speculate again that there may be some occult psychic force which nobody has ever discovered, let loose from human bodies to play on instruments. When the spirits come to whisper, to speak aloud and to sing, they wonder if there is not a ventriloquist about the house, or if disembodied psychic force has not learned to talk. They hold on to these crude hypotheses as long as possible, till they are worn out and they are ashamed to repeat them; but when the spirits come in visible forms they have no explanation left but fraud and masks, and they adhere to this until the spirit walks out to shake hands and talk with them while the unconscious medium is seen asleep in the chair.

And thus after a prolonged and stubborn resistance they discover that spirits do exist and do materialize, and that all these skeptical theories and suppositions were absolute folly and delusion; but still the same dread of novelty exists, and the same labor must be gone through to educate the materialistic mind into the knowledge of every additional truth.

In other departments of established science the pupil looks up to his teacher with reverence and gratitude; but in progressive sciences the pupil often assumes to know more than his teacher, and resists instruction with all the rebellious and scornful energy of the animal nature, as was painfully experienced by our illustrious teachers Galileo, Harvey and Gall. The first opened the heavens, the second opened the heart and arteries, and the third opened the structure and mysteries of the brain to multitudes that jeered and stubbornly resisted demonstration at every step of progress. And thus at the present time the same animal quality of human nature resists every bold teacher of the mysteries of spiritual science.

Even when the field seems gained—when multitudes acknowledge that spirits can communicate, can act on matter, can speak with audible voices and can come in materialized forms, in all the warm perfection of life, it is very much doubted whether or not by brothers, cousins, fathers, or possibly grandfathers, might come, or people of very modern times at the utmost.

The appearance of Washington on the centennial anniversary of American Independence, was a step in advance even for those who had learned that their relatives could come, and I presume there are many such who are not yet fully satisfied as to his appearance, although so well attested when he came in the parlors of Col. Kase, at Philadelphia.

And when historical characters appear—above all when the characters known in Biblical history are materialized—the same puerile alarm

of the animal nature is revived, and it is feared that it must be an impossibility for spirits of so ancient a date to reappear. This feeling is an animal instinct, not a suggestion of reason. Reason says that man's immortality has been established, and that the spiritual man does not die out in time, or fade out into a mere shadow in the long lapse of centuries. On the contrary, all spirits inform us that spiritual life is brighter, more real, more intellectually and emotionally perfect than this comparatively dull life on earth. Man lives on earth only as an infant in the cradle, watched by his elder guardians, and he never walks forth in full possession of his mind until he has laid aside these swaddling clothes of mortality and acquired the power to pass from continent to continent, from sphere to sphere, and in the course of his higher growth and development to pass from star to star—then he is indeed a man, in the image of God.

Our elder brothers of the heavens are not the weaklings upon whom we can look down in the stern dignity of our superior wisdom; they are not like the pale, helpless ghosts of mythology that wander in loneliness along the river Styx. They are our superiors in all the elements of a perfect manhood, as the man of sixty is superior to the boy of sixteen.

We are not to judge of the adult entirely by the infant in the cradle. We are not to suppose that the Washington of to-day has the limitations and imperfections of the General Washington of Virginia. We are not to suppose that Milton and Shakespeare, or Joan of Arc, or Martin Luther, or Cleopatra and Hypatia, are nothing more to-day than what their earthly careers indicated; they are above and beyond all that history and biography reveal, as I know by spiritual intercourse, and when this earth is lifted up in the light of the spiritual heavens, and men are purified, ennobled, and made worthy of such companionship, then will our elder brothers come among us, and by their dignity of bearing, the sweetness of their presence, and the charm of their words, prove that they are competent to be our instructors, when we are worthy to be their pupils.

I do not speak at random in this matter, for I have personally communed with ancient spirits. I have felt their presence, and realized a mental power in them which I do not find in my living associates, and there are thousands who have had such experiences in a far higher degree than I would ever hope to attain, who would confirm my testimony.

I have not been able, like Swedenborg, to converse with the mighty dead, but I have felt their presence and know how inspiring it is.

To suppose that Mr. Jones or Mrs. Smith, who died last year, can come back to speak or to materialize, but that the majestic souls, to whom they look up as teachers, cannot impart their ideas or cannot control the elements and chemical processes of materializing science, is to me a very absurd supposition, which reminds us of the narrowness of mind which led the skeptics in the days of Fulton to believe that his steamboat could never run up to Albany, and, after it got there, to predict that it would never be able to run back to New York.

No, my friends, as the governmental mint which coins the gold of California's placers will keep on coining until it has coined the deepest hidden metal of the mountains, so will the mint of materialization continue to operate until all that the heavens contain is shown to be accessible to man, when he lives on the spiritual plane.

The personages mentioned in the Bible still live and still maintain their interest in humanity, and they will come to earth to spiritualize man and to dissipate his superstitions.

The skeptical mind not only recoils from recognizing the hosts of antiquity and our great ancient religious teachers, but it recoils from the last grandest step of spiritual science in the recognition of the ever-living God in whom we live and move and have our being. For God is not matter, and his existence is to the material philosopher only a phantom of imagination in the vast and void inane where reason is lost in the vastness of nonentity.

The ancient spirit-world and the God of antiquity are disbelieved alike by the skeptical, because they do not know how to comprehend spiritual things, and some, I believe, have dwelt so long in the sphere of materialism that like the fish in the Mammoth Cave, whose eyes have become extinct, they have lost their spiritual perception, and it would be as useless to argue with them as to discuss the qualities of paintings with a man born blind.

I look with a feeling of compassion upon skeptics and materialistic scientists. They would fain assume that Spiritualists are in some way abnormal in thought or in credulity, but the truth is they are abnormal themselves, and are entitled to our pity.

I hold that every normally and fully developed man has in himself, as a part of the universal plan of humanity, the faculty of spiritual perception, by which, if he is properly educated, he can recognize the spirit-world, and can also recognize the being of a God, and that they who have not these powers, who cannot be educated into such perceptions, are really as abnormal in their development as the thousands who are color-blind, and cannot tell red from green.

Perhaps the skeptic may say in reply that if this is the case, then the abnormal or skeptical being in a large majority, and the spiritual being in a small minority, the former ought to be called the normal as the true standard of development, and the spiritual classed as abnormal or exceptional. But it is not so. There are a vast number, it is true, in whom the spiritual senses are entirely uncultivated, and who therefore do not know that they possess them, who really do possess fine spiritual powers, and need only education to bring them into use. But I

am well assured that the spiritual senses are developed and active in a large majority of mankind, and when they are developed and utilized by a proper system of education it will open a new era of intellectual progress compared to which all prior intellectual progress, no matter what we say of Greece and Rome, of British scientists, of French academies and German universities, will be regarded as barbarism, and to make a beginning of this new era is my object in the proposed College of the Soul.

When I say that the great majority of mankind have the spiritual senses, that they are capable of perceiving the angel-world presence, and capable of perceiving the divine presence of the Holy Spirit, I speak from observation and experiment.

I believe that the existence and liberal development of the spiritual senses is the general law, to which there are very few exceptions throughout the entire tropical zone of this globe. Through all the tropical climates the spiritual senses are active, and religion has its natural home. Not only in the tropical zone, but in a belt extending irregularly from ten to twenty degrees north and south of the tropics—a vast belt of the choicest regions of the globe, extending as far north as the isothermal line of 60°, embracing the best part of Southern Asia, Southern Europe, including the Southern provinces of France, and the Southern or Gulf States of our Union; through all this region run the climatic conditions which refine the human constitution and develop its spiritual powers; and it has been in this region that the great religions have sprung into existence—that Krishna, Buddha, Jesus and Mahomet have called mankind up to the worship and obedience of the true God.

Looking over the globe we thus see that the great spiritual belt embraces the majority of its population. Therefore I say that the spiritual powers are the normal development of the majority of mankind.

In that spiritual zone Nature forever smiles on man with an Eden climate, and the fig, the orange, the olive, the almond abound, and the banana and other fruits, in some regions, almost support life without labor—and the climate that urges upon us a vegetable diet refines the constitution.

Beyond that spiritual belt, in the colder realms, where the minority of mankind reside (and we ourselves are in that colder region), the spiritual faculties are not universally developed—yet I think I am not wrong in judging from my experiments that they are distinctly developed, although uncultivated, in one-half of the male and three-fourths of the female population.

Therefore I say that spiritual perception and spiritual philosophy are preeminently normal, and that materialism and atheism are abnormal, or belong to the abnormal class of minds.

Standing, then, in the midst of universal humanity to express its deep interior relations to God and heaven, which have preserved it from moral barbarism by a perpetual influx of Divine Love, I declare it from personal knowledge to be the law of Humanity, that as the most important relation of the child in the cradle is to its guardian parents, so the most important relation of Humanity in its earth-cradle is to those celestial guardians who are highest in rank and development, and therefore are most ancient of days—not only the great spiritual minds that ruled on earth ages before the nations of modern times came into existence, before whom we should bow in profound and loving reverence, but above all to Him for whom we have no fitting name, whose attributes the human mind can never fathom, and whose antiquity is as inconceivable as the limitless range of the universe.

As I bow in humble, loving adoration at the throne of Him to whom we are indebted for all, so would I bow in reverence to our great and wise and far-off ancestors, whose love has been exalted to so high a sphere, and cast to the winds the idle fear that our ancient fathers have ceased to love their children, or have lost the freedom of earthward locomotion as they have gained the power to pass from star to star.

They are cold-blooded and injurious delusions which separate man from his Infinite Father and from the ancestral realms of ancient spirit-life.

A false theology has placed its God, in an objective form, on a throne remote from humanity, as an egotistic and isolated ruler, and walled up the spirit-world in a golden prison, to maintain a perpetual singing-school, entirely unconscious of human welfare and selfishly indifferent to every duty, never hearing a word from the loved ones on earth, although they may possibly hear the groans of eternal torment.

Spiritual science teaches just the reverse—that God is an ever-present influence whom we can find in the inner chambers of the human soul—to whom we can ever go for spiritual strength, development and consolation, and that the illustrious of past ages have advanced so far toward the Divine that they, too, come near to humanity and may be called upon for sympathy, for growth and for spiritual help.

There are legions of ancient spirits to whom we may go for spiritual benefit. I have not yet had time to explore those realms, and know not what I may discover hereafter, but this I do know, that the Christian world is not mistaken in its devotion to Jesus of Nazareth, although it has fallen into a Pagan misconception of his nature, and attributed to him a Divinity that he never claimed for himself.

I know of no better and truer spirits, none who are better qualified to give fortitude in time of trial, fidelity to every duty, cheerfulness under adversity, and love to all. Yet I would not disparage the wisdom of those who seek other spiritual powers adapted to their own nature



or those who pass by the world of spirits, and go to the great fountain-head of all. On the contrary, I would esteem it a great error to neglect our Infinite Father in cultivating spiritual society. He is the great ocean, and they are the little fountains which he supplies. In prayer, in silent communion, in aspiration and in song we open our souls to the ever-ready influx.

The suggestion that ancient spirits are too remote to return to earth, or have undergone some change which unfits them for approaching humanity, is to me contrary to the fundamental principles of spiritual science, and contrary to a vast amount of experimental knowledge.

The growth of humanity is ever upward, and the spirits of the upper world have continually advanced to a higher and higher moral status, which is a greater exaltation in love and a greater degree of that subtle spirituality which fills a wider and wider sphere. Exalted spirits, therefore, have not only a higher and more sympathetic interest in humanity, but a wider sphere in which these sentiments may be made effective. Millions of Christians of cultivated minds have not been deluded in believing that they felt the influence of Jesus or the influence of the Divine spirit, and been enabled thereby to reform and elevate their lives. The reformation of drunkards and criminals by the spiritual power of religion is in active progress now, amid all the skepticism of the age, and I can add my personal experience that Jesus, and other spirits of equal antiquity, can make themselves beneficially felt by those who seek them, as vividly as any more modern date.

That spirits in close association with humanity, so largely endowed with the highest powers, should be as competent as any others to make their appearance in materialized forms is so nearly self-evident as not to require argument. The appearance of ancient Jewish spirits in materialized forms should require no more evidence of its occurrence than any other spiritual apparition. It has occurred on some occasions when the favored few were too much impressed with its sacred nature to make it a subject of unfriendly comment by publication, and it has occurred several times in this country with the amplest evidence of authenticity, which I have investigated by psychometry, which has not failed to detect the false and to recognize the true.

I have psychometrically examined the photographs of materialized spirits without knowing who they were, and ascertained their characters as distinctly as I discover the characters of my correspondents in the flesh, and after making this exploration I have recognized the spiritual presence of those in whom I was most interested so as to appreciate their character myself as living friends.

It is therefore to me an absolute certainty that spirits dating back eighteen centuries or more come to us with the utmost facility as spirits, and also come with materializing power which has not been lost by their long residence in an exalted sphere.

A single instance will illustrate my meaning. A spirit claiming to be the woman of Endor, the medium mentioned in the Bible, was materialized at Terre Haute. A photograph was taken and sent to me before the name, in which I discovered her character, and by further investigation discovered the exact method of her death, as well as the nature of her life. I ascertained that she came to a violent death after the defeat of Saul. A portion of the army passing near her residence, one of its inferior officers, after demanding from her some service as a medium, and not being gratified, stabbed her in the right side with a spear, at the lower margin of the ribs, making a cruel, painful, and ultimately fatal wound. This statement she has since fully confirmed by a communication from the spirit-world, and this incident will serve to show that there is nothing in all the boundless past which is not accessible to the soul of man to-day. No guilt can be hid, no historical mystery can be lost. The world is its own monumental record, and the inspired eyes of modern seers shall read to us not only the history of the Pyramids, but all the seemingly lost and buried chapters of geology that antedate the human race.

There is a Divine Light that illumines the universe and brings before the soul the present, the past and the future. There is a perpetual influx of that Divine Light into humanity, by means of which all the glory and beauty of human life are developed—the romance of love, the grandeur of heroism, and the wisdom of philosophy—but the intellectual power of this Divine Light is comparatively unknown among men, or at least among the colleges, the churches and the literati.

It is not yet known among learnedly educated and therefore self-sufficient people that man lives by Divine Love and comprehends truth by means of the Divine light, and that just in proportion as the Divine dwells in him he is wise, enlightened and great, and therefore, the first requisite of all human progress is that he shall become a transparent channel of Divine inspiration—that he shall walk with God and God shall dwell in him. Then shall all things be revealed and man shall be born into the knowledge into which he has heretofore been slowly and painfully dragged, or from which he has been walled out by his blindness.

Such is the ideal goal in the far future toward which humanity is drifting, and the realization of all these things—the bursting forth of sciences like the emergence of the full moon from a cloud—requires only that the Divine law of life and progress shall be obeyed. That law was revealed by Jesus Christ—the law of love to God, which makes him the tenant and the illuminator of our souls. Thou shalt love the Lord thy God with all thy heart and all thy soul, and thy neighbor as thyself. This is the glorious law that links humanity to Divinity, and hence the wise and glorious admonition, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

The illuminated mind shall command all sciences, casting into deep shadow the dull, dead, laborious learning of the Universities—the illuminated soul shall speak to other souls and wake them up to real life, and when all souls are opened to the full breadth of Divine influx, when all eyes are opened to the spiritual heavens, when all ears are opened to the voices of the angel-world—then the treasure of wisdom of ten thousand years, garnered up in those realms where knowledge is never lost and ideas are eternal, will become the River of Life and Light to all Humanity, and Heaven and Earth shall be one as soul and body are one, and life shall be so heavenly on earth, that the wisdom, the grandeur, and the beauty of all ages shall be realized amongst us, as we realize the summer's sun and the flowers. The road to all this is the sublime and upward path which so few desire to tread—the path that was pointed out and walked by Jesus Christ—all honor to his

name—although that name has been made the war-cry of a fierce and semi-pagan system of religion, or rather hierarchy, until free-thinking men and women have held him responsible for the crimes and the tyranny that came in his name. All honor to the name of the greatest of all religious teachers and martyrs, who concentrated into one sentence the highest wisdom and the greatest practical truth that mankind ever heard, the truth that would be our saviour if we would accept it—the truth that makes him the Saviour and redeemer of all men who accept his teaching.

I know no other religious teacher who grasped and embodied the highest and greatest truth of love to God and man as he did. Other great teachers have sought the highlands of human progress by merely intellectual speculation. Socrates supposed that the enlightenment of the intellect was all humanity needed, and therefore spent his time in dialectic discussion without any practical result.

Buddha, who made a more extensive impression on mankind than Jesus, because he was not so far above the ages in his doctrine, was as far below Jesus in religious wisdom as Aristotle was below Cuvier in knowledge of the animal kingdom, or as Ptolemy was below Newton and Humboldt in knowledge of the earth and heavens.

The system of Buddha was a system of vague, inaccurate and indefinite speculation in morals and philosophy, which entirely failed to grasp the fundamental facts of Being. The grand, inspiring truth of God and Immortality as taught by Jesus fades out with Buddha into dimness and darkness, until scholars hold debate whether he taught theism or atheism, and whether he taught the soul's immortal progress or only a stoical system of morals for this life—an excellent system of morals, indeed, which has been, so far as numbers are concerned, the world's leading system of religion. But according to the eternal law of progress, as the animals of the earlier ages are followed by animals of a higher type, so the religions of the early ages are followed by higher and wiser forms of religion. Great was the advance from Buddha to Jesus—for one single sentence from Buddha, giving the fundamental law of life, is worth all the volumes of Buddhist speculation that have ever been published. That single sentence has been the inspiring, vitalizing centre of the civilization of earth's dominant race; that single sentence has been to me the most profitable and instructive thought that I have ever received from any source.

Jesus realized the truth that comes only to highly inspired souls, that man's life was an influx from God, and that the only possible salvation, or elevation of humanity, was by that enlargement of the Divine influx which made him the great teacher, and which would draw all men up to his plane of life when they opened their souls to God, by that grand love which is forever due to Him and his children, our brethren. The religion of Jesus is the religion of Inspiration, not the inspiration of a High Priest and sole mediator, whose words are to be a finality for all time, but the Inspiration of all men, who were promised by him that if they obeyed the law they should become as he was, should have similar inspiration and do similar works.

"I am the way and the truth and the life, and no man cometh unto the Father but by me," were his words to a very dark, benighted generation, but to those who accepted his guidance, he promised the fullness of wisdom and power, and that promise has been and is being fulfilled. We see it in the flood of inspiration now pouring forth as the angels speak with human tongues on every spiritual platform. We see the dawn of the coming religion, which differs in no essential principles from the spiritual religion of Christ, except that it will be a grander unfolding of the fundamental principles and the application of the same to all the intercourse of nations, of families, of the living on earth and the ascended in Heaven, and the application of these principles to government, to business, to social life, to law, philosophy, education, to the healing art and the culture of science, to the family fireside, and the church, to an extent and in a manner which he scarcely anticipated in earth-life, although he now looks down and watches and promotes its grand realization.

I feel within my soul the flowing of the tide that moves the ages. I feel the Divine possibilities of a glorified humanity, and I am assured from the far depths of the spirit-world, by voices that cannot deceive, that the first organization of the Diviner elements of Humanity, which I have called the "College of the Soul," will become a focal point of splendor, shining over all continents—the morning star of a new day, the day that knoweth no night—the day that belongs to the Kingdom of Heaven on earth—the Kingdom of God for which we have so long prayed, the daybreak of which is now on the horizon of this great Republic which is to lead the March of Humanity.

#### Fulfillment of a Dream.

To the Editor of the Banner of Light:  
Having read in the *Banner of Light* of November 22d an account of "Dreaming to the Purpose," by Horace Wedge, of Long Hill, Bridgeport, by which dream he found his watch, which was lost in the woods while hunting, the day before, and in view of the notice taken of said dream and its paraphrase, I feel induced to present a dream in my own experience, which is now vivid in my recollection, although it took place many years ago.

In the year 1833 I had left my home at Milton Mills, N. H., on the 13th of April, for a journey to different places, calculating to be gone five days. I had taken a horse and carriage as conveyance (railroads were absent on my route). The second day after I left home I reached Portsmouth, N. H., and that night I dreamed that an aunt of mine, who had been in the spirit-world several years, came to me and told me that my little son was sick and would die; she also showed me all the arrangements of the funeral, just as it afterwards actually took place. All this was so vivid and real to me that I had not a doubt of the fact, and instead of prosecuting my business further, as I intended, which would have led me to other places, I took an early start for home, arriving at Dover at 11 o'clock, and while waiting for my horse to eat, I entered the house of a near relative, who urged me to stop to dinner, but I said, "No, my boy is sick and will die; I must hasten home." When I arrived home I found my little son on his couch with membranous croup, and the Doctor standing over him. He died before the time I should have been at home had it not been for the dream.

This little son was almost four years old, my only boy, and, bearing my own name, was my pet. The blow came hard on me, as I then had not the blessed light of Spiritualism, as I now have, which would have made the affliction manifoldly lighter.

RICHARD WALKER.  
Cambridgeport, Mass.

## Spiritual Phenomena.

### MATERIALIZATION IN RHODE ISLAND.

BY J. P. H.

#### PART TWO.

To the Editor of the Banner of Light:

In front of the house at Vanclose is a space of seven acres, that is devoted chiefly to ornamental gardening, etc., etc. Therein, and about one hundred and twenty feet from the front porch of the dwelling, is the summer-house in which the moonlight séances were held. It is about twelve by eighteen feet, and comprises a single room only, that is ever under lock and key. It has no windows, but four doors, two of which open from opposite porches. From the south one is a view of the broad, deep, beautiful valley, upon the edge of which the building stands, including glimpses through trees of a pretty little twinkling brook that brightens the scene as it trips along its way, crossing the entire estate from the highway on the west to the waters of the "East Passage" of Narragansett Bay. The moonlight séances were held in this room, and a curtain across one corner of it made a cabinet for the medium, while the three other members of the circle sat in front of and near to her. Three of its four doors were kept securely closed, light being admitted at the fourth, which always stood wide open during the séance.

The phenomena that transpired within this summer-house were the same in character with those we witnessed at the dwelling, but were supplemented, by an additional form of them, in which the materialized spirit of Mrs. T. R. H. not only presented itself, but left the house and walked about the surrounding premises.

At the first séance therein, two female spirits, robed in white, appeared together; but having no lamp we could not see the medium, she being inside the cabinet clothed in nearly black.

It was, therefore, I presume, that Mrs. T. R. H. (in pure white) led the medium (in her nearly black dress) out of the cabinet, across the room to the open door, in which we saw them standing side by side, in bold relief against the light of the then-early moon, during several minutes.

The medium appeared to be entranced and very weak, shuffling her feet heavily along the floor, apparently unable to raise them therefrom as she walked, though leaning upon the arms of her materialized spirit-instructor.

After the moon had gotten higher Mrs. H. left the summer-house to take her accustomed walk in the grounds. As she was about to step from the porch to the path a large Newfoundland dog made his appearance, with which the medium was well acquainted, and, therefore, aware of his entire harmlessness.

Mrs. H., however, hesitated, and soon intimated her wish that he might be removed before she proceeded further. My brother and Mr. B. took him to the house, while Mrs. H. and myself remained at the porch several minutes, until, when we saw them returning, Mrs. H. entered the summer-house, for recuperation no doubt, but came out again in about a minute, and then walked with us, in single file (T. R. H. leading the way, and Mr. B. and myself in the rear), to what is called the Long Arbor (twenty-eight feet in length), where we sat down in conversation, most of which was addressed to the materialized spirit of Mrs. T. R. H.

Before leaving, Mrs. H. rose from her seat and proceeded to the west end of the Arbor, whence she viewed with evident interest the sweet, familiar little vale that extends westward across the adjoining field to the highway.

After a similar survey from another part of the arbor, she took my brother's arm, and proceeded to the end of it, where she stopped to intimate her wish to take mine also, and thence returned between us to the summer-house, passing under some small branches that required lifting out of the way, unless passers stoop instead. Mrs. H. had walked to the Long Arbor alone, and must have either raised these obstructions or stooped to them, as her head-dress indicated no collision.

During that same evening, Mrs. H. took two other brief walks in the same grounds, the first one being only about sixty feet; the second, upon an unrolled gravel walk, the pebbles of which could not be agreeable to anyone in light, thin-soled shoes.

Numerous other spirits also materialized, and presented themselves at this same séance—not less than ten—this being the minimum of all the séances excepting the final one.

At the last of these moonlight séances, Mrs. H. was the only materialized spirit that appeared. She was in that condition at least an hour and a half, and near to us in full view all the time excepting an occasional return for a minute or so to the reinvigorating influence of the medium's presence in the cabinet. Upon this occasion Mrs. H. promenade the north porch of the summer-house for several minutes with brisk and elastic step, at speed quite beyond her ordinary gait, which I had observed, during our walks together in the paths, was a trifle faster than my own usual one. She also walked—unattended—upon the grass by the east end of the summer-house to the southeast corner thereof, whence, while standing quite alone upon its little terrace, she contemplated the beautiful little valley in front, where she had so often rambled years ago, for several minutes before returning to us, who had all been sufficiently near to distinctly witness this most impressive, most encouraging manifestation.

While we were still waiting for the moon to be high enough to take our intended walk about the grounds, Mrs. H. availed herself of the opportunity to repeat the vindictory exhibition of the medium that she had so characteristically and considerably made at our previous moonlight séance.

In this case, however, she varied the mode of manifestation by bringing the medium to the outside door of the summer-house, where they stood side by side, Mrs. H. in white, the medium in nearly black dress; while Mr. B., my brother Thomas and myself stood outside also, and about eight or ten feet from them.

The moon having gotten well up the sky, Mrs. H. signified her wish to walk by a path that leads eastward from the summer-house, to a point about six hundred feet distant, whence the moon would be in full view, and probably also its gleam on the water of Narragansett Bay.

We had no little difficulty in arriving at an understanding as to what might be exactly her conclusion and wish, but supposed we had done so when we started, accordingly, in Indian file, with Mrs. H. entirely in the rear—as she had clearly indicated—instead of choosing and taking an intermediate position, as had hitherto been her habit.

We had not proceeded far when we discovered that Mrs. H. was not following us, but had taken a branch path that diverged in a northerly direction from the main one which we were pursuing. We concluded not to follow her, but to leave her to her own choice, inasmuch as she was distinctly in our view all the time.

She pursued her way to the edge of an orchard, where she stood in bright moonlight, gazing at the scene before her; while the path we had taken was so densely shaded that only an occasional gleam struggled through the trees, that at the same time obstructed our view on every side excepting in the direction of the stray spirit.

We saw Mrs. H. return to the summer-house quite alone, nor did we retrace our steps thereto until she had nearly disappeared. Upon our arrival at the little refuge she came out and stood upon its porch to meet us.

Before proceeding upon this walk Mrs. H. had proposed an order of our position in the line thereof, that was quite different from the usual one, and (as before stated) we had no little difficulty in comprehending her meaning, but we supposed we had done so when we decided to take the path that we started upon; but her divergence therefrom, when she took a branch that led to the left, so illustrated her real intent, and her apprehension that we had mistaken it, that it became evident to us all that she had endeavored to so direct us that we should give her opportunity to see the moon by a much shorter route than the one we supposed she had selected; and it seemed quite evident she had perceived our mistake, and therefore it was that she altered the usual order of proceeding, and took the rear; whence, probably, she could most easily leave the line.

A very pretty and playful, half grown cat, belonging to the house, attended these séances, an uninvited but

welcome guest. The deluded little creature was silly enough to act as if she really supposed that there was indeed something more than mere delusion, as she squirmed and purred about the feet of the materialized spirits in the pretty, cowering way that is the wont of petted pussies. Perhaps the case might have been different had she been reared upon a peculiar description of mice.

Such moonlight rambles with spiritual beings were only common instances in "Scriptural times," as they still continue to be when neither false systems of education nor arrogance of select nor that of popular prejudice repels. Their reappearance here in a Christian midst must indicate an important era of the progress of Modern Spiritualism in America.

Mrs. H. grew stronger—was able to increase the length of her walk each succeeding evening, and there seems to be no good reason to doubt that she would probably have extended her excursions to every nook and corner of the entire seventeen acres, or even to the Bay shore, could these séances have been continued a few months longer.

"Materialization" marks a vast advance in the progress of Modern Spiritualism in America. The "appings" at Hydesville in 1848, insignificant as they were then deemed, and derided by many, while most denounced them as fraudulent, have now been heard, like the first gun at Sumter, "around the world."

But reference to the annals and traditions of every age and people to which we enjoy access indicates that the Christian world is yet only on the nethermost verge of this field of exploration, and reference to phenomena that are to-day current in various and princely portions of our globe indicates the same. For instance, Jesuit Hucks's relation of his experience in Tibet, where he saw a human being disemboweled without apparent harm.

A friend of mine who leans from rather than toward "Spiritualism," and whose competence and veracity would be questioned least by those who know him most, saw this same feat performed by a juggler at a Christian house in China, himself and two friends being the sole witnesses.

The spectacle was so murderous, so appalling, with its flood of gore, etc., etc., that one of the friends fainted instantly, and the other became miserably sick.

I happened to be present when the famous traveler, Capt. Burton, delivered a lecture in London, last winter, to which only invited guests were admitted. On that occasion Capt. B. spoke of friends of his who had traveled in the Empire of Morocco, and there attended evening séances of native mediums, that are held in the wilds, where mighty boulders came thundering down the mountains, apparently; while at the same time armed troops of mounted cavalry rushed through the air, with aspect so fierce and threatening that many fled to the adjacent village for refuge. It would appear that these manifestations are so amazing, so incredible, that none more so are recorded in "Holy writ," "Revelations" not excepted. Yet it would appear they may be witnessed by any who will go and see.

Mrs. Burton, who also spoke at this lecture and declared herself an earnest Spiritualist, (while her husband only admits the genuineness of the manifestations), stated to a friend of mine that herself and the Captain had, time and again, seen Arabs pierce their bodies through and through with long, broad and sharp knives—with entire impunity, inflicting no injury—until they were tired of such spectacles.

It has been my own good fortune to witness performances of jugglers in Japan, China and India. These, like those of Moses and Aaron, are feats of "mere jugglery," as anti-Spiritualists declare of American spiritual phenomena—an explanation that amounts to nothing, nor can, nor any other mere epithet or nickname, until the proper meaning of "jugglery" be fully explained. When this shall have been done a very convenient mode of denouncing and so disproving of such phenomena will be lost to those who would defame those who confess conviction of their genuineness.

The performances of the real Oriental juggler have never been traced to the skill of the mere prestidigitator, or to any material cause; simply for the reason that they—like those of the "spirit medium"—are accomplished by spiritual agency.

While in India, I had convincing opportunity to observe that the presence of persons whose minds are actively hostile to the idea that the performing juggler is else than a mere deceitful trickster, is as unfavorable to his success there as it is to that of our American spiritual media here. Also, that music is as needful there as it is here, in what we consider the higher or more difficult class of spiritual manifestation.

I also observed that the leaves of plants produced by Oriental jugglers were wet, as with dew, as is also the case with those that I have seen produced through our own flower-mediums in America, though I have been informed that this is not *always* the case with us.

While in India, I witnessed the production of a small mango tree in two different cities, and by different jugglers. The first instance occurred under strictly test conditions, by daylight, in a large room of a gentleman's residence, where the juggler (he had a companion), filled a common earthen flower-pot of small size with earth, placed it upon the floor near by us, and then covered it with what appeared to be a thick cotton sack, about five feet square.

The juggler and his companion were then required to retire to a corner of the large apartment—about a dozen feet from the pot—while a man-servant of the house was placed in charge of it, an appointment that he accepted with no little tremor, his office requiring him to raise a corner of the sheet from time to time and report if the expected tree had yet appeared, or otherwise.

The jugglers then immediately commenced their musical performances—that are as essential there as here on such occasions.

In a few minutes the juggler directed the servant to report progress, whereupon he stooped to the floor and raised the cloth a little, found nothing, and reported accordingly.

After several repetitions of such intelligence, the juggler began to evince surprise, and, ere long, apprehension of insufficient degree of darkness, by laying on an additional cloth; so that the flower-pot had now a double defence against the light. The volume of the music was being increased all the while, but without effecting the desired result, though at last to a degree that implied desperation, rather than anything like melody.

The expected tree had not yet appeared, and the music could not be further increased; but perhaps the darkness might. It was evident that the juggler hoped so. His two sheets were all he had; but he stepped into the yard and brought from thence a few bricks, with which he weighted down the edges of the coverings as well as he could, and resumed the music with all the force he could exert apparently.

Soon thereafter a tree was reported and the coverings removed, revealing a small tree, with yellowish, sickly looking leaves, feeble in appearance, but, to my mind, affording irrefragable confirmation that "Indian jugglers" and "American spiritual mediums" represent the same kind of force, and that the measure of any difference there may be in regard to character of incident phenomena is not in kind, but is only correspondence to that of their surroundings—"conditions."

It seems certain that the delay of nearly an hour on this occasion—arose from the presence of a party who vigorously antagonized the idea of jugglers being else than dexterous impostors, and that suspicion of the sincerity of an "Indian juggler" may, for the time being, paralyze their peculiar power there, and thus defeat the ordinary purpose of a séance, just as it does here in America.

The jugglers probably know nothing of the English language, but this would not exempt the séance from the embarrassment that ever results from anything like acrimonious or hostile presence.

In the above case the feebleness of the tree so corresponded with the unhealthfulness of conditions under which it was produced—born—there appeared to be reason to believe it might be an actual product of the conditions, and not simply a result of spiritual transfer, as appears to be the case when bushels of plants and flowers, interspersed with birds, rabbits, &c., are suddenly showered upon the tables of our "flower mediums" here in America, and evidently brought from elsewhere by spirit power.

In the second case of tree experiment, the test conditions were entirely satisfactory, and the surroundings, apparently, quite harmonious. The tree was readily produced, and was about two feet high,

and half as broad at the bottom—it was a bush rather than a tree, with abundant foliage that was bright, fresh and fine.

It was small at first, and increased in height and width very gradually; but, I think, only by spiritual transposition of branches that were cut by spirits from trees at the moment—the longer of these being made to contribute to its height, while the shorter ones were stuck around the others, and so gradually broadened its base.

[Concluded in next issue.]

### MATERIALIZATION.

To the Editor of the Banner of Light:

I was one of a company of eleven (mostly of the male sex), who were present last evening at one (and the last for this winter,) of Mrs. H.'s most remarkable séances. The people present were so harmonious, that the medium was held in trance by her spirit-guides for full three and one-half hours, (nearly twice as long a time as I ever knew before,) without its apparently weakening her physical system. At least fifteen male and female forms, (some persons present thought more,) fully developed and looking as natural as life, came out from behind the curtain, many of them rising or putting apart its folds so that the medium, reclining on a lounge, could be plainly seen with the spirit form. The light was sufficient for all practical purposes, even to my readily learning the time by the hands of my watch with naked eyes—now in their eighty-fourth year. All the columns of the *Banner of Light* would not suffice to give a detailed narrative of what occurred during this delightful séance with the angels. Suffice to say that on one occasion two young brothers came in immediate succession to their two relatives present, whose persons, faces and features were so distinctly and graphically marked, that it would seem impossible that any one who knew them in earth-life should mistake their identity. The tallest (and I think the eldest of the two,) wore a small neat goatee, which his relatives present in the circle said was a *fac simile* of that he was accustomed to wear when in earth-life. Several spirits came to a gentleman from San Francisco, that were fully identified by him. Before the séance closed, a young lady of a peculiarly quizzical ogling expression of countenance came out and looked archly at him with a face wreathed in smiles, which broke almost into a laugh upon the gentleman asking her if he was right in his unexpressed conjecture as to who she was. When the laughing spirit retired, the gentleman told me that a few hours previous he had sat with Mrs. Susie Nickerson White, when that world-wide famed medium's guardian and guide (known to all who ever sat with Mrs. W. as "*Susie Mitchell*") told him that she meant to materialize her spirit-form in the séance he was going to attend that evening. (It may do no harm if I say here in parentheses that if Mrs. S. N. W. had not soon obtain a furlough from her spirit-guides and run away, for a time at least, from the immense crowds of visitors to her séances, she may be looked for ere long at the beautiful mansion that is being prepared for her in Kingdom Come, rather than at that built of brick 148 West Newton street.)

There was present a tall, large gentleman, from Ohio, who said, an hour after the séance began, that he had visited the circles of several of the best materializing mediums known, but had never yet seen a spirit friend that he could recognize. For some time it seemed as if the unlucky man might have to leave Mrs. H.'s séance with the same ardent wish of his heart ungratified. But at last a beautiful female spirit—after several efforts—succeeded in walking on the outside of the circle to the point where he sat, when she knelt beside his chair, and, throwing a capacious lace shawl over his head, suffused his lips with kisses. Before leaving him for the evening she cut with her hand, with scissors handed her, an auburn ringlet (the medium's hair is black) from her profuse head of hair, and gave it to the gentleman, which he said was exactly like her hair. After this another young female spirit presented herself to this same gentleman, so exactly like herself in every particular that, as he repeatedly declared, it was impossible he should fail to identify her.

Lastly a remarkably tall male spirit presented himself, and was identified by the Ohio gentleman as a brother of his. I marked, as near as I could, by a detached fold of the curtain that extended across the doorway near its top, the height of the tall spirit, and at the close of the séance, by request, the Ohio gentleman stood on the spot where his brother appeared, when I observed to him that he was not so tall as his spirit brother, upon which the gentleman said that his brother's height was six feet and four inches, whilst he himself measured but six feet. I need not say that the Ohio gentleman left the séance-room in a delightful frame of mind, bordering on ecstasy, asserting over and over again that he was now fully satisfied of the identity of his spirit friends, and that he had never before sat in a materializing circle so perfect in all respects as that he had just attended.

Shortly after a lady present had asked the question whether children ever came to Mrs. H.'s séances? the curtain was drawn aside by a spirit lady holding a little two-year (so to say) child by the hand, both spirits being fully materialized and their unveiled faces as distinct as any of those sitting in the circle.

I will conclude by saying that Mrs. Fannie Conant almost always manifests her presence at Mrs. H.'s séances, sometimes very much like what she was when on earth, at other times not so like. On this favored evening, however, she came without a veil, and every feature of her remarkable face so distinct and life-like that it would be almost impious in one acquainted with her in life to doubt her identity. She came outside of the curtain, and holding a large quantity of mingled white and pink lace in both hands proceeded to manipulate it, when, after a little while, the pink lace separated and dropped at her feet on the floor, followed directly after by the white. She next took up both parcels, and after again manipulating the mass, a parcel of detached pink lace fell on the floor a second time, and a little after another detached parcel of pink, tinged with yellow or orange, dropped on top of the other, and lastly the remainder of the lace, which was as white as snow. After performing some other feats of a similar kind, Mrs. C. retired behind the curtain, but soon came out again, and after manipulating (apparently) the same pile of lace (now all as white as snow) for some time, with both hands (to give it permanency, as is opined), she, commencing with our hostess, who sat on the spirit's left at the head of the circle, tore with her fingers quite a piece of the lace from the mass and gave each and every one in turn a portion of it, for keepsakes, eleven considerable separate portions in all.

After this Mrs. Conant again retired behind the curtain a short time, but soon came out retired, when, taking a sparkling lace turban from her head, she held it out in both hands and proceeded to manipulate it, when, in a minute or two, through the process of dematerialization, it all disappeared excepting a very tiny, web-like fragment (the nucleus probably of the whole), which she handed round for such of the company to inspect as desired to do so.

Again Mrs. Conant retired, but soon returned and handed our hostess some badge-like ornament which was received with much surprise; and after the manifestations were over our hostess explained that the little badge (or whatever it might be, for I was not curious enough to learn) had been taken from off the dress of the medium, three weeks before, whilst she was entranced (in the same place where she then was) much to the medium's chagrin, who feared that she had lost it forever. But it seems that Mrs. C. had kept the missing ornament until the last séance that was to be given in Boston by the medium this winter, when she conscientiously returned it. I could, as before hinted, go on and relate other scores of incidents that occurred at this farewell séance as remarkable as those I have tried to describe, in words that can only faintly approximate to what occurred, but will forbear and bring this hastily-written sketch to a close.

Friday, Feb. 13th, 1880. THOMAS H. HAZARD.

Mr. James A. Camill was elected in place of Patrick Stray at the election yesterday. —*Western Times*. There it is again. Another old saw filed—it's the last camel that breaks the straw's back.

With what self-complacency and show of repose some dignified old theologians wrap their rusty mantles about them, and lie down in sanctuaries, belfry, ing there is no truth but in themselves.







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Those who intend forwarding notices of spiritual meetings, etc., for use in our columns, will please to remember that the BANNER OF LIGHT forms go to press on Tuesday of each week. Their notices, therefore, to insure prompt insertion, must be forwarded in time to reach this office on the preceding Monday.

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SPIRITUALISM extends itself to every grade of human thought; appeals to every form of human consciousness; reveals itself to the necessities of every human being.—Cora L. V. Richmond.

## A Crust for Critics.

In making his protest, in the Albany Times, against those who habitually carp at Spiritualism, Mr. G. L. Ditson, a valued correspondent of the Banner of Light, begins by reminding these critics that he receives between thirty and forty periodicals in foreign languages, all devoted to Spiritualism. How few are aware, he remarks, that this "insane delusion" has four exponents in Mexico, while South America sends forth two magazines, together with two or three minor papers, and Spain issues not less than five Spiritualistic magazines—two from Madrid alone—and Belgium, France, Germany, Italy and Hungary add largely to the number. And he pertinently asks these sapient critics if such facts are to be accepted as evidence of lunacy? If so, then the world has gone mad, or worse, and "the finest literary talent of both hemispheres has succumbed to a fallacy." No newly promulgated faith or doctrine, he reminds his objectors, has anywhere on the surface of the globe, in so short a time as Spiritualism has existed as a distinct religion or philosophy, obtained so many adherents among what are termed the learned professions. Still, he does not regard this as of any great importance in itself.

"Would the cleverest of scientists," he asks, "have been any more capable of knowing or recognizing Jesus as re-materialized—'vanishing out of sight' at will—than were the illiterate of biblical record? Frauds there are everywhere, he says, and in no place more than in the Christian church; yet does this militate any divine truth?"

In reply to the reference of the Albany Times to Mr. Kiddle's book as "probably prolonging the pilgrimage of Spiritualism," he inquires of his critic if it was not unkind to ignore Rev. Charles Beecher's "Spiritual Manifestations," as well as Mr. Stanton-Moses's recent publications? In denouncing unqualifiedly Mr. Kiddle's book, the possibility of such a book is not sought to be explained, as it readily can be. And he thrusts home his argument by insisting that, instead of refuting, it rather confirms the claims of mediumship. No one can for a moment, he says, suppose that Mr. Kiddle himself or his highly respected children would be guilty of intentionally deceiving the public.

Replying to the common but capricious charge of a certain class of persons that the human race cannot be shown to have acquired a single new truth, and that the world is none the better for anything which Spiritualism has accomplished, he asks, if God has given his angels charge concerning us, do not such opponents pay a poor compliment to the mission of these angels in making charges of this character? "I gratefully declare," he answers, "from a positive knowledge, that the angel world does interfere in our affairs, largely to our advantage," and says he could readily cite a hundred instances. But in place of giving his own experience he recites that of Mr. De Morgan, Professor of Mathematics in the University of London, who says for himself, "I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. The Spiritualists, beyond a doubt, are in the track that has led to all advancement in physical science; their opponents are representatives of those who have striven against progress."

And he proceeds, *currente calamo*, to cite from the writings of the late venerable Dr. Aschburner, of London, the editor of "Reichenbach's Dynamics," as follows: "I have myself so often witnessed spiritual manifestations that I could not, if I were inclined, put aside the evidences which have come before me"; and from Father Hecker, who says: "With the truth underlying Spiritualism there is no issue, so far as the Catholic Church is concerned; it has ever been a household affair in the Church"; and from Dr. John Elliotson, F. R. S., who expressed his conviction of the phenomena of Spiritualism; and to stand prepared to produce many thousands of eminent men by name, who have personally embraced this religion.

He closes with saying that "Spiritualism has brought light to many a skeptic, and comfort to many millions of hearts mourning for 'lost ones.' Many are the beautiful scenes we now view through the 'gates ajar.' And he confi-

dently asserts that there is no enlightened pulp-it-to-day that does not, consciously or unconsciously, utter what Modern Spiritualism has infused into it, though its source may be ignored.

## "Did George Washington Die a Natural Death?"

The accounts given of George Washington's last sickness, by his attending physicians, Drs. Craik and Dick, showed that General Washington, having been exposed to rain on Friday, December 13th, was in the night of that day attacked with chills accompanied with some pain in the upper and fore part of the throat, coughing, a difficult rather than painful swallowing, succeeded by fever and quick and laborious respiration. That General Washington, regarding the attack as an ordinary severe cold, would not send for a physician, but called in one of his servants, a "bleeder," so-called, who took from the sick man's arm nearly a pint of blood (which was a good portion of the volume of the healthy life of the patient); the latter remained about in that condition until the arrival of his physicians, at ten o'clock the next morning (Saturday), when the doctors proceeded to repeat the bleeding's operation, and twice within about four hours took another two pints or quarts of blood. In the language of the doctors:

"In the interim were employed two copious bleedings, a blister was applied to the part affected, two moderate doses of calomel were given, succeeded by doses of emetic tartar, amounting in all to five or six grains, with no other effect than a copious discharge" (intestinal).

"This, I remarked, was treatment of the heroic kind, which was enough to kill any ordinary well man, and which was evidently doing the business for the General, for the learned doctors said:

"The powers of life seemed now manifestly yielding to the force of the disorder. Blisters were applied to the extremities, together with a cataplasma of bran and vinegar to the throat. 'Speaking with a voice painful from the beginning, now became almost impracticable; respiration grew more and more contracted and imperfect, until half after eight o'clock Saturday night, relating the position of his intellect, when he expired without a struggle.'"

No wonder! how could he struggle after losing about all the blood in his body, with huge blisters aiding in the depletion of vital strength, and his stomach crammed with calomel and tartar emetic, so that there was no room for food or fluids, which he should have had to keep up the system. Poor man, how he must have suffered! And he could not make them stop their torture, although it seems he tried to do so; but the medical men certify that, "after repeated efforts to be understood, he succeeded in expressing a desire that he might be permitted to die without interruption."

Correspondence of the Washington Capital.

In view of what is now being attempted in Massachusetts by the medicals, this retrospect of the past is clearly apposite. The sufferings which attended the decease of him who was rightfully termed the "Father of his Country" were gone through with in direct obedience to the "regular" methods of his time, and were shared by thousands of slaughtered patients all over the United States for years afterward. It was only after a most bitter struggle that bleeding was abandoned by the Allopaths; and calomel maintained its position with the "truly learned" M. D.s as a sovereign specific of nearly all earthly ills for a long time—indeed its prescription has not yet been entirely ruled out from the list of "proper" things for the "Hypocritean" fraternity to do for their patients.

Not a step in advance from the cruel reign of the lancet, the blister, the calomel, etc., which furnished the fuel at the above recorded martyrdom of Washington, to the present state of comparative enlightenment in medical matters, has been made which has not been opposed by Allopathy, whose minions have never retreated save when in most imminent danger of being "outflanked" by the increasing intelligence of general humanity in regard to the causes and treatment of disease.

And yet these Allopathic knight-errants in the cause of non-progression have the brazen hardihood to go up (covered as they are all over with the marks of the defeats which they have received, and are now receiving, at the hands of the new, modern and more reasonable remedial systems) before the Massachusetts Legislature of our own day and generation, and ask that honorable body to enact a statute which shall in deed and in truth be a specimen of the veriest class legislation; a statute which shall in effect rule out the successful practitioners, and grant a medical monopoly for the personal benefit of the unsuccessful book-worms; a statute which shall put it into the power of the Massachusetts Medical Society to hereafter prevent the introduction of all further improvements in the healing art in this State; a statute whose aim shall be to force the hitherto supposed-to-be free citizens of this Commonwealth, when sick, (notwithstanding whatsoever conscientious scruples in the premises, or lack of confidence in the medicals they may entertain,) to put up with the antiquated "Regular" methods, or have no medical treatment at all! Truly, assurance can no further go! But we have the faith to believe that the gentlemen composing the Legislature of Massachusetts will have the good sense to reject the obnoxious measure which is thus sought to be crammed down the throats of the people of this Commonwealth.

## Mrs. Cora L. V. Richmond in Boston.

On Sunday last this distinguished trance-orrator addressed good audiences (that in the afternoon being specially large) in Berkeley and Parker Memorial Halls—A. M. and P. M. respectively. The morning discourse—W. E. Channing being the Controlling Intelligence—was on "Spirit Influence." Quina improvised poems on "The Voyage of Life," and "The Appearance of the Virgin Mary in Ireland," which themes were presented by the audience. Geo. A. Bacon presided, and the singing (congregational) was led by Miss L. F. Woodward. We shall print Mr. Channing's lecture in due course. At the close of the two poems just spoken of, Quina said, "A little child comes to me with an offering, and asks me to give a poem," which she did, the lines embodying a touching tribute paid to the mother which the little one had left behind. While no name was given in the premises, individuals in the audience had no difficulty in recognizing the little one as a grandchild of George W. Smith, Esq., of Dorchester District, who has but recently passed to the better life.

No subject was announced for next Sabbath morning, but Mrs. Richmond will speak in Berkeley Hall at that time.

On the afternoon of the 15th, Spirit Dr. Benj. Rush gave a standard and thoughtful address on "Spiritual Healing," through Mrs. Richmond's organism, in Parker Memorial Hall. Every one who heard the discourse was filled with pleasure and satisfaction at its clear and cogent treatment of this (at the present time particularly) important topic; and as expressions of the public interest in this scholarly oration have reached us from so many quarters since its delivery, we have decided to publish the lecture *verbatim* next week. At its conclusion the Chairman, Geo. A. Bacon, referred to the forthcoming hearing on the proposed Medical Law, to be had on Tuesday, 17th inst., and invited all present to attend, as the place of meeting (expected to be the Representatives' Hall, State House, Boston), would offer ample accommodations.

At the close of the address, "Quina" took occasion to speak of the celebrated case of Dr. Laramie and the Silveira family, of Brooklyn, (reference to which was made by C. R. Miller, Esq., in his report of the Everett Hall Conference two weeks since). Poems were improvised on "The Lamb Slain from the Foundation of the World," and two other topics selected by

the people. The singing by the choir, led by Miss Nellie M. King, was exceptionally fine on this occasion.

No topic is given for next Sunday afternoon. Mrs. Richmond will speak in Parker Memorial at the usual hour, and as the period of her stay among us is gradually drawing to a close, every one desirous of hearing this worthy lady and truly inspired medium should utilize the opportunity now afforded them.

## MEMORIAL TRIBUTE TO LOUIS JACKSON.

(At the conclusion of her discourse at Parker Memorial Hall, Boston, Sunday afternoon, Feb. 8th, Mrs. Cora L. V. Richmond's poetical control, "Quina," said: "To-day I wish to give the subject of the poem. The subject is a Memorial Tribute to Louis Jackson, aged 27, and is dedicated to his mother and friends. The deceased was a young man of high promise, a nephew of Mr. G. F. Wood, late passed on from New York, and his funeral services were held in Philadelphia on the 7th.—Ed. B. of L.)

So young! To the full fervor of youth's morning!  
So young! To die, and pass from mortal sight!  
The swift-wing'd tempest coming in the night  
Strikes down the forest tree in its young glow,  
Its branches waving low,  
Then passing out of sight.

The summer-time of life was here;  
There was no autumn, brown and sear,  
Nor touch of dull and dark decay  
To take this full, strong life away,  
And yet death is most near.

Oh Death, upspring to endless life!  
There's triumph round thee shed!  
Must it be but the old and weak  
That pass among the dead?  
Shall there be no child-voices,  
No young thoughts overhead?

What would the world be, if, when life  
Had made itself complete,  
No newer grasses should upspring,  
Nor flowers at your feet?  
If, when trees were fully grown,  
And buds and flowers were fully blown,  
God should have set his silent seal  
Upon the earth for ill or weal,  
And no new buds had burst?

What would your household be to-day,  
If all were old, and old alike?  
If no sweet children at their play,  
And no soft sunshine on the way  
Should lift your spirits quite?  
Or if they never came between  
The utter age and childhood's sheen?

What would your earth-life be  
If fixed eternally?  
And shall there be no one to say  
Within the upper air,  
"Mother" and "Father"? None to play  
With sunshine in your hair?  
And chase the earthly shades away?

And would you have them lead on earth  
"Till you've grown old and dead?"  
Then who will welcome to that world?  
Oh, let them pass instead,  
And in the upper, higher air,  
Make room for you when you shall come,  
And wave with welcomes sweet and rare  
Their white hands from that home,  
And beckon with their loving eyes,  
And looks of fond and sweet surprise,  
"Now, mother, you come home!"

Oh, list awhile, and you will hear  
The voice, the welcoming tread—  
Shall mark the gleam from higher sphere,  
You'll know he is not dead;  
And in the free and upper air  
He'll breathe the words more glad and fair—  
Be a strong arm to lean upon,  
A faith to point the higher way,  
And you will know your risen son  
Is with you now away!

No seas, nor lands, nor treacherous space  
Divide you from his sight,  
But smiling with a beaming light,  
And ever glowing face,  
He looks upon you from above,  
And says, "Mother, I love,  
Remember this always. I pass  
In freedom to my home.  
In youth and strength and life I come;  
I am not old, nor worn with years,  
Nor bowed with doubts, and pains, and fears,  
But freely to the life above  
I bear my youthful love."

## East Dennis, Mass.

On Feb. 4th, the third annual dinner of the Free Lecture Association took place. Over one hundred and fifty plates were set, and a merry company enjoyed the occasion. Appropriate toasts were responded to by Hon. T. P. Howe, W. F. Heywood, J. A. Smalley, A. Robbins, Joshua Crowell, Jr., and C. B. Lynn. Capt. Prince Crowell's name was greeted with applause. After the speech-making incident to the dinner, a dramatic entertainment was given, which was prefaced by a brief address from C. B. Lynn on the genius of the Lecture Association. The play entitled "The People's Lawyer," was then rendered by local talent. Mrs. Paul Sears then appeared in a character song. A social dance brought the exercises to a close.

The following officers were elected: President, Joshua Crowell, Jr.; Vice-President, Capt. Prince S. Crowell; Secretary, Susie S. Howes; Treasurer, Capt. David S. Chapman; Collector, Samuel Chapman; Lecture Committee, Susie S. Howes, Capt. D. S. Sears and Samuel Chapman; on Music, Minnie F. Homer; Usher, J. Howland.

East Dennis is a centre of intelligent Spiritualism and Liberalism. The Lecture Association is in a prosperous condition, and we congratulate our friends on the auspicious outlook in the future for the earnest workers for spiritual progress in East Dennis.

## Our "Speakers' List."

The Banner of Light devotes a large space to the publication of a List of the names and addresses of lecturers on the Spiritual Dispensation. This List is published by us without cost to those mentioned therein, and is intended to act as a connecting link between the Societies of Spiritualists all over the country and the hard-working itinerants who are supplying wherever called for of bread of spiritual truth, so that the employers may easily find the to be employed, and vice versa. In order to be of any use the List must be correct. Therefore we ask all whose names appear in it to keep us posted as to change of address at any time. We also hope that these speakers, in the course of their ministrations, may feel to do what they can to increase the patronage of the Banner of Light in the various localities where they may be summoned to labor.

## Materialization in Rhode Island.

Number 2 of J. P. H.'s communication under the above caption appears in this week's issue. We especially call the attention of our readers to these articles, they probably embodying as correct an exemplification of the science of "spirit mediumship" as has ever yet been published.

The appearance of the letter from Thomas Gales Forster, promised last week, is, on account of press of matter on these columns, unavoidably deferred to our next issue.

## The First Hearing

Before the Committee on Public Health of the petitioners for the enactment of a law regulating the practice of medicine in Massachusetts was held in the Green Room of the State House, on Tuesday, the 17th. The subject attracted a very large attendance, every seat and all the standing-room being occupied by an attentive audience, a large proportion of which were ladies.

The hearing was opened by Robert Treat Paine, Jr., of the Social Science Association, who, after a few introductory remarks, called upon A. E. Pillsbury, Esq., to present the general features of the proposed law, which he did. In the course of his remarks he admitted that there were many practitioners who were very skillful, who held no diplomas from any society or college of medicine. Quacks he thought existed as well in as out of the regular schools, a remark that elicited applause from the audience.

Dr. E. A. Cushing, of Boston, gave the results of his inquiries respecting the operation of similar laws in States that had adopted them: Nine legally chartered medical schools are denominated "Diploma Mills." They make a diploma to order, without any reference to the qualifications of the applicant, selling it for as much money as they can get.

Stillman B. Allen, of Boston, spoke in behalf of the "New England Medical Society of Specialists," claiming that that Society should of right be included among the elect who are to enforce the law, should it go upon the statute book.

Dr. Cornell, of Boston, said the proposed law was absurd; that it would place the Massachusetts Medical Society in a most ridiculous position before the country. That Society had expelled several of its members because of their favoring Homeopathy, and now this bill proposed that the Society throw its arms around the Homeopaths and hug them. He thought it would be wise to call back those expelled members before giving such an exhibition. What added to its ridiculousness was that it provided for examination in everything but therapeutics.

Bishop Faddock thought all the various schools could agree on leading points, and quoted the clergy as an example.

Dr. Adams, President of the Medical Board of New Hampshire, gave an account of the working of the law in that State. The opposition to it originated from propositions in the Banner of Light to circulate petitions for its repeal. He gave an account of an examination made by the Board, of an applicant, who upon being asked what he should do in certain cases, answered that he would have to look up a remedy. A few moments later, during a pretty lively cross-questioning of the speaker, a similar inquiry was made, which he replied, "All of our books will tell us what to do," a response that caused an audible smile among the listeners.

Dr. W. C. Clapp, Treasurer of the Massachusetts Homeopathic Society, stated that he was once a member of the Massachusetts Medical Society, but becoming a Homeopathist, was expelled. He approved of many of the features of the bill, but it was not from any supreme love he had for the old school.

Dr. Spencer, of Cambridge, and others, followed in behalf of the petition, after which an adjournment was taken until 7 P. M.

The hearing promises to be a very interesting one, both petitioners and remonstrants evidently being resolved upon bringing out all of their most effective forces.

## Spiritualism in France.

In renewing a subscription for the Banner of Light, a correspondent, writing from Nice, France, says, in allusion to this paper: "Could you see how worn each copy is that the Countess of Cathness takes, before all its admirers have read it through, I think you would wonder why people do not subscribe for it; at least I do. But fear seems to hold some of them, others feel they are on the wing, and wait to be located. Many titled ladies and gentlemen are interested in Spiritualism, holding stances often, and that they dare speak shows great progress, for Lady C. tells me she had not one friend here last season with whom she could exchange one word on the subject without being in danger of ridicule. We attend stances often now, where ten or twelve seem much interested, and they sit every evening for development. Several of the ladies are leaders in society here, and many of them are mediums, but they dare not make it known, the clergy are so condemnatory. Lady C. is doing much good in her quiet way, so many seek her to inquire, and she is very glad to have the veil of silence lifted."

## The Ponca Indians.

Senator Dawes has introduced a bill into the United States Senate providing for the restoration of the Ponca Indians to their old reservation. The evidence before the Senate Committee is very damaging to the agents of the Indian Bureau. Now let us see how strong the "ring" is to whitewash this matter.

Rev. Joseph Cook's last Monday's lecture in the "Old South" on "American Experiments in Spiritualism," was listened to by a large audience, which evidences the fact that a deep interest in the subject pervades the community. Mr. Cook said:

"Availability in evidence of spiritualistic phenomena are three: The moral character of the observer, the intellectual care of the record, and the test conditions under which the experiments were performed. Beside the Salem witchcraft investigation, he remarked that there were three cases which he might cite. The first was Col. Higginson's affidavit at Worcester in 1837 in connection with the experiments made by Dr. Willis, and his consequent expulsion from the Divinity School of Harvard. This document has been often published. Dr. Luther V. Bell had presented dissertations on spiritualistic phenomena before the Agassiz investigation. His experiments were very carefully made. Mr. Cook outlined the evidence given in these essays, and added that all the American facts were paralleled in European investigations, and particularly in England. He discussed Dr. Clark's work on "Visions," and read extracts therefrom. The final utterances of Agassiz on psychology were largely determined by Brown-Sequard's experiments; they were that there was a double set of mental faculties in the human organism. The lecturer thought that this statement was to be received with confidence. In the last Zeitschrift für Philosophie was a review of Prof. Zöllner's latest work, which made it the basis for a new transcendental philosophy, closing with the statement that there was no necessity for the theory of a fourth dimension of space. If science could lift the veil which hid the origin of these phenomena, and show whence they arose, then God speed the day, when this result shall be reached."

A Philadelphia correspondent, "W. W. M.," writes from Philadelphia Feb. 16th, "Mrs. Watson, the speaker in our city for February, having been called home by the sickness of her husband, our Society had the pleasure on Sunday of listening to Dr. J. M. Peebles. Considering the exceedingly stormy weather the audience was large, and I am sure deeply interested. His subject was an aggressive one, drawing the line of distinction between Materialism and Spiritualism. In the evening the discourse was more doctrinal, dwelling upon the spiritual facts of the age and the destiny of human souls hereafter. As usual the hall was crowded, some compelled to stand. Our cause, if I am capable of understanding its nature, is enjoying a good degree of prosperity."

Read what the Brooklyn Eagle says of Dr. Eugene Crowell's new book: Colby & Rich have the work on sale.

## "A Remarkable Visit" in Quebec.

A correspondent writes us from Stottville, P. Q., Feb. 14th, enclosing the following clipping from the Montreal Star of the 12th, and stating that "Rev. Mr. Webster commands respect":

Quebec, Feb. 11.—Rev. Mr. Webster writes to the Chronicle: "Seeing the letter on supernatural appearance in your paper to-day, you will perhaps be willing, if you have room, to give mine a place in the Chronicle. I have myself just had a most remarkable visit of no later than Sunday night last. I was fully awake and entirely alone, but as a revelation of what took place will affect others as well as myself, I shall for the present keep my own counsel and await further developments before making any statement. I had a visit from the other world. I have no more doubt than of my own existence. As I care nothing for the ridicule which may be heaped upon me for this statement, I beg to subscribe my own name. (Signed) R. W. B. Webster, Minister of Trinity Church, Quebec, Feb. 10th, 1880."

A Washington (D. C.) correspondent informs us that great interest is being manifested in the Spiritual Philosophy in that city, and says: "I hope that, as I believe it will be, out of the thousands of strangers who come here during the session of Congress, many will go away inoculated with the grand truths of the heaven-born philosophy of Spiritualism, which is to redeem the world from the errors and superstitions of the past."

The latest editions of the London (Eng.) spiritual papers—The Spiritualist, Spiritual Notes, and The Medium—are on sale in our counting-room. Their tables of contents are varied and interesting. Why the Spiritualists of this country do not more fully patronize these papers is a mystery that time, or eternity, will probably solve—we cannot.

As many correspondents of late have written to us for photographs of Miss Shelhamer—the trance medium through whom spirits communicate at our Public Circle-Room every Tuesday afternoon—the publishers of this paper have ordered a supply from A. Bushby, of this city. For price, etc., see advertisement.

William Emmette Coleman writes, Feb. 3d, that he will leave Fort Sill in a few days for San Francisco, and that his address hereafter will be, Chief Quarter-Master's Office, Presidio of San Francisco, Cal. He hopes in his new location to be more actively employed than ever in behalf of Spiritualism and liberal thought.

Spirit Aaron P. Richardson, M. D., late of Boston, gives evidence on our sixth page that he is opposed to the diploma-doctors' bill now before the Judiciary Committee. He cautions the M. D.s to beware how they interfere with the gift of healing sent to earth at this time by the Supreme Judge of the universe.

M. A. (Oxon) informs us that he has in the press of E. W. Allen & Co. a new work on the "Higher Aspects of Spiritualism," copies of which may be ordered and obtained immediately on publication at the Rooms of the British National Association of Spiritualists, 38 Great Russell street, London, W. C.

Don't forget the Fair now being held at Boffin's Bowyer, 1031 Washington street, this city. Jennie Collins is doing a good work, and this effort of hers to provide free dinners for working-girls deserves to receive liberal support on the part of the people of Boston.

On our third page will be found a paragraph from an indignant protest against compulsory vaccination in England, made by Francis W. Newman, Esq. The ideas expressed in it are equally applicable to the American side of the Atlantic.

We have received an article from our venerable patron and correspondent, Frederick Robinson, Esq., of Marblehead, Mass., which has for its title "Scientific Credulity." It has been placed on file for future publication.

Mr. George Sanderson, Weston, Mass., has our thanks for a fresh supply of beautiful flowers from his Conservatory, for our Free-Circle table.

A highly interesting letter from Dr. J. M. Peebles is on file for publication in the Banner of Light.

## Movements of Lecturers and Mediums.

(Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

Mrs. Emma Hardinge Britten will lecture at Charter Oak Hall, San Francisco, through February and March, after which she will speak at Salt Lake City and other places en route for the East, prior to her departure for Europe. As this is Mrs. Britten's farewell tour in America, she will be happy to lecture at as many places as possible on her way to the East. Address care of Mrs. Ada Foye, 123 Kearney street, San Francisco, Cal.

Dr. Abbie E. Cutter is giving a course of illustrated lectures on "Physiology and Hygiene," in the Rev. Mr. Cudworth's church, East Boston, at 3 o'clock P. M., on Tuesdays, during February and March. Her address is box 408, Watertown, Mass.

J. Frank Baxter is occupying the Music Hall platform in Bangor, Me., during the Sundays of February. Thus far he has been speaking week evenings in Hampden, Newburg, Waterville and Kennebec. On Monday and Tuesday evenings, Feb. 16th and 17th, he lectured in Bradley and Oldtown. Wednesday and Thursday evenings, Feb. 18th and 19th, he speaks in Belfast, and Friday evening, Feb. 20th, in Waterville again. Monday, Tuesday and Wednesday evenings, Feb. 23d, 24th and 25th, he will address the people of Dexter, and Thursday and Friday evenings, Feb. 26th and 27th, will speak in Waterville. The Sundays of March are taken near Boston, and Mr. Baxter is ready for week evening engagements for that month anywhere within reasonable traveling radius from Boston. Address 13 Walnut street, Chelsea, Mass.

Mrs. Emerson, magnetic physician, has removed to 9 Asylum street, Boston.

## New York Lyceum.

A parlor entertainment was given by the Lyceum on Thursday evening, Feb. 12th, at the residence of Mrs. Newton, 123 West Forty-third street, and the result was not only a success in hard cash, but also most enjoyable to the audience.

The remarkable talent of Mr. Robinson rendered the occasion one to be remembered. His version of the celebrated "Funch and Jody" was superior to the exhibition at the recent fair of the Seventh regiment, in the judgment of those present. After an exhibition of ventriloquism which was, true to nature, very much amused the company by giving some scenes in the life of a manager, who is seeking talent for his stage; and the songs sung by the candidates were rich, rare and racy. He also favored the company with a patriotic song, composed for himself, and entitled "The Sword of Bunker Hill," which should become very popular. A special vote of thanks was accorded Mr. Robinson.

The following members of the Lyceum aided in making the occasion a success: Miss Maria Hunt, recitation, "Honor the Dear Old Mother"; Messrs. W. and E. Robinson, dialogue, "The Frenchman in a Fix"; Dr. Fred. Baker, recitation, "The People's Advent"; Miss Campbell, song, "Must We then Meet as Strangers"; Miss Maggie Slocum, reading, "Get Apart"; Mrs. Newton, Jr., song, "Weary."



## Editor-at-Large Project.

Funds received and pledged to date:

Amount Received.

Colby & Rich, Boston.....	\$ 50.00
Jerome Fassler, Sr., Springfield, Ohio.....	100.00
A Friend of the Banner of Light.....	500.00
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M. Larkin, Downingtown, Penn.....	3.00
Mrs. L. A. Mason, Richmond, Va.....	1.00
Jacob Booth, Macon, Ill.....	1.00
Paul Fisher, Brooklyn, N. Y.....	1.50
Charles H. Stimpson.....	2.00
E. R. Kirk, New York City.....	5.00
Miss N. R. Bateholder, Mt. Vernon, N. H.....	1.00
Mrs. C. M. E., Baltimore, Md.....	1.00
Mrs. H. J. Severance, Falmouth, Vt.....	1.00
C. Snyder, Baltimore, Md.....	2.00
Dansville, N. Y.....	1.00
Yarmouth, N. S.....	4.00
Mary S. Lloyd, Waterford, N. Y.....	2.00
Lester Woodard, Orange, N. J.....	2.00
James Shackleton, Lawrence, Mass.....	5.00
William Hickok, 20 West 52d st., N. Y.....	5.00
W. B. Johnson, Hartford, Conn.....	2.00
Mary Griffith, Salem, Ohio.....	2.75
Josiah Adams, Quincy, Mass.....	2.00
D. Higbie, M. D., Burton, Mich.....	1.00

Amount Pledged.

H. Brady, Benson, Minn.....	2.00
Nelson Cross, New York City.....	10.00
E. Samson, Ypsilanti, Mich.....	10.00
Peter McAuslan, Yuba City, Cal.....	5.00
E. Whelpley, Hampshire, Ill.....	5.00
Belgrave Philosophical Journal, Chicago, Ill.....	25.00
H. J. Durand, Lebanon, N. H.....	5.00
H. G. Pitkin, Memphis, Mo.....	5.00
Henry J. Newton, 123 W. 43d st., N. Y.....	100.00
Charles Partridge, 29 Broad.....	50.00
C. W. Cotton, Portsmouth, Ohio.....	5.00

Total to date.....\$1,075.10

## Another Disinterested Witness.

The author of the following letter is well known among the independent people who have broken away from the creeds that bound them, and now exercise the right to think for themselves. He is an accepted and fearless representative of the laboring classes, among whom his opinions have weight. His added testimony to the importance of the work assigned to the Editor-at-Large, and the peculiar fitness of Mr. Brittan for the place, is direct and unqualified by any private aim or personal ambition:

To the Editor of the Banner of Light:

I see by the papers and circulars that you have established an Editor-at-Large, whose business it is to eliminate from the great volume of spirit phenomena the true and reliable philosophy of human possibilities, and that you have selected for that most responsible duty Dr. Samuel B. Brittan, than whom I know of none so capable, clear, analytic, philosophic, and adapted by nature as well as many years of earnest observation and investigation, of filling such high responsibilities.

The husk of chaff has followed the grain of wheat in the whirling course of this great spiritual truth, blinding and obfuscating the superficial observer, filling the moral atmosphere with a denser darkness than arose from the old creeds and fathoms. It is Dr. Brittan's business to distinguish the chaff from the wheat, and to burn up with the unquenchable fire of truth and scientific-philosophic demonstrations those shells and fungi that follow in the wake of all great evolutions. Therefore I predict a new era for Spiritualism, which shall establish among the late discoveries in the invisible forces in Nature.

I thank you for this correct step. Go on. Let the light shine. Yours, &c.,  
New York, Feb. 2d, 1880. G. W. MADDOX.

"T. K. A." of New York City, writes us on the subject of the Editor-at-Large movement under a recent date and in the following forcible manner:

"The proposition to institute a commission as 'Editor-at-Large,' as announced in the *Banner of Light*, strikes me as a matter of serious importance and of timely consideration, and it engages my most cordial sympathy and approval; especially in view of the exalted character of the proposed incumbent of that office, Prof. S. B. Brittan.

It has been my highly valued privilege to enjoy a close acquaintance with Dr. Brittan, consequently some opportunity has been afforded to me for an opinion in the matter. And it seems to me as one of the few occasions in my life when I would willingly divest myself of a natural diffidence and disrelish for publicity could I thereby obtain a sufficiently potent influence to induce my brother Spiritualists to seize the opportunity with avidity while yet it is theirs to grasp.

As a segment of the community at large, measured by one of the standards of respectability, if not of respectworthiness, numbers, the Spiritualists occupy anything but a mean position. Yet they are taboed on all hands. The necessary ignorance of the scientific necessary because science will persist in considering only one side of a question as necessarily ignores them. The willful blindness—or worse—of the theological teachers, places them under ban. The semi-thinking portion of the laity draw up their skirts and pass by on the other side. The populace revile, or fear.

The summary of all this is a challenge of—a denial of the integrity of a divine principle—a charge of imbecility or baseness, or both, on the part of hundreds of thousands. May I not say millions? of fellow-beings inheriting a common lot in mortality, and as we believe, an equally common heritage of immortality.

To whom shall we look to refute the charge, to take up the gauntlet? It seems to this writer that if any one can 'fill the bill,' the author of 'Man and his Relations,' Bro. Brittan, is that one. His unswerving fidelity to principle, his rich endowment, with superior natural abilities, his ripe scholarship, the *suaviter in modo et fortiter in re* which governs him throughout, both mentally and morally, all these, combined with a natural dignity and refinement of the best type, and developed by life-long culture, constitute a character rare if not unique, and especially fitted to the delicate, discriminating, yet unflinching duty involved in the office of Editor-at-Large as I understand it.

## Mrs. F. O. Hyzer Again Speaking in Brooklyn.

To the Editor of the Banner of Light:  
Mrs. F. O. Hyzer, having recovered from a sudden and somewhat serious illness, returned to Brooklyn on Saturday. On Sunday she delivered afternoon and evening lectures in Everett Hall, both discourses being characterized by all her usual eloquence and power.

Mrs. Hyzer was greeted with great cordiality by her Brooklyn friends, with whom and between whom and herself, there have grown up the most friendly, appreciative and cooperative relations. Among other forms of congratulation and welcome with which the lady's return to Everett Hall was greeted were rare and rich floral offerings, the speaker's desk being surrounded with them.

Mrs. Hyzer will speak next Sunday afternoon,

3 o'clock, evening, 7½, in Everett Hall, 398 Fulton street.  
There is a very general desire expressed, which it is altogether likely the Executive Committee of the Society will give favorable response to, that a new engagement be made with Mrs. Hyzer, extending to the month of July, or the period of the summer vacation.  
C. R. M.  
398 Fulton St., Brooklyn, N. Y., Feb. 16, 1880.

## Letter from E. S. Wheeler.

To the Editor of the Banner of Light:

The garden, where I wrote you last summer and autumn the roses bloomed, and where the purple clusters of the vine hung in mellow ripeness, is cold and desolate, under the snow, which, though long delayed, has come upon us at last—this winter. It is only my private garden—a little place hemmed in among the tall city houses, and yet it is all the landscape I have from the low western window where I do much of my work, and so more to me than all the broad pampas of the South, where I know, however, a million buds are bursting and golden fruits grow to waste. Dear friend, winter and death have found me; I miss the fragrance of my old-fashioned flowers; the house is desolate as the out-of-doors; my thoughts are of loneliness, my guests the memories of the past.

And so it has come about that the pen, which has served my purpose so long and troubled you so often, has lain still week after week; when mayhap my duty required its use, my selfish sorrow has disabled the will and shut the avenues of inspiration too long. It is only my personal inconvenience, I imagine, which I have to regret, when those familiar and dear to me pass beyond the limitations of the mortal. Their earthly destiny is at least fulfilled, and however willing or even anxious they may have been, for my good and comfort and for work in this world, to remain here, I cannot believe, though I have their sympathy and angelic care, that they for so very long, as often at first, regret the change. Rather, let me say, they learn a wisdom of which I, by influx, may be taught, and, standing higher in spirit than I, glimpse a broader horizon of life, and, through the light which "never was on sea or land," see—as I cannot while here comprehend—the infinite sense of all that which is, has been, or shall be, and swiftly come to realize and know the Divine Love and Truth, which, first and last, constant and forever, is

"From seeming evil still deducting good,  
And better still, in infinite progression."  
The midwinter days grow longer, one by one. The root of the rose is alive under the ice. The perfume and bloom of coming summer are mine in hope and trust, and the beauty and good of a near immortality dawn upon my soul, prophetically revealed to utmost consciousness by supernal illumination, the radiance of everlasting day breaking the shrouding clouds of mundane sorrow.

"Heaven gives us love, but lends us those who love us," and when we grow calm, after such loans are recalled, we hear invisible voices saying clearly and sweetly, "Come up higher!" and we learn that our rise and progress must be along the line of common duty to all the good and growth the hereafter has in store; and so healing, comfort and courage enter our hearts—strangers for a time, but angels still; we entertain them. "Death" is a part, an episode of life. We, too, shall pass, and, lest the time be too brief for the work, we resume with interest and zeal after a season, earning new succor from sadness by our labor, and, by its results, gladness for that bright-morrow of reunion which must come to the faithful and the true when they pass the veil—in time to all. And so even I at this time, as in custom and duty bound, lift the pen, grown rusty in disuse, and send again my notes of Spiritualism and such things as appertain thereto here in the City of Brotherly Love.

The new year, 1880, has brought changes of radical nature to many beside your correspondent, and the signs of progress are manifest in a variety of developments, irrespective of what may be counted the misfortunes of individuals. For instance, one of the most respectable and conservative, as well as thoroughly able journals of this city, is the *Ledger and Transcript*; Geo. W. Childs, publisher; a gentleman well known as a philanthropist, as he is as a journalist and successful man of business. From his superb establishment, corner 6th and Chestnut streets, Proprietor Childs not only issues the high-toned, moral *Ledger and Transcript* daily, Sundays excepted, but yearly supplies each of his subscribers, and all regular purchasers of his journal, with the "Public Ledger Almanac." Among other useful matter, this Almanac contains a list of all the churches in the city, and many other prominent organizations. This year the book contains what I believe is a new feature, in form as follows:

## SPIRITUALIST ASSOCIATIONS.

Bible Spiritualists' Hall, Lombard, broad Broad.  
Co-operative Spiritualists, No. 240 South 6th; S. Wheeler, President.

First Association of Spiritualists, hall southwest corner of Spring Garden and 8th streets, at 10½ A. M., 7½ P. M.; H. E. Champion, President.

First Spiritualist Religious Church of the Good Samaritans, northeast corner 8th and Buttonwood streets; James M. Allen, speaker, Sunday afternoon and evening.

Keynote Association of Spiritualists, Lyric Hall; Joseph Wood, President, 7½ P. M.

Second Spiritualist Church, Thompson, below Front; James Marier, President, Sunday afternoon.

Such a list in a single place is significant, not only of an extensive interest in Spiritualism, as a subject for investigation, but of a vast variety and freedom of opinion concerning the matter. As you are well aware, I am not impressed with the wisdom of multiplying issues and dividing forces, to the waste of effort and hindrance of progress. For instance, I have always advocated, and now advocate, the upbuilding of one competent, well-supported Spiritualist journal, upon a sufficient basis, to a full development, before undertaking others, so often like tender flowers born but to die, or living when their cessation would relieve the public of an offence, and the cause they claim to advocate of disgrace. At the same time that is but my fallible opinion, and I may be influenced by "Jesuitical spirits" to take that view of the matter! Understand me, I make no reflections on our sister societies; doubtless all—journals, associations, persons—are at their ordered work; let each and all be faithful, as best they may; the spirit of fraternity enlarges for all the hard words that some find it their mission to multiply, and the era of unity and use is not so far beyond imagination as once it was.

The course of lectures by Mrs. R. Shepard for January, 1880, as delivered before the First Association of Spiritualists of Philadelphia, was much appreciated by many, though circumstances deprived me of the privilege of hearing much from her. This speaker and her control are characterized by a peculiar strength, and considerable originality. Her discourses in a great degree manifest practical sense, and much of her utterance is of a teaching immediately applicable to the daily walks of life. While not assuming to possess the scholarship of a Brittan or Newton, the dramatic style of a Hardinge, or the long-continued spiritual development of a Richmond, Mrs. Shepard, though a comparatively new speaker, is a woman of influence in her own individual way, and has, during the last year, made herself a favorite with thousands in and around Philadelphia, who consider themselves happy in being her instructed auditors. To her, with care on her part, a career of usefulness seems open, growing wider and wider with the growth and harmony that come to us—all of us—so much to her—by aspiration, culture and labor. I have not the honor of an intimate acquaintance with this lady, but from the reports of those who have grown to love and respect her here, would ask the friends of progress to open the way, and encourage her in her public work.

It is no misuse of terms to say that the lecture services of Mrs. E. L. Watson, of Titusville, Pa., before the First Association of Spiritualists of Philadelphia, during October and November last, were eminently successful. As a speaker, Mrs. Watson has all the elements of exceeding popularity, and is capable of great usefulness—the more, that behind the gifts and graces of the inspired teacher and eloquent orator, abides in her case the pathetic heart of womanhood and the reputation of a pure and benevolent character. So well were the people here pleased with Mrs. Watson, that she was reengaged for the present month, and spoke last Sunday to a dense, overflowing crowd. Sad to state, she has been called home by the paramount duty of a wife to a sick husband, and I have for once to attempt to speak in her place. Our anxious thoughts follow our absent friend, and we hope the complete recovery of Mrs. Watson may soon enable him to renew the sacrifice he makes for the cause of Spiritualism, through his cordial support of the public work of his

present gentle nurse—a support he has given in a spirit so magnanimous as to challenge admiration and deserve the thanks of every Spiritualist or friend of temperance in the world.

In a former letter, I mentioned the success of Mrs. Sarah A. Byrnes, who in March is to be with us once more, to our gratification and edification. Now, between her and Mrs. Watson there is an abundant difference, yet both are alike esteemed among us. The conspicuous characteristic of Mrs. Byrnes as a speaker, is that she is generally attributed to masculine minds; logic, system, force of noble delivery and fullness of steady, yet graceful power. Her inspirations address themselves to the intellect and command respect; they appeal to reason and you are convinced, your convictions are molded into motives, you are the better for the lesson.

The addresses delivered by Mrs. Watson are also intellectual in a very high degree; they are not the always same concise, finished, deliberate, scholarly productions which Mrs. Byrnes seems to read from a manuscript—though she has never a note—yet they are not wanting in a good degree of order. Her language is generally ornate, yet chaste, her manner exceedingly graceful, unless in the more vehement passages. The discourse is full, overflowing, the swelling up of a devotional human soul, reaching for the Infinite Good, and as such indescribable. It is more than a speech, it is an occasion, the woman, her influences, her magnetisms, herself, and her whole atmosphere, live fervently, intensely and passionately in her utterances. She dawns upon you like the morning, with the song of birds; she glows and shines like the sun of summer; she darkens to gloom with the recital of wrong and human woe; she flashes in indignation like lightning, and then her voice trembles like a zephyr; full of sentiment and pathos and of exquisite tenderness, falls upon the hearts of the people, moving them to sympathetic tears.

Mrs. Watson is sometimes argumentative, elaborate, discursive, saying much; and then again, in a breath, she will give a sentence which draws a picture at a stroke, condenses a chapter to an aphorism, or, like a revelation, cuts with the scalpel of analysis to the very heart of her idea. Needless to say, such a speaker is dramatic, is artistic, is poetic, is exceedingly attractive; for she is natural, and emotionally and intellectually inspired; withal she is practical. As a woman, wife and mother, she has learned tenderness and wisdom in the same school of love and experience, and, whatever her control, the echo of her own life reaches the audience in her teachings.

Although I have trespassed upon space, you will allow me to refer to the recent lectures of Mrs. Nettie Pease Fox before the Co-operative Society of Spiritualists in this city. These lectures have already been referred to in your columns, and it is a pleasure to me to say that the substance of the discourses was exceedingly good, terse, incisive, radical, logical and learned—a credit to the spiritual platform. The manner of Mrs. Fox is graceful, her voice, though not strong, is enough so for a good audience-room, and is refined, correctly managed and pleasant. There was a good audience—partly the same as heard Mrs. Shepard in the morning, she herself being a listener.

Each of the organizations of Spiritualists in this city is doing good in its own way. The Ladies' Aid Society has been giving an enjoyable series of entertainments, to the benefit of a fund they have destined for some good cause I have not been officially informed of. We are making arrangements for the celebration of the 31st of March this year, and, further on, contemplate another camp-meeting next summer. The prospect for the future seems bright as "hand-in-hand with angels through the world we go," all the while of course remaining Yours truly, EDWARD S. WHEELER.

Cor. Sec. First Assn. of Spiritualists of Phila.  
1412 North 11th street, Philadelphia, Pa.  
Feb. 6th, 1880.

## Spiritualist Meetings in Boston.

BERKELEY HALL.—Served every Sunday at 10½ A. M. in this hall, 10½ Berkeley street, corner of Tremont street, Mrs. Cora L. V. Richmond, speaker.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum No. 1, 10½ Berkeley street, corner of Tremont street, at 10½ A. M., 7½ P. M. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum No. 2, 2½ North 11th street, corner of Essex street, every Sunday at 10½ A. M., 7½ P. M. J. B. Hatch, Conductor.

EAGLE HALL.—Spiritual meetings for tests and speaking by well-known speakers and mediums, are held at this hall, the Washington street, corner of Essex street, every Sunday at 10½ A. M., 7½ P. M. Excellent quartette singing provided.

FORTHY HALL.—The People's Spiritual Meeting (formerly known as the People's Hall) is held at 177 Tremont street, Services every Sunday morning and afternoon. Good mediums and speakers always present.

EVERETT STAR HALL.—Meetings are held in this hall, No. 1 City Square, Charlestown District, every Sunday at 10½ A. M., 7½ P. M.

AMORY HALL.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, corner West and Washington streets, every Sunday at 10½ A. M., 7½ P. M. Perkins, President; Flora W. Barrett, Secretary.

PAINE HALL.—Despite the inclement weather we had a good attendance, and also interesting exercises. The beautiful hall, dedicated to true freedom, its walls dotted here and there with the pictures of granite and marble men and women, and its floor shining forth as beacon lights to point us to the true way, seemed to impart an inspiration to the occasion. The stage, or platform, adorned and improved from week to week, it seemed like a cosy parlor, making all feel at home on the boards, and a charm we can hardly overestimate, but the crowning glory of all is the living flowers in the groups, imparting their gentle fragrance of purity and innocence. Let us copy from the little ones in business suits, and the young men in the world may be the better for our living in it.

The exercises to-day were as follows: Singing; responses; Banner March; orchestral selection; select reading; Mrs. Francis; recitations; Mabel Lawrence, reciting "The Garden of Eden," Emma Dunbar, Arthur Lane, Nellie Hayes, Albertina Felton; songs; Amy Peters, May Watts, Hattie L. Rice, and by special request, Miss Carrie Boardman rendered three pieces admirably well; callisthenics; appropriate and kindly remarks by Mr. Danforth, closing with Target March.

Wm. D. Rockwood, Cor. Sec.

Children's Progressive Lyceum No. 1,  
Boston, Feb. 16th, 1880.

AMORY HALL.—The frequent remark made by visitors: "What beautiful harmony you have in this hall," could be heard upon all sides to-day. And thus it is. There is the utmost harmony in our ranks, every officer and leader working together unitedly in one solid phalanx, which is as it should be, if we are to teach the rising generation lessons of progression.

At the conclusion of our exercises to-day a gentleman, who came in during our singing, and said: "God bless you for the noble work your Lyceum is doing. I have to-day received that which has made my heart glad."

May the day soon come when the world shall know that there is a "what is" that is true and that is only a beginning of life. And now, kind reader, is not a work that each and every one of us should take a lively interest in? Let us all see to it that our Lyceums throughout the country are well attended by the young, and further encouraged by the attendance of adults.

Next week we purpose giving the programme in full, as regards the reception of our visitors from New York and Brooklyn. All arguments have been perforce by the committee, but previous to publishing a detailed account we would wait until the last moment to give all who may wish an opportunity to tender such courtesies as they deem proper.

Our exercises to-day were as follows: Overture by the orchestra; singing by Lyceum; Silver Chain recital; Banner March; Physical exercises, led by Miss Carr and Master Rand; recitations, vocal and instrumental music, by the following pupils: May Henley, Ida Brown, Grace Burroughs, Emma Girard, Hattie Day, Joseph Porter, R. C. Allen, Alice Messer, Lizzie Lambert, Carrie Huff, Lizzie Hunter, Dannie Welch, closing the exercises with Target March.

J. B. HATCH, Jr., Secretary  
Children's Progressive Lyceum No. 2,  
Boston, Feb. 15, 1880.

PYTHIAN HALL.—The attendants at this place last Sunday were all delighted to welcome again to our meetings our true and tried friend and co-laborer, Dr. Charles Court, of 5 Maverick street, East Boston, after his having been detained at home some weeks on account of illness. On arrival at the hall he took the first opportunity and opened the exercises with an invocation after which one of his band, "Silver Arrow," controlled and expressed sympathy and gratitude for the good being done by our little band of workers for the absent sick. Very interesting remarks and items of experience were given by Messrs. George Plummer, George Sanderson, Dr. Moore and others. There seemed to be an unusually powerful healing influence pervading the hall, which to all appearance visibly affected the largest portion of the audience.

Dr. Court read a short poem at the opening of the afternoon conference. Mr. Lee offered some valuable suggestions in regard to the proofs of spirit return; claiming that "insanity as there are made that would be proof to a more spiritual person, there should be no proof required, but that every one should be left

to grow into a condition that they could be convinced within themselves." Interesting items of experience were given by Dr. Wheelock, of Cambridgeport, Dr. Frank Brown, Mr. Roberts, the Chairman, and others. The inclement weather prevented many from attending, but the harmony throughout the day was excellent, and we believe much good is being accomplished in each of these little meetings.  
F. W. J.

THE LADIES' AID SOCIETY.—The first meeting of this society held in Amory Hall, Feb. 12th, was a decided success. Many new faces were to be seen among the old members, and with willing hands the articles of clothing for the poor were rapidly completed.

Just at present the ladies are busy making useful articles for their coming "Fair," and with the aid of one of Wilcox & Gibbs' Automatic Sewing Machines recently loaned by the firm, 33 West street, the work is finished with astonishing rapidity.

The reunion in the evening was a very pleasant affair. After the company was called to order Dr. A. H. Richardson made a few brief remarks, calling upon Dr. H. B. Storer, who responded in his usual happy style, followed by a short address by the guides of M. V. Lincoln. Miss Hattie Rice, one of the Lyceum children, then favored the company with a vocal selection. Mr. Henry Woods gave a recitation, also other members of the society. The evening closed by the singing of the "Sweet By-and-by." The ladies cordially invite all who may be interested in their benevolent movement to meet with them Thursday afternoon and evening at Amory Hall, 530 Washington street.  
A. A. C. P.

## EVENING STAR HALL—CHARLESTOWN DISTRICT.

Sunday, Feb. 15th, a very interesting meeting was held in this hall. In the afternoon, at the usual hour, the exercises commenced with singing, after which Mrs. A. J. Pennell gave a large number of very fine tests to several persons in the audience, which were recognized as correct. Remarks were also made by Mr. C. M. A. Twitche and Mr. J. H. Blackford, which were very entertaining and instructive, and were listened to with marked attention. Next Sunday, Feb. 22d, Mrs. M. C. Bagley will speak and give tests in this hall at 7 P. M.  
O. B. MARSH.

THE DEBATE ON SPIRITUALISM.—The details and particulars for the proposed debate between Mr. James Holmes of England, and Professor Tooley of Chelsea, Mass., have been completed. The question, is Spiritualism Scientifically True? It is affirmed by the Professor and denied by Mr. Holmes—the first debate to take place at the Royston Museum on Sunday evening, Feb. 22d. Mr. Holmes is an easy, pleasant speaker, and has already made many friends among the Liberalists of Paine Hall. He will bring the test methods of science to confront the facts and arguments of Professor Tooley, and everything promises to make the occasion one of unusual interest. The debate will be a test of truth and the up-building of the good will that should ever characterize the Liberalists of this age, that the disputants will be as thorough in their discussion as we doubt not they will be earnest and positive in the debate.

## UNION HALL, CHELSEA.—Dr. John H. Currier, of Boston, addressed a good audience in this place on Sunday evening last, his remarks being of a hopeful character, and based upon the progress which has characterized the ages. Next Sunday evening Henry C. Lull speaks in this hall at the usual hour.

## THE First Society of Boston Spiritualists

HOLD FREE MEETINGS

EVERY SUNDAY AFTERNOON

AT

PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the rostrum will be occupied by the well-known and popular lecturer,

MRS. CORA L. V. RICHMOND.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING.

Services commence at 2½ o'clock.

## The Brooklyn Spiritual Fraternity

Meets at Downing Hall, corner Fulton and Clermont avenues, Saturday evenings at 7½ P. M. The themes thus far decided on are as follows:  
Feb. 21st, "The Spiritual Body," Col. Wm. Hemstreet.

Feb. 28th, "A Word Concerning Evolution," W. C. Bowen.

March 6th, "Materialization," Prof. S. B. Brittan.

March 13th, "Individualism," D. M. Cole.

March 20th, "The Supplemental Phase of Christianity," Andrew Jackson Davis. It is expected that Mrs. Mary F. Davis will also be present.

March 27th, Anniversary Exercises Commemorative of the Advent of Spiritual Phenomena at Hydesville in 1848. Opening address by Henry Kiddie. Full particulars in later announcements.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.  
S. B. NICHOLS, Pres.

## EVERETT HALL SPIRITUAL CONFERENCE.

398 Fulton street, every Saturday evening at 7½ o'clock.  
J. DAVID, Chairman.

## When and How to Go to Kansas.

These two questions are being asked by hundreds who are satisfied that Kansas is the best State to go to for farming. A free pamphlet, answering these questions and giving a large amount of very valuable information about the great and fertile Arkansas Valley in Southern Kansas, may be obtained by addressing A. S. JOHNSON, Land Commissioner, Atchison, Topeka and Santa Fe Railroad Co., Topeka, Kansas.

THE THROAT.—"Brown's Bronchial Troches" act directly on the organs of the voice. They have an extraordinary effect in all disorders of the Throat and Larynx, restoring a healthy tone when relaxed, either from cold or over-exertion of the voice, and produce a clear and distinct enunciation. Speakers and Singers find the Troches useful.

Lazy and dull feelings are sure precursors of sickness, which nothing but Hop Bitters will banish.

Western New York.  
The next Quarterly Meeting of the Spiritualists of Western New York will be held in Sons of Temperance Hall, on Friday evening, March 27th, at 7½ P. M. Dr. H. H. Colby, of St. Louis, and others, are expected to address the meeting. All classes are cordially invited.  
By order of Committee.

## RATES OF ADVERTISING.

Each line in Advance twenty cents for the first, and fifteen cents for every subsequent insertion.  
SPECIAL NOTICES.—Forty cents per line, Minimum, each insertion.  
BUSINESS CARDS.—Thirty cents per line, Advance, each insertion.  
Payments in all cases in advance.

For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Electrotypes or Cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a



## The Free Circle-Room.

## REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.  
AT THE BANNER OF LIGHT FREE CIRCLE ROOM.

## Questions and Answers.

Ques.—[By J. N. B.] Does the control understand and will it explain the mysteries of the Revelation of St. John, the Divine, contained in the first six verses of the fourteenth chapter, as follows:

"And I looked, and lo, a Lamb stood on the Mount Sion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps."

"And they sung, as it were, a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

"These are they which were not defiled with women, for they are virgins. These are they which follow the Lamb whithersoever he goeth."

"These were redeemed from among men, being the first-fruits unto God and the Lamb."

"And in their mouth was found no guile; for they are without fault before the throne of God."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Please tell us the significance of this passage; what it means by the Lamb, the hundred and forty and four thousand redeemed from the earth; what the new and happy theme signified by a new song; and what the everlasting gospel to be proclaimed to all men.

Ans.—Those who are redeemed out of all nations of the earth, who are there referred to signify those who, under any special spiritual dispensation, have reaped the advantages of whatsoever truth has been promulgated during that epoch. While there will be always many who will reject the truth, there will be some who will receive it, and so out of every nation unto which the gospel is preached there will always be a first fruits as an outcome. The twelve tribes referred to are undoubtedly not exclusively in any sense the twelve tribes of Israel, in the ordinary acceptance of the term. Twelve is employed as a numerical symbol of completion, while twelve is regarded as completion in virtue. Twelve is always looked upon as completion in quantity and diversity. However many times it may be multiplied, you will find that the number twelve is always at the foundation of all numbers which refer to numerical completion. In the book of Revelations you are told of the twelve thousand redeemed out of each of the twelve tribes of Israel; you have the multiple of twelve in the one hundred and forty-four thousand referred to in the passage you have quoted. When a special spiritual wave is poured out upon the earth, the great wave, some who embrace the greatest available advantages, and these, both upon earth and also in the spiritual world, will enter into a new kingdom in which there will be twelve divisions, the twelve divisions simply referring to twelve particular qualities of the mind, which may each one of them be unfolded specifically in different individuals or sections of individuals, until the entire completion of human life, so far as it can be completed under that dispensation, has been accomplished. The Lamb refers to the guiding angel of the earth, who exercises his power over the nations in contradistinction to ruling by fear and terror, he rules by gentleness and persuasiveness. The Lamb refers to a gentle ruler. Of course to the mind of the early Christians Jesus would be beheld in the figure referred to as the Lamb. This should not be understood, however, as referring to Jesus of Nazareth exclusively, but will include Jesus of Nazareth; it will include also whoever upon earth has been an Avatar or Messiah, or inaugurator of a new spiritual epoch, whoever has ruled the nations of the earth by spiritual power, not by material authority. The new song is the rejoicing caused by a new aspect of truth which has been viewed, and the new knowledge which has been gained by those who have followed the injunctions of the spirit-world, and have been led onward into their position as the first fruits of a spiritual epoch. You may be aware that these Messianic epochs occur periodically. Once in every average period of twenty-two centuries some great change is felt upon the earth—some revelation is opened in religion, in science, in social life, as an attendant upon physical changes. As it has been in the past, so it is in the present day. As you are upon the verge of a new epoch, the hundred and forty-four thousand who are redeemed first must not be confounded with the great multitude whom no man can number, who come after. Those who are redeemed in the first place are those who, during any special spiritual manifestation, have been uplifted by that spiritual power and admitted into a spiritual state which is prophetic of the general condition of humanity in the future. The angel who appears afterwards to preach the everlasting gospel to every nation under heaven, refers to an angel who will take charge of the earth, in the New Dispensation, after the fruition of one epoch has been yielded up. Then will take place the inauguration of a new epoch; the earth will be committed to the charge of a new angel. This new angel who appears, comes to earth to preach to those who have not been upborne on the previous tidal wave of spiritual life, the angel who has an opportunity of coming upon the succeeding one. You are told by Peter, in his epistles, that Jesus preached to the spirits who were disobedient in the time of Noah. Reference is made here to the new Messiah preaching to those spirits who were rebellious in a bygone epoch of the earth's development, and who, by reason of their refusal to be uplifted spiritually, by the spiritual outpouring—which was the opportunity granted to the earth in those days—had been confined in spheres near the earth, until the next opportunity should be given to spirits to rise upon a tidal wave of life. There is nothing contrary to the principles of science in this explanation; there is nothing contrary to the experience of nations and individuals. In every-day occurrences you will observe there is a time when you have an opportunity to secure something which is of importance to you. If you lose that, you cannot recover it; if you refuse to yield, when a special opportunity is granted to you to commence life in a better way, the opportunity may slip, and it may be long before another is granted. There have always been special periods of physical, mental and spiritual elevation. All recorded history gives you to understand that, at certain stated intervals, there have been special opportunities upon the earth for man to embrace a new form of truth. Those that embrace that new form of truth learn the new song. That song is not understood by others; that new song is the new knowledge, the new form of truth which enters into their souls and gladdens them.

Q.—Can a spirit take on reincarnation without leaving spirit-life, but at the same time draw the matter it uses from parties in earth-life? If so, what is the object?

Ans.—Many spirits can control a physical organism without leaving spirit-life. You may, if you have sufficient magnetic power, control your subject at a great distance. You need not be physically close to him in order to influence his mind; it simply requires that there be a perfect union between you in mind. When this medium speaks under spirit influence, the spirit who controls the medium is, to all intents and purposes, reincarnated, or reembodyed, and the medium's spirit very often is far away during the delivery of his public and private utterances. Do not claim that every spirit who influences this medium is always locally upon the medium. I do not say that at times a spirit is not able, from his sphere in spirit-life, to control the medium by a spiritual force which is independent of space or locality. The object is to convey truth; to give information; to give to the world a portion of the benefit of the experience in spirit-life of one who has entered the spiritual spheres, and the spirit, in return, if he be not an inhabitant of angelic spheres, will progress himself through entering again into physical conditions, not only giving but also receiving information. When I am influencing a medium I do not only teach, I also learn; I do not only give to you, but I receive from you; and while I give and receive there is a perfect reciprocity in the operations. When a spirit desires to influence a form without dwelling within that form, or entering it, it is only needful for that intelligence to understand perfectly the means whereby the body may be controlled, and if there be no other spirit who is strong enough to offer resistance, the body is able to do so without being influenced in any special local sense; but usually where the thought of a spirit is, there the spirit is also.

Q.—If a child is born into earth-life with only one arm, will it ever have two? And how will it get the one it had not?

Ans.—It will never need to get an arm it had not. If the child commenced life with only one physical arm, it will never have two during its earthly existence. You have no proof at all, however, that the spirit of the child did not already possess two arms, and those two arms, which have always been part of the spiritual body, will always continue to be part of it. When a child is born on earth with only one physical arm, it is because some accident has occurred to the parent during the period before the birth of her offspring, which has prevented material from arranging itself around the spiritual arm. Some mundane cause has prevented the shaping of the material limb. The accident has occurred only to the material limb of the spiritual body, not to the spiritual body itself. We have never yet seen a spiritual body which has not been perfect in the sense of possessing all its parts, though the parts have not always been perfectly developed.

Q.—Is there a band of spirits preparing the way to come to earth-life, through reincarnation, so as to bring about a better condition in mediumship?

Ans.—It will not be necessary for spirits to be reincarnated in order to bring about a higher development in mediumship; it will only be necessary for spirits to be able to influence mediumistic persons, yet in the form, more thoroughly than they have been able to in the past. You do not require to lose your own individuality, if you are a medium, or for another spirit to take entire and lasting possession of your physical form; what you do need is a perfect union between your own spiritual and material state, and that of the spirit who would control you, and by whom you would gain the control. The real development in mediumship which is to be looked for is a greater spirituality on the part of those who possess the gift of mediumship, a more thorough self-renunciation, a willingness to act, at all times, under spiritual guidance, a purer ambition, a more intense aspiration. That is what is needed, in order to ensure an exalted order of communication, but it does not rest with the mediums only, it rests with the Spiritualists as a body, it rests with the investigators, with every one who has anything to do with the guiding of spirits through their chosen instruments on earth. Mediums are largely dependent upon conditions, and so are the spirits who control them. You will never have more truth than you are able to bear; you will never have more spiritual light than your spiritual eyes are strong enough to look upon without your being blinded. The measure of spiritual truth which is poured out upon the earth is not limited by the resources or abilities of those on the spiritual side of life, but it is limited by the capacity of those in the material form to receive. You will receive another idea, you will behold a new aspect of truth, you will receive more powerful manifestation directly you are able to comprehend it, and be benefited by it, and the spirit workers will gradually develop you up to a condition in which they will be able to influence their mediums more thoroughly. Reincarnation does not necessarily have any connection with this subject, but greater development of mediumship does.

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tion the fact that your Bible was only one in a great many; all these different Bibles being held to be sacred by different nations of the earth; all of them representing, in a measure, just as much divine truth as any particular age was capable of appreciating. The expositors and interpreters of Scripture who have lived upon earth have been limited, in most instances, by early training and prejudice; even Swedenborg is not an exception. Catholic, Orthodox, Unitarian, Infidel, have always endeavored to force Scripture exposition to support their previous ideas; we find some in spirit-life looking at matters purely from the limited point of observation which was theirs upon earth. With reference to the spirit to whom you refer, he is now, united with many others, paying attention to the claims of the Biblical narrative, and looking more into the other sacred Scriptures of the world, besides the Jewish and Christian. At the present time he is endeavoring to pursue his theme, in order to prove, not the limited deductions which he drew when on earth, but wider ones, drawn from the recognition of many Bibles rather than one.

Q.—Please give more light in regard to the prophecy that "there is to be a great outpouring of spirit-power, astonishing both churches and Spiritualists." When and in what manner may this be expected?

Ans.—That outpouring of the spirit is even now commencing. The time is now, it is the immediate future, but while you may only behold the first approach of this great outpouring to-day, the next few years may reveal to you a great deal more of the unseen efforts of spiritual beings, who will make their work manifest to the world ere long. Were you able to enter into many of the most select private assemblages, in the leading cities of the world, to-day, you would find that in daylight, as well as at night, the spiritual world is pouring out its power, and holding converse with materialized spirits, who come and go, as Jesus is said to have come and gone, when he reappeared to his disciples. Almost every form of spiritual manifestation is approximately perfect, to-day, in private families. In the year 1881, the first public exhibition of this spiritual power may be expected, and its first, marked exhibition, will, of course, be semi-public. You need not look for any new type of spiritual phenomena, but only a perfection in the already existing types. You need not look for any particularly new mode of manifestation, but only for an increase in the power and convincing nature of the already existing phases of spiritual phenomena. Almost all, if not all, the distinctive varieties of spiritual manifestations have made their presence known to the world, in a measure, during the past thirty-one or thirty-two years. You may now look for a greater fullness in the perfection of the already existing types. Just as the gardener may take the wild rose out of the wood, and by continual cultivation may transform it into the beautiful and beautiful exotic, so may these inchoate phases of spiritual phenomena which to-day are in existence retain their distinctive types, yet at the same time be so immeasurably unfolded and perfected that you would scarcely recognize them in the future as identical with what they were in the past, yet they will be developed in a direct, continuous, onward line.

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A.—Spirits, of course, have diseases as well as mortals, though their diseases are not physically expressed, but outward organisms as yours are. You talk of a mental affliction; you know what it is for a person to be quite well in body to all appearance, and yet at the same time to be very ill, or troubled in mind. Many physicians say it is not the body which has to be cured, it is the mind. Whatever will reach the mind will reach upon the body and cause the functions of life to be duly performed. Many seers and clairvoyants are inclined to the opinion that diseases originate with the mind. Certain it is that when the mind is positive and confident, diseases are taken on as readily as when the mind is afflicted and weak. If your minds are strong, those minds will be able to protect your physical bodies from maladies; if your mental powers are weak, then you are liable to be physically affected as the result, the body being deranged through previous derangement of the mind. Mental diseases are far greater than physical diseases, far more important. If we could cure all the mental maladies in Boston to-day we should cure nine-tenths of the physical suffering. If the mind could be brought into a passive, tranquil, serene condition, it would exercise its influence over the body, the functions of physical life being frequently deranged through mental disturbance; consequently the healing of spirits signifies the curing of the seat of disease rather than merely wiping out the external manifestations of it, as is frequently a result of medical treatment.

## SPIRIT-MESSAGE DEPARTMENT.

**Public Free-Circle Meetings.**  
Are held at the BANNER OF LIGHT OFFICE, corner of Province Street and Montgomery Place, every TUESDAY AFTERNOON. The Hall will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, neither Spiritualists nor seers will be admitted to the service, except in case of absolute necessity. The public are cordially invited. The messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently they should endeavor to do good in this world, and eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits, unless they can do so without coming into conflict with their own reason. All expressions of truth as they perceive it, are more.

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

As our angel visitors desire to behold natural flowers upon our Gipsywood table, we advise those of our friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings, to do so.

Miss Shethamer wishes to distinctly understand that she gives no private treatise at any time; neither does she receive visitors on Tuesdays. This department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to Miss M. Theresia Shethamer.

**Invocation.**  
Oh Thou who art the Source of Life, of Power and of Inspiration, to-day we draw near to thee, asking for new strength and guidance, for new power to go forth and to teach mankind of the beauties and truths of spiritual life. We draw near to thee, bringing our souls' aspirations, bringing the desires of the spirit for new light concerning thy hidden laws; and oh, we ask that we may still possess confidence and trust in thy love and thy protecting care, knowing that whatever may come to mortal life, whether it be sunshine or storm, sorrow or joy, it is bestowed upon our souls because of thy good will. Oh our Father God, we bring unto thee every want, every desire of the spirit, knowing that in thy own good time all these wants shall be supplied, knowing that every desire shall be fulfilled, and that through thine own laws we shall be drawn upward into the perfect life. We ask that thou wilt bestow upon every soul in mortal life this day the blessings of thy spiritual love. We ask that thou wilt continue to guide each soul upward and onward; to shower down upon humanity the truths, the beautiful knowledge of thy immortal life; that the gates of death may be swung wide open, that every child of earth may be enabled to obtain glimpses through them into the glories of the eternal world. To-day we come to thee, supplicating for the weak, the poor and the suffering in spirit; not that we ask thee to change any one of thy laws, knowing full well thou art the Ever Unchangeable and Eternal Over-Soul, but we ask and desire that thou wilt so strengthen every needy spirit, and give unto each soul that love and care for which they seek, that they will be enabled to see the why and wherefore of their earthly life, and may grow satisfied and resigned to go forward, ever onward and upward toward thy infinite realms of love and perfection.

**William Brown.**  
[To the Chairman:] I was an old man, sir, but I want every one to know that I am a young man now, and as smart, as straight and as good-looking as the best of you. I know there are friends in Keene, N.H., who are looking for me; at least I like to think so; I like to think they will be pleased to see my name in print, and to hear that the old fellow has returned with news from the near country, that he ended a good spirit, and getting new and better when in the body. My friends sometimes wonder if I attend any spiritual meetings in the other life. Well, I do, decidedly; very often, at that; and I can raise my voice—oh, I am young, remember!—I can raise my voice in songs of praise and thanksgiving now as well and I think a little more musically than I could when in the temple of flesh.

Now to all of those who will be interested enough in me to be pleased to see my message, I send my remembrance and affection. I am not afraid to speak a great deal, because I had a good deal to say in the body, and I want to change; ever since I passed away I've been wanting a change. I come round to circles once in a while, and I enjoy them, too; but there is very little to keep me down to earth, and the spiritual meetings are so enlivening and uplifting that I prefer to attend them. We hold spiritual circles in our life; that's where I get my spiritual food, because we have mediums there, and I see that these mediums were sensitive organisms while in the body, and that they are now used by higher intelligences who are above us to send down guiding lights that will not only cheer us on in our efforts to reach the same goal they have attained, but will also give us power and strength to send out through earthly mediums to mortals traveling on the earth. These spiritual circles are held not only daily, as you count time, but at all seasons. They are in great numbers all over the spiritual realms, and from them comes down the power to earth that shall, I think, overpower this other world, and seem to go forth from various individuals to reach the ears of Spiritualists. Now, you timid Spiritualists, who are afraid that the light of Spiritualism is going out in darkness like the wick of a candle, may just set your dear souls at rest and conclude that a Mighty Power has this affair in its keeping. And all those friends of truth who think they are doing God a service by trying to put Spiritualism out of the way and to bring the poor, deluded souls who believe in it into the right path, had better turn their attention each one to his own soul, and he will find that the world will be the gainer by it. Now I don't know as I have made a great deal by coming and talking in this fashion, but it has relieved my mind of a burden. I never could get on when I had a great pack on my back; so you will please excuse me, and I will send you down something good from the spiritual circle the next time I go there. My name is William Brown. I lived in the body about eighty years; so, you see, it was a good thing for me when I got out. Dec. 12.

**Eva F. Cartmill.**  
[Looking at the flowers on the table.] Love, purity and truth; so I read in the beautiful flowers for to me the rosy hue is but the emblem of that sympathy and love which ever unfolds itself beneath the light of the Eternal Soul, which goes forth, growing broader and broader, beginning with the loving friends who are bound to us by fraternal and parental ties, and extending and flowing from them out to humanity, which embraces within its folds every soul, every child of God, whether in bonds or free; whether encased in the dusky race, or to be found among the purest type of the Caucasian race. The snowy, pure white rose, to me, is the emblem of eternal purity, that purity of thought and life that sees no evil; that will indeed find

nothing contaminating in whoever it approaches, because to the pure all things are pure, and so that soul whose thoughts are centered upon spiritual things there can come nothing to drag it downward; that purity of thought which would reach down among the depths and draw another up upon the field of action where all is harmony, purity and peace. The yellow is to me the emblem of truth—of pure, golden truth, which streameth downward from above; which lighteth up the pathway of every immortal soul, and showeth to each one the gates of day that stand ajar, through which the angels descend with their mighty truths to teach mankind that all is beautiful and divine that the Lord God of heaven and earth has destined for the use of man. So in the beautiful flowers do we read the lessons of life. We find that wherever we look abroad upon the earth we may find hints of beauty, teachings of love, of truth. In every soul there is a divine blossom that shall expand and grow, and by-and-by shall uplift that spirit into the realm of eternal sunshine, where it shall blossom in fragrance and beauty beneath the love of the Eternal Life.

I will send out to those yet in the material life tokens of my presence; I would say I bring unto each one garlands of love, purity, and truth. In the evening hour I crown their spirits with a blessing that shall unfold their lives. I bring a peace that shall bring them out from the darkness and turmoil of mortal life, and lift their spirits up into an infinite calm, because they know there is no death, neither sighing nor sorrow, no tears may come to the exalted spirit, only a divine peace and calm, a resignation for all that has been and shall be, knowing that He who rules above shall draw every upward, as even he draws the beautiful blossom upward from beneath the cold waves. I come to bring a Christmas greeting, to say that at that season of the year we shall be with them, bringing them eternal peace, love, and a blessing, because to them it is a sad, a sorrowing anniversary; one that brought the angel of death, and opened wide the gates of heaven to their dear ones, the angel of death who took away three beautiful blossoms, whom we have designated Love, Purity, and Truth. To-day we return here in spirit together, each one bringing these garlands, saying, we are with you, dear mother, and father, we are still with you, dear brother, we guard your steps onward and upward, we unfold in your spirits the lessons of life that shall teach you that all mankind are free, all mankind are one brotherhood, and all shall yet unite in songs of praise in the heavens that are above.

I bring this message. Grandfather says to father, "Go on in your good work; spirits shall sustain you. As you go forward, we will uphold you in what you perform for the service of the world, saying, we are with you, to perform this duty for others, to bring some new balm of healing to those in affliction, to the weary and sick and sad, we will be with you, bringing your strength and magnetism from above, which shall combine with the healing qualities in your nature, and give you grand and perfect success."

Eva F. Cartmill, of Talare City, California. My father is Dr. W. F. Cartmill. Please say in addition, that Flora and Mary send their love through me. I rejoice, because this is the first time I have been able to control, and send out my token of love. Dec. 12.

**Susie Williams.**  
[To the Chairman:] Is it not glad to see me? Hasn't you got the prettiest flowers anybody ever did see? I think you has. Does you suppose my papa will like me to talk in meetin'? They used to say little children must be seen and not heard, but I want to be heard. [I can talk here as much as you like.] I loves you. I loves everybody. I guess you would like to see some pretty flowers that I has got. I's got some white lilies; they are little bits of lilies, but they has got great green leaves, and I brings em for my mamma. She does n't believe I's come back. She thinks I's gone home. I's off. I has n't. I's over a year, and I guess I's a chatterbox, if I has gone to heaven. Angels does n't sing all the time. No, they does n't. They talks ever so much, same as I do. I lived in Boston. My papa's name is John Williams. I does n't know when I's did go away, but I guess it was two years ago. I's do n't know. A lady here says so, and I's awful tired, 'cause I wants my mamma to know I comes and kisses every body. She does n't look at me at all. Why for? She can't see you. Why I's big enough to be seen. I guess she has n't got her eyes opened. My name is Susie Williams. [How old were you?] Four years. I's growing. I wish my mamma would go somewhere and let me talk to her. It was just like this weather when I went away, but where I went the flowers was all out. I likes the flowers and the butterflies. I send my love to mamma, and to papa. They'll say they do n't think Susie has come back; they think Susie is in heaven. So I is. My papa lived on Washington street and I went away, away up on Washington street, where the high numbers be. Dec. 12.

**Viola.**  
From the supernal realms I bring my greeting, I bring my love and blessing, because it is a joy to me to return and to convey to myself the intentions of matter, to speak through a material organism to one whom I am ever striving to assist onward. I speak for the band which is guiding him on his way, to tell him that we are as earnestly working for him now as in the past. Those ancient ones who have gathered around him in order to lead him into higher spheres are still with him, and every day, as he receives tokens of their presence, as he receives tidings of those loved ones gone before, the chain is broadened that binds him to the heavenly home, the power that guides him, that brings us to him. We feel that we shall be able to assist him to resist temptation, to live truly and purely in the spirit, to draw away from all that would weigh him down and confine his soul to materiality. In the future we expect to be able to draw his spirit away from materiality at times, and to bring it up into our realms, where he may see and recognize much that we have spoken of. So I came to this place, to-day, to gain power to cooperate with the spirits here in our new work. He will feel and recognize this, when it is given to him. Tell him we love and thank him, and will bring a new strength and power with the coming year, not only to him but to his associate in business, that is, his associate and friend, who scatters abroad the spiritual tidings. We come to him, and we intend to work for a great good, we intend to scatter abroad the light of the knowledge of a future life, in this new year. We bless that beloved medium through whose organism we can speak to him in tones of love and wisdom and consolation. Tell her we are guiding and guarding her and shall protect her. Through all the changes her life shall be blessed, because these ascended ones have power to conquer matter and bring down spiritual blessings from the supernal world. Not of material things would he have me speak, not of things that only captivate the senses, but of spiritual things, which are abiding, which fade not, neither decay. Tell him the blossoms of love are blooming for him in the spiritual world; that by-and-by his eyes will be opened still further, and he will be able to rise above the temptations which sometimes appear before him; he shall conquer all that comes; we will assist him to rise and stand higher in the spiritual life, in beauty and knowledge. Viola, of Utica, N. Y. Jan. 6.

**Caroline Fisk.**  
I passed away in Waltham, a few years ago. I lived a long life in the body. It was nothing strange to me to find myself in the spirit-world, surrounded by friends and acquaintances, with a life as real and natural as material life, and this because I knew and loved to think of it as such. And so, sir, I am pleased to come back here to-day, and to bear my testimony to its truth. I would like my friends to feel that I am with them and that I come occasionally. I saw so much of life when in the body—of material life—that I do n't return as often as others do. I am glad to come now. Tell them I am happy, and at last that I wish for I have perfectly satisfied what I expected to. I am from a few friends who wish to bear a message from a few friends who wish to bear a message to make manifestations, before a great assembly, in the old place, to give testimony of spirit life and to testify to those who are there,

who are still in doubt, that it is true, that spirits can return and manifest to mortals. If they will just form a circle and sit quietly a few times, for about an hour, we feel we can come and manifest plainly, because there are mediumistic parties there. My name is Caroline Fisk. I thank you, Mr. Chairman. Jan. 13.

**Onina, to Water-Lily.**  
Like the shining of a star,  
Calm and steadfast, pure and bright;  
Calm and steadfast, pure and bright;  
Streams of tender, radiant light,  
That shall gladden all the way  
Of the soul immersed in clay,  
Is the love we bear to you  
From the mansions of the blest;  
Calm and steadfast, warm and true,  
Of affection's gifts the best.  
Love that changes not with time,  
But is ever more sublime.  
As ye strew life's rugged way  
With the flowers of hope and peace,  
As ye point to realms of day  
Where the soul finds full release,  
As ye voice of comfort speak  
To the suffering and the weak,  
As ye stand the gates of death  
With the gems of love and truth,  
As ye breathe a living faith  
Through the souls of age and youth,  
As ye bid the angels come  
From their radiant spirit-home,  
So we bring, this day, to you,  
The white lilies, sweet and fair,  
Scented flowers of every hue,  
To enwreath your shining hair,  
And we whisper—bravely done,  
Is thy work, oh, blessed one. Jan. 27.

**Dr. Aaron P. Richardson.**  
Mr. Chairman, I do n't know but what you will think I have no business to come to a spiritual meeting, for I was somewhat opposed to this sort of things sometimes pretty suddenly, and with no gentle movement. I see somewhat differently than I did when in the body. I was what you Spiritualists call a physician of the old school, and I did n't enjoy having my occupation tampered with by your "irregulars," so you see just where I stood, and I did n't refrain from expressing my sentiments when here, so I do n't know as I would be







