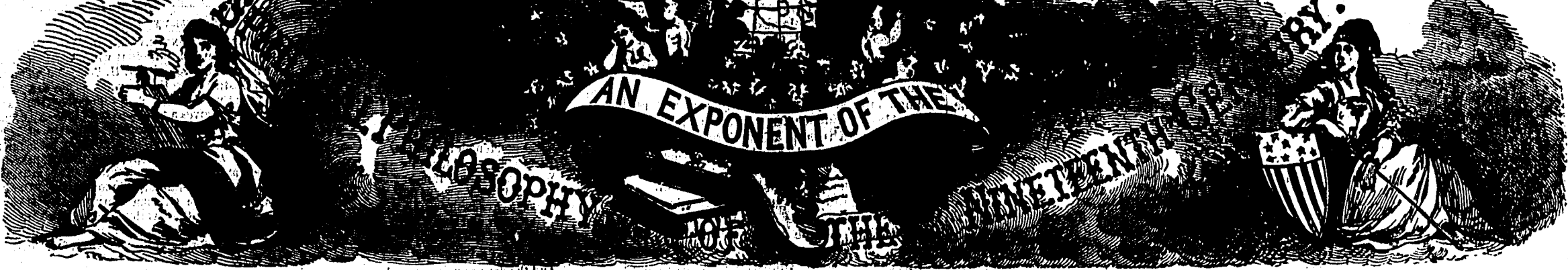


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The Spiritual Rostrum. How the Physical Manifestations are Produced.

An Interesting Lecture by
MRS. CORA L. V. RICHMOND.

Electricity does not usually form the means whereby spirits produce sounds. In all external manifestations there are three causes of the phenomena produced. One of these is electrical, in the manifestation of which the spirit employs the electrical forces constantly being given off from the body. It is asserted by the scientific men of the day that the human body generates electricity of a finer quality than that employed in the usual electrical manifestations, or in the magnetic telegraph. That this element is electricity is proven by the fact that it affects metallic substances, and produces ignition of susceptible gases. For instance, the gas in this room can be ignited by the electricity of the human body. You can at any time try the experiment in your own sitting or drawing room by walking up and down to generate the electricity in your body, and asking a friend to turn on the gas for you. By rubbing your feet upon which you have India-rubber soles, on the carpet, a larger quantity of electricity will be produced. After pacing round the room half a dozen or a dozen times, touch the gas, and it will probably ignite. You will find many persons possessing this power, and who can light the gas every time. This is one of the occult forces of the human body.

Now this, when employed by the spiritual powers, will produce certain sounds; but they are also produced by the presence of nitrogen and carbonic acid, and the compression of the atmosphere—an effect brought about by the combination of these two gases. You have all heard of drops of water falling on the faces of persons present at séances. These drops are the result of the condensation of the atmosphere, which is produced by hydrogen and nitrogen.

The second form is by atomic evolution, whereby the atoms are made to revolve with great rapidity, and by producing a vacuum, cause a concussion. This atomic evolution you cannot see, because you cannot see individual particles. But the presence of a spirit can affect these atoms so as to make them revolve very rapidly, and produce the forms that are sometimes seen by every person present at a séance.

Then there is a third element, which constitutes a principal power in spiritual manifestations—phosphorus. It is well known that all bodies in a high state of organization possess this ingredient. It exists in nearly all combinations of matter—not specifically in the mineral kingdom; but in the vegetable, animal, and wherever decay is occurring, phosphoric emanations are going off. Now, in order to produce these manifestations phosphorus is necessary; so that wherever these manifestations occur, phosphorus must be present. It is this element, phosphorus, which causes that phenomenon so dreaded by superstitious people—the *ignis fatuus*. It is the result of the light from decaying vegetation. Certain kinds of wood decomposing in the forest, produce this light. You have often, perhaps, in traversing the forest toward nightfall, seen a thin pale flame arising from the fallen trunk or branch of a tree. This is a phosphorescent light to a great extent. This or a similar appearance is frequently seen upon the surface of the sea—the result of myriads of infinitesimally small insects. Sometimes it appears in vast beds; sometimes like a sheet of flame.

It is believed by modern savants that phosphorus constitutes the absolute nourishment of the human brain, and that all those nervous forces and fluids which form the avenue for the evolution of thought are sustained and fed by phosphoric substances. Thus certain kinds of fish, which contain a large proportion of this element, are considered to be highly useful as a food for man; for instance, those fishes that have the greatest rapidity of motion, those that live in fresh water in which is found vegetation instead of alkalies and mineral substances. The trout, among others, possesses this substance in a great amount. The salmon is also said to possess a great amount of this element, which constitutes the principal substance of the brain. Minute and subtle analysis has shown that the ganglia from which brain-force is generated produce this force in proportion as there is phosphorus in the human system. It will one day become a study of the medical world, whether the human brain may be restored to its original strength and power by the proper administration of nerve-force in a refined and advanced state. The fact that the human organism and the organisms of various animals possess, in a high degree, this element, that it is essential to the production of nervous force, goes very far to prove that in a high state of human culture you will eat no food that does not supply some of the requisite chemical constituents of the body. A perfect analysis of the blood would, however, in a certainty, all the chemical elements you require for the sustenance of the system, and demonstrate the necessity for absolute science instead of an experimental *medicula medicata*.

The phosphoric system is generated in the brain by the combination of this element with another, which is the hydrogen of the atmosphere connected with

thought that it is scarcely possible to separate them. Of course you cannot see thought; but phosphorescent effects can be seen. This intermediate product, which is the result of phosphates and of the nervous force of the brain, produces a certain amount of power and volition that in themselves constitute mind. This is the subtle element upon which the spirits oftentimes act. Certain persons give out electricity, while certain others give out phosphoric lights or phosphorus. These the spirits can control, and, under proper conditions, produce phosphoric or electric lights. You can always distinguish between the one flame and the other. The electrical lights produce sound, while the phosphoric lights are accompanied by no sounds, and are tranquil in their appearance. Sometimes the phosphoric lights appear of various colors, and frequently give to objects a bluish or roseate hue. They appear in the presence of those persons who are continually in a phosphoric atmosphere. In a proper and well-regulated séance these things will be taken into consideration, and the spirits will give directions for the placing of persons, so that the electrical and phosphoric elements may be placed in such a relation to one another as not to destroy each other's influence. If one medium possesses the phosphoric, and another the electrical force, they destroy each other's power. Some one then wonders why, with two such powerful mediums, no manifestations are gained. The fact is, the two forces destroy each other, and the spirit has nothing whereon to act. If you knew of what your bodies were composed, you could oftentimes organize circles in such a manner as to produce very strong manifestations. This will in course of time be known and a full system for developing mediums will be introduced, just as perfect as any other system of knowledge in the world.

If the presence of carbonic acid gas is too strong, there is one element that can be introduced with little trouble, that does not destroy the conditions like raw oxygen. This element is ozone, and it may be produced by the three following elements: *peroxide of manganese, permanganate of potash, and oxalic acid*, in about equal proportions. Combine these; then if you take two tablespoonfuls of the mixture, and pour over it, every two hours, about one spoonful of water, it will throw off enough ozone to make the atmosphere quite pure. It would not have been a bad idea to have had some here. In the sick-room, where too much ozone would induce coughing, the above quantity would be just sufficient to purify the atmosphere without producing evil results; and in a séance, for the sake of supplying the lungs with pure air, you might introduce ozone thus made, with little trouble and at a very trifling expense.

This element of ozone, as we have stated, is different from the raw oxygen of the atmosphere, and is so toned down that it does not irritate as oxygen does. Still metallic substances must be removed, except gold and platinum, otherwise they will become oxidized. If you give this suggestion due consideration, it will prove to you that a series of investigations are being carried on by the spirit-world with the view of facilitating your intercourse with them; and that to make these elements that compose your own bodies, and all those objects with which you are so intimately connected, the subject of study, would conduce not only to your own health and to the production of the highest thought in your own minds, but also to the production of the finest spiritual manifestations. Unquestionably when your minds are sufficiently sustained and nourished, and you have well-regulated spirits to hold converse with you.

It has been said that persons suffering from ill-health make the best mediums. It may be that in certain forms of sickness the brain may be more active, and the person so afflicted may have a transcendent state of spiritual culture; but undoubtedly the highest form of spiritual manifestations will come to the earth when perfect health and perfect spirituality exist hand-in-hand. Oftentimes the disease of your bodies and the lassitude of your nervous systems are the effect of impure air; and when you remember that you often produce an atmosphere that is almost impossible for a spirit being to act upon, and when you consider that from your bodies an emanation is constantly coming off proportionate to the food you eat and the drink you imbibe, and that an emanation is also always proceeding from your brain in proportion to your thoughts, you will understand the spiritual atmosphere as dense as the physical atmosphere to-night. This being the case, how impossible is it that spirits approach you with anything like a palpable presence. Then, when you consider the still more subtle and sensitive element of which thought is composed, and of which your spirits must be formed, you will almost wonder that there is any intercommunication at all, and indeed that there is any communion between you here. Your bodies are so afflicted, your brains so confused, and the infirmities of the flesh weigh so heavily upon you, that you do not present to your friends a fair face. These are untoward conditions; but by studying these laws you can remedy them. So by knowing other spiritual laws you can invite and facilitate the conditions whereby spirits manifest their presence.

We know there are great objections to the dark séance. The soul enjoys the light. But by using the violet ray all this can be obviated, and the usual repugnance to sitting in the dark overcome. Still, if you are to have lights, you are obliged to have the dark room to see them in, else the spirits may show their wonderful pyrotechnical powers and you not know it. There is no other way than to see them in the dark.

Then there are the conditions which must effect the electricity of the body to be taken into consideration. High altitudes produce strong manifestations of the electric powers of the human body. A recent party of explorers, in the United States of America, visited a very high mountain. They were geographical explorers, and the mountain they ascended was 1,392 feet above the level of the sea. On the summit of this mountain the electrical atmosphere was so strong that the hair of their heads manifested the actual presence of the electrical particles; and so great was the shock to one person, that it almost threw him to the ground. By experiments of this kind you would facilitate your usual electrical studies; but such experiments are not always and at all times desirable. Of course the electricity in the human system is required for its proper sustenance, and should not be relinquished without something else being gained. For experiments with a person of electrical temperament, you will find the manifestations much more vigorous at high altitudes. But if your manifestations are of the phosphoric kind, low altitudes, and places bordering upon fresh-water streams, where carbonic acid gas is being thrown off, would facilitate your experiments.

There are individuals of such peculiar constitutions that they prefer always to inhabit some place near a slimy pool; and they are always in the best health when in the vicinity of woods and marshes, and among the deepest vegetation; under such conditions which generally produce disastrous effects upon the

human system. For these constitutions, however, it is necessary to have the phosphoric effect of decaying vegetation, and they always prefer the damp/moist atmosphere, to the dry one full of oxygen. These belong to your physical welfare, as well as to the presence and manifestation of spirits.

The chief element, however, under which it always can and must come to you, is the element of mind itself, that being the connecting link between mortals and spirits—the only similar link that binds you together. The bodies of the latter—formed of finer elements you know not of—cannot assimilate with your material bodies. Their thoughts and amenities of life being so different, and so far removed to your outward understanding, they can only appeal to your mind through those forms that you associate with spiritual beings. Hence upon the mind itself—its tranquillity, its preservation, its equal development, its equilibrium—depends largely the power of spiritual manifestations; in a room where there is an abundance of mind-power good results may indeed be hoped for—but by mind-power we do not mean jagged points of will, we do not mean that mind-power which shapes itself into every angular thought; we mean the mental power; the tranquillity that is ready to receive any thought and investigate any truth, no matter how much they are at variance with any preconceived opinion. This power of mental reception, this power that keeps you, as it were, within the bounds and pale of reason, enlarged and cultivated by truth, is the surest way spirits can act. If you destroy the connection, if you are in any way discordant with yourself, it is not a fitting time to seek for communion; for more than half the time is then occupied in tranquillizing your mind.

Musical is always suggested at séances, for the very reason that the harmonious vibration of sound on the ear and nerves of the brain aids to produce that very tranquillity that you should always covet; and if you have not music in your souls, how can you expect to be harmonious, and invite the spirits of the other world to be present? Their thoughts are rounded now; they have attained a harmoniousness of thought far transcending your thoughts. Each thought is a note, every aspiration a tone in the variety of harmonious sounds that makes up their existence. How, then, without great power of will, can they come to you in the midst of your tumult and your nervous antagonism? See to it, always, in pursuing these investigations, that you have tranquil minds—the body as far as possible removed from those physical conditions that produce inharmonious, but in accord with those laws of health which you have discovered. You can imagine, from the delight it gives you to have a harmonious and well-organized séance, to find that the communion flows along pleasantly and fluently, with every peace, like the melodious strains of a great master. Contrast them with those séances where there is jargon and discord, and accusations of imposture. You can readily understand the great difficulties under which your spirit-friends labor in producing any satisfactory manifestations at all. In your hands rest the power and ability not only to make every séance satisfactory, but to remove every possibility of suspecting the direct honesty of purpose of every person present. Undue suspicion destroys the atmosphere as much as undue credulity; and, therefore, you should always form your séances of persons whose integrity you cannot doubt, and then accept whatever comes.

It is as necessary to comply with the conditions of spiritual manifestations, as it is to conform to the laws and regulations of a corporate body or any scientific society on earth. If you wish to investigate any subject you have to do so under the conditions in which it is presented to you. If you wish to travel by rail to any place, you have to comply with the rules of the railway company. In the investigation of Spiritualism there are subtle conditions—a variety of laws that are necessary to be known before you can come to any satisfactory result; and in the pursuit you should not fall and falter by the wayside simply because of the difficulties presented to your mind. If you are pursuing some temporal object, you never weary in your efforts; but when carrying on some investigation with your spirit-friends, how often, if the first or second time is not satisfactory, the *avant* of the earth turns away, and says he has investigated the subject, and gives no more attention to it. Once at a séance, he says he tried to hold converse with spirits, but it was not satisfactory. Is that all the investigation you have given to the matter? Is that enough? Yes, it is enough for them; and thus those who spend their lives in ferreting out certain things about matter are satisfied with one feeble experiment that is connected with eternity. Surely consistency is a jewel. In the pursuit of your individual aims and ambitions, you know what sacrifices you are continually making—how you undergo fatigue and every kind of discomfort for the purpose of gaining something you think of transcendent importance.

There can be no higher object than the proving of the existence beyond death of the presence and communion of departed spirits. Whatever gives you knowledge on that subject, that opens to your minds the laws whereby these things are possible in this day of wonders, is of itself a theme of undoubted interest. Surely so vast a science, that not only opens up the spiritual realm, but that underlies all mental effort in your organization, is worthy of spending time, energy and pains; and not one, but many tests—not one, but many efforts of thought and application should be given for the purpose of investigating and finding out the subtle and wondrous laws connected therewith. It is indeed a science that, like the key-stone of the arch, unites all sciences in the grand scheme of spiritual life; it is indeed like the very solvent of nature sought for by ancient philosophers, whereby all other substances can be melted and merged in the one crucible of thought; it is the philosopher's stone into which you may look with charmed vision, and see there the truth you have long been waiting to find; but it is also that wonderful elixir of life that was sought by ancient sages for the purpose of perpetuating physical existence by the discovery of the immortal principles of life.

The element of eternal youth is found in the thought that inspires your brain, in the mind that inhabits your body, in the spirit that does not decay nor grow old, but, despite the wrinkles upon the brow and despite the feeble and decrepit form, really lives and is youthful always. This element and this power would give vigor where there now is weakness and lassitude; would give strength where there is disease; would give light where the eyes are feeble; would give an impetus to the life that is now so often found lacking a purpose.

If you have built for time, it is one thing; your structure must be narrow and low and material; you must grovel in the senses, and bow down to the God that says there is nothing beyond this life. If you build for eternity, it is another thing; you may lay the foundation upon the earth, but the structure of your very existence and being must go out and up into the very eternity itself. The cares, amenities, every distinct aspiration of the spirit, become important parts

in the vast temple that is for eternity. How often the effort of the science of the day is to raise up the elements of material power and folly that oftentimes the next generation will demolish. But if you build spiritually for the structure that underlies your outward existence, then it is formed of thoughts that are to endure. Then in the beginning, when teaching the alphabet to your children, you find that it is not merely for time—to go out among men and apply through the weary years of earthly care, but that it is for the eternal structure of the soul—for the actual, real, tangible existence that lies beyond the shadowy veil of uncertain life.

These are some of the considerations, the further expression of the reasons why, in pursuing these investigations, you should seek the best and highest conditions. True science is never at variance with true religion. True science is always of the spirit, for there is, underlying every principle in nature and every atom in matter, the preëminent spirit, whose life shapes the atom and causes it to evolve through the centuries forms of beauty and life. Spirit is everything. Matter is the shape, the external form, the clothing, the servant of the soul; while, boundless in its capacity and infinite in its power, the spirit is allied to the infinite God!

Spiritual Phenomena.

AN EVENING WITH MRS. FAY.

BY JOHN WETTERBEE.

To the Editor of the Banner of Light:

I spent a late Sunday evening at one of this lady's materialization séances, at her residence, 160 West Concord street. It was a very satisfactory one, and I was relating the circumstances to a friend, who seemed quite interested, but said, "You seem, John, to have materialization on the brain." This friend could not criticize my statement, for he considered me level-headed on things in general, and this was about all there was to say. I replied, "One must have something on his brain, and facts are as good as anything else. Well, let this do for an introduction."

I am quite interested in this subject; the identifying so clearly a late departed friend has thrown a lustre on the phase that it did not have before. I believed in it, yet not as interested in it as I was in other manifestations—but I am now. This incident, which occurred lately, pleased me, but for the identification referred to I might not have noticed it. I was sitting by the side of Mrs. Hatch at a circle; she happened to be one of the persons present, though a medium herself. She said to me, "Have you any one in the spirit-world by the name of Hattie?" I replied, "Yes, that is the name of my daughter." The lady said, "She is standing by your side, leaning against you, and her hand rests on your head." I was then and had been inadvertently making passes on the top of my head with my hand, as I often do, and I felt that what the lady said was true, though it would be no test; my pen has been too much of a tell-tale about my spirit-friends for the name of Hattie to be significant, spoken by or through any one.

Later in the evening there issued from the cabinet a young spirit who claimed to be my daughter Hattie, and I considered her such on her say-so, for of course I could not recognize a child of six after twenty-five years had been added to her age. I embraced this maiden in a fatherly way, and she said to me, in a soft, clear whisper, "Father, I have been standing by you this evening over there (pointing to my seat by the side of Mrs. Hatch, and you know it too)." The connection of the two facts, there being no collusion, made it a test. The seeing of Albert, whom I recognized, and incidents like this of Hattie, have made, as I have said, this phase a very interesting one to me. I feel after what I saw at Mrs. Fay's on Sunday evening, that I ought to relate my experience, not perhaps in detail, as descriptions of these spirit visitants have been so often made, and there is so much uniformity in what occurs at these séances that details naturally have a sameness, so in commenting on this one I will only speak of what was new, and perhaps specially interesting.

I like Mrs. Fay's plan of having her cabinet in the corner of the room; to the observers it settles the point of confederacy, which is so often suggested by skeptics when more than one form issues forth or is seen. The séance on this occasion was remarkably light for one of the class. I could easily recognize the faces of the friends in the room, and also the faces and sizes of the spirit-forms that came out of the cabinet during the evening. Some of them I saw so often and distinctly that I should know them if I met them again; and it was clear beyond a question that they were not the medium's face or form. There were male and female spirits; and an Indian girl; they were often out in the room a considerable while, and stood pretty close inspection. One especially interested me and my wife, who was sitting by my side. This was a very stylishly dressed lady. She wore a heavy satin dress, with lace shawl and various ornaments, and seemed remarkably pleased with the interest taken in her. Two spirits were often seen at a time, though they came out singly. Sometimes the one out would go back and another come out instantly to the same party, and it was evident that they were not the same spirits. On one occasion a tall female spirit appeared at the opening, her hand pointing to some one in the room, and while we were expecting it or her to walk out, a male spirit quickly passed from the inside and came out, closing the opening so that the female spirit referred to was no longer in sight; but during the transit, for an instant both were in sight, the male spirit remaining outside and in the room. Persons present said it was an uncommon thing for two or three to come out of the cabinet into the room at the same time; and from the fact of seeing this female figure so

distinctly while the male one passed out, I have no doubt of the fact.

There were quite a number of dematerializations, and they were unique in their execution, different from anything I had ever seen. For instance, a white-robed spirit who had come out, and perhaps been manipulated and caressed, would retire back to the threshold of the cabinet and stand facing the circle for a second and then drop down perpendicularly instantly, as if going through the floor, and in a quicker way than any mortal could; you looked at the erect, standing spirit, and in a second it had vanished. As quickly as you could count one the head was on the floor, the body disappearing, the head last, the whole instantaneous. Several or many of the forms disappeared in this sudden way, in plain sight; no backing out of sight, but disappearing thus in plain view, and their exit in this way was remarkable. I don't think a human being could perform the operation if he or she tried or practiced it.

I have made it a point to visit Mrs. Fay every season, and I must say I like her séances better and better. I was much pleased last year when present with our genial friends, Geo. W. Smith and wife, at which time he saw his mother and recognized her unmistakably. I have now been this season, and am more pleased than ever, for many reasons; one doubtless is from my late satisfactory experiences, for which I am very thankful; but, irrespective of my own condition, the séances that I have described, and which I am sure was not an unusual one, would please any one, and I think would have given satisfactory evidence that they were not witnessing a fraud on the part of the medium, and that, after all, is the essential thing. Is it acting or is it materialization? On that point I think no fair-minded, ordinarily astute person need have any doubt.

MUSICAL AND MATERIALIZING PHENOMENA.

To the Editor of the Banner of Light:

Last Thursday evening I attended a séance in Providence in presence of James A. Cooke, the blind medium. Mr. Cooke told me that he was affected with weakness in his eyes when a child, and was made totally blind through some caustic application administered by the hand of a drunken doctor of medicine. The evening was very unfavorable for manifestations—a severe storm, attended with lightning and heavy thunder, prevailing at the time. The manifestations, however, both physical and musical, were very powerful and convincing, although not being gifted by nature with an ear for music renders me an incompetent judge of the latter.

On Friday evening, the 28th inst., I attended a materializing séance held by Mrs. Wm. H. Allen, 208 Washington street, Providence, R. I. Mrs. Allen is a comparatively new medium, who has been developed amidst the most bitter and raging persecution of materializing mediums by the "fraud-hunting" fraternity. From all I witnessed, I should think Mrs. Allen par-took of the nature of the plant that grows the faster the more it is trod upon. I have seldom, if ever, seen stronger or more varied manifestations than occurred on that evening. As Mr. Wm. Foster and others have already described their general character in the *Banner*, I will cite only a few of the most remarkable. I will just here mention that at Mrs. Allen's séances nearly or quite all of the spirits converse audibly and quite plainly with their friends, and occasionally sing, both when within and without the curtain: A spirit-form, purporting to be a Miss Schofield, whilst standing in plain sight of all, materialized a piece of silk lace of incomparable fineness.

My daughter Gertrude came out, and sat on my knee, and after embracing and kissing me with loving fondness, stood by my side, and taking my hand in hers proceeded to manipulate its palm with her naked fingers, when directly a large sized fresh rosebud, with stem and leaves, appeared on my hand, directly beneath my daughter's fingers. Gertrude took my arm, and walked round the circle of sitters (some fifteen in number), shaking hands with each in turn. When Gertrude retired my daughter Esther came out, dressed in white, with a broad scarlet colored silk scarf thrown over her shoulders, that fell down in front in two divisions, reaching nearly to the floor. After Esther had accompanied me around the circle, permitting all to handle and inspect her beautiful scarf in turn, she proceeded to repeat Gertrude's "trick." As she took my hand in hers, I asked her to spread out all of her fingers wide, so that I could plainly see how she proceeded. This she did, so that I, as well as others present, saw everything in connection with the phenomenon distinctly. After raising her eyes upward, as if imploring assistance from some power above, Esther commenced manipulating my palm, when in less than a minute a full-blown double pink appeared beneath the tips of her fingers, as fresh and sparkling as if it had been just wrenched from its mother stem.

A spirit purporting to be Lizzie Hatch (formerly of Astoria) came out, and after several performances, stood within a few inches of where I sat; with the tips of the fingers of both her hands she commenced manipulating an invisible something, which gradually materialized into a visible white nub or nucleus, that grew in volume, until she spread it out to the length of some ten or twelve inches by two in breadth. That I might doubly assure myself of the verity of the phenomenon, I asked Lizzie to hold both her hands apart with fingers spread, at arm's length, and repeat the "trick." The spirit did so, and commenced to manipulate as before, when a small black nub appeared between her finger-tips, which in a short time grew to a

Six Months..... 1.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—BRINTON S. B. BRINTON.

Retrospect and Prospect of Religion.

The great English philosopher, Herbert Spencer, discusses this profoundly interesting subject in an essay that is to form the closing chapter of the "Ecclesiastical Institutions," Part VI. of "The Principles of Sociology"—and the essay is published in full in the January number of the *Popular Science Monthly*, published by the Appletons, New York, who are also the publishers of Mr. Spencer's works. He sets out with the observation that, unlike the ordinary consciousness, the religious consciousness is that which lies beyond the sphere of sense. The developing man has thoughts about existences which he regards as usually inaudible, intangible, invisible, and yet which he regards as operative upon him. He asks, How do these ideas concerning the supernatural evolve out of ideas concerning the natural? Inasmuch as the transition cannot be sudden, the attempt is made to give an account of the genesis of religion by describing the steps through which the transition takes place.

"The ghost theory," says Mr. Spencer, "exhibits these steps quite clearly," and he proceeds to follow it up from its primal inception. He finally allows that "there is a strengthening tendency to think of them (ghosts) as everywhere around, and as causing all unusual occurrences." His speculative statement respecting the evolution of the human idea of gods is one of peculiar interest for a generalization, causing us to regret that it is out of our power to print it entire in this place. The summary of it all is, that, "recognizing the fact that in the primitive human mind there exists neither religious idea nor religious sentiment, we find that in the course of social evolution and the evolution of intelligence accompanying it, there are generated both the ideas and sentiments which we distinguish as religious; and that, through a process of causation clearly traceable, they traverse those stages which have brought them, among civilized races, to their present forms." Then he raises the question, What are we to infer will be the evolution of religious ideas and sentiments throughout the future? There could not be a more engrossing one proposed.

Mr. Spencer refuses to believe, on the one hand, that the changes which have brought the religious consciousness to its present form will suddenly cease; or, on the other, that the religious consciousness thus naturally generated will disappear, and leave an unfilled gap. It manifestly must undergo further changes; and however much changed, it must continue to exist. What, then, he asks, are the transformations to be expected? Rightly to understand the genesis and decay of religious systems, and the probable future of those now existing, he insists that we must take into account the fact that evolution is, throughout its course, habitually modified by that dissolution which eventually undoes it; the changes which become manifest being usually but the differential results of opposing tendencies toward integration and disintegration. Belief in the hierarchy of lesser gods is undermined by observation of phenomena that proceed in regular order. Faith is therefore transferred to and concentrated in a great god heading the hierarchy. This is integration of power. And, next, in proportion as there arises the consequent conception of an omnipotent and omnipresent deity, there is a gradual fading of his alleged human attributes; dissolution begins to affect the supreme personality in respect of ascribed form and nature.

In the more advanced societies, and especially among their higher members, this process has gone to the extent of merging all minor supernatural powers in one supernatural power; and this one supernatural power has already lost the grosser attributes of humanity. And we are to infer that this dropping of human attributes will continue. Two factors must unite in producing the positive changes which are to be expected, namely: the development of those higher sentiments which no longer tolerate the ascription of inferior sentiments to a divinity, and the intellectual development which causes dissatisfaction with the crude interpretations previously accepted. By way of illustration, Mr. Spencer says that the cruelty of a Feejeean god, represented as devouring the souls of the dead, is small compared with the cruelty of a god who condemns men to tortures which are eternal. And the ascription of this cruelty, though still to be found in legends, and sometimes covering its forms, is becoming so in

tolerable to the better-natured that, while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly enough, concludes Mr. Spencer, this change cannot cease until the beliefs in hell and damnation disappear. And their disappearance will be hastened by an increasing repugnance to injustice.

We quote the exact words of Mr. Spencer on this branch of the subject, as being better than any mere conveyance of his ideas: "The visiting on Adam's descendants, through hundreds of generations, dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrifice of one who was perfectly innocent—are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who, during millions of years of the earth's earlier existence needed no honoring by its inhabitants, should be seized with a craving for praise, and, having created mankind, should be angry with them if they do not perpetually tell him how great he is. Men will by-and-by refuse to imply a trait of character which is the reverse of worshipful."

And so it will be with the logical incongruities that become more and more conspicuous to growing intelligence. The emotions of a god, thus implied and ascribed—as that he can be angry and be sorry and repent—in common with all emotions can exist only in a consciousness which is limited. "Every emotion," says Mr. Spencer, "has its antecedent ideas, and antecedent ideas are habitually supposed to occur in God; he is represented as seeing and hearing this or the other, and as being emotionally affected thereby. That is to say, the conception of a divinity possessing those traits of character necessarily continues anthropomorphic; not only in the sense that the emotions ascribed are like those of human beings, but also in the sense that they form parts of a consciousness which, like the human consciousness, is formed of successive states. And such a conception of the divine consciousness is irreconcilable both with the unchangeableness otherwise alleged and with the omniscience otherwise alleged." It could not be stated better. The logic is inexorable, that infers that "a consciousness constituted of ideas and feelings caused by objects and occurrences cannot be simultaneously occupied with all objects and all occurrences throughout the universe."

And so of the divine will, about which theologians have vainly puzzled themselves and been thought profound in proportion to their ignorance and confusion. Will, like emotion, necessarily supposes a series of states of consciousness. "The conception of a divine will," says Mr. Spencer, "derived from that of the human will, involves, like it, localization in space and time; the willing of each end, excluding from consciousness for an interval the willing of other ends, and therefore being inconsistent with that omnipresent activity which simultaneously works out an infinity of ends." And the same with the ascription of intelligence to God by human beings. The intelligence ascribed answers in no respect to that which we know by the name. "It is intelligence out of which all the characters constituting it have vanished." These difficulties, with others, which are in some instances discussed but never disposed of, must force men hereafter "to drop the higher anthropomorphic characters given to the First Cause, as they have long since dropped the lower. The conception which has been enlarging from the beginning must go on enlarging, until, by disappearance of its limits, it becomes a consciousness which transcends the forms of distinct thought, though it forever remains a consciousness."

At this point arises the question: How can such a final consciousness of the Unknowable, thus tacitly alleged to be true, be reached by successive modifications of a conception which was utterly untrue? If the primitive belief was absolutely false, surely all derived beliefs must be absolutely false. Mr. Spencer says the objection looks fatal and would indeed be so if its premise were valid. The answer to be made to it is, that "at the outset a germ of truth was contained in the primitive conception"; the truth, namely, "that the power which manifests itself in consciousness is but a differently-conditioned form of the power which manifests itself beyond consciousness." "The last stage reached is recognition of the truth that force as it exists beyond consciousness cannot be like what we know as force within consciousness; and that yet, as either is capable of generating the other, they must be different modes of the same. Consequently, the final outcome of that speculation commenced by the primitive man is, that the Power manifested throughout the universe distinguished as material is the same Power which in ourselves wells up under the form of consciousness." Therefore a true belief is not evolved from the foregoing argument, from a belief which was wholly false. On the contrary, "the ultimate form of the religious consciousness is the final development of a consciousness which at the outset contained a germ of truth obscured by multitudinous errors."

Concerning the common charge that science is dissipating religious beliefs and sentiments, Mr. Spencer says that those who are inclined to think so seem unaware that "whatever of mystery is taken from the old interpretation is added to the new." Rather, he would say, "the transference from the one to the other is accompanied by increase"; inasmuch as "for an explanation which has a seeming feasibility, it substitutes an explanation, carrying us back only a certain distance, there leaves us in presence of the avowedly inexplicable." He calls scientific progress under one of its aspects "a gradual transfiguration of Nature." It sees great complexity where ordinary perception saw perfect simplicity; it discloses intense activity where there seemed absolute inertness; and it finds a marvelous play of forces in what appears mere vacancy. The inquiries of physicists continually increase this transfiguration, which is aided by that other transfiguration resulting from metaphysical inquiries. The necessity we are under to think of the external energy in terms of the internal energy, adds Mr. Spencer, "gives rather a spiritualistic than a materialistic aspect to the universe."

Still, further thought compels us to recognize the truth that "a conception given in phenomenal manifestations of this ultimate energy can in no wise show us what it is." Science, under its concrete forms, enlarges the sphere for religious sentiment. The progress of knowledge

has always been accompanied by an increasing capacity for wonder. The astronomer sees in the sun a mass so vast that even into one of his spots our earth might be plunged without touching its edges; and by every finer telescope is shown an increased multitude of such suns, many of them far larger. Higher faculty and deeper insight will raise rather than lower this sentiment. The most powerful and most instructed intellect has neither the knowledge nor the capacity to symbolize in thought the totality of things. The man of science is at present occupied with one or other division of nature, and does not know enough of the rest even to rudely conceive the extent and complexity of their phenomena; and if he had an adequate knowledge of each, he is yet unable to think of them as a whole. The course of things now apprehensible only in parts may be apprehensible all together by future more evolved intelligences, with an accompanying feeling as much beyond that of the present cultured man, as his feeling is beyond that of the savage. But, concludes Mr. Spencer, amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed.

Sweeping Back the Tide of Truth.

The churches seem to have suspended their work of saving souls and turned their attention to saving themselves; and to this end are vigorously engaged, each with a broom of theological wisp, in efforts to sweep back the tide of truth that threatens to engulf them and reenact the tragedy of Pharaoh and his host, reputed to have been performed in the Red Sea some years since.

The latest illustration of this position and employment of the churches has been displayed by the Episcopal branch in New York City, by the organization of a new crusade against the Rev. R. Heber Newton, who last winter delivered a series of what it considered to be heretical lectures on the Bible, and for which charges were preferred against him before Bishop Horatio Potter. In the last few weeks Mr. Newton has been lecturing on the Old Testament, trying to show that it is wholly untrustworthy as an historical record. This proceeding aroused the bitter feeling of animosity that had become somewhat calmed down, and the conservative clergymen denounced Mr. Newton for daring to express his own honest opinions.

The latest advice from the seat of war informs us that Mr. Newton has consented to suspend his obnoxious series of lectures; and so the sweepers have a temporary triumph. But it is only temporary; the waters are there, and will return with renewed power to irretrievably destroy all plans and efforts to keep back the tide of truth with which progressive thought is this day flooding the world.

Mr. Newton announced to his congregation, at morning service, on the 18th, that Bishop Potter had advised him to cease this course of lectures. He said that it was made in the form of a request and not a command, and it consequently appealed to his "loyalty"; and as the Bishop knows the "condition of his diocese, he would not have made the request if he had not felt it wise." Mr. Newton declared that his sympathies were with "mental freedom and honest utterance," but felt that he must defer to the opinion of his superior. In commending this course, he said, "I set out to help the intelligent study of the Old Testament, on the part of those whose faith in the revelation there recorded rests on something deeper than superstitious credulity. I regret that your meat proves other people's poison. Nothing has been said that is not an old story to biblical scholars, and with a view to aiding you in disentangling the overgrowth of legend and myth in the Old Testament tradition from the inner body of truth, and not affront your reason or conscience by trying to make science out of its myths, or history out of its legends, while you listened more heedfully to their spiritual truths. If harm has been done to any souls I am profoundly sorry. I am none the less convinced that such harm must need be wished now, to escape the worse harm following the silence of the pulpit on such subjects. The intelligence of the age is increasingly drifting away from the churches because of that silence, or of what is worse, the continued utterance of outworn conceptions. Christianity was accused of doing much harm in its dawn, and its apostles were called infidels and even atheists. The Reformation did such harm, and the men whom we are now honoring were charged by the priests of their day with destroying faith and opening the floodgates of moral disorder. Only thus does the needful and higher thought come in. My fellow Presbyters have not scrupled, in the public press, to charge me, in contemptuous terms, with conscious dishonesty, insanity, and to demand my instant expulsion from the church. I have never shrunk from facing the threatened issue, but have no right to compromise other interests, just now, perhaps of greater importance to our church."

When he made the request, Bishop Potter most unquestionably must have had in mind these remarkable words of the Bishop of Manchester, Eng., the fountain of the Episcopal Church: "The very foundations of our faith, the very basis of our hopes, the very nearest and dearest of our consolations are taken from us, when one line of that sacred volume on which we base everything, is declared to be untruthful and untrustworthy."

The Rev. E. Garbett, M. A., in a sermon preached before the University of Oxford on the "historical truth" of the Bible, is reported to have said: "It is the clear teaching of those doctrinal formularies to which we of the Church of England have expressed our solemn assent, and no honest interpretation of her language can get rid of it." "In all consistent reason we must accept the whole of the inspired autographs or reject the whole."

We regret that the "request" of the Bishop, based on "the condition of the diocese," should have compelled Mr. Newton to recede from his honest convictions of the truth; but he is deserving of great credit, however, for what he has already accomplished, by calling public attention to the "myths of Genesis."

T. L. Henley writes from Charlottesville, Va., that if any good physical medium would like to come to that place, such medium can write him at once, stating terms, etc., and he will try and arrange for his or her doing so.

Rev. George Quincy, D. D., late editor of the *Gospel Banner*, passed to spirit-life, Jan. 10th, at Augusta, Me. A tribute to his memory from the pen of a correspondent who knew him personally will appear in our next issue.

The Double-Premonitions, etc.

That man is a dual being, possessing both a physical and a spiritual form, as St. Paul asserts, is unquestionably true, as the fact has been demonstrated time and again in various countries. There can be no doubt that people who are of sensitive or refined minds can sense danger ere it comes upon them, and were they to heed at once their first impressions, they would thus avoid impending accidents. It is their spiritual counterpart which intuitively senses danger in advance. We have been saved from disaster many times in this way, and have often cautioned our friends to be careful at certain periods, or mishap would overtake them. Therefore we have no doubt, as many are gifted in this way, that it is their double which through some mysterious process of nature gives the warning.

As an illustration, for instance, we give below the story of a London barrister named Saunders (as we learn from a recent number of the *Brooklyn Eagle*), who was singularly attended on one occasion by his "double": "Coming out of his club, he beheld his counterpart on the other side of the street. He crossed, and the double vanished. Soon, however, he saw him on the other side of the street, and so all the way to his chambers the strange spectre accompanied him. On reaching his apartments and striking a light, he beheld his double seated by the fire-side. He rushed from the place and did not return until next morning. Then, on entering his bedroom, he found that during a storm in the night, a chimney had been blown down, and the ruins had crashed through the roof and fallen on his bed. If he had slept there the previous night, he must inevitably have been killed."

Some years ago we were resting after dinner upon a lounge—not asleep, nor yet fully awake—when it seemed as though a part of us had left the body—gone from it—when all at once we thought we saw a flash-up on a branch of the Eastern Railroad, that two men had been killed, and we said to a friend that it seemed to us such an accident had occurred at that very moment. The next morning's Boston papers literally corroborated our statement.

Still more wonderful were our subsequent premonitions, as shortly afterward meeting at the Eastern Depot our personal friend, Mr. Jeremiah Prescott, the then superintendent, mentioned the fact of the two men having been killed on his road, and that we had had a vision of the occurrence. This was in the summer season, when we were on our way to Hampton Beach with a party of friends. Mr. Prescott was somewhat astonished at our recital of the said accident, but quickly remarked: "Do you see any impending danger on our road in the future?" "Yes," we quickly replied; "there will be a dreadful accident on your road inside of two months, unless you are extremely careful." "Then I shall be very careful," he said emphatically. But notwithstanding all his care, the accident occurred at Revere, with fearful loss of life, just within two days of the expiration of the two months mentioned by us, notwithstanding his instructions to his men to use extra care, as he afterward informed us. It was to be, in this case, at least, the old adage that "coming events cast their shadows before," proved literally true.

The Cave-Dwellers.

Mr. James Stevenson, of the geological survey, has reported to Maj. Powell the discovery of several more cave-dwellers, differing in some respects from any he had before examined. They were built on the sides of Walnut Canon, an immense fissure gullied by storms and torrents of innumerable ages—which left shallow, cave-like places of great length—running through the volcanic foot hills of the San Francisco mountains in the San Juan region of Arizona.

The city most carefully examined was about three-quarters of a mile in length, and consisted of a single row of houses, the common rear wall being the lining rock, while the sides and fronts were made of large squared stones laid in clay. A narrow street extended along the entire front. The houses are oval-shaped, and contained four apartments—the largest one being about twenty feet in its smallest diameter. Low doorways connected them, and the smallest room had its floor excavated two or three feet, thus forming a store-room or cellar.

Considerable debris was found, and an examination led to the discovery of many curious: Stone axes, ornamented pottery, bone awls, and needles of very delicate workmanship, the metal, a family grinding stone for grain, shell ornaments and implements of wood, the uses of which are unknown. One of the most interesting relics was a wooden spindle whorl, similar to those in use by the Pueblos of the present time. The wood of which it was made had evidently first been charred, and then ground down to the required size and shape by rubbing it on a sand stone. A shaft of reed, of an unknown species, still remained in the whorl. It had been broken, and was neatly mended by very fine twine, which, under the microscope, proved to be fine human hair.

Portions of wearing apparel of a fabric resembling the mummy cloth of Egypt, and manufactured from unknown material, were also discovered.

No weapons of war, idols or hieroglyphics were found, and the durability of the dwellings, so different from the handwork of other uncivilized races of that region, and the wide extent of these ruins, indicating the existence of allied races covering large portions of Arizona, New Mexico and Utah, makes the problem no nearer a correct solution than when Coronado, nearly four hundred years ago, made a raid among these cities, and through his priests gave to the world the first meager accounts of them—then, as now, vacant and ruined.

A bill, introduced by Senator Call, Jan. 11th, provides for the establishment of a University of Medicine at the capital of the United States, for the advancement of science and the discovery of improved methods of treatment and cure of disease. It appropriates one million dollars, as perpetual endowment, the interest of which shall be paid for salaries of professors and cost of experiments. One hundred thousand dollars additional are appropriated for the purchase of grounds and erection of suitable buildings. The Allopathic, Homeopathic and Eclectic methods are to be represented by professors. The Boston *Journal* calls this "A good scheme to promote bickerings among the medical profession." Verily it may chance that when the "regular" medicines "fall out," sick patients may "get their due."

Stewart's body has been recovered at a cost of \$50,000, and replaced in its mausoleum. Cremation would have saved that.

Thanks to Mrs. Geo. Emerson, Brooklyn, N. Y., for choice flowers for our Free Circle Room table.

Spiritualism in Spain and Portugal.

We are in receipt of the November number of *Constanza*, a Spiritualist magazine published in Buenos Ayres, which is filled with much interesting matter. It informs us on the authority of *La Revista de Estudios Psicológicos* of Barcelona, Spain, that Viscount de Torres-Solanot, one of the most distinguished champions of Spiritualism in that priest-ridden country, has just published an important book, *Positivismo Espiritualista*, which has created quite a furor among the intelligent classes. From a literary standpoint, the Viscount is eminently qualified for this task, and his social standing will doubtless entitle him to a respectful hearing. Having given the subject of Modern Spiritualism a thorough examination, and become convinced of its truths, he has come before his countrymen with convincing facts, not beliefs, which accounts for the hearty acceptance of this new work.

Señora Amalia Domingo y Soler, in a very able article, advocates the rights of women; Señor Don Angel Searnicha has an article from the *Banner of Light*, entitled "The New Church," and a chapter from Epes Sargent's "Scientific Basis of Spiritualism"; and Señor Don Luis Boveri an article on "Materialization in Kansas, and a Séance with Maud E. Lord."

We also learn that two new spiritual journals have made their appearance: *Amor, Paz y Caridad* (Love, Peace and Charity) in Barcelona, Spain, and *Luz y Verdad* (Light and Truth) in Lisbon. We extend the right hand of fellowship to these new workers in the spiritual vineyard, and wish them every success.

An Attack on Spiritualists' Camp-Meetings.

The Sunday bigots in the western part of this State are about to institute an attack upon those who choose to worship God in the temples which Nature has reared rather than beneath gilded domes which sectarianism has erected. It will be a direct attack upon the rights of Spiritualists. A correspondent of the *Herald* writes that in a recent discussion upon "Sabbath desecration," President Seelye of Amherst College took strong grounds against the running of Sunday excursion trains, and advised testing the question by applying the law against those who break the day in this way.

"There did not seem to be," says the writer in the *Herald*, who hails from Greenfield, "so much objection to the running of freight trains, or even to one through passenger each way on the different roads, the animus of the discussion being chiefly aimed at the excursion trains run over the Fitchburg and Canal roads on Sundays during the camping season at Lake Pleasant. It was finally decided to stir up public sentiment on the question throughout the county this winter and ascertain if public opinion would sustain a recourse to the courts next summer. Public meetings will be held to get a united feeling upon the subject."

In view of this movement on the part of their opponents it behooves Spiritualists to be as wide awake and active as the occasion demands; certainly as much so as those who would deprive them of their rights. Let not a moment be lost that can be employed in the right direction.

The New England Freethinkers' Convention.

By reference to our third page it will be seen that Paine Hall, Boston, will be, on Jan. 27th and 28th and 29th, the scene of a convocation of this order of thought. The sessions will be held at 10 A. M., and 2:30 and 7:30 P. M., and the list of eminent speakers engaged (which we printed in full last week) proves that they will be of marked interest. The main object of the Convention will be to aid somewhat in educating the public mind upon the great questions of Liberty, Truth and Justice, and the rights of man generally as against despotism, monopoly, and wrongs and outrages of all descriptions; and to effect such organization as will make an effort to interpret these grand principles practically.

Steps Against the "Russell" Law.

Arthur M. Dent, M. D., of Coshooton, O., writes us that the Legislature of that State convened on the 8th inst., when both "Democratic and Republican members vied with each other" in taking steps toward the repeal of the odious "Russell" Law, of whose unjust bearing upon Spiritualist mediums our readers have been already apprized. "To Hon. G. H. Bargar," states our informant, "the leader of the Democratic majority, and who is a brilliant and rising statesman, belongs the honor of introducing the first bill to blot out from the Ohio statutes this monster of intolerance."

Mr. Fletcher in Boston.

Mr. J. W. Fletcher will lecture in Horticultural Hall, Boston, the last two Sundays in January, morning and evening. In the evening the lecture will be followed by test descriptions. Spiritualists and inquirers in this city and vicinity should avail themselves fully of the opportunity thus offered to listen to this eloquent orator and gifted medium.

We are in receipt of the Jan. 1st issue of *La Luz Espritista*, published at Key West. It contains a continuation of an article entitled "Spiritualism in the Light of Modern Science," from the pen of Viscount de Torres-Solanot, in which the experiments and deductions of Messrs. Crookes and Varley are ably set forth; an extract from the *Chattanooga Times* of Dec. 7th, in which the editor comments favorably on the spiritual phenomena, and candidly admits that they have perplexed him on many occasions; that many of his friends, rational, clear-headed thinkers, are outspoken advocates of the Spiritual Philosophy, and that the Attorney of the Gould line of railroads—one of the cleverest lawyers in the South—is not only a believer, but claims to be both a clairvoyant and clairaudient, and to consult with his deceased daughter.

Signor Damiani and Rosamond Dale Owen have letters in *London Light* for the 20th ult., testifying to the satisfaction attending their sittings for mental and physical phenomena with Mrs. Fox-Jencken. Signor D. also speaks in high terms of praise of certain materializing séances recently held at Mrs. Maddougall Gregory's, whereat Messrs. Hank and Eglington were the media.

Mrs. Oliphant, the author of "The Little Pilgrim," has written, in the same vein of thought, "A Story of the Seen and Unseen." Works of this class are multiplying on every hand, and literature, art and science are more and more intermingling the world with the philosophy of Spiritualism.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, No. 107, South Street (formerly Montgomery Place), every Tuesday and Friday afternoon. The hall which is used only for these meetings is open to all, and the doors will be closed at 10 o'clock precisely, at which time the doors will be closed, a locking no access until the conclusion of the meeting, 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 good or evil; that earth-bound spirits, however, are in an undeveloped state, eventually progress to higher conditions. The state of the spirits is not a doctrine put forth by spirits in the medium, but a fact that does not come from his or her own mind. All express as much of truth as they perceive or know.

We have a number of messages that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication. The messages are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in care of the BANNER OF LIGHT. It is a pleasure to place upon the BANNER OF LIGHT the messages of their spirit-friends.

We invite suitable written questions for answer at the public free-circle meetings. The messages are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in care of the BANNER OF LIGHT. It is a pleasure to place upon the BANNER OF LIGHT the messages of their spirit-friends.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Wheelhamer.

Report of Public Séance held Nov. 30th, 1883.

Invocation.

Our Father and our Mother God! thou Universal Parent of Creation! we acknowledge thy power, we recognize thy wisdom, we feel the responsibility of life pressing upon us, and oh, how we reach out for a guiding hand to lead us onward so in the light of spirit we may see the light of thy love and all strength of all intelligence. May we gather from thy fount of wisdom and of knowledge such supplies as we need, such food as our souls require, that they may be sustained and uplifted, that they may be able to gain power to press on in search of higher truths than they have received. May each one present become receptive to the angelic teachings of returning spirits who, having explored the realms of eternal life, are competent to teach those struggling amid the darkness of doubt and error. May the ignorance within these human souls be lightened by gleams of truth; may fully, if such there be, give place to wisdom, so that the lines of communication between the two worlds may be unobstructed and the flow of knowledge and of blessing humanity. We ask that strength be given these spirits to express themselves intelligently to mortal comprehension. Oh! may each and all gain some good from the lessons and the labors of this hour. Amen.

Questions and Answers.

CONTROLLED SPIRIT.—We will now attend to your questions, Mr. Chairman.

Ques.—What is the cause of the increasing prevalence of cancerous diseases among mortals? What condition is most susceptible to them, and what precautions are best to adopt against being made their victim?

Ans.—We opine that the cause of the increase of cancerous humors among mortals is a negative condition of the system and an improper mode of life. To prevent the acquisition of cancerous humors, the human system must be in accordance with nature's laws; must adopt a wholesome diet; must take proper exercise, as well as obey other rules of health. An impure state of the blood, together with an unequal circulation, produces accretions of humor in the body and causes untold misery to the individual. If mankind will but follow the plainest, most practical laws of hygiene, there will be but little danger of contracting diseases of the blood, whether it be cancerous humor or any other pathological disease to which the flesh is subject. **Q.**—By A. F. J. Are there individual spirits in the spheres surrounding our planet capable of creating and engineering worlds?

A.—We have heard others declare that there are certain intelligences, called planetary or tutelary spirits, who have the power of creating, controlling and engineering worlds and systems of planets, but we personally have failed to come in contact with any spirits possessing such unbounded power. However, as we have not explored the realm of possibility we are not prepared to say that they do not exist; we can only reply to the question of your correspondent: We do not know.

Q.—[By W. L. Thomson, Boston, Mass.] If neither pleasure nor pain, rest nor unrest, happiness nor unhappiness, poverty nor riches, affect the soul, as Dr. A. B. Child says, pray what are the uses of such experiences in life?

A.—We cannot admit that neither happiness nor unhappiness, rest nor unrest, poverty nor riches, affect the soul, for we believe that these are conditions that give an enlarged experience, a broader knowledge, and perchance a higher degree of wisdom to the unfolding being of man, and consequently they must be of the utmost importance to his spirit.

Mary Agnes McArthur.

I am requested to be the first spirit to enter, this afternoon, and convey a message to mortal life. It gives me great pleasure to have this privilege extended to me, for I am ever glad to be able to come into personal contact and communication with my dear friends, who are present. I wish to say to your loved ones that I have been with you through the various months of the past year; I have watched your career and the results flowing from it; and although you have felt that you are not utilizing your powers, I feel that a change has been taking place with you that will result beneficially to yourself in material and spiritual ways; for the bonds that formerly connected you have dropped away, and you have stepped out into other lines of life than the old, narrow, old. Although externally clouded sometimes passes before you and you cannot see the light beyond, yet I am assured by bright and good spirits that you will be guided, that your mind will be directed into proper channels, through which your best powers can be utilized. I come to-day to request you to pay particular heed to the monitions which will come to you by-and-by, after a little time has passed, and regulate your conduct accordingly; for you will have brought to your attention certain individuals with whom we wish you to come in contact, through whose agency we expect to have new lines laid for your especial benefit. I cannot speak more clearly, but I wish to give you a word of encouragement. I wish also to say that you are not to allow any opportunity to slip by unheeded; that I think opportunities will open before you of which you may take advantage, which will draw you out into other fields than those you now explore.

Our boy is bringing his best love to his father, and wishes you to feel that he is growing in spirit; his intellectual powers are unfolding; he is receiving a higher education, a purer experience and a brighter discipline in the spirit-world; he has possibly could have done on earth, consequently it was best that he passed on to the higher life at the time he did. I can now say it was well, and feel glad that the change came to him in early life. You must also realize, if possible, that your loved ones are with you and do not make a change under any circumstances or conditions in life; that the darker, the heavier the cloud that descends upon a mortal, the purer and the sweeter come the spirit-friend, bringing tokens and consolation and peace from the higher life.

I must also say that I perceive, in the distance, something of a disappointment coming to you, if you allow your mind to run in a certain direction. I have seen it cast in times past. I only give you a word of warning, that you may direct your thought in another channel. I do not wish one shadow to fall upon your life unnecessarily. I will do all I can to flood your path with sunbeams and to make your future beautiful and bright. I shall need your cooperation on the mortal side, because I cannot govern and direct material conditions as I would wish; but, by working together, I am certain we can accomplish good and great results. I do not wish you to make a change at present even if you should be called from another city to do so; it is better to remain where you are for a little time, because certain powers are at work, endeavoring to bring out a better result for you than you can now think of.

Our little ones are well. I have seen them. I have given them my influence, and tried to surround them with the best conditions that spiritual life can afford to mortals, and I know that all is peace with them. I bring my love,

as you may well believe, for it is ever yours. Mary Agnes McArthur, to Charles McArthur.

Joshua Frye Speed.

I am quite interested in your labor here, Mr. Chairman, it is so entirely foreign to anything that I considered when in mortal life, and it affords me an opportunity of investigating what appears to me to be a new law, although I presume it is as old as the universe—that of the connection between spirit and matter, and also of the power of mind over matter. A couple of years have elapsed since I dwelt in the body, and I have been engineering some new plans since I passed out from earth, which are of great importance to me, concerning which I would be pleased to communicate with friends on earth. I hope I shall gain the power of doing so. My home was in Kentucky. I am a Western man, and the interests which are mine, concerning earthly life, are centered in that portion of this country. I was well known, at through various parts of the country, especially in Louisville. I have relatives there. I trust they will be glad to learn of my return from beyond the bourne from whence travelers do make their way, for I find, from my own experience, that it is no impossible thing for a spirit to return to mortal life.

I am interested in railroad matters to a large extent, and also in other business concerns. I was not an idle man, nor did I believe in sitting down and resting upon the laurels which one has attained through past achievements. I believed it was best for a man to be up and doing, to make himself felt as an entity, wherever he might be. I am precisely the same now. I do not wish to sit quietly down, and allow the great whirlpool of active business life to rush along, and I take no part in it. On the contrary, I am desirous of making my energy-giving vent to my powers, and in some practical way making my individuality felt. I am told that I can do this on the spiritual side, but I am somewhat attracted back to earthly conditions, and I wish to have my powers felt here; so I return, sending my greetings to friends, giving my affectionate respects to those near to me, and assuring them of my continued life, not far off, but in a world closely adjacent to this planet, for even while I am busy with my spiritual pursuits, I am not neglecting my earthly life, with those associates of the past whom I left on the shores of time. I trust soon to gain the power of communicating personally with friends in Louisville.

During the Exposition which has recently taken place there, I made my influence felt in a marked manner; although my associates did not realize from whence it came, I was enabled, by attaching myself to a friend who is mediumistic, (that is what you call it, I believe), to perceive events that were taking place, and to understand certain transactions which were going on to parties who were formerly known, and I gained an experience in that manner which has been of interest as well as benefit to me, and which has given me an idea of what may be obtained by effort in the future. I do not know as it is necessary for me to observe that, early in life, I was an intimate friend of the lamented, martyred President, Abraham Lincoln, yet such is the fact, and it gives me pleasure to relate that upon passing to the spirit-world, the one of the first faces that I beheld was the well-known face of Abraham Lincoln, and that the woman which he extended to me was very beautiful and sweet. Through his ministrations and instructions I have received more knowledge of the spiritual condition of life than I probably would have done without them, and through his kind attentions I have been given experience concerning those laws playing between mortal and spirit-life, which I doubtless would not have otherwise obtained. Through my association with him I have renewed the experiences of the past, we have lived over them in memory, and have understood them more clearly than we were able to do before, and in that kind and good friend I feel that I have a companion and instructor who will guide me in the ways of knowledge and of truth. I hope my mortal friends will be pleased to learn of my advent in your midst, and will also extend to me an invitation to come to them personally, that they will endeavor to open a line of communication for me to utilize. If so, I shall be most happy to take advantage of it. I am Joshua Frye Speed.

Martha Ames.

My name is Martha Ames. I lived in Boston, but did not die here. I left this city to cross the water, but before I reached my destination I passed out of the body. After freeing myself from the earthly form I did my best to return to my friends in this city and assure them of my continued existence. I was not able to afford them the evidence of my power of returning as I wished, but they did receive intimations of some spiritual power at work which they did not understand. After a while they learned of my decease, they wondered if it could be possible that I returned to them to give them warning. Yes, it was possible, and it was a fact. I have lived in the spirit-world for some time, and have become satisfied with my position there; it is one of happiness and peace. I was fitting myself for a teacher of music, but could not gain the vital power which I required, so I passed out of the form; but over there I have been given not only vital activity but also the power to expand my musical tastes and abilities, and I am so happy with the conditions which I have found in the spirit-world; for, in attending the grand concert of that beautiful land, and listening to "the music of the spheres," my capacities have increased, until I look back at my efforts on earth and they appear of the crudest kind. I continually feel an impulse urging me on to higher efforts and grander endeavors, and I know that the best part of my being is yet to be unfolded; therefore I am ready to say to you, for me, or for you, that I was out of early in life from the associations of earth, because I have passed on to a world where I can find all that is beautiful and sweet, all that is adapted to my wants and calculated to awaken what is highest and best within me. They may be assured that it is well with me.

Some of my friends are becoming interested in Spiritualism; they wonder if it is possible for spirits to return and manifest to mortals. They have formed a circle in their own home, and are seeking for evidence of spiritual existence. I wish to gain power to come to them and give them some token of my presence, and I believe that if they will gather in a room where there is a piano, I shall soon get power to come and manipulate its keys, so they will know I am with them. I am seeking for experience in this way, that I may gain strength to accomplish what I wish, and to that end I have come here to-day. I want to send my love to my friends, and tell them I rejoice because I am an immortal spirit.

Louis Persons Davis.

I feel a little confused in coming. This is something new to me, but I wish to inform my friends that I am still with them. I was less than thirty-one years old when I passed from earth; my thirty-first birthday would soon have dawned upon me. I am young in spiritual experience, for I only died last winter, but I have seen enough of the other life to feel pleased with it, and to find that I have no need to fear, for it is natural, and it appears to me very much the same as this life, only when we are born here into the mortal we come as feeble and helpless infants; but although I have seen enough of the other life, I do not feel that I do not feel weak and helpless; every day I seem to grow stronger, to gain more power, and to learn better how to use my activity than I did here.

I want my friends to know I am pleased, because I am learning how to grow—something which they do not seem to fully understand. I bring them my love. I want them to realize that I am not cold and dead, but that I am alive and feel kindly and affectionately toward them. By-and-by, I expect that I will come even closer to them than I have done so they will know I am beside them, that I have not become separated from them. I am satisfied to give up the mortal conditions, because I find I have taken up something higher and better than I have known before. I passed out from Fall River. I am Louis Persons Davis.

Dora Jennings.

I am Dora Jennings. I was young when I

died. I have been over in the spirit-world some years, but have never come back and spoken before. I have friends in Portland. I want them to know I come to them, and that it gives me pleasure to see them and know how they are getting along. When I passed away I left sorrowful hearts behind me, and for a while it seemed to them as though a great cloud had settled around their lives; but now, as I am here, and the shadows no longer cover them, they can look back to the past with a resigned feeling and realize that it was best. I wish to say that the world I entered contained no sadness for me; I found only sunshine and pleasant faces; only happy hearts and sweet voices giving me welcome. I have been ushered into a higher school, where I have been gaining in spiritual education, but I often come back to the earthly life, to my home and to my friends. I saw their grief, I knew that they desired my presence, and I tried to make them feel that I was with them, but they could not understand, so all I could do was to bring a peaceful influence to brighten their lives. They are reaching out from the old ideas which they have held toward something brighter and more elevating; they are learning that there is more in life than they have ever realized, that there is truth which they have not before perceived. I would like them to proceed in their investigations and press on in their efforts for the attainment of knowledge, because it will give their spirit-friends power to come to them. I bring with me as a flower offering a garland of flowers—violets and roses; such a garland was placed above the casket which contained my mortal remains; and in my right hand I hold a pure white lily. These floral emblems are sweet, because they speak of the love and tenderness of human hearts, and I bring them with a heart full of sympathy and affection for the friends who are so dear to me. I wish to say that I also bring as a memento a book with silver letters upon the outward cover, a simple word: "SOUVERAIN." It was a birthday gift to me from a very dear friend. I wish to say to my friends that I was satisfied with the disposal of the matter I hope to come again, and give something more. My head was affected before I passed away, and I begin to feel the same sensations now that I did then.

Stephen W. Nudd.

I lived sixty years in the body, Mr. Chairman, and I am now sixty-three years old, in my sixty-fourth year. I think I have a right to say so, because I can see no break in my life—I cannot say that I was lapped off at the sixtieth year, but on the contrary, I know from my own experience that it has continued on from that day to the present. I lived in Boston, on South Street, I have friends in this city, and I hope they will be glad to know I have got back; at all events I am very glad to know that I have gained the power of coming, for I think it is the duty of every man and woman to come and speak through these channels if they can possibly do so. What human beings want is evidence of immortal life, and there is no way of gaining that evidence except through the testimony of intelligent beings who have experienced something of the conditions of immortal life, can return and speak to them; even if we cannot do as much as we would like, if we can only come and give one fact that will be an evidence of our identity, if we can merely speak our names, or give some token of who we are, I think we should be glad to do it, since by culminating evidence being brought, through the little testimony of one spirit after another, you will finally receive such a demonstration of truth that very few can ever fail. So I intend to go to work to do what I can. My three years and more in spirit-life have been fruitful; they have taught me that there is a purpose in life, and that I have a work to do which I must set about doing immediately. One of the first things in the way of its accomplishment is to come here and call the attention of my friends to this Spiritual Philosophy, to assure them that life is a fact, that death is a fiction, that in reality there is no such thing as dying, if by that you mean becoming cold and senseless, and unable to perform the proper functions of the life contained in the body. There is every evidence that I have loved and greeted to friends. I can well assure them that I have been learning since passing over. I do not despise even a small teacher, and I have gained some vital truths from the little spirits around me, as well as some important ones from more advanced, mature intelligences. Over there we realize that a valuable lesson can be obtained from even small sources. I hope my friends will visit some medium, and allow me to come to them. I would be happy to do so. I am experimenting in a little way with one of the mediums in this city of the materializing phase, and I hope, by-and-by, to be able to show myself through her agency. My name is Stephen W. Nudd.

Ellen Donovan.

[To the Chairman:] Will you let me in? I want to come to my good man. He lives in Worcester. His name is Tom. I want to tell him that I am all right. I am very well off, and I don't want to come back, if he will only keep the blues, for then that makes me come back, and feel bad, too. Tell him that I am not in any more trouble; that I have found a good place, and the old folks are doing well, and he's making a fine smart boy. I think it is a good change I have made. I don't want to come back at all, tell Tom. If he'll go quietly and sit down with Maggie, and not feel gloomy and sad, I think I can come to him and let him know I am round, because Maggie is what you people call a medium. The child feels strangely at times; she don't know what is the matter with her at all, but it is only the spirits around her; and I know you can speak to her father, and tell him what is going on with me, and what I think he had better do. I don't want little Maggie to feel bad nor afraid, because we will not do her any harm; I'll look after her all the time; I will, sure.

I don't feel very good in coming here, for my head is bad, and I feel bad all over; and somehow or other it makes me think of the old times when I was here, and had a pretty hard time to get along. But where I live now it is all pleasant; I don't see any heavy work coming up; I keep out in the sunshine, and if I can speak a good word to any little chap who comes along and don't feel happy, I am very glad to do it.

Now I want my Tom and Maggie to know that everything is all right with me; they needn't think I have gone to a place where it is all dark, and I cannot see them or feel comfortable because I have not; I am with them a great part of my time. I want Maggie to be thoughtful, and careful how she moves; she has got some trouble in store unless she takes care of it. I have been trying to guide her for the last two or three years, and I think I have done pretty well; but I can't keep all the troubles away from her, and she must be careful herself, and look where she is going. I send her my love and blessing for being so thoughtful for her father, and I want them both to know that I shall be with them until they meet in my own little place on the other side. My name is Ellen Donovan.

Nellie Wheeler.

The Spirit-President says I may come in, and bring my love to my father, who is present. I am very happy to do so, because I do not often get an opportunity of coming. I want my father to know that I am still with him, that I bring my influence, and we are surrounding him with the best conditions we can provide. I know that life has had its shadows and its trials. I know that experiences have sometimes been very unpleasant, but yet we have done the best we could, and we feel that after all, perhaps it could not have been otherwise. The spirit-friends are happy and in good condition; they are doing their work and sending out their influence where they feel it will be for the best results, and we all send love to you, and to those dear ones who are in the body. Father, we want you to feel that we are doing our best to help you. You know that spirits cannot accomplish everything; they must have material assistance; they must have batteries of power there on the mortal side, before they can accomplish that work which is of great importance

through physical life. But oh! under all circumstances realize that we are with you with our love, and that we wish you to live the purest, best life you know how to live, and do as near right as possible, and be kind and affectionate to those connected with you; utilize the energies which are within, and for good results; in every way live a good, useful life. We will help you in the spirit-world, you will find your loved ones awaiting your coming. Over there things are different from what they are here; opportunities are given for unfoldment and labor, such as are not on earth, but the best conditions there are the results of the life led in the body, and if shadows come to a spirit, it is because they have created them on the mortal side. Little Ellen and Ella send their love; they join with me in good wishes and blessing for each one. Nellie Wheeler.

Emma Ruick.

I wish to say a few words in explanation, if you please, Mr. Chairman. I came a short time ago. I felt terribly distressed in my head before I passed out from the body. I was somewhat deranged in mind, and was not conscious of my doings, or of what was taking place. In coming back to you I felt the same confusion, and I hardly knew what I was saying; I did not know as though the words were given me to speak, while I was not aware of their full importance; but I believe I gave you everything that was necessary, except that a mistake was made in the surname. I wish now to say that I gained a great experience by coming; the mists were cleared away from my brain, and I can see clearly now, where before it was shadowy. I feel very happy, and I think it my duty not only to come and correct the mistake made, but also to tell you of the benefit I received through this channel, and to thank you for permitting me to come. I now know I can move on happier and brighter than before, for although I was very much better in spirit-life, and clearer in mind than I was just previous to my death, yet at times the old sensation would come upon me when I came back in contact with mortal life and with my friends. I could only see them as through a mist, only as if a great confusion existed between them and me. I have been back since I came to you before, and I found all this feeling and confusion; but I was taking place, that also I had more power to work. I wish to convince my friends of the truth of spirit communion, and I am told that I shall now have the strength to do so. It may not take place in a day or a month, or perhaps in a year, still I can go on with my efforts until I have given them some proof of my presence with them. Emma Ruick, of West Granby, Conn. The name Ruick was given before. I cannot tell how it happened, only from the confusion of ideas. My father, Mr. Ruick, is a well-known farmer of the place mentioned, and quite well known in that vicinity.

Report of Public Séance held Dec. 4th, 1883.

Questions and Answers.

Ques.—Do you know, by observation or otherwise, of any beings the peer of man, who began life in a different way from man?

Ans.—We know of no human beings equal to man, who began life in any different way from man, but we know of many human beings who began life in a different way from man, and who lived in the spirit-world, and who were able to come and speak to us through these channels. I understand that although certain orders of beings are less advanced in culture or spiritual attainment than others, yet all have had a common origin and will reach a common destination.

Q.—An intelligence, in answer to the question: "Does knowledge give power to the spirit?" winds up by saying: "If, when you go to the spirit-world, you understand the magnetic laws by which you can disconnect yourself with earth, then you have a great advantage over those who know nothing of them." Will the control please tell us where and how we can learn these laws?

A.—The conditions which bind a spirit to the earthly stage of being are of a psychological and subjective rather than of a positive and objective character. He who centres his entire interest in material life, will find that he is held by a chain to earthly conditions, and that he is unable to sever the tie which binds him; while he who cultivates or seeks to acquire a knowledge of spiritual existence—of the inner powers of the soul, and the life beyond that awaits the advancing spirit—who is ready to lay aside material interests with the dissolution of the physical body—will find himself in possession of knowledge which will enable him to rise above external ties and conditions, and gravitate to a purely spiritual state of being in the eternal world. The laws which govern the operations of the spirit in this direction, either binding the undeveloped soul to the material, or enabling it to sever the tie which connects it with matter, may be called magnetic in the sense that they serve as magnets, to draw the spirit downward or allow it to rise upward, as the case may be.

Q.—In the *Banner of Light*, Aug. 25th, 1877, is the following question: "Are there actually such beings as elementary spirits, so called?" The answer given is in the affirmative. Will the control please tell us what he knows of their origin, present position, and ultimate destination?

A.—The only elementary spirits of which we have any knowledge are those who have not yet passed through the process of a mortal birth, or received, through contact with a physical organization, that impetus to press forward in the search for knowledge and in intellectual attainment which is experienced by those who have come into external contact with matter. We presume the origin of such spirits is the common origin of all humanity; though we may not be able to trace spirit to its source, yet we believe that to be the great fountain of all life and intelligence. The present position of these spirits is one corresponding to the stage of infancy in mortal life. They are not evil, because they have never passed under the trials of temptation; they are not positively good, because they know nothing of the blessings of action. They are innocent and ignorant; they are awaiting the unfoldment of consciousness, active, vital, intellectual power, and they understand that they must first come into positive contact with material laws before they can realize anything which is required for such unfoldment. The destiny of these elementary spirits is the common destiny of mankind. After passing through the experiences of a mortal career they will join the great multitude of advancing human souls in the eternal world, where labor awaits each one, where all will eventually arrive at the fountain-head of goodness and of immortal truth.

Thomas Cook.

Some years ago I lived in Boston. I was well acquainted with its streets; there were but few places in the city that were not familiar to me. For the last few years I have walked in spirit, apart from my old mortal body which failed me, and which I was obliged to give up, but I have frequently returned, trying to make my presence known to friends on earth. I have two sons in this city, James and William. I have endeavored to come in contact with them, that they might know their father was by their side, trying to exert an influence upon their lives.

One of my sons has been passing through strange and unpleasant experiences; life has not been so kind to him as it has to his brother; he has seen more than one reverse of fortune, until he has, at times, felt that luck was entirely against him, and it was no use for him to try to move against the tide. I wish to say to that son: Be patient and cheerful, for although your conditions have been hard, at the present time they are passing. He may say: "I did not know father was a prophet." Nor am I a prophet, but I can see events sufficiently plain to understand that there is a power at work which will bring forward those better conditions for my son that he has dared to hope for.

I wish to say to his brother: "I have also been watching you in your career. I know precisely how you stand. I wish you to extend sympathy and kindness to your brother, and give him every encouragement possible. He is not because your business qualities are superior to his, or your spiritual attainments greater, but because you have had more favor-

able conditions, so that your spirit-friends have been able to guide you in a clearer manner.

I wish my old friends to understand that I am not dead. I do not feel at all like one who has rendered up life, for I am active. I was always busy at something when in the form; I could not brook idleness in any one. I had a few moments to spare I became restless and uneasy unless I could employ them to some advantage, and you may be sure, Mr. Chairman, I am the same kind of a man to-day. I do not believe that I am throwing away the precious moments in coming here, because I feel that I may reach my sons, and perhaps some friends whom I have formerly known, and give them an idea of the future life which awaits them. I have been glad to find out the realities of the spirit-life. I was very much astonished at the scene which broke upon my vision when I passed to the other side. I did not expect to find such a home and such a country. I believed in the teachings of what is called revealed religion, and these did not teach me anything concerning the real life of the spirit. I had to find it out from experience after I became an inhabitant of the spiritual world. I wish to inform my mortal friends of the conditions beyond this earthly existence, and I hope they will give me opportunities of coming to them, and that they will give me a chapter of my experience, and convince them there is another side to life, and a very important one at that. You may simply call me Thomas Cook.

Mrs. Molly Dow.

I was high on to eighty-two years old when I died. I don't know how long I have been gone. I don't think I've been gone a great while; 'pears to me about a couple of years, but I can't be sure that is right. I come back here because I want to tell all the young folks, and the old folks, too, that I am very happy. I have a good home, and it's a real cheery, comfortable place. I haint got on a white gown now, do not you believe it. And I haint got any wings either; somehow or other they don't grow over where I am, so I don't see but what the people there look the same as they do here, only sort of brighter, as though they had got out of the clouds, and lived with the sunshine on their faces. That's about all the difference. I don't see that they have on any of these new-fangled, new-fashioned dresses—I don't know what you call them! They look very neat, and pretty, and plain; what they have got is made of good stuff, and 'pears like to me it is made to wear and to wash, without fading out. So, you see, we're all very well off. I come to send my love, and tell the folks that it is all beautiful and good over there, and all the folks who do it live like little children, happy and kind, and innocent in their minds, and do as much good as they know how to do, and they will find themselves in pleasant homes when they go out of the body. I lived in the town of Salisbury, Mass. I claim that as my old home, although I know I've gone up higher, and have got a new home that don't need any repairs—just now, leastwise, I don't see that it does. I am Mrs. Molly Dow.

Capt. John G. Crosby.

Good afternoon, Mr. Chairman. I seem to find myself in good company; those whom I see on the other side appear to be ready for action, and might make good soldiers if the need demanded. I like to be here. I want to be where there is something stirring. I don't like inactivity and death. That's why I have come to tell my friends I live, for I don't want them to forget me, as one who is dead, who has not the power of making himself heard. I lived fifty-eight years on earth, and had quite an extended experience. In the hour of tumult and danger I enlisted in the service of my country and spent a long time in the army. I never regretted my action in this respect, nor the experience which I gained during those years of turmoil, when the entire country was in a state of excitement. I then rejoiced at the part which I took in the conflict.

Well, I believe peace is better than warfare, but if the necessity comes that human rights can only be established at the point of the bayonet, then I, for one, am ready to declare for war. I am not here to-day in a spirit of strife, for all that died within me years ago, but as in returning I find here among your spiritual bands one or two old comrades whom I knew in days of service, old scenes and memories are recalled to my mind, and have become so impressed upon it that I seem obliged to speak of them.

I lived and died in Middletown, Conn. I have many friends there, and I hope to reach them through your agency. I have also friends in Springfield, Mass. My business was that of a barber, and I was well known in the capacity in which I labored. I speak of these things because they may be necessary to identify me to my friends. Tell them, if you please, that I am energetic and that I feel my powers increasing, and that I am ready for any kind of work which I am open before me. I have not passed my spiritual existence in idleness, but have been trying to gain information concerning my surroundings, and the new life upon which I have entered. I am now ready to give something on the mortal side, if possible. I am very much interested in the idea of trying to develop mediumistic powers, which I am told are possessed by a friend of mine. I come here to gain assistance, hoping to receive information from some of your spirit-friends which will enable me to apply just the right quantity and kind of force to the powers of my friend, in order to bring them into active operation. I believe that if I can come, personally and in private, to the friends who knew me on earth, I will be able to accomplish much good for the cause of truth. This, I think, is the direction in which I should labor.

Thank you very much, Mr. Chairman, for this privilege. I will announce myself as Capt. John G. Crosby.

Mrs. Susan M. Ford.

[To the Chairman:] I have a dear niece in the city of Chicago. Her name is Ellen Sloan. I am very anxious to send a message to her, for I wish her to know that I come to her very often. She is mediumistic. She does not understand her own powers, and is frequently made afraid by the strange feelings which come to her. My niece has not only been passing through changes, but she contemplates other changes, and she hardly knows what will be for the best. I wish her to realize and feel that she can be guided by her own impressions, and that the power which seems to lead her in a given direction, and which it is almost impossible for her to disobey, is a power brought from the higher life, and it is best for her to move just exactly in the channel which seems to have been marked out so plainly before her. I send her my love; her mother joins me in that love. We are together and happy in the spirit-world. We frequently return, seeking to benefit and bless our dear friends, and in some manner lead them into a knowledge of the truth concerning the future life. We intend to continue our labors in that way until our friends do learn something of the life beyond. We did not know that spirits could return before we passed on; we had no idea that spirits could keep our loved ones under our watchful care, and thought that death brought separation entirely between those who linger here and those who pass on. When we found it possible for us to return, we came, bearing our influence, and seeking to be of use to those who remain. Now we have gained a little power, and hope to utilize it for future work; so I come here, bringing my love and assurances that all will be well with the dear ones on this side, if they will only let the power of the spirit, and be guided by the deep, soulful feelings which come to them from those loved ones who have passed on; we had no idea that spirits could keep our loved ones under our watchful care, and thought that death brought separation entirely between those who linger here and those who pass on. When we found it possible for us to return, we came, bearing our influence, and seeking to be of use to those who remain. Now we have gained a little power, and hope to utilize it for future work; so I come here, bringing my love and assurances that all will be well with the dear ones on this side, if they will only let the power of the spirit, and be guided by the deep, soulful feelings which come to them from those loved ones who have passed on; we had no idea that spirits could keep our loved ones under our watchful care, and thought that death brought separation entirely between those who linger here and those who pass on. When we found it possible for us to return, we came, bearing our influence, and seeking to be of use to those who remain. Now we have gained a little power, and hope to utilize it for future work; so I come here, bringing my love and assurances that all will be well with the dear ones on this side, if they will only let the power of the spirit, and be guided by the deep, soulful feelings which come to them from those loved ones who have passed on; we had no idea that spirits could keep our loved ones under our watchful care, and thought that death brought separation entirely between those who linger here and those who pass on. When we found it possible for us to return, we came, bearing our influence, and seeking to be of use to those who remain. Now we have gained a little power, and hope to utilize it for future work; so I come here, bringing my love and assurances that all will be well with the dear ones on this side, if they will only let the power of the spirit, and be guided by the deep, soulful feelings which come to them from those loved ones who have passed on; we had no idea that spirits could keep our loved ones under our watchful care, and thought that death brought separation entirely between those who linger here and those who pass on. When we found it possible for us to return, we came, bearing our influence, and seeking to be of use to those who remain. Now we have gained a little power, and hope to utilize it for future work; so I come here, bringing my love and assurances that all will be well with the dear ones on this side, if they will only let the power of the spirit, and be guided by the deep, soulful feelings which come

Banner of Light.

ALL SORTS OF PARAGRAPHS.

My spirit goes out to the land of the blest,
From this iron bound earth where it findeth no rest,
And it roams o'er the realms of eternal bloom—
Away from the scenes so fruitful of gloom—
Where it basks in the sunshine so golden and grand,
The home of the angels, the bright Summer-Land!
But duty compels its return to the earth;
It must yet linger on where all sorrows have birth,
Till, outworked its mission for good and for ill,
The law of its destiny it shall fulfill.
But this consolation remains yet in mind,
That through friction of the life spirit refined:
So that when the good angel shall call it away,
It can soar to the realms of eternal day.

When Henry was courting Sarah he used to boast that he had a "boss" girl; now that he is married he finds he has a "boss" wife, but he never mentions it.

The Boston *Investigator* says that the law of libel ought to protect the dead as well as the living—in which fact we fully coincide. "De mortuis nil nisi bonum."

If you would lift me you must be on higher ground. If you would liberate me, you must be free. If you would correct my view of facts, hold up to me the same facts in the true order of thought.—*Emerson*.

There are many body-snatchers in Chicago, says an exchange. Yes, and many character-snatchers also.

Club man to other club man: "What is all this celebrating that is going on about Luther, you know?"
Other club man: "Why, he lived four hundred years ago, and reformed, or something of that kind, you know."
First club man: "But he died about his diet of worms?"
Other club man: "Doctors prescribed it, I suppose."
First club man, convinced: "Oh!"
Other club man, encouraged: "Of course!"

He who deserts or stands aloof from a good cause because the advocacy of it brings him in contact with erratic and offensive characters should acquaint himself with the early history of the Reformation, and every other movement of the world of which time has vindicated, and the heroes of which, like Luther and Garrison, are now honored in all lands wherein liberty dwells.—*Index*.

A Florida truck farmer has contracted for the sale of his strawberry crop at \$3 per quart.

A mine of tale, a substance which is used for giving a finish to wall and other fancy papers, has been discovered at San Antonio, in Lower California. It has hitherto been imported from China.

SEÑOR CASTELAR A SPIRITUALIST.—We understand that Señor Castelar, one of the most prominent figures in the political arena of Spain, is a Spiritualist. He is an advanced thinker, a man of wonderful eloquence, and one who possesses in an unmarked degree the esteem and confidence of his countrymen. Señor Castelar has on several occasions publicly testified to the reality of the phenomena of Spiritualism.—*The Harbinger of Light, Australia*.

A COSTLY BUT SURE CURE.—The Duke of Calvino, who was captured by Italian brigands, and released at an expense of \$50,000, was cured of a nervous malady by his experiences. He was made to journey by night on horseback, fed scantily, and obliged to sleep on straw in a cave.

Walter B. Mills of Saratoga Spa, N. Y., is an excellent healer. He should be called at once into the field.

One of the saddest Latin quotations in *Orator's* pocket notebook—the *Orator* is made, but the poet is born. By this it will be seen that, while it is possible for the incendiary to get away with the orator faculty, there is positively no relief from the poet while nature takes its course.—*Texas Siftings*.

The Emperor William, upon expressing his amazement that eyes could be drilled in such minute objects as needles, was asked for a hair from his beard. An eye was instantly bored through this and the hair threaded was handed back to the astonished monarch.

The use of beer as an article of ordinary diet has been discontinued in at least twenty-seven pauper lunatic asylums in England, and in no case has the effect been detrimental. On the contrary, many of the Superintendents say that the change has been a decided benefit.

Bros. Mendum and Sever will please receive our thanks for a copy of *The Boston Investigator* Calendar for '84.

A merry heart goes all the day,
Your sad tires in a mile—a—*Shakespeare*.

Boston is to have a new building for its Free Library. It is to be three stories high, and planned with a view to a convenient arrangement of books, even if architectural beauty has to be sacrificed.

Cincinnati has more sausages and fewer cats than any other city in the Union.—*Lovell Citizen*.

A correspondent writes: "It is pleasing to read the statements of the different meetings, in the *Banner of Light*, and get information about the various characteristics and phases of mediumship, and the versatility and ability of different mediums, with now and then a text recorded or a digest of a discourse given, so that if we are not always able to go to a particular hall we can read the report and learn what is being said there during our absence." We are always ready and willing to publish such statements, when reports are sent in, as we cannot afford to send reporters to the various meetings. We desire to treat all alike. All we ask is that the reports be as brief as possible consistent with the matter given.

It is said that fourteen thousand men are now at work upon the Panama Canal. The dry season has set in, and hopes are entertained that much progress will be made this year.

Epitaph (copied) in a French cemetery:
"I WAIT MY HUSBAND."
And below:
"HERE I AM!"
7th February, 1880."

Waldo County, Me., produces nearly one million dozen eggs each year for shipment, to say nothing of home consumption. Winterport ships 75,000 and Liberty 80,000 dozen.

An English servant girl who had returned from the United States to visit her friends at home, was told that she "looked really aristocratic." "Yes, in America all of us domestics belong to the hire class."—*New York Graphic*.

The pug dog must go. This is what Tony asseverates and what Susan B. Anthony says must be done. From which we conclude that the women of the future will prefer poodles to pug dogs, and take more pains to get their names on the registration list than they do now.

"How remarkable it is," wrote Junius to the Duke of Grafton, "that you have never yet formed a friendship which has not been fatal to the object of it; nor adopted a cause to which, one way or another, you have not done mischief." Grafton would have made a grand editor for the *Herd*.

MOORE'S TRIBUTE TO BURNS.
Swan of the Nile I thought in thee
Shuffled thy whiteness, none should see
The bleached; men should view, like me,
Thy life's short dream,
And let the faulx like "reams" feet be
Hid in the dream.

Florida fishermen rid themselves of the sharks which abound in those waters in a novel way. The root of the dogwood is certain death to them. Whenever a shark is discovered a small fish is killed, this bark inclosed and thrown overboard, and in a few minutes the carcass of the shark rises to the surface.

London, Jan. 12th, 1884.—It is reported that, owing to Fenian threats, the garrison at Windsor Castle has been ordered to be ready to turn out at a moment's notice.

The Constitution of Michigan prohibits the holding of any religious services in the Legislature, but a street preacher generally manages to get a whisk in the members to keep him out.—*Monroe's Tribune*.

SECULAR PRESS BUREAU.

Organized under the direction of the American Spiritualist Alliance, 266 Broadway, New York.

The following outspoken letter from the pen of Prof. Henry Kiddle of New York City is respectfully recommended to the attention of all our readers. *The Nation* of the 3d inst., having again fit to defile its columns with a lengthy anonymous article, attacking Spiritualism alike through its teachings, its literature and its media, Prof. Kiddle, at the instance of the Secular Press Bureau, prepared the subjoined reply to the nameless accuser; but the editor of *The Nation*, on being requested to give it place in his pages, declined at once to do so. It seems not to comport with the dignity of that paper to publish a vindication, though it was not above being made the vehicle of attack upon Spiritualism. This is a clear specimen of the "fair-play" (?) with which many journals of the present time see fit to treat the cause.—*Ed. B. of L.*

7 EAST 130TH STREET, NEW YORK, Jan. 8th, 1884.

To the Editor of *The Nation*:
Sir—My attention, as President of the Secular Press Bureau, formed to defend the truth of Spiritualism against unjust attacks, has been called to a letter published in your issue of the 3d inst., from a Boston correspondent, writing under the anonymity of H., and professing to give an account of certain phenomena witnessed by him at spiritualistic séances in that city.

One of the objects of this writer is evidently to deride or condemn, by innuendo, what he is unwilling to accept as true, yet is not able directly to gainsay or disprove. Hence he has recourse to sneering, forgetting that "a sneer is not an argument," as the Chicago Tribune remarked a short time ago in regard to this subject.

Whether these forms, independent of the medium, actually appear or not, and how they are related to the medium, are very interesting questions—whether they are, as they profess to be, the "spirits of the dead," or not. These may be treated as distinct points of inquiry. The fact that your correspondent has not been satisfied with the proof which he sought—if he really sought proof and not material for scoffing—is certainly of no consequence in the determination of these questions. There were, evidently, many things which he could not explain, for instance, the "dematerialization," which he characterizes as "one of the cleverest feats." This clearly shows his animus, since he here makes an allegation without proof. If he did not know it was a "feet" or a "trick," he should not have pronounced it as such.

The appearance of these independent forms, giving all the usual indications of life and intelligence, has been made a subject of careful scientific investigation by some of the most noted scientists in the world, among whom I may mention Prof. Crookes, of England, who, in his own house, assisted by Mr. Varley, the eminent electrician, instituted an extended series of experiments, which resulted in proving indubitably the existence of the separate form, as a living entity. Prof. Crookes satisfying himself, both by sight and touch, that it was the medium by whose side it stood. (See *Crookes's Researches*.)

"Materialization," as observed by your correspondent, is no novelty, as he intimates; but, as Alfred R. Wallace says, is an established, if not an accepted fact. There may be counterfeits of it for unworthy purposes; but the fact remains, as I have ascertained for myself by abundant proofs.

The character of the persons who attend these promiscuous "séances," whether of the "middle class" or the higher classes, has no more to do with the genuineness and value of these phenomena than it has with the exercises of a prayer meeting or a church assembly. Abundant food for ridicule is often afforded to a certain class of minds, by the devotional eccentricities of the revival meeting—of the Moody and Sankey or the Salvation Army description. It is not true, however, that only one class of people attend the séances; those of every grade and profession (not excepting the clerical) are often seen at them; and I have known cases where

"They who came to scoff remained to pray."

When your correspondent intimates vile motives to the attendants of these meetings, by saying there were "traces" of what he calls "free love," he plainly discloses the spiritual plane from which he viewed these "manifestations," as he likewise does when he speaks of the "full, obliging lips" of the form that greeted him, or some other member of the circle. Moreover, when he affirms that the "whole literature of Spiritualism is tainted with free love," he makes a most untruthful statement, and shows his unscrupulous hostility or his inexcusable ignorance. I have before me a list of more than fifty volumes of the literature of Spiritualism, in which there is not a single line that breathes anything but the purest morality and the loftiest spirituality, as measured by the highest Christian ideals.

HENRY KIDDLE.

A Séance with Mrs. Bliss.

To the Editor of the *Banner of Light*:
It was my privilege to attend a séance for materialization at Mrs. Bliss's, No. 39 East Newton street, Boston, on Friday evening, Dec. 28th, and I will endeavor to give you a brief account of the occurrences thereat—or at least of that portion which particularly interested me. Captain Hodges, one of the spirit-guides of the medium, who always presides at the séances, as I am informed, came first to the door of the cabinet, and the members of the circle were called up, one at a time, to be presented to him. He was dressed in the full uniform of army captain.

The cabinet spirits, "Billy, the boot-black," and "Blue Flower," amused the circle very much by their sprightly conversation. Two beautiful spirits, whose names I do not now recall, came and sang beautifully, one in a soprano and the other in a fine contralto voice. The spirit who sang in soprano was considerably taller than the one who sang in contralto.

Lucille Western came out of the cabinet several times, and walked among the members of the circle; her sister Helen also appeared, and gave us some specimens of her histrionic powers, assuming the character of the "French Spy." This spirit was clothed in a dark mantle, which, in an instant and to the surprise of all present, she caused to disappear, leaving her clad in white.

Another form, that of a Sister of Mercy, appropriately attired and with a long white cross depending from her neck, came out from the cabinet, and by gestures seemed to express good wishes to parties present.

But I was, naturally, interested to a greater degree by the appearance of my own spirit-friends—the satisfactory character (to me) of which portion of this remarkable séance I desire to emphasize. My spirit-mother appeared, giving me a tender greeting; and when she stepped back into the cabinet, instantaneously there came out my beloved daughter, Violet, who, full of vivacity and childish affection, came to me four times from the cabinet. When she stepped back, finally, my sister Helen came forth without a second delay.

Some one present remarking the coming of three spirits almost at once to me, my sister replied: "It is a happy reunion!" which it certainly was to myself. The séance was, in my opinion, an extremely interesting and most profitable one. Mrs. Bliss is indeed one of our finest mediums, and worthy of the patronage alike of Spiritualists and Investigators. S. H. W. *Syracuse, N. Y., Jan. 2d, 1884.*

Williammatic, Ct.

Exercises commemorative of the life and services of Prof. Wm. Denny were held in Williammatic, Ct., Jan. 4th, on which occasion an address was delivered by Mrs. Nellie J. T. Brigham, and a series of resolutions adopted. A report of the proceedings will be given in our columns next week.

Dr. Graves's Heart Regulator cures all forms of Heart Disease, nervousness and sleeplessness.

Meetings in Manchester, N. H.

To the Editor of the *Banner of Light*:
The Spiritualist's Liberal Union of this city held its annual meeting Sunday evening, Dec. 30th, and elected officers for 1884: Benjamin F. Burpee, President; Joseph H. Flagg, Vice-President; Adelbert A. Menter, Secretary; Harrison D. Lord, Treasurer.

The Society has taken a room on Manchester street for business meetings, circles, etc., and gathers there three evenings each week, utilizing local test mediums, of whom we have many good ones to the square foot as any city yet reported. Messengers are received and sent. Many a "well" unbeliever is brought to thinking and asking, "How did they get hold of that fact?" and when people think on this subject they come over to the belief—investigation undermines all old theological views and prejudices. Skeptics of a kind who are now at work on the subject are elsewhere, people obscure and people prominent are working shoulder to shoulder, and pushing this truth to the front.

James B. Hagan finished her four weeks' engagement with the Union Sunday, Jan. 6th. Interest in her lectures steadily increased during her stay with us, and our hall was packed evenings with as good audiences as could be desired. She went from here knowing that her labors had many friends, and many converts to the truth she proclaimed. She will return here later in the season. Sunday, 13th, we are to have F. A. Heath, the blind medium, of Charlestown. He will be a new comer to this field, and is taken on some phase of his mediumship with a very weak spot in the armor through which the arrow of truth shall penetrate. Following Mr. Heath, comes Mrs. A. P. Brown of St. Johnsbury, Vt. She was before the Union two Sundays last year, and the same evening she made some engagements for four or more Sundays at an early date. While here, Mrs. Brown will accept invitations to lecture or give test séances wherever desired, any day or evening, except Saturday and Sunday. Address her care Dr. Flagg, 120 Elm street, Manchester, N. H., Jan. 7th, 1884.

Dr. Fred L. H. Willis.

To the Editor of the *Banner of Light*:
Dr. Willis lectured for our Providence Society Sunday, Jan. 6th, and when about to open his manuscript to commence his lecture in the afternoon, he was controlled first by Mrs. Levi K. Joslin, whose funeral he had attended the Sunday before. She was in company with a spirit who assisted him, and say some very pleasant things especially in reference to her family and work for them now in spirit-life.

Then followed our old friend Mr. Ed. S. Wheeler, who made a most characteristic speech. Among other things he said, apparently referring to the Lake Umbagog affair, that at a certain time of labor on the truth, always outspoken and true to his convictions, he thought he should not have been so misjudged and unkindly treated, and that his past record should have shielded him from the criticism he was now receiving. He spoke of the people of the Providence Association, who had welcomed him upon their platform just before his change to spirit-life. Following were two of the most beautiful inspirational poems I have ever heard, the last being by Dr. Willis. He spoke in a most beautiful, if possible, the other entirely different, but full of fine sentiments.

When the Doctor had regained consciousness he did not know what he had said, and after being told, spoke of his feeling that it was a very happy and a happy portion of the time for the previous week—also of the impressions she had made upon him.

He then followed with a most complimentary eulogy upon Mr. Wheeler, speaking particularly of his honesty of purpose and outspoken violation of the truth, and under all circumstances; how much more he admired such a character than one who had not the moral courage to assert his convictions of right.

Dr. Willis is very popular with our Society as a speaker and socially a gentleman. His lectures are strong, kind and sympathetic.

Providence, R. I. J. L. WHITLOCK.

Meetings in Springfield, Mass.

To the Editor of the *Banner of Light*:
Capt. H. H. Brown gave two intense discourses Sunday, at Gill's Hall, on "Mediumship" and "Spiritualism as a Moral Force." Even the most intimate friends of Capt. Brown were surprised and enlightened. He was under a very powerful influence, verging upon ecstacy. During the morning discourse a vision was presented to him of two remarkable looking Musclemen who stood near him; one having a drawn scimitar, and the other a sword. He was told that they were present also saw them. One was Saladin, and the other seemed to appear like Mahomet. The object of their coming appeared to be to help the mediums to prepare the people to understand that Christianity is a religion of peace and love, and that the terrible, bloody wars of the past were the result of a false religion. The most lovely scenes while speaking, and was taken, as it seemed to him, far away. The audience was deeply interested, and the discourse was very exciting. Next Sunday evening, 20th, Capt. Brown will treat the subject, "Right and Wrong. A Scientific Standard of Morals."

The *New England Homestead* of this city published Sunday, Jan. 6th, an article on Spiritualism in relation to morals, and gave the *Republican* a well-merited rebuke, showing it, possibly, that it has been traducing the best moral code on earth.

H. A. BUDINGTON.

J. Frank Baxter's Work.

To the Editor of the *Banner of Light*:
J. Frank Baxter was greeted in Providence, R. I., last Sunday with two of the finest, largest and most enthusiastic audiences convened in that city this season of '83 and '84. He can truly flatter himself that by his continuous labors in Providence last year—having then given fifty lectures in the interest of Spiritualism—he gained many friends, awakened many minds and in his name a pleasant household word in many homes.

His lecture of last Sunday P. M. on "Spiritualism's Dawn of Victory" was a fine production; but the evening lecture, "Spiritualism the Religion of Humanity," capped it all, and won for him more applause and after-praise. Mr. B. is wanted here more and more, and the residents Spiritualists will be on the alert early for the next season. His delineations Sunday were good, and in and of themselves would militate, not to say refute, certain materialistic and materialist notions.

Mr. B. will lecture again for us on Sunday next. On Thursday evening, Jan. 17th, he will address the Spiritualists and others of Haverhill, Mass. Negotiations are pending for services week evenings in Somerville, and on Tuesday evening, Jan. 22d, to inaugurate the series. Angels and men speed our indefatigable worker and worthy brother, J. Frank Baxter. ROGER.

Lectures in Haverhill, Mass.

To the Editor of the *Banner of Light*:
Mr. J. W. Fletcher, who has been giving a short course of lectures before the Spiritualists of this place, closed with the most favorable success.

Saturday evening he delivered an amusing sketch, entitled, "Among the Egyptians," and from the beginning to the end the audience was kept in a roar of laughter, as they saw the lecturer, in a most graphic manner, graphically drawn in the words pictures presented. And whether we were wandering in orange groves, riding donkeys, or climbing the pyramids, the interest was held the same.

Sunday evening a large audience listened to a discourse upon: "If the Soul is Visible, Must it not be Material? How is the Soul Formed?" This theme was handled in a clear and comprehensive manner, as the speaker then imparted poems upon "The Future Destiny of our Country," "What is Done in the Spirit-Land," "The Difference between Orthodoxy and Spiritualism," etc.

Mrs. Keating, of Boston, was announced as the speaker for the next Sunday. OCCASIONAL.

Brookton, Mass.

To the Editor of the *Banner of Light*:
Mrs. G. E. Whitney, materializing medium, of this city, has gone on a trip through the South, giving séances. She is to visit Portland, and then will fill a three-weeks' engagement at Washington, D. C. The manifestations at Mrs. Whitney's during the last fall have been most satisfactory, and she carries the best wishes of her many friends with her.

Miss Jennie E. Hagan of Haverhill, lectured in Brookton Sunday afternoon, in Perkins's Hall, to a well-filled house. Miss Hagan speaks upon subjects given her from the audience. She took for her subject, "Society as it is, and Society as it Ought to be," and treated it in a most interesting manner. The speaker then lectured upon "The Future Destiny of our Country," "What is Done in the Spirit-Land," "The Difference between Orthodoxy and Spiritualism," etc.

Miss Hagan is to speak the coming Sunday in the same place. HARRY A. P. BROWN.

Meetings in Portland, Me.

To the Editor of the *Banner of Light*:
Jan. 4th our platform was occupied by Mrs. Juliette Yeaw of Leominster, Mass. Her afternoon discourse was upon "The Teachings of the Past, versus the Teachings of Spiritualism." In regard to the Future Life, she said that it is a life of activity, and the only employment being the singing of praises to God. Spiritualism teaches that it is an active life, a life of unceasing labor. The lecturer paid a glowing tribute to the memory of those faithful servants of our cause who have lately departed, and said "Come up higher." In the evening she gave an eloquent lecture upon "The Relation of the Natural World to the Spiritual," and was enthusiastically received.

Jan. 13th she discoursed upon "The Teachings of Spiritualism," and was enthusiastically received. In the evening she gave an eloquent lecture upon "The Relation of the Natural World to the Spiritual," and was enthusiastically received. Next Sunday, 20th, Mrs. P. D. Bradbury will occupy the platform at 3 and 7:30 P. M. COM.

A DANGEROUS AMBUCADE.

Discovered Barely in Time—The Most Deceptive and Luring of Modern Evils Graphically Described.

(Syracuse Journal.)

Something of a sensation was caused in this city yesterday by a rumor that one of our best-known citizens was about to publish a statement concerning some unusual experiences during his residence in Syracuse. How the rumor originated it is impossible to say, but a reporter immediately sought Dr. S. G. Martin, the gentleman in question, and secured the following interview:

"What about this rumor, Doctor, that you are going to make a public statement of some important matters?"
Just about the same as you will find in all rumors about truth; some fiction. I had contemplated making a publication of some remarkable episodes that have occurred in my life, but have not completed it as yet.

"What is the nature of it, may I inquire?"
"Why, the fact that I am a human being instead of a spirit. I have passed through one of the most wonderful ordeals that perhaps ever occurred to any man. The first intimation I had of it was several years ago, when I began to feel chilly at night, and restless after retiring. Occasionally I would be visited by a sense of the muscles and cramps in my arms and legs. I thought, as most people would think, that it was only a cold, and so paid as little attention to it as possible. Shortly after this I noticed a peculiar catarrhal trouble, and my throat also became inflamed. As if this were not variety enough I felt sharp pains in my chest, and a constant tendency to headache."

"Why didn't you take the matter in hand and check it right where it was?"

"Why doesn't everybody do so? Simply because they think it is only some trifling and passing disorder. These troubles did not come all at once, and I thought it unmanly to heed them. I have found, though, that every physical neglect must be paid for, and with large interest. Men cannot draw drafts on their constitution without honoring them sometime. These minor symptoms I have described grew until they were plants of agony. I became more nervous, had a strange fluttering of the heart, an inability to draw a long breath, and an occasional numbness that was terribly suggestive of paralysis. How I could have been so blind to understand what this meant I cannot imagine."

"And did you do nothing?"
"Yes, I traveled. In the spring of 1879 I went to Kansas and Colorado, and while in Denver I was attacked with a mysterious hemorrhage of the urinary organs, and lost twenty pounds of flesh in three weeks. One day after my return I was taken with a terrible chill, and at once advanced to a very severe attack of pneumonia. My left lung soon entirely filled with water, and my legs and body became twisted and paralyzed. I was obliged to sit upright in bed for several weeks, in the midst of the severest agony, with my arms over my head, and in constant fear of suffocation."

"And did you still make no attempt to save yourself?"

"Yes, I made frantic efforts. I tried everything that seemed to offer the least prospect of relief. I called a council of doctors, and had them make an exhaustive chemical and microscopical examination of my condition. Five of the best physicians of Syracuse, and several others, attended me."

It seemed as though their assertion was true, for my feet became cold, my mouth parched, my eyes wore a fixed glassy stare, my body was covered with a cold, clammy death-sweat, and I read my fate in the anxious expressions of my family and friends."

"But the finale?"

"Come at last. My wife, aroused to desperation, began to administer a remedy upon her own responsibility, and while I grew better very slowly, I gained ground surely, and finally, after a long and terrible struggle, I was cured. I am now a perfectly well man. This may sound like a romance, but it is true, and my life, health, and what I am due to Warner's Safe Cure, which I wish was known to and used by the thousands who, I believe, are suffering this minute as I was originally. Does not such an experience as this justify me in making a public statement?"

"It certainly does. But then Bright's disease is not common complaint, doctor?"

"Not common! On the contrary it is one of the most common. The trouble is, few people know they have it. It has so few marked symptoms until its final stages that a person may have it for years, each year getting more and more in its power, and not suspect it. It is quite natural I should feel enthusiastic over this remedy, while my wife is even more so than I am. She knows of its being used with surprising results by many ladies for their own peculiar ailments, over which it has singular power."

The statement drawn out by the above interview is simply confirmed by the very many of our most prominent citizens, among them being Judge Reigel and Col. James S. Goodrich, of the Times, while Gen. Dwight H. Bruce and Rev. Prof. W. P. Coddington, D. D., give the remedy their heartiest endorsement. In this age of wonders surprising things are quite common, but an experience so unusual as that of Dr. Martin's, and occurring here in our midst, is a rare and precious thing, and a lesson. It shows the necessity of guarding the slightest approach of physical disorder and by the means which have been proven the most reliable and efficient. It shows the depth to which one can sink and yet be rescued, and it proves that few people need suffer if these truths are observed.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 7:30 o'clock in Republican Hall, 15 West 22d street, between 11th and 12th streets. Room for meetings at 127 West 53d street. T. E. Allen, 23 Union Square, Secretary.

The First Society of Spiritualists holds its meetings at 111 East 5th street, between 1st and 2nd streets. Morning service 11 o'clock; evening, 7:45. Seats free. Public cordially invited.

New York City Ladies' Spiritualist Aid Society, permanently located at 111 East 5th street. Wednesday, 5:30 P. M. Mrs. M. A. Newton, President.

Prophet College Hall, 23 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 7:30 and 7:45 P. M. Frank W. Jones, Conductor.

American Spiritualist Alliance.

The report of the meeting of this organization on Jan. 6th is received, and will appear next week.

On Sunday, Jan. 13th, Rev. Charles P. McCarthy addressed this society on "The Law of Life and Mind in its Manifestations Through the Media of Organic Structures."

On Sunday, Jan. 20th, Mr. E. F. Farnsworth will deliver the opening address—subject: "Man and His Destiny."

DON'T MISS IT! Wells' "Rough on Rats" Almanac. Druggists, or mail for 2c. stamp. Jersey City.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, at 7:30 A. M. and 7:45 P. M. All the spiritual papers on sale in the hall, and all meetings free. Wm. H. Johnson, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner of Broadway and 4th street. Wednesday, 7:30 P. M. Charles E. Miller, President; Wm. H. Johnson, Secretary.

The Evered Hall Spiritual Conference, 20 Fulton street, meets every Saturday evening at 8 o'clock. Spiritualist papers on sale. Wednesday, 7:30 P. M. Charles E. Miller, President; Wm. H. Johnson, Secretary.

The South Brooklyn Spiritual Society meets at Franklin's corner of Broadway and 4th street, every Wednesday evening, 7:45 o'clock. Seats free. Court street and Hamilton Avenue corner pass the hall.

EXHIBIT SHOWING ANNUAL INCREASE IN COST AND PROFIT OF SMELTING AND REFINING WORKS CAPABLE OF REDUCING TO BULLION 50 TONS OF ORE PER DAY.

COST OF SMELTING AND REFINING WORKS, sampler with one furnace and all out-lets, including building and machinery for ten furnaces.....	\$90,000
CASH IN TREASURY for ore and fuel purchasing fund.....	75,000
TOTAL AMOUNT INVESTED.....	\$165,000
NET PROFIT of Smelting Ore is \$10 per ton, hence a 50-ton smelter will net per day, \$500.00. IF IN OPERATION 300 days in the year, it would return a NET PROFIT of \$150,000, or 90 PER CENT. upon the above amount invested.	
THE COST OF ADDING NINE ADDITIONAL FURNACES, connected with the same building and machinery will not exceed \$27,000.	
MAKING A TOTAL CAPACITY per day of 50 tons of ore, which at a profit of \$10 per ton, would net daily, \$2,000.	
IF THE SMELTER WORKS 300 days yearly, the NET ANNUAL PROFIT should be.....	\$600,000
THE FOUR GREAT ore producing centers, ARIZONA, COLORADO, NEW MEXICO and UTAH, produced during the year 1882, in Gold, Silver and Lead, upwards of.....	\$15,975,000
THE SAME PLACES in 1882, produced \$47,188,001.	
THE TOTAL PRODUCT of these four places was \$163,474,501, and is continually increasing, and the ore product is largely in excess of the capacity of the smelters and mills.	