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## The Spiritual Rostrum.

### The Mystery of Sleep and the Philosophy of Dreams.

An Inspirational Discourse Delivered in England by  
W. J. COLVILLE.

In compliance with the expressed wish of many friends who are earnestly inquiring into the mysteries of spiritual being, and who desire to trace, as clearly as may be, the connection between outer and inner consciousness, we have decided to take as the subject of our discourse, this occasion, "The Mystery of Sleep and the Philosophy of Dreams." You cannot conceive of a time when man, physically embodied on this planet, did not require the rest of sleep, though it is imaginable that the time may come when the need of sleep shall be outgrown, and it is surely to your minds quite thinkable that there are, or at least may be, conditions of spiritual being where work never becomes wearying labor, and where constant activity is associated with absolute and unqualified rest or repose. Of course, it is always possible to play upon words, and thus put into expression ideas that do not rightfully belong to them. By this process of oratorical legerdemain, our address on rest and work, considered as identical, may be ridiculed, as well as criticized; but as our mission is to the spiritual student, rather than to the hypercritical, we shall proceed to demonstrate spiritual propositions, illustrated with portions of our actual experience in spirit-life, without paying any great regard to those professedly in or out of the ranks of Spiritualism who, seemingly, are capable of only provoking controversy without helping you to a solution of the many difficult problems which beset all who are engaged in the search for truth, at every turn in their investigations into the nature and alliance of the spiritual and material kingdoms of existence.

You are aware that our position has ever been that spirit is the only positive and absolute existence in the universe. There are no absolute conditions of matter of which any scientist claims to know anything; speculation is not knowledge; hypothesis is not demonstration; fact. Any one may form conceptions of nature and frame hypotheses to account for nature's operations, but the essential cause of natural phenomena ever remains far above human research, and ever escapes the search of the most sanguine and polished scholar. We do not deny physical examinations, we do not speak flippantly of those who spend their time among antediluvian fossils; but surely the study of man, as he is coupled with the study of how to supply his actual necessities, is more practical, more imperative than the study of carboniferous rocks and meteoric showers, which are favorite subjects of discussion among men of letters and members of the Royal Society, to-day especially. Prof. Huxley's learned dissertation upon Agnosticism, Prof. Tyndall's justly celebrated Belfast address, published some seven or eight years since, do not, in any sense, solve the problem of human origin, or make plain to you the probable (to say nothing of the certain) destiny of man in the hereafter. Those who refer you to protoplasm as the basis of life, those who conjecture, as Darwin conjectured, when on earth, that there may be a common origin of life found in primordial cells or primitive cellular tissues, which are the same when they constitute the basis of life of an aphrodite or jelly fish, as when they form the basis of the human organic structure, have not dispensed with spirit as the unseen and ever-active cause in the production of these original cells, which no one can say he knows from themselves. You may, by purely materialistic research and speculation, postpone the hour when you have to deal immediately with spirit; you may discuss laws and forces, and for a long time, laboring along secondary causes, afford to ignore essential cause, itself, but no materialistic theories are permanently satisfactory, no theory of life other than the spiritual can bring solid comfort to the mourner in the hour of trial, no conception of the universe, other than that conception which makes it the effect of an infinitely good cause, that cause being intelligence, spirit, life, justice, can really lift the aching soul in human hearts, and supply to the human brain that rational and acceptable solution of the great problem of consciousness which will not be set aside to please any of you, but will persistently thrust itself upon you, even at most unwelcome moments, when you would fain discard all ideas of spiritual life from your thought or study.

The search for perpetual motion is not the chasing of a phantom that many persons, seemingly, imagine it to be. Perpetual motion, and perpetual activity, and perpetual life, are synonymous expressions; life itself is never stagnant, spirit never idle, consciousness never suspended, and when the time arrives that the spirit of embodied man attains to absolute away over the matter of the planet, then will the fact of perpetual motion be experimentally actualized in mechanical, presumably not till then. If spirit be ever active, ever conscious, ever industrious, if it be ever alive and gliding, and motion are inseparable, then un-

consciousness can be only relative and apparent, while consciousness is ever real and absolute. To account spiritually, and at the same time physiologically, for the phenomena of sleep and dreams, we must introduce to your notice the fact of double consciousness, i. e., the consciousness of external things by means of physical perceptions, and the consciousness of spiritual existence through the apprehensions of the spirit. We no doubt shall have to introduce ideas which, to some of you, will be unwelcome as well as novel, but truth is its own apology for being, and to declare truth to the extent of one's knowledge or conviction is surely an admitted duty.

Starting with the premise that spirit is ever conscious, we must account logically for the external phenomenon of unconsciousness. Unconsciousness is not real, it is simply apparent, though it is presumable that a human spirit is not conscious of everything at the same time, is not aware of everything at once, does not possess the power to dwell mentally upon every event in its experience at once. Infinite consciousness is incompatible with finity, and infinity can appertain to the Deity only. You are all familiar with the phenomenon of varying, partial, or capricious consciousness. You have all had some experiences in confused or mixed consciousness, and have, at such times, found it extremely difficult to disentangle the tangled web of memory. You have all known what it is to know that you know something you can neither express nor recall, and this is peculiarly associated with your memory and your forgetfulness of your dreams, also of past events generally, which sometimes entirely escape and seem as though they were not, and at other times come before you vividly, often quite unbidden, to prove to you that the spirit never loses any impression which has been made upon it. We are informed by physiologists that all the involuntary movements of the body are continued during sleep, while the voluntary movements are completely suspended in profound slumber, and partially suspended in all the degrees of sleep to which you may be subject. You have heard from physiologists, also, that the temperature of the body is generally lowered during sleep from one to two degrees at least. You may have heard old and skillful nurses remark that the child or invalid is never fully asleep till after the third sigh. This is particularly noticeable in infancy, where no expressions of feeling are ever voluntarily repressed. You, some of you, may also need to be reminded that you are far more sensitive, as a rule, to magnetic, atmospheric, and all influences from whatever source they may emanate, during sleep than when you are awake.

Allow us, here, a few words upon the great importance of properly ventilating the sleeping apartment, and of sleeping either alone, or with persons with whom you are in full sympathy. Purely physical precautions are always less important than spiritual conditions, but in this connection it must always be borne in mind that the influence of physical surroundings upon individuals depends almost entirely upon the animality or spirituality of the person with whom you are dealing. It is, usually, highly desirable to secure proper ventilation, to admit a free current of circulating air, by means of a window open at both ends, that the atmosphere may be kept constantly clean and filtered. Persons who are very easily affected by physical conditions are usually obliged to be very abstemious in their eating before bedtime, unless their constitutions are unusually robust, while many extremely sensitive and delicately organized mediumistic persons can partake of a solid meal just before retiring without suffering any painful or unpleasant results. For the average working man or woman, it is certainly best to make a solid meal about six or seven o'clock in the evening, to the avoidance of late suppers, but persons whose occupation compels them to be up and actively engaged to a late hour, receive much injury when they go to bed without having received the nourishment necessary to compensate the system for the large expenditure of vital force necessarily incidental to the performance of any public labor. Food, however, partaken of in the late hours of the evening should be of the simplest, most nutritive and easily digestible character; alcoholic drinks are particularly injurious at such times, and whenever resorted to as "night caps" have a sure and fatal tendency to destroy the organism by giving an unnatural, momentary brilliancy, at the expense of the vital stamina needed for future years. You all know that it is possible to increase the speed of a race-horse by spurting his side; but is any one insane enough to believe that the spur imparts vitality to the animal? It may give momentary impetus; it may draw so heavily upon the stock of the animal's vitality as to enable it to win a race at that moment, and then suffer from pain and lassitude for days after.

Not only alcohol, but also opium and all forms of drugs resorted to to induce spiritual vision, are disastrous in their effects upon both mind and body. The great difference between healthy mediumship and unnatural magic is, that the former arises spontaneously, and tends to expand and employ every normal faculty of the individual, while the latter is induced by unnatural and unhealthy practices, and tends to break down the constitution of the medium who endeavors to turn the river of natural force into an unnatural channel. Whenever you are needed by the spirit-world, the spirit-world will let you know it; whenever you are fulfilling your daily duties, and are desirous of mediumistic attainments, only that others may through your instrumentality be blessed thereby, you are developing truly, and for practical every-day people who have business and domestic duties pressing upon them. We do not recommend any attempts whatever at forcing mediumship. If it develops itself, well and good; on no account strive to repress it; if it does not unfold naturally, a manufactured mediumship, if such a thing is possible, will be more of a bane than a blessing to society.

Mediumship, when constant and reliable, is usually developed early in life, and quite unexpectedly. The speaker who now stands before you was developed by the spirit-band who now control, when quite a child; almost all mediums who have made the exercise of spiritual gifts their life-work, and have had a successful career, were developed in childhood, sometimes even in infancy, and to those who are most anxious concerning the development of their own mediumship or that of their friends, we would ever say, if you desire earnestly to be used by the spirit-world for the good of mankind, your thoughts, your earnest mental striving after good and usefulness, will be your best preparation for angelic service. While only the few, considering the population of the whole earth, we may say the very few, are adapted to stand in public places as instruments of the spirit-world, the number of those who are conscious of spirit interaction in their daily lives is legion. They may not, for the most part, attribute intuitions or unbidden impressions to the source whence they really emanate; they may not admit spirit into their philosophy at all, in any sense; and yet they may be the unconscious deliverers of spiritual truth to mankind, the unconscious deliverers of spiritual wisdom from unsuspected quarters.

Passivity is always insisted upon as a prerequisite

in spiritual manifestations; darkness is required in many séances because it is passive, while light is, by its very nature, essentially positive and active. Can you sleep as readily or as profoundly in a brilliantly-lighted room as in a shaded apartment? Persons who sleep in a bright light rarely enjoy as profound slumber as those who rest in shadow. Is it not natural for all flowers to close up, for all living creatures to cease their activities at sundown and recommence them at early morn? Those who always look for imposture in a dark circle, because the daylight is excluded, or the gauntlet not allowed, to be consistent must suspect the laws of nature of grossest imposture, because they refuse to let the flowers, or the birds, or the butterflies undergo all processes of germination in the light. Whoever undertook to call nature a trickster because she materializes all her forms in the dark cabinets of soil, or egg, or chrysalis, or mother's womb, before the newly-fledged or newly-born beings can bear the light? Remember that in ninety-nine instances out of every hundred, it is imperatively necessary that a medium for powerful physical phenomena (materialization especially) should be in a deep trance while the phenomena are transpiring. This deep trance is sound magnetic sleep; sometimes natural sleep, indeed, during which, when quite profound, the spirit travels independent of the body, and thus makes it possible for communications to be received from the embodied as well as from the disembodied.

As we are constantly meeting with persons whose chief interest in Spiritualism seems to be to detect fraud, perpetrated either by mediums or spirits, and as our work necessarily includes the vindication of mediumship whenever and wherever assailed, we wish to introduce to your notice a phenomenon by no means infrequent, and yet very harassing to many investigators of spiritual phenomena. At a circle composed of honest truthseekers—sometimes it will be at a strictly private family circle where there are no outsiders—a spirit will report himself and make a long communication, as though he had permanently left his physical body. One of the alters finds out on returning home that the spirit who reported at the circle is yet in the material form, hale and hearty, likely to remain in the body for many years to come. The first impression is, that either the medium invented a lie, or that he was controlled by a personating spirit; whereas, on further investigation, you will often find that the person from whom you received the message was asleep, or at least in a brown study, at the time; and while perhaps altogether skeptical concerning spiritual matters, altogether unaware of spiritual experiences, he has passed out of his body, given you the message and returned into it, without any recollection whatsoever of having had even a dream or a thought of you. Are there none among you who are sometimes startled by the presence of absent friends in spirit, at most unexpected times and in most unlooked for places? You may be about your daily work, bustling about the house, cooking, sweeping, marketing, perhaps singing some favorite song, or engaged in conversation with a visitor, and you feel as though some one who is bodily thousands of miles away, had just entered the room. You cannot dispossess yourself of the fact; his presence is a palpable reality. You may or you may not soon hear from him, or see him in external ways; but you may rest assured he has been thinking of you intently and anxiously at the time, and while dwelling upon you mentally has fallen asleep or become entranced, and in this state of liberation from material trammels has gone whither his desire and anxiety carried him. Sensitive people constantly know the contents of their letters before they receive them; know just who will write to them by the next post; as though it is a living, palpable substance, and absolutely reaches you when you are sensitive enough to be struck by it. Thought reading is a necessary accompaniment of extreme sensitiveness. Irving Bishop and Cumberland are very likely genuine thought-readers, but if so, their performances only endorse a fraction of the spiritual philosophy, while their tricks of legerdemain, however skillfully performed, do not detract one iota from the dignity of genuine phenomena, because the crucial test in Spiritualism is not the phenomenon itself, but the intelligence displayed through it. The evidence that you have a friend at the end of the wire, endeavoring to reach you, is not that the electrical apparatus is simply set in motion, but that an intelligent message, bearing the impress of conscious individuality, reaches you across the line. Let phenomena assume their proper place as the servant of intelligence, not as its substitute, and the difficulties which beset the popular mind in its search into Spiritualism will be materially decreased.

The ancients generally, and certainly the Bible writers especially, laid great stress upon dreams and visions of the night. Dreams are everywhere spoken of as revelations to earth from a spiritual realm of being, and the interpretation of dreams was acknowledged as a high and worthy art among the Jews as well as with the Egyptians. We are told that Joseph and Daniel were considered very much beloved of heaven, because they could so clearly and accurately interpret dreams. We are told that angels appeared unto the patriarchs constantly in sleep, and that an angel told Joseph, the husband of Mary and foster-father of Jesus, to fly with the young child into Egypt, to escape Herod's wrath, through a dream. That dreams are often singularly prophetic, no one who has had any experience in life can deny; that many are but masses of incongruity, seems equally evident in other cases. Let us briefly consider the philosophy of dreaming in its simplest and most common phases, and thus endeavor to throw some light upon these universal and to-day often much misunderstood phases of spirit interaction.

We have already reminded you that passivity is essential to the reception or transmission of unalloyed spirit-messages, and we have also told you that it is quite possible for the mind to act at one time in one place and at another time in another, without consciously remembering one series of events when among the scenes of its own events. Every human life has its inward and its outward side. Human spirits in the flesh are sometimes looking out of earthly windows upon the material objects outside, and are so engrossed by the throng of passers-by that they are quite unmindful of the doings in the room whose extremity they are occupying. During the business hours of the day you are engrossed in the contemplation of external things—buying, selling, and getting gain engross every thought. You may be touched a million times by spirit-bands without feeling their gentle pressure; spirit-voices may speak to you constantly, but you cannot hear them, because the roar and the rush of the city drown their soft voices. But light falls and one by one the lights are extinguished, one by one the crowd of pedestrians leave the street deserted, one by one the noises of commercial life are silenced, and you are alone with yourself. The curtains are drawn at the windows—you are at home by your own fireside or in the retirement of your own private chamber, and then what is in the house, what is in the room, what is in yourself—what fills the silence with an im-

palpable presence, arrests your attention—the cares, duties, burdens of the day, one by one leave you. You compose yourself to rest, and then the spirit-world has its claim upon you and its revelations to make to you. How often it happens that a proposition is made to a business man late in the afternoon, and he instantly replies: I cannot decide to-night; I will give you an answer to-morrow morning. And on the morrow the answer is the very reverse of the one he would have given had he spoken impulsively the night before. It may be that the brain is clearer in the morning, if you have just awoke refreshed by a good night's sleep, than it is when jaded at the end of a busy working day. But many successful steps are not taken as the result of calm deliberation indulged in the morning hours. You wake up with your mind settled. The very instant you awake you find your plans matured. You have, in some mysterious way, unappreciated by your outer consciousness, arrived at a better result than you could possibly have arrived at by unaided reflection. You see clearer into the depths of the subject than your own judgment, unaided, could ever have enabled you to see. Whence came this decision? From what source have you derived this preternatural insight into complicated affairs? May not the answer given by the spirits be, after all, the only right and feasible one? May it not be that during the sleep of your body you have been holding converse with some practical, deep-seated friend in spirit-life, and that the result of your night's liberation from the trammels of materiality has left you benefited by a spiritual revelation, without which you could not possibly have seen your way clearly? Some persons greatly object to the idea of spirit counselors. They seem to feel that it derogates from their individual dignity to attribute any information they may receive to other intelligences than themselves. Such persons, to be consistent, must never ask the opinion of a friend, never consult a learned author, never ask a question of a legal or medical adviser; and if, in the great battle of life, they find they can always fight better single-handed than in company, they may have proved, to some extent at least, their superiority to surrounding influences. But if you can allow that you can derive any benefit from others in your contact with the world, spirit intercourse only means that you may benefit by others' counsel in more ways than you ordinarily imagine.

While many dreams are helpful, and vivid, and fully recollected, other dreams are vague, confused, distorted, and well nigh forgotten, while in some instances you are quite sure you dreamed, and yet, for the life of you, you cannot remember what you dreamed about. Some persons are foolish and unreflecting enough to suppose that they are only guided by such of their experiences as at any given time they remember. But such reasoning is pure fallacy. You benefit by what you have learned, by what you have undergone, when often you cannot remember when or how you became possessed of certain knowledge. If you have swallowed poison without knowing it, or remembering it, your lack of knowledge or forgetfulness of the event will not prevent the poison from destroying your frame. You may inhale ozone, and be invigorated, excited, and not know that there is any such gas as ozone in the universe. You may have learned many things which to-day are of great service to you, without your being able in any way to recall the circumstances which led to your acquaintance with them. We are what our experiences have made us. Forget them or deny them as you will, they have made you what you are, and had you not had just such as you have had, you would now of necessity be other than you are. Thus spirit influence benefits the secularist unknowingly to him, while the Spiritualist is to some degree, though by no means fully, conscious of the source whence he receives impressions. When the mysteries of being shall be made plain to you in the clearer light of a more spiritual state of being, the facts of dual consciousness will stand revealed, and you will know your relations to each other in spirit, as you can scarcely imagine them in your outer modes of thought. You are all living two lives. When you cast off the material form you will really go to sleep and not wake again. The secularist is quite right when he says sleep and death are related, and death is an unbroken sleep from which there is no awakening. But materialism has never defined sleep—never explained dreamland, and thus while using correct technical phraseology, misapplies words, and unintentionally teaches falsehood.

Unbroken sleep is generally considered dreamless; most of the many students of dreams have declared that a dream embracing years to the interior consciousness of the dreamer may occupy only a very few seconds of earthly time. There are two explanations of this—the first is that the spirit often travels during unbroken rest of the body, and on its return to the frame, in an instant of time, transfers to the outer brain the impressions made upon the inner brain. The other explanation, usually the correct one, when persons only lose consciousness for a minute or so, and have a very vivid and seemingly lengthy dream, is that a succession of panoramic views has passed in rapid order before the mental eye, or that the spirit, like Swedenborg's when he was on earth, has seen into the spiritual world, and taken in a great deal in a short time. Sometimes you are literally carried through space when you are asleep. We have known women of fashion, whose thoughts have been centered entirely upon dress, and other purely external things, travel among those who were more interested in fashion than in dress, and awake in the morning desiring new and singular effects in wearing apparel. We have known many who have desired to find out something definite relative to places they were about to visit, awake in the morning with scenes of such places vividly impressed upon their minds. We have known of many who are always sure to dream of persons who are thinking strongly about them, or who are soon to visit them, while the number of those is not small whose dreams are prophetic, advice and warning of the most important and convincing character.

Dreams and their interpretations offer a wide and fertile field of research to all earnest inquirers into the mystic world which encompasses every earthly existence, and in which, as spirits now, you are, in a sense, as truly as you ever will be. It is not necessary to pass the change called death to become a spirit. Man is a spirit; his body is but an integument which, when removed, leaves the spirit truly and completely itself, but stripped utterly of every cloak which rendered it on earth either more or less beautiful to outward eyes than it really was interiorly. During quiet unbroken sleep the spirit is fully released, but in ordinary cases of partial slumber, the attention of the spirit is divided; and it needs to concern itself somewhat with the material frame. Persons who are very light sleepers, very easily aroused, who sleep, to use a homely illustration, with one eye open, rarely pass out of their bodies and enjoy spiritual freedom; while those who sleep very soundly, even though they never remember dreaming at all, will discover, on their entrance into spirit-life, that they have been living a real spiritual life as well as a physical one, and that their removal

from the earthly body has only been the severing of the mystic thread which bound them in all their nocturnal wanderings to their earthly habitation. The boy, far out at sea, who dreams of his mother, is not deluded. You who have sometimes derived inexpressible comfort from communion with loved ones divided from you by vast leagues of land and water, have not relied for support upon the frail thread of disordered or overheated imagination. The facts of the case are, that what you think you imagine is only a fraction of what you really experience, and imaginings are in themselves genuine spiritual experiences. It is a more truisim to assume that "nothing" cannot have a likeness taken, "nothing" cannot possibly photograph itself upon the tablets of your consciousness, "nothing" can cause you no sensation whatsoever. There must be something real and tangible to produce any impression, but impressions are only made clearly and symmetrically when conditions are present favoring disturbed reflection. In the darkness of some stormy winter's night, you may, perchance, discover some images reflected in the ponderous river, but no image is reflected clearly. The gnarled and knotted boughs of the adjacent trees appear like frightful creatures corresponding to nothing with whose forms you are acquainted. But on the morrow, when the light is no longer dim, the clouds no longer intervening, the waters no longer muddy and disturbed, you look upon the surface of the lake as into a polished mirror. There in the waters you discern clearly every outline of surrounding objects—there is no chaos, no confusion, no distorted representation—all is clear and beautiful, because there are no longer any barriers interposing themselves between your vision and the clear reflection of the scenery amid which you move.

Dreams are reflections, if you are afflicted with disorders of the stomach or liver. If you are half asleep and half awake, and your brain is restless, and you show a disposition to delirium, it is not surprising that your sensations and visions are so hopelessly confused that your dreams are of no possible value to you as sign-posts on the road of life, which you have yet to tread, or as modes of insight into the spiritual world. Excitement at bed-time is disastrous in its effects every way. A tranquil mind is even more important than a healthy body, and we would urge upon every one of you the great necessity of tranquillizing your thoughts as much as possible before retiring for the night. Certain people, who are highly mediumistic, may attach great value to certain dreams as omens, but the real value of a symbol is relative to the idea you attach to it, and very often your spirit-friends, knowing your beliefs, communicate with you in a language you understand. As to the interpretation of dreams no one rule can apply to every case, as different persons attach different meanings to the same emblems, and you must endeavor to converse with your spirit-friends in a sign-language you have agreed upon between you. Of course we do not give credence to the superstition that a horse-shoe on the road is a necessary foreshadowing of good luck to the one who perceives it. Of course we do not imagine that four-leaved clover has any particular virtue resident within it, or that prognostications made by cards or tea and coffee grounds, are made correctly by reason of any power or charm inseparably connected with a pack of cards or the contents of a tea cup; the rationale of the matter is that sometimes you are influenced to notice things you might not otherwise have observed, and the spirits, who direct your attention, are speaking with you by means of signs which you can interpret.

In spirit-communication there are no absolute external modes of manifestation. When the table tips, for instance, one rap usually means no, two raps give a doubtful answer, and three an affirmative reply; but if you should choose, in your particular circles, to establish another set of signals, you might do so without invalidating spirit-messages or in any way casting a reflection upon the genuineness of generally accepted modes of intercourse with invisible friends. Usually spirit-communications can best be judged of as you carefully note the impressions they leave upon your minds, even though personation were as possible and common as some people think, even though lying spirits were as constant in their attendance upon mediums as some people assume. No spirit can simulate the sphere or mental state or spiritual emanations of one higher than himself. Your protection against all evil is in this, that you rise above it in your own personality, that you acquire power to detect it by cultivating the gift of the discernment of spirits which carries you far deeper than outer clairvoyant vision can ever take you, and lands you in a realm of spiritual perception where you will neither deceive nor be deceived. Endeavor to cultivate pure and hallowed aspirations that your spirit shall gain liberty to wander through the fields of space and become the companion of the angels. Then you will not need trouble yourselves about separations from your loved ones. These will be impossible. Should you live on one hundred and forty-four consecutive times or more, no embodiment could separate you from your loved ones in spirit. If one friend is embodied on earth and the other is in spirit, if both are embodied or both are in spirit, it makes no difference. Spiritual ties bind you forever. Relationship is of the spirit or there is no affection, and where there is no love or sympathy earthly ties are but encumbrances; and where there is spiritual love they are not of necessity taken into consideration.—The Herald of Progress.

## Cremation in England.

The remains of the late Capt. Thomas Barnes Hanham were cremated at Maidstone, near Sturminster Newton, Dorset. The furnace, or "crematorium," built close to the deceased's house, was on the banks of the River Stour. The coffin was deposited four or five feet from the base of the brick-work. It rested on five brick bars, ten inches thick and nine and a half apart. These bars had sloping sides down which the ashes and remains fell on the fire-brick plates or pockets. In the roof were three apertures, giving a chamber from which the smoke escaped into a low square chimney. There were four peepholes ranged at regular intervals round the recess, so that the medical man could, when necessary, watch the process of cremation. Everything having been got ready and all the apertures closed, the fire was lighted at 7:50 in the presence of a few friends of the deceased. The volume of smoke which followed the lighting of the fire was soon succeeded by flames from the top of the chimney, spreading a lurid glare around. In a very short time the thick fire-brick slabs in front of the coffin chamber were red-hot. At 9:40 the peepholes were opened by Dr. Leach, who pronounced cremation even then to have been to all practical purposes completed. Not the least offensive smell could be detected.—Pall Mall Gazette.

Thou mayest be sure that he that will in private tell thee thy faults, is thy friend; for he adventures thy dislike and doth hazard his life; for there are few men that can endure it; every man, for the most part, delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—Sir Walter Raleigh.











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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

## Banner of Light.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Plane; and it is identical with Spiritualism.—FRUIT S. B. BRITTON.

## "God in the Constitution."

Nothing goes to prove the human tendency to formulate and formalize religion more than the persistency with which men think they must cast their religious conceptions and creeds in the shape of authority. They think this is the first thing to be done, whatever may come second. There is a common saying that most men cannot be conscious of the actual possession of power until they exercise it; all their knowledge seems to consist in use. It is so, too, with those who would formally embody the Almighty in the Constitution; they imagine he is not there unless they can somehow put him there; they conceitedly fancy he needs their introduction. We suppose there is to be no end of this childishness until the human mind is educated out of its limiting and cramping conceptions. And therefore it becomes a common duty to address ourselves to the work, such share of it as may be ours, without any unnecessary delay or preliminary. Hitherto, it has been the habit of theology to teach that but a meagre conception of the beneficent Creator was either desirable or safe for the human spirit. It has talked and taught that it is best to give to the people but a small part of God at a time.

Consistently with its original plan, the Evangelical Press Association has been issuing copies of its circulars of every kind, setting forth in the plainest terms that the National Reform Association is "organized to maintain existing features in the American government, and to secure a suitable religious amendment to the Constitution of the United States." For "religious" read simply "sectarian." This circular asserts that during the year 1883 the Association has greatly enlarged its operations. Four district secretaries are devoting their whole time to the work, holding conventions, addressing churches and public meetings, circulating petitions, and extending the membership of the organization. Fourteen conventions and more than two hundred public meetings in behalf of the cause have been held within six months. There have been over two thousand members of the Association enrolled during the current year, all of them contributing to its funds; while in its list of officers are included many prominent and influential men. The features of the government which it professedly aims to conserve are "our Sabbath laws, the use of the Bible in public schools, prayer in the National and State Legislatures, and the Christian law of marriage in opposition to the lax divorce legislation now so common."

The Association further declares that "some suitable change in the Constitution is deemed indispensably necessary, since that instrument, in its present form, is extensively regarded as an expression of the secular theory of government, and is constantly employed as an argument against all that is Christian in the usage and administration of our government." Here is plainly shown the purpose to bring what is "secular" and what is "Christian" into open conflict, as if it were not notoriously true that what is professedly Christian did not have to appeal to what is styled secular for its common support and maintenance. We have repeatedly urged the "sinners" who are statelyly appealed to to help out the external and visible support of the Orthodox church, to withhold it at least for a time, if only to show how little able boastful Orthodoxy is to sustain itself. There is nothing like setting down to the bottom of things, which in this case cannot be done so speedily or surely as by leaving Orthodoxy to its own devices. Who has authorized this "National Reform Association" to declare that our Government was framed and set up as a Christian institution, any more than an anti-Christian one?

Remarkable on the character of these demands of the National Reform Association, the Worthington (Minn.) Advance interprets the sending of the Association's circular to itself to mean that it desires the cooperation of the Advance in any effort to "unite Church and State, and place the Government in the position of a police force to execute the behests of sectarianism and bigotry." Yes, responds the Advance, it will certainly "cooperate." It admits that it has often acquainted its readers with the Association's designs. But it adds and protests—there are certain conditions upon which the cooperation of the Advance can be secured; and these conditions must be complied with before it can consent to throw the weight of its influence into the scales. The first condition is this, viz., that the Association must declare

this Government to be not only Protestant and Evangelical, but also Catholic, Unitarian, Jewish, Infidel, Materialistic and Spiritualistic. It affirms that these latter classes, taken together, outnumber the so-called Evangelicals by a rousing majority. It declares that, inasmuch as it believes in the fullest religious liberty, to make the Government a Protestant or an Evangelical machine, to the exclusion of the others, would be unjust, not to say "unconstitutional."

In other words, the Advance rightly reasons that "the constitution itself would be unconstitutional—that is, at variance with the genius of free institutions," if this limited amendment should once prevail. The second condition which it lays down for its proffered cooperation is, that the Association must declare this government to be Mohammedan and Buddhist; for the reason that our entire political system is built "on the granite rock foundation wall of religious as well as political liberty, and of 'no religious tests';" and at this late day it protests that it cannot join in an effort to take down the superstructure, tear up the foundation, and put down an evangelical basement wall just to please a few Protestant priests and fanatical zealots. The logic is dovetailed as neatly as it well could be, and ought to work with an unqualified effect upon all open minds. But it warns the American people that, if the efforts of these zealots and fanatics are really succeeding at the rate claimed for them, it is high time to organize, and put the massive popular foot upon these Constitution amenders. It says with truth that all adherents of other religions, and all who have no religious affiliations, should take the alarm, and checkmate them in this wicked scheme to deprive the people of religious liberty.

## Waste-Basket Publications.

Away out in Oakland, Cal., some being who evidently feels time hanging heavily on his hands has been doing his best to get rid of it, no doubt he thinks innocently, by picking up all the odds and ends that are to be found lying around, on the subject of Spiritualism, and, by painstaking compilation, collocation, combination, and interpretation, trying to make out, at least to his own satisfaction, that, as the title of his wretched little pamphlet announces, "Spiritualism" is "a Satanic Delusion." Of course, therefore, he knows all about the Satanic, and wishes to be thought on the most familiar terms with Satan, his methods and designs. This little tract, as it is called by its issuers, first briefly recites the history of the new phenomena, admitting on the threshold that "every candid man who has had a fair chance to witness them," "is compelled to acknowledge that they must be the work of invisible spirits, that have both power and intelligence more than human." The tract then speaks of the numerical strength of Spiritualism in this country, citing Judge Edmonds to establish the fact; next, of the importance of the spiritual phenomena, citing the San Francisco Chronicle and the New York World; then it falls to its chosen work by averring that "the Bible is against it," as if the Bible also was not just as amenable to criticism as Spiritualism, and is fast getting its share of it, too. The compiler proceeds to collect a whole museum of warnings against wizards, necromancers, sorcerers, charmers and familiar spirits, and assumes that we are all living under the yoke of Deuteronomy and Leviticus, and hence that "those who embrace Spiritualism have to give up the Bible." He should rather say, give up the medieval, ecclesiastical interpretation of the Bible, before scholarship and science could get at it to see what it does mean. Then he asserts that the spirits which appear to us "are not the spirits of the dead," but that "they are spirits of devils"—asking us to concede that he knows best, probably from his perfect familiarity with "devils." He says positively and emphatically that "the dead have no knowledge of things done in the body." We wish, while he was distributing his information so freely, that he had only told us how he knew that. He evidently believes that the dead are dead, but that the devils never die; that they were always alive and are forever lively.

The compiler of this supremely shallow and childish tract expects to establish the authority of the Bible on the "confession" (copied into his book) of what he would himself call a "lying spirit," the existence of which no one who knows anything about it pretends to call in question. He has not yet got so far in the alphabet of the subject as to understand that there are as many different grades of spirits as there are of mortals. The particular spirit he is delighted to quote on this point must have been one of his "little devils," bent on mischief. And it is because a spirit of such a grade, in such an unprogressed condition, answers that the Bible is "true," that it is to be believed before himself, that the business of spirits with men is to deceive them, that there is a day of judgment, that he looks forward to nothing better than hell, that there is not a good spirit among all the writing and rapping spirits, and all the communications are from "personating demons"—it is for these shallow and silly reasons, which are capable of deceiving no one possessed of ordinary intelligence, that the maker of this little tract concludes that Spiritualism is "a satanic delusion." If this "confessing" spirit was such a bad one as he is willing to be thought, being "miserable" and "not yet in hell," how comes it that he knows there "is not a good spirit" among them all? These latter he certainly cannot yet have associated with at all, and consequently can know nothing about them. The rest of the pamphlet is similar stuff, and the whole would much more accurately be issued as trash than a tract; and so we fling it into the waste basket.

The family of Indian girls at the Lincoln Institution in Philadelphia was recently increased to fifty by the arrival of twenty-seven girls from the training school at Carlisle, Penn. They will be joined in the course of a few weeks by twenty-five more, and this will fill the Philadelphia quota. Among the tribes represented are the Pawnees, Sioux, Cheyennes, Comanches, Diggers, Osages, Omahas and Delawares. The girls are divided into two divisions, each of which devotes half of each day to household duties and half to study. They are reported to be bright and quick at their studies, and to possess much manual dexterity. Most of them will remain in Philadelphia five years.

A correspondent of the Medium and Day-break, writing of England, says: "I think the signs of the times very encouraging. Spiritualism in some shape is now a subject for all the newspapers, and the magazines are full of it."

We regret to learn of the serious illness of Col. Fred. Pope, one of the oldest, most sincere and active Spiritualists of Boston.

## "Missionary Methods in India."

The Rev. Phillips Brooks, D. D., delivered an address on the above-named subject before the Zenana Mission in this city, on the 10th inst., and after remarking that he had just returned from a foreign tour, said: "There is one quality belonging to all Indian religions, namely, mysticism. The Indian hates clear doctrines and theories. He desires mystery. Christianity will never be the religion of India until it comes there imbued with the spirit of the day." In time there must come forth an Indian Christianity, rich, full of power and goodness. The missionaries want this and are perfectly aware it must come. Let the divisions of church creeds be kept at home, and let the Indian religion be developed from within."

Being in a particularly amiable mood we feel to help the reverend gentleman and his associates in their present trouble, and suggest that as "mystery" is what they are seeking after, they should instruct their missionaries in India to read to their Indian converts—if they have any—the story of Jonah and the whale!

How Jonah went on board a ship at Joppa, a seaport on the eastern shore of the Mediterranean Sea, to sail for Tarshish, in order to escape from "the presence of the Lord"; how the Lord raised a mighty tempest and the mariners "cast him forth into the sea," which immediately ceased its raging; how a whale, especially prepared for the occasion, swallowed him, and, after carrying him three days and three nights in its belly, on being spoken to by the Lord, vomited Jonah upon the dry land near the city of Nineveh.

If this should not satisfy their desire for "mystery," these converts can be informed that the whale, in order to perform this feat, was obliged to traverse the whole length of the Mediterranean Sea, thence through the Straits of Gibraltar, and skirting the west coast of Africa, pass through the North and South Atlantic Oceans, double the Cape of Good Hope, thence into the Indian Ocean, through the Arabian Sea, the Gulf of Oman into the Persian Gulf, and up the river to Nineveh—a distance of fifteen thousand statute miles.

If the converts cannot comprehend this distance the teacher can give them a faint idea of it by informing them that the "Alaska"—the best equipped and fastest ocean steamer in existence—crossed the ocean from Queenstown to New York, a distance of about three thousand miles, in a little more than six days and eighteen hours; that the express train from New York to Chicago, nine hundred and twelve miles, makes the run in twenty-five and one-half hours; and that the quickest recorded time was made between New York and Philadelphia, of one mile in fifty-seven seconds.

They could be informed that the whale came at the rate of three and one-half miles per minute, supposing that he kept steadily at his work, although he is so constituted that he is obliged to come to the surface, at frequent periods, to breathe. If they wonder what Jonah was doing during these three days and nights, they could be told, in the words of a Brooklyn (N. Y.) pastor, "That he was not of necessity confined to the limits of the whale's belly, but while there unquestionably walked up and down, so as to avoid the effects of the gastric juices, and, when tired, came out and rested himself by sitting on a molar tooth."

Should the converts wonder by what means this whale was made to take this particular course and land Jonah just where the Lord desired him to go, before all this trouble commenced, the teacher can draw upon his imagination. The converts should be encouraged to ask questions. They will tend to increase the "mystery"; and before they are through with their queries the Indian will doubtless have all "the mystery he desires."

## A Short "Starr Paper."

Rev. Dr. Starr, regarded as a "great gun" by the Methodist Church in Charlottesville, Va., has recently, we are informed, felt compelled to come out and address his attention openly to the subject of Spiritualism. In doing so, he is unconsciously doing a service for Spiritualism itself. Evidently there is a strong spiritual leaven working in the minds and hearts of the community to which his note of warning is mostly confined, and nothing is better calculated to help it on than just such attacks as Dr. Starr has been making, professedly in the guise of investigation and impartial judgment. We are informed that this professedly good and godly man committed the easily pardoned error of speaking contemptuously of the Banner of Light and its influence, which, we can assure him, once for all, cannot harm the Banner, however much it may please and occupy him.

It appears, from the account, that Dr. Starr piously protests against mediums receiving pay for their services. To our mind, it looks as if the Doctor really regarded their office as one too exalted, too near the direct influences of the spirit-world, to be made merchandise of even in an indirect way. If not that, then what is it? What else can be the reason for his objecting to paying mediums for their services as well as his receiving pay for his own? There is really nothing to reply to such rapid discourses against Spiritualism as this of Dr. Starr. If such unbelievers and assailants as he would take the pains to impartially, intelligently and thoroughly investigate the claims of Spiritualism as established on the phenomena, what they might have to say afterward, pro or con, would perhaps be worth listening to. But as it is, without any sort of knowledge of the subject, with all his worldly interests in open hostility to it, and filled with such prejudices against it as both of these conditions combine to generate in his mind—what is there to say to such an assailant, whether Doctor of Divinity or patient under his system of treatment? What is there to do but to leave him to the slow but sure operation of the processes of time?

THE PROGRESSIVE LITERATURE AGENCY of J. J. Morse, No. 103 Great Portland Street, Oxford Street, London, W., England, is, we are pleased to notice, proving itself to be a very useful, and to many an indispensable institution. Persons visiting London will there find all the publications of Colby & Rich, and the latest numbers of the Banner of Light. They can also obtain apartments during their stay in the city, and information respecting Spiritualist meetings, mediums, etc.

R. N. Porter, M. D., of Deerfield, Mass., passed on to higher life, Dec. 25th, at the age of 62 years and 6 months. He was a fearless man in the expression of his convictions, and though a "Regular" by education, took strong ground in his latter days regarding magnetic healing, which he introduced into his practice with excellent effect.

## Who Directs the Spiritual Movement?

An intelligent answer to the query propounded at the head of these lines would, we feel sure, save our cause many errors, and not a few blunders. We have had constantly amongst us classes of "Spiritualists" who have considered it was their heaven-born mission to "run the concern anyhow," and have assumed a species of gracious protectorate of the spirits, the mediums, the cause, and its work, that has been as amusing as instructive. The universal rule in such cases has been failure, and only those establishments, journals and workers that have maintained their spiritual dependence upon the unseen world, are really vigorous and active today.

The present-day Spiritualism was initiated by the spirit-world, its first apostles and workers were selected by the spirit-world, and all along the line of successful work the recognition of the share the spirit-world must have in all that pertains to their own initiated cause, has been the one leading fact and key-note of success.

That, upon the external plane, organizations, committees, and public bodies, are useful, we unhesitatingly affirm; but their utility is only maintained while they work with, and not independent of, the spirit-world. The source of our opinions, our facts, our teachings, is the spirit-world; by it we, in common with thousands of others, have been called to the work, and whenever we fully and faithfully cooperate with the suggestions and requirements of the spiritual plane, success crowns the work we are directed to engage in.

Nor does this imply a "base servility" of judgment. The higher class of spirits have ever a reason to give in support of their suggestions! Nor do they ever demand a surrender of judgment at discretion. The spirit-world intelligences are the real directors of the cause. Cooperating with them we can go forward with success. But our duty is by clean lives and pure purposes, to so live that at all times we attach ourselves to the really good and true of the higher life. As workers, our example should be fit for all.—The Herald of Progress, Jan. 11th, 1884.

[We endorse the above concise and truthful view of the situation with all our heart and soul.—Ed. B. or L.]

## What is the Difference?

We mean between the existing religious, or worshipping, denominations. It used to be said half-contemptuously, in regard to some things of which such a question was asked, that "the odds were the difference." It amounts to precisely little more than that between the church denominations. As a matter of fact, their own ministers are forced, when driven into a corner, to treat the matter humorously, thus admitting that there is nothing serious or fixed about it, after all. What, in fact, can all the differences in the world amount to, when we see all around us the shifting and crumbling of creeds and all the formulas of faith which we were reverently taught to consider as eternal as the heavens themselves? What are they all, at best, but matters of opinion? and how largely are interest and prejudice interwoven with opinion of every kind? The bare admission of progress in creeds means that they are only tentative things—the things of a day, whether it be a longer or a shorter one, so that it is better to deal humorously with these denominational differences, as some ministers do. For instance: the pastor of a floating Bethel said he was "high" or "low" church according to the state of the tide. A Presbyterian defined the difference between the "old" and "new" schools by saying that the old school stood when it prayed, and the new school stood when it sang. The late Starr King said the difference between Universalists and Unitarians is, that the Universalists believed God was too good to damn them, while the Unitarians thought they were too good to be damned. A Baptist minister said to a Methodist minister that the Methodist Church had too much machinery; to which the latter retorted that, at any rate, it was not run by water. These constitute about all there is to any imaginary difference between the Protestant creeds. The Catholic believes in the policy of his church, whatever may be its unknown creed.

## A Warning Voice.

We are informed that a strong attempt will be made at this session of the Massachusetts Legislature to pass a "Doctors' Plot Law"—though in different fashion from the tactics used heretofore. This time the bill will not ostensibly come from physicians, but, as they claim, from the people (asking protection!). It will be introduced by some parties outside the profession, while the medical themselves will keep entirely in the background. Such a bill, we understand, has been already drawn up, having for its model the Illinois and West Virginia laws, of the "Board of Health" stripe; but the Regulars, who are really its parents and who will certainly push it and advocate it with all their might, will keep away from the committee, when a hearing is appointed, and rely upon "the people" to urge it upon that body. All friends of freedom in remedial practice should bear this fact in mind, and refuse to sign any speciously worded petitions for the order of "protection" (the aforesaid which may be circulated by these Allopathic wolves in the name of "the dear people.")

Hon. J. L. O'Sullivan of New York City has attended some five sances of DeWitt C. Hough and witnessed materialization and dematerialization outside the cabinet. He claims that one of the spirits was Carrie Miller, the spirit-daughter of Chas. R. Miller of Brooklyn. Mr. Thos. R. Hazard was present at one of them, and his two spirit-daughters came. Mr. O'Sullivan concludes his communication—which we shall publish as soon as space allows—with a description of a new phase, recently developed through Mr. Hough's mediumship—somewhat like the ballot test, and says that he inquired of Murillo, the celebrated painter, in regard to a certain painting, and received answer that it was genuine. He (O'S.) has written to Rome to see if this information can be corroborated.

The First Association of Spiritualists of Philadelphia, Pa., is, we are informed, making arrangements for its Sixth Annual Camp-Meeting at Neahamby, beginning formally on the 13th of July next, and closing on the 24th of August—a margin of two or three days, first and last, for freighting, etc. Capt. Francis J. Keffer, the old Superintendent and Manager, has been reappointed. His address is No. 713 Spring Garden street, Philadelphia.

A correspondent writes that if the prescription given by Mrs. Richmond's guides for the manufacture of ozone is correct and available, it is surely most invaluable for crowded sances and audience rooms, and he hopes somebody will try it and report. So do we.

## A Medical Bill in Ohio.

"A bill to regulate the practice of medicine" and create a Board of Health, which organization "shall have the general supervision of the interests of the health and life of the citizens" of the Buckeye State, has just been presented at Columbus, to the General Assembly, at its sixty-sixth regular session, by Mr. Sherman; and the free citizens of that commonwealth are requested to put on the Allopathic collar, with all its usual jangling accompaniments of "register in the office of the clerk," "exhibit diploma," etc., etc. This Sherman bill provides for the punishment, by fines and imprisonment, of all who cannot pass a "regular" examination and have no diploma—that is what is really meant by the phrase "conforming" to the provisions of this act," so freely scattered through the document—but who still endeavor to practice the healing art in that State, by and through any of the improved methods which non-progressive Allopathy seeks to "rule out" in its own favor and that of its allies.

We are informed that the bill will probably, in due course, go before the Committee on Medical Societies and Colleges, which, as appointed by the Speaker on the 14th of January, contains five M. D.s against two "outsiders." Those within the borders of Ohio who still believe that their constitutional rights to life, liberty and the pursuit of happiness had better be kept in their own hands than delegated to Allopathic "supervision," whether it takes the form of County Society, or State Medical Board, had best be up and doing, for their liberties in regard to some of the most important interests of existence are surely endangered.

## Catholic University.

The Catholics are somewhat exercised over the subject of a "National Catholic University," and we are informed by the Catholic Examiner that Rev. P. F. Dealy, President of the Jesuit College at Fordham, N. Y., has received pledges of one hundred thousand dollars from some of his wealthy co-religionists.

It is urged that New York is the proper site for the new university, but as no definite reason is given, it is presumable that the originators of this scheme have a lively recollection of the generous amounts annually donated to the various Catholic institutions by the Legislature of that State.

The Examiner complains that, as a rule, wealthy Catholics do not come forward to the support of their institutions, which is in accord with a saying of the late Archbishop Hughes, "that the cathedral (in Mulberry street) had been built with the sixpences of the poor Irish servant girls."

The apathy of the wealthy class of Catholics is proverbial, and possibly the Examiner may find a solution to the problem in the following from Rev. R. Heber Newton: "The intelligence of the age is increasingly drifting away from the churches."

## A War of Medical Codes.

The Boston Advertiser contains a special despatch under date of New York, Jan. 18th, which states that the fight between the adherents of the new and old codes of medical ethics in that city and State is assuming a new phase. A new county organization has been formed by the old-code men, in opposition to the regular county medical society. Similar societies will be formed in every county in the State, according to the present programme, and finally a new State medical society will be organized, whose delegates will seek admission to the American Medical Association. The old-code doctors refuse to consult with a homeopathic physician under any circumstances; but are willing to unite with them in preventing magnetic healers and clairvoyantly gifted mediums, from practicing in that State, under the pains and penalties of a disgraceful sumptuary law.

## The Card of the Lyceum Conductors.

We trust those connected with the Lyceum Movement will carefully peruse the card signed by Conductors Hatch, Weaver and Lees, in another column—also Bro. Hatch's call for a Convention, which will be found on our fifth page. The object looked forward to by both these instruments is the good of the Lyceum cause, and therefore for the best good of Spiritualism, since the children of the present must constitute in the natural order of things the main body of the adult Spiritualists of the future.

The sensational statement in regard to one of Mrs. Fay's recent sances in this city, which was ventilated in the columns of the Boston Herald of Jan. 17th, needs no reply from us, yet we will report for the especial information of the "ninth part of a man" who heralded the stuff to that paper—and for those of like ilk elsewhere—that on the afternoon of the same day in which the report appeared, no less than forty-five persons were present at her materializing sance. Two parties (each well acquainted with Mrs. Fay personally) have called at our office since that date, and presented testimony to the conclusive and satisfactory nature of what transpired at this sance—at least twenty-five or thirty formal materializations—some of them coming out boldly across the room, and the majority being recognized by the people present. Two spirit-forms of distinctly different sizes appeared at one and the same time; and a match being handed to one of the forms by Miss C. M. Sawyer, the spirit lighted it in the cabinet, distinctly showing to the company the medium sitting therein. None except those entirely unacquainted with the facts of Spiritualism would think of accepting such misrepresentations as truth, as those given in the Herald. We know whereof we speak when we asseverate that Mrs. H. B. Fay is a legitimate materializing medium, as we have witnessed the spiritual manifestations in her presence many times, and under conditions which preclude the least deception on the part of the medium. We therefore fully endorse Mr. John Wetherbee's statements, in regard to this lady's mediumship, which appeared in last week's Banner.

We learn that the lectures given during the year just closed by Mr. J. J. Morse before the Metropolitan Spiritual Lyceum, at Cathedral Rooms, London, have been quite successful. The closing service was held Sunday, Dec. 30th, on which occasion the controls of Mr. Morse selected for their subject: "The Death of the Old, the Birth of the New," and presented in elucidation thereof a series of brilliant and deeply interesting illustrations and deductions in support of the statement that as the old dies, the birth of the new order is rendered possible. The second year of Mr. Morse's services began on the evening of Jan. 6th under very favorable auspices.



The thirty-fourth semi-annual session of Belvidere Seminary will begin Feb. 8th, at which time new pupils can enter with advantage, as new classes will be formed and advanced as rapidly as possible.

The readers of the *Banner of Light* will please bear in mind that Belvidere Seminary is especially favored in regard to location, and the healthy regimen adopted by its principals in the treatment of their pupils, which regimen is based on physiological laws, and calculated to promote the natural and healthy growth of body, mind and spirit. In support of this statement is the fact that not a single case of illness requiring medical attention has occurred among the pupils of the institution for over ten years, and in every instance those coming in feeble health have been greatly benefited. Pupils are not pushed or overtaxed in their studies, but health of body and mind is considered necessary to happiness and a wise pursuit of knowledge.

Parents seeking a school for their daughters cannot find a healthier place than Belvidere. Young ladies whose early education has been neglected can there receive private or special instruction in any of the English branches desired. French is taught by a native teacher, in the conversational method.

For circulars, address, with letter stamp, E. L. Bush, Belvidere, Warren Co., N. J.

### "Facts."

The January number of the above-named publication, the first of a new volume, opens with an article by Prof. Henry Kiddie, entitled "The New Musical Medium," in which some very interesting phenomena are described. This is followed by authentic accounts of the experiences of others of like tenor. The change from a quarterly to a monthly, with a reduction in size and price, is remarked upon by Bro. Whitlock as follows:

"When we concluded to publish *Facts* as a quarterly magazine, we hoped the interest in these phenomena would make the demand large enough to pay, without being obliged to depend on an income from advertising; in this we have been disappointed. Therefore, hoping for a large circulation, we have decided to publish *Facts* in a smaller form, monthly, inserting advertisements to such an extent as may be found necessary to introduce it generally."

### Our List of Meetings.

On the third page of this issue will be found a list of Spiritualist Meetings, which—have been informed in the past by correspondents—are held in the places and at the hours therein designated. As the lapse of time naturally brings changes in the direction of the public work of Spiritualism, as it does in all things else in this world of mutation, we earnestly request that any party who may know of errors existing in this list, will at once notify us, that they may be corrected, as we wish the information conveyed in it to be fully authentic and reliable.

Dr. J. L. Newman, who is known to the Boston public and elsewhere as a magnetic healer of great power, informs us that several weeks since his brother, who has resided in the West some thirty years, made a visit to this city. He was a stranger hereabout, knowing scarcely any one except Dr. N. He was induced to attend one of the sittings of Miss Helen C. Berry, and was much pleased and fully convinced by what he encountered there. Before going to the séance a letter had reached him from his family in the West, saying that a neighbor had received a despatch that his (the neighbor's) son had met with an accident and was in a critical state, and a few hours later the intelligence that he was dead. Dr. N.'s brother informed him of this matter before going to the séance, without, however, giving the name of either father or son. While present at the sitting in question a written communication was thrust into his hand (as is usual at the dark sittings of this medium), which ran as follows: "Tell my folks that though my spirit was crushed out of its body, my soul is not injured."

—CHARLIE OLIVE. Dr. Newman's brother, on his return home, put the bereaved family in possession of this message. They were not Spiritualists in belief, but the fact that a deceased member of the household had communicated and given evidence of his continued interest in them, from a distant city and through a person as medium who was a total stranger to all concerned, seemed to create a decided impression.

The Waterville (Me.) *Sentinel*, in referring to the Doyle alleged murder case which the *Banner of Light* recently published, giving an account of the séance in which Spirit Doyle appeared and declared his innocence of the crime to Dr. P. Dyer of Farmington, says: "As he (Dyer) is a gentleman of intelligence and with good eyes, what right have we to say that he didn't see the ghost of Doyle? What right have we, especially we who believe the Bible (a book saturated with supernatural phenomena), to sneer at Modern Spiritualism? And yet these are they who elevate their noses to the sharpest angle when you try to convince them that 'there are more things in heaven and earth than are dreamt of in your philosophy.'"

W. F. Peck writes: "I have just organized a Children's Lyceum here in Ottumwa (Ia.). A great deal of interest is manifested, and it bids fair to become one of the most successful Lyceums in the country. We start out with about fifty members. My duties as a public speaker keep me traveling most of the time, so I am acting as temporary Conductor until we can get some one else sufficiently drilled to take the place. Any communications regarding our work directed to Mr. O. S. Phelps, who is permanent Secretary, will be attended to."

Through the politeness of a friend we have been put in possession of the Kansas City *Journal* of Dec. 23d, (published by Hon. Mr. Van Horn, formerly Member of Congress). It contains a concisely-written and exhaustive letter in defense of Modern Spiritualism, from the pen of Dr. Joshua Thorne of that city; addressed to the members of the "Kansas City Ministers' Alliance." We call special attention to this—a "sharp letter" indeed—as republished on our eighth page.

Rand, Avery & Co., publishers and printers of this city, inform the public that they have in hand a new and powerfully written story, to appear in book form early next Spring—involving the pregnant question of Mormonism. They intend to issue a large subscription edition. The plan of the work is to be similar to that of "Uncle Tom's Cabin," which had such an extensive sale.

### ALL SORTS OF PARAGRAPHS.

Hold the hand that is hapless, and whisper, "They only the victory." Who have fought the good fight, and have vanquished the demon that tempts us within; Who have held to their faith, unseduced by the prize that the world holds on high; Who have dared for a high cause to suffer, resist, fight—if need be, to die." —W. F. Story.

Fifty years ago Goethe predicted the building of the Suez Canal, and stated that England would take possession of it when it was finished. In one of his novels Alexander Dumas predicted the construction of the Panama Canal.

"Ye funny man" represents a "dome-browed paragraph" as remarking: "It is hard to discover why our people should go into estates over the proposed visit of John Bright to this country. As we are informed, this gentleman is the inventor of the terrible kidney disease which is spreading havoc and devastation in the midst of us."

Bro. Warren Chase says in the last number of the *Offering* that we declined to print his reply to Dr. Buchanan. He is simply mistaken, and in justice to us should speedily correct the oversight on his part. He will find his letter on the second page of the *Banner of Light* of Dec. 29th.

Wheeling, W. Va., is excited by an unsuccessful attempt to steal the remains of the late Catholic Bishop, R. V. Wheeler, from a vault in the Mount Calvary Cemetery in that city. The ghouls did not have time to complete their work on Thursday night, and the next day the intended rascality was detected, although they had replaced everything neatly.

A poem has been written by Ella Wheeler, entitled, "You Kissed Me," says the *Philadelphia Call*. Well, what of it?

Thirty-nine Indian children from the Roman Catholic Mission in Northwestern Dakota arrived in Milwaukee on Saturday, and will be educated in a Catholic institution there. Most of them are half-breeds.

### MRS. GRUNDY.

If I should have a call on Sunday From that old gossip, Mrs. Grundy, I'd surely put her off till Monday, Then send her off, since 'tis the day, Since next in order would be Tuesday, I'd say, "Why, don't you know 'tis Sunday?" I would not see her, sure, on Wednesday, Her tattle is not fit for 'friends'-day; And if she came again on Thursday, I'd say, "There could not be a worse day, Nor could I hear you, ma'am, on Friday, Which churchmen count a sort of dry-day; And as to listening on Saturday, No nonsense suits that busy latter day." [From a Poem by Clara Lunt, recently published by Cupples, Upham & Co.]

The hair is the most indestructible portion of the human body. It has been known to survive 4000 years in Egypt.

The marvelous brilliancy of the "Star of Bethlehem" in 1887 will surpass any of its previous visitations. It will be seen even by noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness, and finally disappear, not to return to our heavens until 2202, or 315 years after 1887.

The conversation was about bishops, and one fervent dame said: "How good the dear bishop of Worcester is! What a good man!" Instantly a gentleman replied: "There is no merit in that. Bishops ought to be so. They get five thousand a year for being good, while we are expected to be good for nothing—and most of us are."

The bones of Red Jacket and other noted Indian chiefs are to be reinterred in a lot at Forest Lawn Cemetery, Buffalo. Some years since the bones of Red Jacket were recovered (the skull being in an excellent state of preservation), and have remained in a box in the vaults of the Western Savings Bank of Buffalo since. The matter has been arranged by the Historical Society of that city, with the cooperation of the Cemetery Association. A lot has been secured, the interment will soon take place, and it is hoped that a marble shaft will mark their resting place.

### THE CORONER'S JURY'S BLAST.

He blew into his gun to see if it loaded up as it needed; The jury to a man agreed, The gun blew after he died. —Chicago Sun.

A minister was questioning a Sunday school class about the parable of the good Samaritan who fell among thieves on the way from Jerusalem to Jericho. Bringing the story to a point, he asked: "Now, why did the priest and Levite pass by on the other side?" A scholar held out his hand. "Well, my boy, why did the priest and Levite pass by on the other side?" "I know," said the lad, "because the man was already robbed."

The present exhibition of the starry heavens on clear evenings is exceptional, and the like will not again occur during this generation. The most splendid constellations, the largest planets, the brightest of the fixed stars, may all be taken into one view. To give it proper effect the moon should be conspicuous for its absence.

A VISION OF UNION.—The building up of new England beyond the sea, the peopling of white and savage continents with men of our speech and lineage, and the knitting of the world-sundered members of the English realm into one fraternal union, that is the first and greatest work imposed upon us. —Fall Mail Gazette.

A bill was introduced in the New York Legislature, Jan. 16th, practically allowing sales of liquor in New York and Brooklyn on Sundays.

The pet cat now wears a collar of tiny silver bells, which act as accompaniment to the high soprano notes of the midnight serenades, and which gently remind the timid mouse of the approach of its friend.

Forenoon and afternoon and night; Forenoon and afternoon and night; Forenoon and afternoon—the empty rhyme Repeats itself. No more? Yes! this is life. Make this forenoon sublime, this afternoon A yearning for night a prayer, and life is conquered, and thy crown is won.

Jo Cose, remarking on the statement that the New Public Library Building is to be three stories high, said that that referred only to the outside; there will be more stories inside.

The untaxed church property of Washington, D. C., is over five millions of dollars. If taxed as it should be it would give an income to the city of over one hundred thousand dollars per annum.

Mayor Cummings of Bangor, Me., has a second time vetoed an order for the introduction of the present standard time, on the ground that solar time is according to "one of the inevitable laws of God." "We hope," says an exchange, "he is consistent enough to have his watch set by the sun daily, for however inevitable the laws that regulate solar time, they do not affect timepieces."

The streets and squares of Boston are now illuminated by 381 electric lights.

A return in the Registrar's office records the death of Grace M. Walton, aged 14 years 7 months and 21 days, in the Brighton district—the cause of death: "due to the Boston School System of 'examining' too much study and brain-work, duration six months; tension of the brain, resulting in coma, duration thirteen days." This report of the cause is fully endorsed by the parents of the girl.

The Prince of Wales, in his official capacity of Grand Master of Freemasonry, has consented to issue a warrant for a total abstinence lodge in London.

NOBILITY VISITING DIVINITY.—Barnum's newly-imported white elephant is attracting great attention in London, and people of all classes and conditions flock to see the sacred animal of Siam. Among the immense number of visitors may be mentioned the Duke of Sutherland, Earl Derby, American Minister Lowell, and Sir Frederic Leighton. The elephant will probably be embarked for New York on a Monarch Line steamer about the middle of March.

The daily press avers that the blood of Egypt is on England's head.

### Spiritualist Meetings in Boston:

**Horticultural Hall (corner Tremont and Bromfield Streets).—**Meetings under the auspices of the Boston Spiritualist Association, every Sunday morning at 10 A. M., and 7 P. M. R. Holmes, President; W. A. Hunt, Treasurer.

**Wells Memorial Hall, 277 Washington Street.**—The Spiritualist Phenomena Association holds meetings every Sunday morning at 10 A. M. All are cordially invited. Benjamin Weaver, Conductor.

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every generous word uttered, every charitable deed wrought, every heart-beat for virtue and peace will live forever, and in the glorified spiritualized body, which that shall have in all these pure thoughts, words, actions, desires, aspirations, will shine as jewels in the crown of glory.

Mr. David Brown occupied the remaining time in giving tests from the platform, all of which were favorably received by those to whom they were addressed.

Mr. Whitlock, of the *Fact Magazine* presented copies of his publication in its new form to many of the audience, all of whom recognized it as a work eminently worthy of general patronage, as facts are the most effective means of vanquishing bigotry, superstition and error.

ALONZO DANFORTH, Cor. Sec. of S. P. A. 800 Tremont street.

**HARMONY HALL, 34 Essex Street.**—Considering the very unpleasant weather on Sunday last, the meetings were well attended. Excellent and satisfactory psychometric readings were given by Dr. Tripp, and tests by Dr. Thomas. Mr. Pratt of East Braintree made remarks in his usually interesting and earnest manner. Mr. Milleson spoke of the want felt by all souls for more congenial, relaxing, and pleasant surroundings of the hour. "Friend, what lackest thou? Is it companionship? Is thy lot amongst unpleasant surroundings? What then canst thou do to direct thy pathway into better conditions?" The practical answering of these questions would bring upon the earth the religion of humanity.

Mr. Viles spoke briefly upon the practical questions of the day in his usual interesting manner. Father Locke delivered a short but practical address, with an original song. Excellent remarks were also made by Mr. Warren.

The evening was occupied by Mrs. M. A. Ricker of Chelsea, whose remarks are always well received and highly appreciated. She spoke, as usual, under inspiration, taking her well known position as a Bible Christian Spiritualist. Mrs. Ricker is one of our oldest Spiritualists, and has, under spirit-control, sustained free spiritual meetings in the city of Chelsea during the last eighteen years, and never personal responsibility, without evoking a collection. She claims that the Bible is the most correct history of Spiritualism in existence, but, like all other histories, should be analyzed—what is true be received, and what is false be rejected. She said that the freedom of thought and speech which we now enjoy is the result of the teachings of Spiritualism.

**CHILSEA, MASS.—**Mrs. Lull occupied the platform for the Spiritual Association last Sunday evening. Subject to the audience: "Immortality, and Progress in Spirit Life." The control did justice to the subject, after which many fine tests were given and highly appreciated by a large and intelligent audience. Those who were present highly recommended Mrs. L. to Societies wishing a speaker and test medium. Next Sunday, conference at 3 P. M.; at 7:30 Charles H. Harding will speak, followed by tests.

**Movements of Mediums and Lecturers.**

[Material for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Ben Cobb's present address is Beachmont, Mass. The Rev. A. J. Swarts, of Chicago, after twelve years in the Methodist ministry, has entered the Spiritualist lecture field and was at last accounts conducting attended meetings at Indianapolis, Ind. He will answer calls to speak. Address him at Room 18, Tribune Building, Chicago, Ill.

Hon. Warren Chase will lecture the four Sundays of February in Masonic Temple, Washington, D. C., at 8 P. M., on the 1st, 8th, 15th, and 22nd. His subject will be: "The exercises for Jan. 27th will be commemorative of the birth, life and services of Thomas Paine. J. W. Fletcher will speak in Ladies' Aid Parlor, 1031 Washington street, Boston, next Sunday afternoon.

W. Harry Powell, late writing medium of Philadelphia, has, it is stated, been in St. Louis three months, where he has been very successful. He will visit the city of Boston, Springfield, and Springfield, and will be in New Orleans Feb. 20th.

Prof. W. W. Clayton's permanent address is 87 Waltham street, Boston.

A. W. S. Rothermel can be addressed at 130 Hall street, Brooklyn, N. Y.

Mrs. Abbie N. Burnham spoke in Hartford, Ct., the first two Sundays in January—also on Monday evening, Jan. 27th, at 8 P. M. On Tuesday evening, Jan. 28th, she spoke in New Britain, Ct.; on the 29th she was in Salem, Mass., where she will lecture again on Jan. 31st and Feb. 3d.

Mrs. Carlisle Ireland, of 94 Camden street, Boston, who has been prostrated by disease for a long time past, and is now recovering from severe affliction, and is now ready to meet her friends and the public in the exercise of her profession at the above named address.

At Grand Rapids, Mich., the speakers announced for the Sunday lectures in Science Hall are as follows: January, J. P. Kellogg; February, Dr. A. B. Spinner, and March, April, Walter Howell; May, Henry Kiddie; June, Rev. Samuel Watson. W. J. Colville is announced to speak there upon his return from England.

Jennie B. Hagan spoke in Brockton, Mass., Sundays, Jan. 13th and 20th. Will speak at Newburyport, Mass., Sunday, Jan. 27th. Will make engagements for February, the first, third and fifth Sundays in March, and for April and May. Will speak at funerals when desired. Address her at South Royton, Vt.

Miss Little Fowler arrived in Newcastle, England, on the 24th ult., and was announced to give private sittings in the afternoons and to meet with Spiritualists in the evenings.

W. J. Colville, who has been lecturing in Newcastle with great acceptance, by invitation recently spoke in the Town Hall of Alnwick to an audience who listened with close attention; meeting with far better reception than was to be expected, as the subject was entirely new to the audience, and no medium or lecturer on Spiritualism ever having been in the town.

Newman P. Smith, trance speaker, lectured in Chattanooga, Orleans, and Chatham, December and January 6th and 13th. Address for further engagements, 80 East Brookline street, Boston.

**Mrs. Emma Harding-Britten**

Will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year.

Spiritualist Societies desiring to engage her services for Sunday and week evening lectures, will please address her up to end of March at *The Times, Humphrey street, Cheltenham Hill, Manchester, Eng.* After then in care of the *Banner of Light*, Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass.



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