VOL. LVIII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 20.

\$8,00 Per Annum, Postage Free.

NO.

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The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., also the Ranner of Edgiat, can be found at the office of The Truth-Secker, 83 Clinton Place, New York City.

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## Some Advice from Prof. Rearse.

Prof. Bearse desires, through the columns of this paper, to reply to many correspondents who have asked his advice and opinion upon the same question; and is happy to be given, at the same time, an opportunity to award the just meed of praise and commendation, in a quarter where it is richly deserved. The Pro-

quarter where it is richly deserved. The Professor says:

"In a large number of my letters—more especially from people in business—I am asked: What is the best medium of advertising? In response to all such inquiries, I can only say, that in an experience of many years before the public, engaged in a pursuit which requires large and expensive advertising, I have never been so thoroughly satisfied with the results of any advertisements as with those which I have placed with Messra. Colby & Rich, the genial publishers of the Babher of Light. This grand sheet, being the recognized organ of all believers in the doctrine of Spiritualism, has, undoubtedly, a circulation over a larger portion of the globs than any other publication of its kind, and not only is such the fact, but it probably counts among lis readers a larger number of intelligent thinkers than any other journal in the world. I think that any and all would-be advertisers, who are looking for a judicious investment in printer's ink, would do well to give the Banners a trial; and I can truthfully say that, should the issue be as gratifying as in my case, they will never regret it. The Banners, is published weekly at No. 9 Town of the give them a vall." Forems septents out.—The Preprocess Margaray, Boston. nd de proposition de la company de la compan

Free Thought.

HOW TO RECOMMEND SPIRITUALISM IN TWO PARTS. PART II.

BY A. E. NEWTON.

The prominent doctrines of the Christian system are often assalled and repudiated in the same undiscriminating manner-for instance, the doctrine of the Atonement, so highly cherished and so vital in the scheme of the 'evangelical" Christian. True, this doctrine has an interpretation which is alike dishonorable to any worthy conception of Deity and repulsive to the good sense and cultivated sensibilities of intelligent people. But there is another view of it that is not only reasonable, but in the highest degree honorable to the Deity, and vitally essential to moral improvement and spiritual growth. This view, held by many Christians, is that the true meaning of the word Atonement is that which is given it in all instances, save one, of its use in the New Testament, namely, reconciliation-which is really at-one-ment, or attunement, £. e., being brought into harmony. It is discordant, imperfect man who needs to be reconciled or attuned with the Infinite Spirit, for his own happiness, rather than an angry God who requires to be propitiated and reconciled to offending man by the bloody sacrifice of his only and well-beloved son. The latter is truly a horrible and heathenish idea.

This better interpretation of the doctrine of the Atonement is in entire accord with a true spiritual philosophy, which surely must recognize the absolute necessity of harmonization between finite spirits and the Infinite Spirit, as a requisite to the highest welfare and happiness of the former. And it must also recognize the powerful if not indispensable influence of the exalted teachings, the blameless life and the self-sacrificing death of a noble spiritual reformer—such as Jesus must have been at the lowest rational estimate—as an agency for bringing humanity at large up to this condition of spiritual harmony or at-onement.

It only needs a clear and reverent setting forth of the true doctrine of Atonement to commend it, after due consideration, to most

in the temple of Universal Truth which an en- | weapons at hand, and is conscious of weakness. lightened Spiritualism is to rear. I will take room in this paper to mention but one, and that is the doctrine and symbol of the Crossso highly esteemed and devoutly reverenced by of minds. They whose souls have been touched most Christian people. A strenuous effort has for years been made by a class of unappreciative and not very clear-seeing opponents of Christianity, abotted by some avowed Spiritualists, to bring this symbol into contempt, as having no useful significance for our day, and even one that is repulsive and degrading. Some have endeavored to trace its origin to the Nile-gauge of Ancient Egypt, and others to the alleged obscenities of the Phallic religion. Many Christians, in fact, appear to see in it only a reminder of the excruciating tortures and death of the founder of their faith, making it a painful and repulsive emblem to sensitive minds.

It seems evident that all these have missed the higher and better meaning of the Cross as a Christian symbol. Whatever it may have signified to the ancient dwellers in the Nile valley, or to the devotees of sex-worship in the early ages, or even to more modern Christian believers in the "blood-theory" of Atonement (never taught by Jesus), the Cross has a distinctive significance, different from all these. and derived from the teachings of the Christ. According to the record we have of those teachings, Jesus affirmed the necessity that every one of his disciples should "bear the cross," long before any intimation was given of the tragic death he would meet at the hands of the Roman soldiery. "He that taketh not his cross, and followeth after me," he said, "is not worthy of me." (Matt. x: 38.) "Whosoever will come after me, let him deny himself, and take up his cross and follow me." (Mark z : 34.) "And whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke xiv: 27.) In these expressions it is plain that he had no reference to the literal frame of wood which, some time afterwards, he was compelled to bear through the streets of Jerusalem, and on which he was tortured to death on Mount Calvary. Nor was he so understood by his immediate disciples; for we do not learn that even the most devoted of them thought it their duty to go staggering about under literal wooden crosses, like that which was afterwards laid on his shoulders, much less to get themselves nailed to these instruments of torture as he was. On the contrary, it is clear that he meant simply to affirm the great spiritual truth of the value of self-denial—that is, denial of the lower or external self for the benefit of the higher and inner self—the cheerful bearing of trials, disappointments and sufferings as disciplinary means of spiritual growth—and the nobleness of self-sacrifice for the good of others; all of which he is represented to have grandly exem-

plified in his own unselfish life as well as in his

painful death.

The instrument of his death, at the end of his career, happened to be the cruel Roman cross, for the reason-not that he voluntarily selected that as the fittest means of death for himself and all his followers-but that it was the instrument usually employed by the Romans in the execution of condemned persons. Naturally enough, the figure of the cross became in later years the double emblem, not only of the great personal duty of self-denial and self-sacrifice taught and illustrated by the Nazarene, but also of his sufferings and martyrdom, with all that these have been imagined to imply. But the former is undeniably the true spiritual significance of the symbol as a Christian emblem, and as such it is the reminder of an everlasting and momentous truth, of practical import to every individual.

This truth, however, is unpalatable to persous in the selfish, egoistic, combative stage of growth, whether they are professed Christians or others; and hence it is largely overlooked and disesteemed. But the truly spiritual teacher cannot fail to recognize and accentuate it as indispensable to individual improvement and to the elevation of the race. Such will avoid giving unnecessary offence to honest devotees of the cross, by contemptuous treatment of the symbol, but will endeavor to lead them to worthier conceptions of its meaning. He will show that it points to a truth founded in the spiritual constitution of man, and which is therefore a part of true Spiritualism. This course will be far more likely to commend Spiritualism to the attention of the Christian world than is the representation that Spiritualism has nothing in common with Christianity, but rejects and contemns its most cherished emblem.

While the writer has never thought proper to assume for himself the designation of "Christian Spiritualist," he yet regards it as but fair and just that Christianity should be judged by its best interpretation rather than by its worst -the same as he claims for Spiritualism.

Before concluding, it seems proper to refer to another mode in which Spiritualism may be commended to the world at large, and by the lack of which its advance may be and has been greatly hindered. That any need should exist for its mention is much to be regretted. The matter alluded to is the observance, on the part of advocates of Spiritualism, of constant courtesy, fraternal kindness, and the utmost fairness, not alone in their controversies with thoughtful and enlightened minds, in preference to the barbarous and abhorrent scheme of "blood theology" so largely accepted—though the force of early education and the effect of long-continued pulpit-iteration is of the but slowly overcome.

Other of the principal doctrines of Christianity, and indeed of older religious systems as well, may, under a sympathetic spiritual analysis, be found to embody truths as indestructible as in the soul of man, and which must be conserved in the heat and which must be conserved in the heat and under the ployed, that he who uses them has no better.

These from my spirit wife:

"I have met with many brilliant minds which had belonged to the bodies of coarse mechanics. I am always pleased to meet with genius, wit and virtue, and can discern true merit through the roughest outside seemings. I would have no objections to enter the bedies of coarse mechanics. I am always pleased to meet with genius, wit and virtue, and can discern true merit through the roughest outside seemings. I would have no objections to enter the bodies of coarse mechanics. I am always pleased to meet with genius, wit and virtue, and can discern true merit through the roughest outside seemings. I would have no objections to enter the bodies of coarse mechanics. I am always pleased to meet with genius, wit and virtue, and can discern true merit through the roughest outside seemings. I would have no objections to enter the bodies of coarse mechanics. I am always pleased to meet with genius, wit and virtue, and can discern true merit through the roughest outside seemings. I would have no objections to enter the bodies of coarse mechanics. I am always pleased to meet with genius, and can discern true merit through the roughest outside seemings. I would have no objections with the plainest of earth, were I back in the body with may pleased to meet with genius, and can discern true merit through the roughest outside seemings. I would have no objections with the plaines, and can discern true merit through the roug outside opponents, but more especially in their The manners and methods of the pot-house politician are utterly incongruous with spiritual truth, and can only repel the better class with the refining influences of the higher spheres will have no taste for such methods.

A noted clergyman said to a friend of the writer, a while since, referring to the unseemly controversies then raging between certain Spiritualistic (but not very spiritual) journals, that 'it was quite unnecessary for the clergy to give any further attention to Spiritualism, for Spiritualists themselves were demolishing each other as fast as need be."

While there is sufficient truth in this exulting sarcasm to furnish a serious lesson to all concerned, yet no doubt it will be found that Spiritualism has in it a vitality which will survive not only all outside attacks, but these fratricidal follies of its professed friends. Yet its beneficent progress in the world would be greatly expedited could its opponents be compelled to say in earnest, as they now say in irony, "See how these brethren love one another!"

Arlington, Mass., 1886.

AN OLD-TIME LULLABY.

Up the stair they merrily climb—
Three little white gowns at sleepy-time.
Big brother Benny and baby Grace,
And funny Wee-boy with the happy face;
And mamma sings as they mount the stair,
These pleasant words to a queer old air—
"Go to bed, sleepy-head,
And sleep for money to buy a cow!"

Said Benny, "Such a humbug I never heard i And I don't believe it a single word. If I slept all night, and slept all day, Do you think I'd be any richer, say?" The Wee boy nodded his curly head, "Mamma, sing it aden," the baby said— "Go to bed, sleepy-head, And sleep for money to buy a cow."

Said Benry, "Who made such a silly song? It tells a story; it must be wrong."
"I can't tell, Benry, I only know It was sung to me long years ago, By your auld Scotch grauny, sweet and dear, When I was as small as baby here. So go to bed, sleepy-head, And sleep for money to buy a cow."

And sleep for money to buy a cow."

'If grandmamma said it, it must be true;
But I do n't believe it, now say, do you?

And tell me, mamma, I'd like to know,
When she sent you to bed did you always go?"

'Yes, I always went, just as you must now."

Baid the funny Wee-boy, "Then where 's your cow?"

'Oh I go to bed, sleepy-head,
The cow jumped over the moon, they said."

NANOY PATTON M'LEAN.

They had an elephant on the witness stand in Cleveiand, O., last week, a trick elephant named "Pickaninny." It seems that his trainer raced him on a bet,
and in so doing prodded him too severely to please the
Society with the long name. In court "Pickaninny."
appeared for the defense, fondied his trainer, and
shook his head emphatically when asked by the latter
if he had been injured. The trainer was discharged,
but "Pickaninny." before leaving shocked, the court
by committing petit is receny of some of the court's belongings; and, when reproved, snorted with delight at
the fun of the thing.—Boston Journal.

Friend, it incurs a great responsibility to be the the Jun of the thing Boston Journal.

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A Part Description of the thing Boston Journal of the thing bearing the thing the state of the thing bearing the state of the thing bearing the state of the thing.

Spiritual Phenomena.

Under the above heading the Hanner or Light published from time to time communications contributed by these from time to time communications contributed by they have witnessed; but we desire it to be fully understood that we cannot be hold responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed: Writers in describing the phenomena fley have seen, must alone bear short probability of their statements.

BPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

NUMBER SEVENTERN.

The late Mrs. Juliette T. Burton, one of the most refined and accomplished ladies that I was ever ac quainted with, and through whose wonderful mediumship I have received hundreds of pages and columns of published and unpublished communications, was, until the close of the civil war, one of the most brilliant ornaments of Richmond, Vs., society. Her home was a social centre, at which Gen. Lee and his starf were wont to meet, and I have heard Mrs. Burton speak with much feeling of the occasion when Lee first told her that he should be obliged to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that there was no choice left to him but to surrender that the surrender that there was no choice left to hi privations that at the last, as Mrs. B. related to me, she was forced, when sick and despairing, to soak the last crust of bread left to her in the house in cold water, to sustain life. At this critical juncture she heard an angel distinctly whisper in her ear, "Make paper boxes." This she did, and thus, through the money received for the tasteful work of her hands, her most pressing wants were relieved until her spirit friends succeeded in developing her mediumistic writing powers to a point of perfection seldom reached by a mortal. The following specimens will convey to the reader a correct idea of the general style of the communications received through her mediumship.

The words that follow were written by Mrs. Burton whilst entranced, in reply to a query I addressed to the spirit of Robert B. Minturn, a first cousin of my wife, who, whilst in earth-life, was an earnest and in fluential stickler for the doctrines and rites of the Episcopal Church:

Episcopai Church:

"On all sides church and theology are like the garments that one wears in their day and style. When laid aside they laugh at the absurdity of such fashions. I see the church now as it is, no longer through a glass darkly... That one who is crushed by circumstances that he or she sighs in vain to remove, rises into a happier state, and is at rest in the fulness of that light and life which is no longer dimmed by man's authority."

These from my spirit wife:

and aims. Fain desirous to nave you orought into sweet and perfect relations with the divinest spirits; to feel your way through the fast passing years with joy as the end of temporal life approaches.

My own best beloved, I sit by your side, I caress your hands, my heart pulsates with yours, and your guides are strong.

guides are strong.

"My Dear Friend: I cannot find that any condition justiles a man's infidelity to himself; that let whatever circumstances soever arrive, a man is not acting justily by himself if he crushes back natural impulses, and through a false notion of human opinion falls to act out his own conscientious convictions. I would entreat all people to be loyal to their instincts, and to tamper not with the independent sovereignty which nature shows them.

ABRAHAM LINCOLN."

nature shows them.

ABRAHAM LINCOLN."

"Do not thrust me aside because I am one whom you do not know. I knew you, and prayed for you, and I was little Annie Ross, who had u't a friend. You looked at my bare legs, and pitted me, and gave me twenty five cents at the crossing in Fuiton street in the year 1850. I died soon after, but I have often been to you, and I help you all I can. I have all that I want now. I met my mother here, and I am glad and happy."

From Mar Control

From Mrs. Cora Seaman to H. Beach of New York

From Mrs. Cora Seaman to H. Beach of New York City:

"My Dear Extend—The spheres are resplendent with giory; lights of various colors scintiliate continually, and the rarefledatmosphere looks like a kaleidoscope of magnified rays. The music is not wearing, but from its great variety is suited to each one's tastes. It is a day of rejoicing, and every happy heart is mellow with enjoyment. Each home is decorated with such fair flowers as suit the pleasure of its occupants, and the love of the Father is manifest in every radiating prism that decks the sky.

I feel God in the motion of my feet, in the sound of my voice, in the touch of a friend's hand. All things breathe inspiration and point to Divinity. In my pulses I feel his puise, and I am all aglow with love for him, for you, for all. Yet there is a reversed side. The lower spheres are dark and gloomy, and filled with inconsolable spirits who have wandered around for scores of years, undeveloped. Some who died drunk or insane, or vile with murderous deeds, cannot arouse themselves from a stupor which oppresses them even to the bitterness of a living death. Mothers who gave themselves to infamy, and have the stigma of infanticide attached to their garments, cry for help, and to them I and many others go, carrying the love of God in our hands and hearts, and meeting it, also, even there. We encourage, teach and develop thousands to gradual degrees of enlightenment, self-respect, and hope; and they attain at last a fair status from which they have all eternity to work in. I am a busy woman; eversince I left you all upon earth it has been my mission to develop hopeless souls.

"Human tastes eling to us for a long time, and some COBA."

"Human tastes cling to us for a long time, and som are loth to be spirits out of the body, and would prefer to be living, walking bundles of corporeal fleah and bones, with the society of some loved friend they have left, than to fatten on the milk and honey of beatitude.

HENRY CLAY."

meatitude.

"... My children are dear to me, but if I witness their mortal disappointments it does not pain me as much as you might suppose, for I know that the sorrow lasteth but for a season, that the joy and rest that cometh is eternal. I am

FANNY."

cometh is eternal. I am

"... I would have no ambition to please God if I could not venture back to the old thoroughfares and take bird's eye views of the premises, and control a medium's organism to send kind messages to some friends. It is the old remnant of humanity stirring up itself in me, and heaven becomes hell to the sou who cannot enjoy friendships and loves. I have left behind me the woman who has been ever the most dear to me, and until she comes out of the body and to me I shall not progress to my proper points.

"I should like to grow back into my old estate of

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Mrs. Burton passed from earth-life April 6th, 1875, very quietly (as her husband, Mr. May Burton, wrote me), just like one going to sleep.

A fortnight before her decease Mrs. Burton wrote me, "I am much enfeebled the few days past. Some have hopes of me; I have none. My mind is clear; all is well. I am willing to go or stay. I am sure that I have been mechanically used to write all the manuscripts, and to speak without any particular volition of my own except a passive obedience, if this be not a paradox. I have written sentiments, both religious and secular, entirely different from my own opinions, and have always felt as though I were two. When out of the direct influence I was tired of it, and indifforent to phenomena."

Respectfully, THOMAS R. HAZARD. Vancluso, R. I.

> [Frem Peck's Sun.] RAPPINGS."

BY RALPH FARO.

The spirit-world around this world of sense Floats like an atmosphere, and everywhere Wafts through these carthly hists and vapors dense, A vital breath of more othereal air. " I sit at my window and watch the swiftly-flowing

river, the sparkling, shining river, as it passes silently along with rapid current. The beautiful river, growing more darkly beautiful as it rounds the bend and is shut out from view by the vining traceries hanging over its borders. The Phantom' River I have called it, a fancy arising from the dark fringings of mist that hang above the bend, emblematic of that mystic river whose borderland is Death. I sit here in the gloaming and think, and there comes stealing over my senses a feeling of awfulness as I recall the words of the poem. The river here sparkling, but going down to the crossing that is gloomy and dark and cold whose watchman stands silent and grim, waiting to carry us to the other shore. Silent I sit and think, wondering alike that the poet could have found so ideal a conception, and if it be a true one.

Death, of Itself, is ideal. We form pictures of its ravages, and adorn our walls and carve in marble and stone statues of its noted victims. Ideal death is interwoven in our poems or posed conspicuously in our finer prose conceptions; and death, idealized, has formed the theme for many a sonnet, from times ancient to the present. And yet death is simply a passing or a transfer from one state to that of another, or a transition, and we must pause before the clayey index that remains, to know there has been a change.

Death is not unreal. If a mere change, there is another state of being, and hence the spiritualistic tendencies of the times. Spiritualism is an attempt to solve a problem that,

so far, bafiles solution, and will likely forever baffle a full solution, although from time to time there are wafted to us inspirations of the mighty secrets that death, eternity and the after-life hold from us mortals in the flesh. I sit at my window and think, and there arises from

memory a scene that I have said I will never forget. It is a long time to hold in memory a single event, and yet the circumstances that imprinted that event there were fraught with the mightiest interest, and imprinted with a spell-bound power. I think of them now as an influence similar to that vague and unde, fined feeling that is thrown around one while listening to the grand notes of the master hand as he sweeps the chords of his instrument, producing strains that are melodious and sublime because they cannot be imitated, and much more so because they awake within us yearnings to be better, nobler, grander than we are, and, alas! in this prosaic world, can be.

I am not a Spiritualist. No, and I have said I will never be one of the number that I have told myself strive after the secrets that a wise and beneficent Father has hidden from the view of prying mortals, and yet I have seen within the circle that the Spiritualists form things that I cannot explain, yea, matters that none will nor can explain, though they be the first in science, and use scalpels of the keenest logical scrutiny. I have witnessed scenes that not only baffled, but influenced with that vague power that at times comes to us all, and that coming says, "Believe, it were better." And yet I have said, "This is superstition, the wildest, the vaguest, and I will not believe it." I stand thus a witness, and not a believer.

In making a statement so simple as the above, I am led to do so that you, who peruse these lines, may read with a sense of security that I am not trying to influence, but simply to relate.

But few years have passed me since—less than half a score-and those only of a quiet, simple existence. There have arisen no grave events to blot or to dim in memory this one. There has been no change of place or scene. It is then simply a looking back over a few inauspicious years.

There is standing now on the banks of a beautiful river an old country mansion. The broad walks that lead to it are weed-grown, and there are no flowers to dazzle and please the eye. The doors of the mansion are shut, the windows barred, and around all are drifted in heaps leaves of the autumn, that are not trod on. There is to the right of the house a grassy, leaf-strewn space, that one standing on can look afar down the river and see the water glimmering and sparkling, or standing in the starry night can see a moonlight scene that is beautiful. There is about the mansion an air of melancholy that seems to the one

that is looking to speak in tones of sadness the words, I am deserted.

How well I remember when the old house rejoiced in the occupancy of the ones of whom I wish to speak ! They were but two, an old man and his daughter. I can remember the morning they came to the old mansion and took up their abode there. I was rooming a short distance from the mansion, and was well pleased to see that it had at last become occupied, for it had stood for some time tenantless. I remember passing by and casting a glance inward to judge of the character of the occupants.

They were very quiet people, seldom going out, and mixing but little with the dwellers of the village. The old gentleman, whose name as I learned was Mr. Cummings, was a tall, slender man of scholarly mien, and quiet, unobtrusive manners. His goings to and from the mansion were those of a man whom the close reader of human nature would judge to be engrossed with other matters than those of an every-day kind. In fact all his goings, if they did not show an absent-mindedness, showed a preoccupied air that came nearly to approaching it; or to particularize, it was the bearing of a man who read and studied much, and thought deeply. I have said scholarly in mien, because he impressed one with the airthat comes only through close and studious application. This was my estimate of Mr. Cummings from such a point of view as I could get, judging without acquaintance. I afterward found that though he was a close student, he was in no degree absent-minded. The daughter was entirely different. Sunny as a summer's day I have said of Lily Cummings in thinking of her since—a bonny, winsome girl. They were believers in the Spiritualistic faith, the old gentleman a thorough and devout one, the daughter a serious convert, who believed from the results that they together could bring

I have paused for a moment before continuing the thread of the story. It were better that from now on there be given to the reader little else than the simple facts in connection with what is to be told, indulging in but scant sentiment and dispensing with everything but the matters which, as I said above, I often witnessed. I have said that the dwellers of the mansion mixed but little with the inhabitants of the village. There were, however, a few who were callers there, so few, indeed, that one might count them upon the fingers of the two? hands, and of whom I was among the number. I remember now that I obtained my first invitation to the mansion one day after I had been in discussion with the old gentleman. The discussion, which was of psychological importance, and relating to the higher action of the soul, had gained the object I desired, and I made my first visit to the occupants of the old house.

Banish now for awhile all self-accusing thoughts of superstition. When one is sitting in a room, within the four walls of which there is no cabinet, and hears and sees and fully realizes that he is witnessing matters that are of the highest scientific importance if material, it were better that he try with all the aid of the five senses to investigate, for they are truly matters of interest. I have, sitting there in not at all a dim light, heard raps that came clearly and distinctly on table and wall, and that I knew came from nothing that is or can be brought about by legerdemain, for legerdemain offers in no way an answer for intelligentrappings. I say intelligent, because they came in answer to questions that were asked without the knowledge of the ones who of course would be suspected of the fraud. Thave heard rappings that came in answer to questions while we were sitting quietly around a table, and that, coming again and then again, offered step by step answers making in all what might prove, if put on paper, an interesting and profitable dialogue. I have heard sounds that were made by those rappings, in which there were imitated the fall ing of water, the patter of the rain on the roof, the tread of animal or man, the whir of the insect, the swish of the fast-moving bird, and the slow rumble of the train of cars in the distance; rappings that changed suddenly and abruptly, and that brought now rumble of thunder and peals of applause, noises from the distant city and rural homes, from the denizens of the field, the glen and the flowery spot; rappings that, though you delve deep down into the hidden mysteries of psychological knowledge, and bring from those misty depths truths which you interweave with the very few facts that we have concerning animal magnetism, you cannot explain and can only render more mysterious. I have heard and seen a table that was not touched keeping time to some well produced sonnet; I have seen that table undulate softly as the sad strains of the" Suwanee River" floated through the room, or rock from side to side in simultaneous movement with the notes of "Auld Lang Syne" or "Sweet Home," and I have seen the movement quicken and grow louder with the changing of the music to a brilliant waltz or hurrying cotillion.

[Concluded next week.]

## A Wonderful Sight.

THE MAGNIFICENT EFFECT OF A FLAME OF

NATURAL GAS. [From the Beaver Falls (Pa.) Tribune.] At the Hartman steel works in this place is a large tube extending perpendicularly above the surface of the ground to the height of thirty feet, from which the natural gas is allowed to feet, from which the natural gas is allowed to escape at night, when the works are not in operation. The gas is burned as it issues from the tube, and forms a blaze which illuminates all of this place, and, in cloudy nights, New Brighton. Since cold weather began the present winter, it has been noticed that in certain conditions of the atmosphere, in addition to the general illumination of the valley for some two or three miles, a vertical, feathery and very brilliant arrow of fire extends almost to the zenith, and at its highest point is at times the most liant arrow of fire extends almost to the zenith, and at its highest point is, at times, the most brilliant and quite as bright as a rod of iron at a white heat. Saturday night last the conditions of the atmosphere seemed to be particularly well adapted to the display of this truly wonderful phenomenon; and, as the brilliant shaft of light shot like a rocket from the haze that dimmed it within 10° or 15° of the mouth of the tube from which the gas issued, and grew more brilliant and feathery as it lengthened out until it seemed to reach above the regions of Orion, and pale his beauty, it was certainly a wonder such as mortals have never before witnessed. It appeared about 8 P. M., and with the exception of a few times when some increasing or temporary haziness dimmed the lower half of it, the size and brilliancy of the shaft remained up until a little after 11 o'clock. The same phenomenon appeared at the escape shalt remained up until a little after 11 o'clock. The same phenomenon appeared at the escape pipe at the Phillipsburg glass works, and also at the Braden gas well, a distance of eight miles from where the writer viewed it; and it was, no doubt, quite as brilliant on a nearer view, as the fiery arrow reached from the steel works tube to a point far above the pole star. The splender of this phenomenon is absolutely beyond the power of verbal description. No language can paint its beauty—no words can possibly convey any adequate conception of the possibly convey any adequate conception of the picture it produced. Standing a mile south of, and looking due north at, the tube from which picture it produced. Standing a mile south of, and looking due north at, the tube from which the burning gas was issuing, we saw the sky lighted to the distance of 20° or more above the horizon. This light, owing to the peculiar natural pulsations of the gas as it rushed from the tube, was in a continually leaping and flashing motion. Nearly to the same height, the atmosphere seemed slightly hary; above that distance the sky was clear, and the stars in the northern constellations quite bright; then from the mouth of the burning, flaming tube, straight as an arrow, and reaching vertically to a distance of 75° or 80° above the horizon, was this feathery, quivering, brilliant shaft of fire. Somewhat similar threads of fire are sometimes seen in brilliant displays of the surora borealis, but none can, in beauty and variety and intensity, rival this wonderful pyroteclinic display of natural gas on which our wondering eyes gazed on the night of Jan. 30th, A. D. 1836. Can any of our savants explain the cause of it? To a philosopher, or any lover of the beautiful and the wonderful, it is worth a trip of a thousand miles to see it as we saw it Saturday night. We will add that this phenomenon, as well as several others we have witnessed within the past three months, appeared either in, or immediately preceding a light, fleecy fall of snow, and the temperature ranging from 20° to 30° above zero, and when the atmosphere near the

and the temperature ranging from 20° to 30° above zero, and when the atmosphere near the surface was hazy, or only very light, and nearly white, fleecy clouds, if any, were visible.

Written for the Banner of Light. GRANDMOTHER.

Grandmother in her easy-chair, With patience past belief (And eyes whose sight long since hath been A memory of the past serene), Sups silently with grief.

Grandmother in her easy-chair, With touching faith to see (The moonlight sliver of her hair I'ut back beneath her cap with care), Waits for eternity.

Grandmother in her easy-chair Calls in her feeble way ; Her children (men and women grown, With clinging cherubs of their own), And bids them near her stay.

Grandmother in her easy-chair Talks often with the dead— As if their presence seemed more near Than those who merely sojourn here, Where life and death are wed.

Grandmother in her easy-chair Chats pleasantly again To Johnnie, long since lost at sea, And George, who fell where blood ran free 'Neath battle's grisly rain !

Grandmother in her easy-chair, To welcoming joy now roused, Bids us the plenteous feast to spread For these dear prodigals-not dead, And George and John are housed. Grandmother in her easy-chair

As if her conscious spirit stirred In answer to some questioning word We may not catch or hear. Grandmother in her easy-chair Her trembling hand extends,

And raises up her sightless eyes

(Made by some inner vision wise)

Oft lends a list'ning ear.

To hosts of unseen friends. I kneel by Grandma's easy-chair, My hand in hers I lay,
And pray the angels—almost come To lead this dear belated home-To let me see the way.

AUGUSTA CHAMBERS. Providence, Jan. 24th, 1886.

Sheridan's Indian Policy. Gen. Sheridan, as we have before stated in orief, has thought best to add a special memorandum to his annual report, in which he amplifles and explains the suggestions therein contained in relation to the Indian question. While he had not failed to observe that the Indians are dependent on the Government for subsistence, he likewise was impressed with the fact that, in the matter of real estate, they are "the richest people in this country as communities.' The problem, then, is how this large total amount of land can be converted to their service in the most economical and effective manner. Gen Sheridan's suggestion is, at the beginning, to give to each Indian family the 320 acres already provided for them by law, and to place them upon this allotment in actual settlement. Then, he says, the Government should condemn all the rest of each reservation, buy it in at \$1,25 per acre, and with the proceeds purchase Government bonds to be held in trust by the Interior Department, giving to the Indians yearly only the interest on the bonds for their support. This money to be disbursed precisely as the money appropriated each year by Congress. In his annual report, he showed how just such a plan had operated, and is still operating, in three large reserva-

tions in different parts of the country. In his appended memorandum he enlarges on the subject and illustrates the operation of the plan as applied to other large reservations. He presents tabulated statistics, which also embrace the smaller ones. It thus is made to appear that the Indian population is 260,000, or thereabouts, and the number of square miles in the several Indian reservations is 200,000. Giving, as recommended, a half-section (320 acres) of land to every family would take up only 26,000 square miles of the 200,000. And mon work throwing in 4,000 square miles for contingent purposes, it would make an occupied total of but 30,000 square miles, and leave a total of 170,000 square miles to be condemned and sold by the Government at \$1,25 per acre. Invested in Government bonds, the total amount accruing from the sales would yield an annual income of \$4,480,000 to be distributed among 260,-000 Indians. This is \$600,000 more than they receive now. As soon as it should be deemed prudent, the bonds themselves, representing the value of the lands parted with by them, would be turned over to the tribes to which they rightfully belonged. The Government, in making the purchase of these lands at the first, would furnish adequate security to the Indians for the proceeds and in every way sim-

plify the transaction. That there would be no possible loss to the Government from undertaking the transaction is assured by the statement of Gen. Sheridan that some of these lands are now worth eight and ten dollars an acre, and therefore the average sales would certainly be as high as the price named, \$1,25 per acre. Gen. Sheridan asserts of the Indians that they are not poor; they are only incompetent at the present time to take care of their own property. It is on this single consideration, in fact, that his plan is based. Nevertheless it is conceded that nothing can be done in this way to help them in which they do not voluntarily concur. He likewise thinks it would be best to apply the new policy gradually. The new plan-would not necessarily have to be adopted by all the tribes at the same time. One tribe could accept it now and another one year hence. But that would be understood to be the fixed

To the objection which might be raised, that the Indians have already made treaties with the Government, under which they are still supposed to be living, and according to which the Government is to furnish them with annuities in food, clothing, and other supplies to a stated amount, the consideration being that the Indians relinquished certain lands of value, that are now worth many times what the Indians then received, and therefore might lose their lands and have little left to show for the transaction-it is answered that all treaty rights to annuities would have to stand as they are at present, while the outcome of their new land sales should be reckoned as so much clear addition to their wealth. Regarding the Government support as new bounty merely, it is argued that it might profitably and properly be continued for years, and the proceeds from land sales added. But the whole matter could readily be worked out experimentally, as it were. One tribe is less savage than another, and, therefore, might be expected to accept the new plan where the other is not yet prepared to do it.

In Madrid, Spain, the municipal authorities have extended the right of suffrage to women.

New York Letter.

To the Editor of the Banner of Light: In a previous letter I remarked that there were very little signs of life inside our ranks, in this centre of civilization, where it would seem that great efforts should be made to let the "light rise and shine." Mrs. Cora L. V. Richmond, whose lips are moved with so much that is wise and good, has stirred the waters, but her departure for the West leaves them to sink back into placidity; and although misery and sin, sulcide and despair meet us at every turn, yet no voice from high heaven proclaims the grander law that came in when our truth was given to the world.

in when our truth was given to the world.

What Spiritualism needs now is thoroughly efficient workers, who will make conditions where the subject can be properly taught and presented. At present the very work that is the genius of Spiritualism is being done by the clergy and the press. I do not, of course, refer to the spiralid demonstrations that are being given of spirit presence through Mrs. Williams and Dr. Henry Rogers, who are two of the best mediums I have ever met—and many others of rare power, but I have ever met—and many others of rare power, but I have in mind the public advocacy of those reforms that Felix Adler has so ably and nobly defended. The Sunday question, for instance, is at this moment a point at issue, one minister, Dr. Martyn, exhorting the law-makers to keep Sunday sacred, only to be used for works of plety and generosity, which I should think would apply somewhat sharply to high-priced preachers, organists and solo-singers, which are all more than requisite to draw and hold an audience. This—same gentleman is furious over the Sunday papers, which he politely denotes the "devil's advocates." At the same time the Rev. Heber Newton, despite the advice of his bishop "to keep still," said from his pulpit:

"Our Bunday is sacred to worship. But worship coversa far larger scope than most men suppose. In its highest

despite the advice of his bishop "to keep still," said from his pulpit:

"Our Sunday is sacred to worship. But worship coversa far larger scope than most men suppose. In its highest form known to us worship is the emotion kindled by noble thought, the light and warmth from the fire kindled in the mind. And so I say that our day of worship is sacred to the intellectual education of man. We are not compromising with conselence or yielding a dangerous concession to popular clamor in advocating the oponing of libraries and museums on Sunday afternoons and evenlings. We are ungling a legitimate and historic use of the day which is sacred to the higher life of the intellect. Let the Church open wide every door into the temple of knowledge, and then let her priests go before the hungry throng into the most holy places of truth, and light the fres on the sacred altars of worship. I would have the Church hersoit take directly into her hands the work of popularizing education on the Sunday, with the view of leading thought into noble feeling, knowledge into wisdom, truth into worship. What their use could be made of our church buildings, on the Sunday evenings when they stand closed, than to open them for popular lectures, in which the aim should be not merely to give knowledge, but such knowledge as should lead to nobler life and profounder awe? If any of you men of means who listen to me this morning should feel moved to undertake such a mission of religious education for the working people of our city, I know of one church whose doors will be thrown open to this true faith of our sacred day, in the name of the Son of Man, who is Lord also of the Sabbath. Worship in the highest sense of the word—that is the crowning end of our sacred day,"

Nobler sentiments or more comprehensive truths have rarely been heard. This is my idea of the re-

day. In the name of the Son of Man, who is Lord also of the Sabbath. Worship in the highest sense of the word—that is the crowning end of our sacred day."

Nobler sentiments or more comprehensive truths have rarely been heard. This is my idea of the reformatory work of Spiritualism.

Speaking of how liberal the press has become, I was particularly struck with the following which recently appeared editorially in the \*Graphic:\*

'In a recent magazine article Prof. Huxley saye, 'The antagonism between science and religion, about which we hear so much, appears to me to be purely facilitious—fabricated, on the one hand, by short-sighted spice of the province only that which issuaceptible of clear intellectual comprehension, and, on the other, by equally short-sighted scientific people who forget that science takes for its province only that which issuaceptible of clear intellectual comprehension, and that outside the boundaries of that province they must be content with imagination, with hope and with ignorance.' The fact is that those who have endeavored to foster this idea of antagonism between science and religion have no longer the influence which they formarly possessed among thoughtful and littelligent people. Theology itself is undergoing a very radical sort of evolution, and old ideas which were once regarded as essential to the fundamental principles of all religious belief are being either rejected or so modified that they harmonize readily with the truths taught by science. An evidence of this gradual but none the less certain change in theological opinion is to be found in the fact that there are many men to-day, connected with the Christian ministry of all denominates, who are very little if any behind if rof. Hux-ioy in their acceptation of the conclusions which modern science has reached. The progress made by science in recent years is mainly due to the fact that the ablest and most profound thinkers of all nations, among whom of course are included hosts of earnest Christians, have been devoting them

The editor, however, forgets to say what has produced this change in the people or in the quality of thought. He probably has never heard that there are many earnest advocates of these same ideas who have made the present condition of understanding possible by their sacrifice and devotion to duty. But of this enough for the present. And allow me to express my high appreciation of that truly valuable lecture on "Materialization," from the eloquent lips of Mr. Colville. I have never read anything that seemed to me more to the point, more noble and brave in its defense of a truth. And this quality of inspiration reveals a very high standard of appreciation of the truth of spiritual things on the part of the individual. In Brooklyn our lectures are constantly increasing in interest and numbers, while privately I am more than busily employed in giving sittings to investigators and friends. It is a great comfort to be instrumental in lifting the curtains and letting the light stream in on the dark night of despair. Let me wish all the Boston friends God speed, and yourself strength in our common work.

Ashland House, New York. The editor, however, forgets to say what has pro-J. WM. FLETCHER. Ashland House, New York.

Report of the Quarterly Convention of the State Association of Spiritualists. Held at Ludlow, Vt., Jan. 22d, 23d and 24th, 1886.

and 21th, 1886.

Convention called to order by the President, A. F., Hubbard, of Tyson, at 10:30 A. M., Friday. Mrs. Abbie Crossett, of Duxbury, gave an impressive invocation, after which a conference of one hour was held, in which excellent remarks were made by Mrs. Craddock, of Concord, N. H., Dr. Gould and others:

Afternoon.—The President in the chair. Conference opened by Dr. Gould, Mrs. Manchester of West Randolph, Mrs. Craddock, Harvey Howes and others. Address of the session by Mrs. Crossett, a lecture replete with good suggestions, grand ideas eloquently presented to an appreciative audience. After song a beautiful poetic benediction was given by Mrs. Crossett.

sett.

Evening.—Called to order by the President at 7 o'clock. Conference opened by interesting remarks from Prof. Craddock of Concord, N. H. Dr. Gould proposed that we hold a Fact Meeting on Saturday evening, and tell why we, as Spiritualists, have positive knowledge of a future life, instead of simply a belief in its possibility. After a song Mrs. Manchester delivered the lecture of the evening, which was radiant with gems of thought and beauty of diction. Mrs. Gertrude B. Howard of East Wallingford then came on the platform and gave the names of twelve spirits who presented themselves; all recognized. After seng adjourned.

SATURDAY, JANUARY 23D.

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Morning.—Met at 10 o'clock, the President presiding. Impressive invocation by Mrs. Craddock; conference was opened by Dr. Gould, followed by Mrs. Craddock, Dr. Smith and others, eloquently picturing the surpassing beauty of lodation and satisfying results attending the Queen City. Park Camp-Meeting at Burlington, Vt. An improvised song by Mrs. Manchester, upon subjects given by the audience, was followed by an eloquent, soul-stirring address by Mrs. S. A. Wiley of Rockingham. After another improvisation in verse, by Mrs. Manchester, the meeting adjourned.

tion in verse, by Mrs. Manchester, the meeting adjourned.

Asternoon.—Convention called to order by Judge
Grossett. After song by the choir the conference was
opened by Mrs. Craddock, D. P. Wider of Plymouth
following with practical remarks, just what are needed in a life that is a real and busy one. Newman
Weeks, Eaq., and others followed with timely and interesting remarks, when, after a song, Mrs. E. L.
Paul of Morrisville was introduced as the speaker of
the afternoon. She gave us this one lecture, said goodbye, and was seen no more by the friends here. After
a song Mrs. Howard gave the names and many incidents connected with the life and transition of eighta song Mrs. Howard gave the names and many incidents connected with the life and transition of eighten spirits, nearly all of whom were recognized.

Evening.—Music—"Beautiful Home of Rest." Fact.

Meeting, participated in by Mrs. Manuchester on Materializations, A. F. Hubbard on State-Writing Phenomena with Charles E. Watkins, Harvey Howes, Dr. Gould and Mrs. Crossett. Music. Address of the evening by Mrs. Fannie Davis Smith of Brandon, who gave us one of her grandest and best efforts.

BUNDAY, JAN. 24TH. SUNDAY, JAN. 24TH.

Morning.—Conference opened at 10 o'clock. Remarks by Mrs. Wiley, Mr. Hubbard, D. P. Wilder, Dr. Smith, N. Weeks and others. Improvised song by Mrs. Manchester, and invocation by Mrs. Crossett. Mrs. Manchester delivered a powerful lecture, after which Mrs. O. L. Morgan, a newly developed trance test-medium of Woodstock. Vt., took the platform and gave satisfactory evidence of the genuineness of her mediumship, giving ten names of spirits, all recognized.

Afternoon.—No Conference. After music. Mrs. 8.

ognized.

Afternoon.—No Conference. After music, Mrs. 8. A. Wiley gave one of her best lectures, followed by Mr. A. E. Stanley of Leicester, who gave us one of his eloquent, logical and keenly analytical discourses, which was well received by the large audience present. Mrs. Howard then gave the names of thirteen spirits, among whom came Miss A. W. Sprague, Mrs. C. P. Works and Mrs. Nellie J. Kenyon, with words of love and good cheer for us all, bidding us God-speed in the good work.

Evening.—Vice-President Webb in the chair. Exercises were opened by Mrs. Crossett, relating the incident of the death by violence of the child Alice Meeker of Waterbury, Vt., a few years ago, and whose sorrowful little spirit had manifested through the mediumship

of Mrs. Morgan. Mr. and Mrs. Crossett were near neighbors of the Meekers. Song by the choir, beautifully rendered. Remarks by Mrs. Crossett, an eloquent appeal for the uplifting of humanity. Improvised song by Mrs. Manchester, after which appropriate and earnest remarks were made by Mrs. Craddock and Mrs. Wiley, then Mrs. Fannie Davis Smith gave us a beautiful closing address. Mrs. Howard then gave more of her wonderful tests, which closed the last session of the Convention. Attendance throughout was good, Hammond Hall being well-filled with an interested and harmonious assemblage, the quiet, attentive manner of the audience being a subject of remark by many speakers present.

This Convention was carried on almost entirely by State speakers, and so far as I have heard the people of Ludlow are enthusiastic in their praises of their efforts. I have attended many Conventions, and can say this has been one of the most harmonious and interesting. After passing a vote of thanks to the proprietor of the Ludlow House, the singers, the speakers and mediums, and the lines of railroad for their courtesies in reduced fare, the Convention adjourned to meet the first week in June at West Burke.

Yours truly. Luther O. Weeks, Ass't Sec.

Yours truly.

Proctorsville, I't.

#### Verifications of Spirit-Messages. CAPT. CHARLES MILLER.

A communication from the spirit of CAPT. CHARLES MILLER, received through the mediumship of Miss M. T. Shelhamer, on the 6th of November last, and published in the BANNER OF LIGHT on Jan. 9th should have met with more prompt acknowledgment than this; but however late, it is none the less cordial. The message contained unmistakable proof of Capt. Miller's identity, both in the originality of his manner of speaking when in life, and in the names of the two spirits (Andrew and Henry) who accompanied him. The first-named (Andrew) passed to spirit-life over fifty years ago, and the latter (Henry) about seventeen years ago, all three of whom are brothers of mine, and I, together with the balance of my family, tender thanks to Miss Shelhamer, to the medium spirit, Mrs. Jennie McKee, and to the BANNER OF LIGHT, for their kindness in thus assisting them to reach their friends on this side of life.

Capt. Miller was commander of the Cincinnati and New Orleans steamer, New Mary Houston, and passed to spirit-life on the 24th of November, 1883.

EDWARD D. MILLER. Very truly yours, Cincinnati, O., Feb. 2d, 1886.

EX-MAYOR H. H. DICKEY.

In your estimable paper, the BANNER OF LIGHT, of Nov. 21st, appeared a message from Ex-Mayor H. H. DICKEY, of Lewiston, Me., which I take the liberty of acknowledging as being strictly true.

He was a member of the Masonic Order, and an old resident. He carried on an extensive business, and had accumulated a fortune. He was widely knownand very much respected, not only in the city of Lewiston, of which he was at one time Mayor, but the adjoining towns. The statements made in the message are characteristic of him.

I have been looking for a verification from some member of his family-as I think it incumbent on some one to acknowledge every spirit message that is published.

Allow me to add that our family of ten members are all firm believers in the spiritual phenomena. We have been having convincing manifestations of spirit power in our family for several years. Seven presents have been brought to us within two days by a spirit who communicates with us by writing. Messages have been given by telegraphy; cures have been performed by a spirit who was a physician. and other manifestations of spirit communion and power are being vouchsafed to us.

MRS. I. W. WITHERELL.

Monmouth, Me., Jan. 20th, 1886.

DR. NATHAN SMITH.

I noticed in the BANNER OF LIGHT for December 12th a message given at the Free Circle by Dr. Nathan Smith, formerly of Hanover, N. H. I am happy to be able to say that his statements concerning his connection with the medical department of Dartmouth College, the founding of the same, etc., are entirely correct. My parents were connected with him by marriage, and knew him well. He was a very popular physician and surgeon, in Hanover, and published a ook on surgery, which I have often seen and read at my father's house in Randolph, Vt., showing much knowledge of and interest in the subject. He moved to New Haven, Conn., about 1820, and was also popular there. He died about 1832.

Yours for the light. T. B. PAINE. Lexington, Mass., Feb. 3d, 1886.

T. J. CAYSTILE.

I discovered in the BANNER OF LIGHT of Jan. 16th, 1886, an interesting communication from Mr. T. J. CAYSTILE, an old acquaintance of my husband and myself for over eight years, residing in the same place, viz., Los Angeles, Cal. He was a most highly esteemed and ambitious gentleman, and passed over in early manhood, leaving a wife and one child and many friends to mourn his early departure from earth-life, I find all his statements correct, and am pleased to testify to the same. Very sincerely yours,

MRS. D. E. MERRIAM. 310 Temple street, Los Angeles, Cal., Jan. 24th, 1886.

c. K. FERRIS. The message of C. K. FERRIS, published in the BANNER OF LIGHT Jan. 16th, has been delivered to a nephew of his in this city, who acknowledges its identity and will probably send it on to A. J. Ferris of Plainville. Ohio. as desired by the deceased. I also wish to add that the ever-welcome BANNER is looked for eagerly by my whole famity.

Respectfully, HENRY ROEGGE. West Walnut Hills, Cincinnati, O., Feb. 2d, 1886.

BENJAMIN DANIELS. Relatives of MR. BENJAMIN DANIELS, whose mesage appeared in the BANNER OF LIGHT, Jan. 9th, are satisfied that it came from him.

WILLIAM G. WOOD. Providence, R. I., Jan. 22d, 1886.

## New Publications.

RECORD OF A MINISTEBING ANGEL. By Mrs. Mary J. Clark, 12mo, cloth, pp. 289. Chicago and New York: Belford, Clarke & Co.

In a pleasingly written narrative the author enforces and illustrates the truth that each individual is at. tended during his existence upon earth by a guardian angel; and though from personal experience and an overwhelming amount of testimony to the contrary our readers will be led to differ from the statement that "it is from the Bible we gather all our knowledge of the work and ministry of angels," the book will be found interesting to those who thus differ, and useful to place in the hands of the so-called "religious world," as its tendency will naturally be to beget in their minds the inquiry, is not that which is a truth once, forever a truth? and eventually lead them to a recognition of existing facts.

HAPHAZARD PERSONALITIES; chiefly of Noted Americans. By Charles Lanman. 12mo, ol., pp. 387. Boston: Lee & Shepard. Depicting traits of character in individuals promi-

ent in American literature, art and statesmanship during the past forty years, as gleaned from personal interviews and letters to the author. Among the number are Longfellow, Bryant, Clay, Everett, Greeley, Irving, Dickens and Clark Mills.

There are thousands of people who pretend to be Liberals who present the deplorable aspect of bigots as narrow and contemptible as a theological mummy. They have mistaken their calling, and are hugging a delusive phantom. The true Liberal is broad, not narrow; generous, not selfish. He must, of necessity, be a man of brain, a student, and a thinker. He must keep forever in his view the guiding star of reason. He must be constructive as well as destructive. He must be a strict adherent to principle, careful and preservative of his own rights, and considerate of the rights of others. He must guard carefully the sacred right of opinion, and forever hold himself open to adverse opinions, and present himself a martyrat the altar of conviction. True Liberalism is a recognition of the liberties of man, physical and intellectual. It is a recognition of the county of the human race, and the common fraternity of man. The true Liberalism amas in the grandest, broader and bear sense of the word—G. F. Breakert.

Annual Report of the Secretary of the First Spiritualist Ladies' Aid Society of Boston, for the Year 1885.

To the President, Officers and Members of the First Spir-itualist Ladies' Aid Society: Reviewing the work of the past year, we find the results to compare favorably with those of preceding years. Since Jan. 2d. 1884, there has been a gain of 51 members, and the roll now numbers 133 members. We have held 35 meetings at 1031 Washington street. There have been 41 calls for assistance from the suffering poor, and \$154,00, also many yards of print cotton cloth, clothing, boots and shoes given to alleviate their immediate distress. This amount would be largely increased if an accurate estimate could be obtained of the private subscriptions that have found their

tained of the private subscriptions that have found their way into the empty purses of these unfortunate ones.

Upon assuming the duties of Secretary, I found there had been no cash account of the receipts of each meeting kept, After consultation with the President and Treasurer, and also in accordance with Art. 3 of the Constitution and By-Laws, we have adopted a comprehensive yet simple method by which we have placed the finances of the Society upon a business foundation, and we would earnestly recommend its continuance.

business foundation, and we would earnestly recommend its continuance.

One of the early events of the year was the celebration of the 28th Anniversary of the Advent of Modern Spiritualism. The exercises were held in Tremont Temple, and some of the best speakers in the ranks of Spiritualism placed before the public on that occasion. The Committee worked faithfully, and had the pleasure of making the Anniversary services a perfect success financially as well as socially. Bunday, May 31st, the annual Memorial service was held. Much credit is due to Mrs. N. Maria Adams for the beautiful floral decorations of the hall onthat day. Unfortunately the weather was very unfavorable, and only a small audience present.

ful floral decorations of the hall on that day. Unfortunately the weather was very unfavorable, and only a small audicence present.

The Hall Committee have been very fortunate in securing the services of Mr. Francis B. Woodbury for Janitor. Great praise is due to the Entertainment Committee for the interest they have taken in their work and for the excellent entertainments they have provided. Miss Amanda Balley has been employed to sing at the evening meetings a greater portion of the year. The Supper Committee have provided an excellent supper, which has been self-supporting.

The Society has been tendered the following benefits: Friday evening, Feb. 20th, a Literary Entertainment by Lucette Webster; hisy 29th, a Seance by Mrs. Ireland; Dec. 18th, a Lecture by J. J. Morse.

The first change in the Work Committee was made by the death of Miss Barah Williams, May 21st; May 29th, Mrs. M. E. Kemp, Chairman of this Committee, tendered her resignation, feeling physically unable to continue her duties, These vacancies were not filled until Oct. 2d, when Mrs. Ada Bimmons was chosen to succeed Mrs. Kemp as Chairman, and Mrs. E. J. Dimond to fill the other vacancy. The work of this Committee has been very successful, and by the sale of aprons, materially increased the funds of the Society.

work of this Committee has been very successful, and by the sale of aprons, materially increased the funds of the Scotety.

The position of Librarian being made vacant by the resignation of Mrs. A. M. H. Tyler, Mrs. Mary J. Buchanan was appointed Librarian, with Miss Flora Barrett for an assistant. Under their supervision the library has assumed a prosperous condition. Many donations of books have been received, and in some instances the books received have been very valuable.

During the summer vacation our respected and beloved sister, Mrs. Martins Pratt, who for eight consecutive years had held the office of Treasurer of the Society, was summoned to the higher life. Her kind acts and generous deeds will remain embalmed in many hearts long after her earthly frame has mouldered away. In offering my tribute of esteem, love and friendship for our sister, it can be truly said she had a heart in foil accord with humanity—tender, sympathetic and generous—and no one who came to her for aid, left empty-handed. The dear relatives who now are rostricken with sorrow can rest in the assurance that our grief is mingled with their own.

On coming together after a vacation of four months, a beautiful memorial service was held in memory of our newly arisen members, Mr. M. V. Lincole, Mr. Warren Tuttle, Mrs. Martha Pratt, Miss Sarah Williams and Miss Eliza Beckwith. The service was held in obedience to and by the direction of the spirit-control of Mrs. N. Maria Adams. Two more of the members of the "Ladles" Aid "—Mrs. Lizzle Temple and Mrs. L. G. Richardson—have been called to the higher life during the winter season, making in all seven taken from our midst by death during the year. The first duty upon gathering together in October was the election of a Treasurer, Mrs. Ann E. Blinn was unanimously elected to that office, where she has discharged her duties in a highly acceptable manner.

The Board of Directors have met the first Wednesday of each mouth at the house of the President, Mrs. Abble A. Woods, for the appolutment o

and given an inventory of the property belonging to the Society.

I feel it incumbent upon me to make more than a passing notice upon the success which has attended the arduous labors of the noble and earnest woman who has bonored the Society by serving as President during the past year, and the just and conscientious manner in which she has performed the duties of her office. Very few of the present members of this Society are aware how much is due her for the present prosperous and popular position this Society now enjoys and holds. The total receipts of the year, from Jan. 2d to Dec. 28th inclusive, have been \$664,33.

Itespectfully submitted,

MIS. H.O. TORREY, Secretary.

## February Magazines.

THE ELECTRICIAN.-In the leading editorial a consideration is given to the motive of the agitation in regard to placing telegraph wires under ground, which it takes to be financial gain through the establishment of a monopoly. The articles that follow are of special interest to students of electrical science. Elec. Pub. Co., New York.

MIND IN NATURE closes its first volume with this month's issue. In it Prof. Elliott Coues pungently comments upon an article by Dr. Shufeldt in the previous number relating to Theosophy and Prof. Coues. An interesting essay is contributed by H. G. M. Murray-Aynsley of England, upon "Mental Development," in which he'describes Art as it existed among pre-historic races in Europe, and gives some suggestions as to the cause of its decline in later times. These with other articles constitute this one of the most valuable numsive circulation among students of occult phenomena. The Cosmic Co., Chicago, Ill.

THE HOMILETIC REVIEW contains abstracts of a dozen recently enunciated sermons by popular preachers of the evangelical faith, and its usual summary of the current religious thought of Continental Europe by Dr. Stuckenberg of Berlin. Funk & Wagnalls, New

OUR LITTLE ONES.—An illustrated valentine is the opening attraction, and later is given a "Valentine to a Sick Doll." These are followed by a large number of stories, rhymes and pictures that will amuse, interest and instruct its many youthful friends. Russell Publishing Company, Boston.

NOTES AND QUERIES .- The current number contains many valuable articles, of which may be mentioned," What is the Shem-hammephorash?" alengthy disquisition upon the history of certain Hebrew letters so vocalized, meaning the peculiar name of God, 'The Shapira Manuscripts," said to form an earlier text of the Book of Deuteronomy than any discovered before they were obtained from an Arab. A portion of the manuscripts are given to show their general character. Manchester, N. H.: S. C. & L. M. Gould.

THE HERALD OF HEALTH .- The editor, Dr. Holbrook, contributes No. 10 of his instructive series upon How to Strengthen the Memory," and No. 2 of Temperance Physiology." In Topics of the Month, The Cause and Prevention of Pneumonia," and other matters are treated upon. New York: M. L. Holbrook, M. D., 13 Laight street.

## The Beneficial Workings of Spiritu-

alism. To the Editor of the Banner of Light: The interesting article under this heading, which

appeared in your issue of Jan. 30th, wherein J. R. Perry narrates a remarkable cure as the result of a spirit suggestion, prompts me to record another which also originated with the denizens of spirit-life, and was wrought through the agency of a private medium—the aid from the invisibles coming at a time when it was much needed:

A prominent man (residing near Boston) who knew nothing whatever concerning Spiritualism, had the misfortune to break off a needle in his hand; he made great efforts, but in vain, to discover the position of the portion located in his flesh; severe swelling and intense pain followed, and he was unable to use his hand. At this juncture a lady residing in the next house, and who had mediumistic power and control, was consulted; a voice spoke to her, and the purport was expressed by her to the patient: " Make a poulwas expressed by her to the patient: "Make a poultice from powdered slippery elm, and sprinkle upon its surface cayenne pepper; change it for another one when dry, or has done its work." The second poultice drew out the broken needle, covered with rust; the third poultice was applied, which cleansed the wound, and took out what rust remained. This cure was wrought twenty years ago. The man has had no trouble with the hand since.

This remedy is a valuable one to know; recently I gave it to an Allopathic physician, at the same time telling him the source from whence it came, suggesting that in justice he should give eredit to that source if he made use of the remedy in his practice.

Boston, Mass.

Scott's Emulsion of Pure Cod Liver Oll, with Hypephosphites.
For Broachiel Affections and Lang Troubles.
Dr. A. B. Poone, Codar Rapids, Mich., says:
"I have used your Emulsion for several years in my practice, and have always found it thoroughly reliable, pleasant to take, and most val-nable for throat and lung troubles.

## Banner Correspondence.

New York.

BROOKLYN .-- A. E. O'N. writes: "Alpha Lyceum held its regular Sunday afternoon meeting, Jan. 31st, in Fraternity Rooms, South Second street and Bedford Avenue. It opened with singing by the scholars, followed by reading from the Educator, after which recitations were given by Edna Leister, Eddie Miller, Julius Lawrence and others; singing by May Hosens, Edna Leister and Nellie Mead. The Banner March came next, followed by calisthenic exercises. Remarks were made by the Guardian, Mrs. Schroeder, after which the exercises closed. Several new names were added to the roll at this meeting, and visitors were present who expressed themselves well pleased with the progress of the Lyceum."

PORT KENT .- A correspondent, signing himself "Veritas Vincit," writes: "On the 27th of January I visited Montreal, and, in consequence of a letter which appeared in the BANNER of the 16th of that month, relative to the 'Association for the Investigation of Spiritualism,' I lost no time in calling upon its President, C. I. Craigle, Esq., whom I found at his private residence, No. 8 McGill College Avenue. I was received as a brother and treated as such. After tea we visited the rooms of the Association, No. 1346 S. Catherine street (one of the best streets in the city), where it was my good fortune to meet about a dozen of its members, whom I believe to be gentlemen of sterling worth, determined to seek truth and protect it when found. This Association will surely be a blessing to Montreal, and will in a little time do much toward diffusing light and knowledge through Canada. I hope and trust to see Boston, New York and other cities of the Union reaching forth hands of assistance. A good materializing medium is now required-the members wishing to be convinced themselves of the reality of spiritual manifestations before attempting to convince others. I think a good field will ultimately be open for reliable mediums in Canada."

NEW YORK CITY .- " Vale " writes : " As a powerful reformatory and educational factor, playing an important part in the emancipation of the race, Spirituallsm is attracting its share of wide spread attention in our city at present. The teachings of its philosophy harmonize with science, inasmuch as they repudiate superstition and discialm supernaturalism; har-monize with natural religion in their conception of immortal life, of ultimate progression and unfoldment for all, based upon individual effort and individual responsibility; and also with the intuitive feelings developed in all men and women who have dared to shake off the shackles of imposed belief and enter into the realms of independent thought.

If Spiritualism had no better authority upon which to base its conclusions than the dogmatic assertions of theology or the speculative propositions held forth by philosophers and metaphysicians, the materialistic tendencies of this epoch would not permit it to exist. Its birth, subsequent existence and rapid growth are due to the vast array of astonishing phenomena through which it substantiates its claims in contradis-tinction to the flat of ecclesiasticism or the subtile theories of ancient and modern philosophism; and the intimate relation of these phenomena to the metaphysical problems around which science has constantbeen gyrating with indifferent results as to their solution, is attracting many logical minds to their investigation and study, hoping thereby to obtain evidences which their reason can accept and which have been unattainable through previous researches.

In the last few years a number of powerful mediums have been developed in our city and vicinity; others already well known and appreciated have visited us. or have located permanently in our midst. The extraordinary manifestations obtained through their instrumentality, specially in the phases known as independent slate-writing and materialization, have awakened a great deal of interest, and many have been brought to investigate and to realize the truth. The impetus thus given is decidedly on the increase. Apart from a number of public circles which deserve to be, and generally are, well attended, there is no end of private circles, where all the different phases of spiritual phenomena are studied and experimented with.

It is to be regretted that such investigators as are seriously interested in the study of spiritual science, and have experience with its phenomena, do not combine more readily to systematically and scientifically experiment with the manifestations of spirit power, giving, as far as possible, to the production of the phenomena, the best conditions materially and spiritually which their experience can suggest, or which the manifesting intelligence should request them to give. Such a circle, I am glad to say, has lately been formed in this city, and from previous experience with those excellent mediums, Mr. and Mrs. Joseph Caffray, has engaged them for a series of experimental sittings. The bers of this circle, many of them profes people, are ladies and gentlemen of highly developed intelligence and culture, are apparently alive to the importance and requirements of their undertaking, and will strive to bring into their sittings that spirit of harmonious action and sympathetic feeling which goes so far toward a successful demonstration of the phenomena, and is in no way incompatible with an observing mind and a clear and cool judgment. Their first sitting was held recently—a sitting for full-form materialization in the light, Mrs. Caffray in the cabinet as medium, Mr. Caffray acting as manager.

Although little was expected on that occasion, some interesting incidents took place, and even remarkable manifestations occurred. The little control, 'Patience,' in appearance a girl of six or eight years of age, with beautiful features and flaxen curls, came out in a good light and walked around the circle, kissing every one. While she was so engaged a female guide came out and led her back by the hand into the cabinet. Several male forms appeared, of different stature and bearing. Two of them readily conversed in the French language. Another was that of 'John King,' the medium's control, who remained out quite a long while, answering questions and giving directions. 'Whitefeather,' an Indian, also came with much power. While the Indian was out, a child smaller than 'Patience' appeared, gave her name and called her grandfather, who was present. Two beautiful young girls came together and were recognized by their friends, as was also a young man whose father and mother were present. 'Johnny Gray,' Mr. Caffray's control, also came out in darkness, flashing his light in the face of the sitters."

NEW YORK CITY .- H. E. Beach writes: "1 attended a circle given by Mrs. Stoddard Gray and her son, Mr. De Witt Hough, Jan. 28th, for the benefit of a sister medium who has been very ill for several months. In one instance Carrie Miller formed outside on a table, and then dematerialized. Another, Elizabeth Hatch came out and left her vell on the floor, when presently 'Billy,' one of Mrs. Bilss's controls, came up under the vell before us all, a manifestation I had never seen before. Forms frequently came up near Mrs. Gray outside the cabinet. Several from the circle entered the cabinet, and placed their hands upon the medium while he was entranced; in one instance a spirit waiked out with the party. The manifestations were varied and excellent. Margaret Fuller came and saluted me, and confirmed a message given a year ago at another cabinet. Achsa Sprague came with loving greeting and a message for Horace M. Richards, over whom she is watching constantly, that he may gain health to use his healing powers again.

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May friends of the cause unite in support of mediumship against every opposing force. The spirit congress will soon be powerful enough to fight their own battles, and all enemies in the camp will be conquered for all future time."

NEW YORK CITY.-Caroline L. Brocklebank says: "I read in BANNER OF LIGHT of Jan. 30th, 'Cleveland Notes.' which to me are very interesting, as I have passed many happy hours with the Cleveland Progressive Lyceum, and was at one time a member. When I received the card of invitation to be present at its Twentieth Anniversary I was both glad and sorry; glad that I was remembered, and sorry that I could not accept the invitation, for I am in the youth of my old age, and having a struggle to establish myself in a business that may yield me a living, while I am waiting to join the loved ones in the Summer-Land. Drevent my working for the cause just now, I am just bert my working for the cause just now, I am just bert my working for the cause just now, I am just bert my working for the cause just now, I am just bert my working for the cause just now, I am just bert my working for the cause just now, I am just bert my working for the cause just now, I am just bert my working for the cause just now, I am just be worked strains of delightful musto, until 1 ber and coal laids in West Virginia. Adott the Control place and place in the South with the Control of the Lot of the Control of the

as firm in my determination to live on as best I can, still loving the truth for truth's sake, and wishing success to all who are interested in the great cause of Spiritualism."

JOHNBON'S CREEK .- Emma Taylor writes : " We were never more interested in Spiritualism than now; our meetings held from time to time have resulted in liberalizing our town to a large extent. Mrs. Amelia Colby, our brave champion of liberty, has been a large factor in scattering and shattering the idols that have been reared in the temples of Orthodoxy and are enthroned in almost every mind brought up under the rigime of Christianity. Our hunger for spiritual food has been very amply appeared by a recent visit from Mrs. Cornelia Gardner of Rochester, N. Y. This estimable and very intelligent lady spent several days in our midst, and sowed much good seed that will ultimate in a demand for more light and a desire for further investigation of the beautiful laws

that underlie Spiritualism. Mrs. Gardner's powers as a medium have increased greatly within the past two years. We held two parlor meetings in our house, for want of a warm and suitable hall, which were well attended by the best element in our community, the thinking portion, who have resisted the general influx into the church which a long continued revival meeting has brought about.

The varied forms of Mrs. Gardner's mediumship were brought into exercise in these meetings, to the delight and strengthening of us who believe, and to the surprise of the skeptics and materialists who were

Mrs. G. called for subjects for poems, which, upon several being given, she wove into pithy and instruct ive rhymes. Entire strangers were given psychomet rical readings in a correct and convincing manner. Some tests were given, and Wahneta, the little Indian spirit who often controls Mrs. Gardner, gave us many bright and happy savings, while she rested the medium from control of the big and high spirits, as she called them. Mrs. G. closed the meetings by singing. the music and words having been improvised while under spirit-control. At the close of a two hour session the friends reluctantly separated, feeling that they had been richly fed.

Mrs. Gardner was developed as a medium after fifty years of age, and in that line would seem like one born out of due time. Her controls are of a high order, and through the lips of their medium give words of deep import, which the sentinels standing upon the spiritual ramparts catch eagerly and interpret, as they question of each other-What of the night? or, When cometh the dawn ? "

NEW YORK CITY .- J. L. W. writes: "I would like to say a few words in your valuable paper in re gard to Dr. H. O. Matthews, of 154 East 28th street, New York. He claims to be an M. D., as well as clairvoyant. I heard him speak and give tests in the spiritual meetings in the balls. I went to him for treatment, and he guaranteed a cure in six weeks. went every day for five weeks, and felt better. At the end of that time, on Jan. 2d, I went as usual; he said he had prepared medicine for me, and gave directions for taking the same, and was to send to my residence that day-also said he was going to change his office the following week, and would let me know by postal where to come. I have not seen him since!"

#### Massachusetts.

GREENFIELD .- Mrs. A. L. Rowell writes : " Mrs. Mary A. Charter came to my house, a stranger, not knowing anything regarding my family or my circumstances in life. I had a sitting with her and became satisfied of the genuineness of her mediumship."

BOSTON,-"Some Conditions of Harmony" are dilated upon by a correspondent, "Franklin," as follows: "Knowledge of facts is the only basis for mastery of conditions. There are special truths that present single facts, and general truths that present whole classes of facts. For example, it is a special truth that Washington died, but it is a general truth that all who have lived in the natural body and are not now so living have departed this life. It is from general truth that the greatest strides in the mastery of conditions must come. When, in the past, a man found a set of land-marks for directing his boat in a certain harbor, he got special facts presented, and the special truths thus obtained were guides for his mastery of that boat in that place. But when Bowditch studied the mathematical principles of navigation and presented them as truths, relating general facts, he put the mastery of all boats, in all waters, as far as guide-marks go, within the reach of any captain who should study his book. He took the stars for guidemarks and showed the use of them. In guiding our lives aright to true harmonious conditions, we need general truths that shall base a true education, fit for the guidance of all mankind, at all times. Amongst other obstacles barring the way to these general truths is the tendency of men to study for present, small advantages rather than for great future benefits. But needs that are near, but also those remote. Let such study the general truths of harmony, with scientific method, that we may all have a true science of life to guide us.

Natural science is based on faith in the principle that 'like causes produce like effects.' This is a general principle, and may be called a law of analogy. The general truths of analogy are still grander and broader in their mastery over the conditions of things. Let this principle of analogy be thoroughly examined, and its facts, once properly presented, must lead to valuable enlargement of man's power. It is by knowledge we get power, and that knowledge which is scientific, or general, and orderly, gives man most power. Natural science is only an object-lesson in truth. The general science, of which analogy or likeness is the basis, leads on to mastery, not only of material nature but also of the thoughts and affections of mankind. That earnest worker in the domain of spiritual science, Dr. S. B. Brittan, used to say that the works on mental philosophy needed re-writing. Sir Isaac Newton wrote as his greatest work 'The Mathematical Principles of Natural Philosophy,' and to day our colleges and institutes of science base many of their most important operations on the truths therein taught. But mathematics can only be applied by analogy. Let there be written a book that shall give us the mathematical principles of mental and spiritual philosophy. It was Dr. Barrow, the teacher of Newton, who made the remarkable statement: 'A straight line is the shortest in morals as well as in geometry.' This is a single special truth in the science we need proven. When mankind is so hungry for truth as to seek the general laws of this great science, they will be found. Many of these laws are already in sight, but the demand for them is not yet very great. People need to get interested in great general truths before they will give attention to such

#### things, and attention is necessary for education." California.

SAN DIEGO .- "A delightful séance," writes a correspondent, (E. W. H.) " was held at the residence of Hon. E. W. Bushyhead, on Saturday evening, Jan. 23d, 1886. It was the twenty-seventh anniversary of the birth of Miss Cora Nichols, the lovely daughter of Mrs. Bushyhead. Miss Cora departed this life on the second day of April, 1882, and her mother has never failed to celebrate the birthday of her daughter just as though she were yet in the land of the living. Indeed, to the maternal love and spiritual faith of the mother she does 'still live,' for the central fact in Mrs. Bushyhead's life is her pronounced faith in Spiritualism. With some it is a dogma, with others a matter of inheritance or education, but with her it is a matter of profound experience. She does not feel that she is separated from her daughter, but only that their com-munion is less material and more spiritual.

So on the evening of the 23d, as we approached the house of our hospitable friends, there was no sign of grief or bereavement; everywhere there was light and brightness and joy. The entrance to the yard and garden was illuminated, and as we crossed the threshold, the first thing that met our eyes, was a beautiful portrait of Miss Cora, aurmounted by a crown of beautiful flowers, and the motto. I am here with you Cora.' There was present a charming company of youths and maidens, the former companions and friends of Miss Cora. To these, with music games, and conversation, the evening passed too swiftly by.

the wee small hours of the night, when our hostess regaled us with more substantial refreshments for the inner man. Just in time to avoid infringing upon the Sabbath, the little party adjourned and went their several ways, many of them sliently contrasting the during more than two years. happy influence of Spiritualism, as exemplified in this household at least, with the sombre views of ilife and destiny which follow in the wake of other creeds and

## District of Columbia.

WASHINGTON .- C. M. Keith writes: " A company of about twenty-five ladies and gentlemen were present at a séance last Tuesday evening, at the pariors occupied by Dr. Rothermel on Third street. After Dr. Rothermel was tied and sewed in the usual style, the gas was turned down to a taper and the manifestations commenced. A hand was thrust through the cabinet and wound up a musical box near by, but at least four feet from the medium. Then handkerchiefs were called for and pulled by materialized hands directly through the curtain forming the cabinet; messages were written upon them and they were returned to their respective owners, who were designated by raps from within the cabinet. The first form to appear was E. S. Wheeler, who beckoned to me to approach the cabinet. It was my first experience, and Mr. Powell, Dr. Rothermel's very efficient assistant, said to me, 'Don't be afraid !' This amused me, but, if I had felt the least hesitation, the perfectly natural and lifelike appearance of the spirit was more calculated to make me think the gentleman had come to stay instead of dissolving away.

After several spirits had appeared, one of whom

danced gracefully to the music of 'The Highland Fling, played by myself at her request, the father of Mr. J. B. Wolff materialized, and called him to the cabinet, where they had a brief conversation. Lucy Crandall also came and brought a flower to her mother. who was present. One little child came, and wanted to find her mother. She has been seen clairvoyantly at our house often, and from her horror of hot water there must have been something of that nature in connection with her passing away. Her name is Edith Cox, and she was between two and three years old when she passed over. If any of your readers know of her mother, I would be thankful for any information. R. S. T., the medium's chief control, came to the opening of the cabinet, and calling for Dr. Blake, who was present, dematerialized while the doctor held his hand. The most unished manifestation of the evening was Carrie Miller, known to many as a bright and skillful spirit. She first materialized and stepped out for a minute, then, after returning to the cabinet, came again, spoke to several, gave messages, stepped up to me, laid one hand on my shoulder looked into my face, and said in a soft whisper, 'I know you,' and kissed me. She afterward dematerialized outside of and about three feet from the cabinet, and materialized again on the same spot. To any one having the slightest doubts on the subject, this must have been entirely convincing, provided they would allow themselves to be convinced.

As to 'test conditions,' it has always seemed to me a reflection on the sense and discrimination of men and women that they would be willing to put themselves in the childish position of requiring a medium to be bound hand and foot to satisfy them of their own ability to see straight."

#### Ohio.

CLEVELAND .- T. S. G. writes: " As the annual grind' concerning the ' State Board of Censors Bills' has begun-the 'regulars' as usual clamoring for laws to regulate the practice of medicine - I desire to suggest the passage of a law that would prove of direct benefit to the public, and that is to compel practitioners of the different' practices' to write their prescriptions in both Latin and English; the Latin name or term of the drug first, and directly under it the English name of the same, and so on through the entire prescription, together with the quantity; the druggist to label the bottle or package in English, giving the amount of each of its contents. Practitioners who compound their own remedies should also label the bottle or package the same as the druggists. Sultable fines for neglect should be added.

Such a law would be a protection both as to injurious drugs prescribed, as well as to the no doubt frequent exorbitant charges of the druggists.

I believe it would be constitutional. It would not infringe upon the personal rights of the practitioner. Prescriptions as at present are not a secret, as every person has the privilege to learn to read Latin, or to make it easier, the U.S. Pharmacopula will answer as interpreter. No professional or business man of sense will justed on transacting his affairs in a different language than the official language of our government; besides, the honest practitioner has no secrets from his patient-it is only he who either wishes to shield his incompetency, or worse still, his dangerous drug, that has secrets. In this State a few years ago a similar bill was in-

troduced, but failed to get beyond the medical committee. Numerous signed petitions would properly advocate its passage."

## Illinois.

QUINCY .- Prof. W. C.C. Buhl writes: "We have a wonderful materializing and independent slate-writing medium in this city, Mrs. M. Pool. This gifted lady is not known as a public medium, but is worthy of being mentioned for her great powers. On the 26th of January myself, with a number of friends. Spiritualists and skeptics, visited her. Seated at a small table, she held in her right hand a slate on which she placed a pencil. While thus held two messages were written. one to a young man who at once identified the writing, together with name of spirit; who is his grandfather. The next was to all, encouraging us to be 'firm as a rock and spread the great truth of Spiritualism.' After many good tests on the slate, Mrs. Pool was controlled, and spoke particularly to one young man, advising and begging him to follow the ways of goodness. Of all spirit-phenomena witnessed by me in different parts of the world. I never went home more satisfied. Her writing is so plain, her speaking so sublime, that the greatest skeptle cannot but believe in the truth. This lady has already converted the greatest skeptics. and is not backward in letting the truth be known. Though we have a good hall in this city for the Spiritualists to meet in, built especially for such a purpose, they are not as active as one might wish them to be. We need mediums (strangers in this city) to pay us a visit occasionally, speak and give tests to the public. The foundation was laid in this city years ago for a broad spiritual work, but the believers are few. We need earnest laborers in our midst who will come and help us build a fort of truth and righteousness."

## Rhode Island.

PROVIDENCE.—R. R. Hopkins writes: "I attended a scance held by Mrs. H. V. Ross, 172 South Main street, in company with three friends. There were nine men present, but not one woman, as the severe inclemency of the weather prevented them from attending. Thirty-five spirits came from the cabinet, which was in the corner of the room, with solid walls on two sides. They came in groups of from two to five. At one time four came out, three females and one male, and held the curtains of the cabinet back so that we all saw the medium. Mrs. Ross, seated in a chair. Nearly all who came were recognized by their friends. My sister, who was a medium in earthlife, came, and called me up to the cabinet, and while she was talking to me at the cabinet another spirit was walking around, and shaking hands with the circle; my niece also came, and was recognized by me on the 22d. We also attended a scance at Mrs. Allen's."

## Vermont.

BRISTOL.-F. A. Emerson writes: "Mrs. Emma L. Paul, of Morrisville, was with us Jan. 17th and 18th, and gave three eloquent and interesting lectures to attentive audiences. There are but few acknowledged Spiritualists in Bristol as yet, but quite a number are interested, and would like to know more of Spiritualism if they were not afraid of it. We have no organized society, but hope to have one soon; then we can get speakers here oftener to feed hungry souls and teach us more of the beautiful philosophy of Spiritualism."

### Passed to Spirit-Life

From her abode in Manchester, Mass., Feb. 7th, at the age of 6) years, the spirit of Mrs. A. E. Morgan gained re-lease from a form which paralysis had extensively orippled

during more than two years.

She was constitutionally very intuitive, and in early life perceived the truth and beauty of Spiritualism so distinctly, and prized it so highly, that nearest kindred and friends who dissented from it, and were anxious to break her hold upon it, labored in vain. Under all circumstances she would be its outspoken advocate. Though her body was crippled, her mind retained its powers in full to the last, and in outer life's closing hours her released children were seen and named by her. She leaves a daughter, who has cared for her devotedly through her long sickness, and who is so mediumistic as to be a mouthpleed in private circles for the departed.

ALLEN PUTNAM.

On Sunday morning, Feb. 7th, Bro. Burkett Westcott. On Sunday morning, Feb. 7th, Bro. Burkett Westcott.
He was an old soldier in the cause of Spiritualian as well as in the war of the rebellion. He leaves behind a wife to whom he had been married but a few years; his former companion and their children having preceded him to the "golden shore," and beckoned him on. His sickness was brief, but Spiritualian had fully prepared him, and with a glad heart he crossed the river. I was called to officiate at the funeral, and chairvoyantly saw the departed spirit, supported by his former wife and his mother, all standing near by, interested spectators of the seene. After the services were over, the "Grand Army" took charge of the remains and escorted them to their last resting place.

Indianapolis, Ind., Feb. 10th, 1880.

From Boston, Mass., Feb. 11th, 1856, Charlotte Wallace

A loving mother, her highest thought was her belief in the soul's immortality; and the remembrance of her pure, unselfish life, with heart ever responding to the sorrows and troubles of others, will sanctify her memory. God's will be done. Bagley, aged 70 years 9 months and 28 days.

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# Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 20, 1886.

PUBLICATION OFFICE AND BOOKSTORE, Bosworth St. (formerly Montgomery Place) corner Province Street (Lower Floor).

WHOLENALE AND BETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

## Seeking for a Sign.

The worn old text about an evil and adulterous generation seeking after a sign (Matthew xii: 39,) has again been put to service, this time by Rev. L. P. Mercer, a Swedenborgian preacher, whose discourse has been duly published by the New Church Tract and Publication Society. The discourse is openly aimed at Spiritualism, which it is intended to overthrow. The preacher certainly manifests a spiritual frame of mind, albeit he labors like all other ecclesiastical partisans to make out a case for himself at the expense of those who do not agree with him. In this sense he belongs to the old Church more than to any really new one. To state his adds that it "offers an explanation of them" matter in substance and briefly at the start, he holds that the human spirit can go up out of human conditions to the altitude of seership, but strenuously denies that disembodied spirits can take the least cognizance of mortals, lest they should again become enslaved by the conditions of mortality.

While likewise admitting that, because the spiritual world is spiritual it is not therefore robbed of substantiality, the preacher maintains, with his church, that that very fact makes it distinctly discrete from the material world, the term "discrete" implying a distinctive instead of a continuous degree. The latter signifies gradation on the same plane, whereas the former signifies an entire distinction of planes. On these two points the preacher hangs the weight of his discourse against Spiritualism. It is well to clearly understand the ground on which an opponent attacks, provided

It can be shown that he has any. It must be said, however, at the outset, that the New Church, or Swedenborgian, advocates all alike hold to the absolute sacredness of the "Holy Scriptures," differing from Catholics and Protestants alike in their ingenious belief in their internal meaning. They hold especially to what they term in somewhat philosophic phrase "the doctrine of correspondences"; that is, that what is apparently external in the Bible really possesses an internal and correspondential significance, which they believe Swedenborg alone discovered and proclaimed. This, however, would seem at best to be just as much a matter of pure faith, or credulity, as any part of the creed of Orthodoxy; if it is urged that it is conformable to reason, they beg the question at the outset, and yield the claim of faith altogether. The idea which the preachers of the New Church would have us entertain is this, that the spiritual world is in the physical world as the soul is within the body, corresponding part to part and function to function, yet wholly distinct and discrete as to their planes of existence. Such a conception of the relations and distinctions of spirit and matter, says our preacher, explains the facts of revelation, and is sustained by our mental and bodily experience, enabling us to understand that the spirit-world is not above or below, near or remote, in any local sense, but that it is the world of mind or spirit.

Very well; such a conception is not in dis pute; but, accepting it in its fullest meaning, who is there that claims for Spiritualism that the communion of spirits with mortals is in any sense a communion with their mortal part? What Spiritualist supposes that spirits communicate with mortals otherwise than through the spirit-avenues which lie open to both alike? We think the distinction which is raised by this preacher, in order to make it appear that Spiritualism means merely materialism, for the reason that spirits employ the immortal soul of their presence and influence, is a distinction of words more than of anything else; that he is estopped from any further assertions about "revelation" until he can show that all revelation must be to the soul of man direct, and not to his soul through his sense. To make out his case for his creed, he insists on forcing everything physical out of the account; but to oppose the case of Spiritualism, he equally insists on dragging the physical in. It should be the same rule for each, to be rea-

Swedenborgians hold, it is true, to the constant communion of spirits with mortals; but they assert that such association is maintained unconsciously to both. They are really able to give no good reason for holding such a view, although they profess to believe that it would hurt and degrade disembodied spirits to hold conscious association with men. But that is use more than a fine-spun theory at best, and of the Scriptures, however, tell us that there is them in our next issue.

its evident purpose is to make it out that Swedenborg, their accepted teacher, was a new revelator, who went out of the realm of sense at intervals to commune with spirits, some of them of the highest order, who were forbidden to come and commune with him through the avenues of sense. If spirit, however, is spirit, and can be nothing else, how do the Swedenborgians explain its constant and visible action through all visible and material things? Nature surely does not have to go up to the unnatural elevation of seership in order to be made living and active by the operation of spiritual force and power.

The fact is, that if those of the Swedenborgian profession desire to make their own ground firmer, as they think, by assailing that of Spiritual ism, decrying the latter as no better than gross materialism simply because spiritual proofs are accepted by the human soul through the avenues of sense, they must first show that their own belief rests on their favorite seership at first hand, and not on the seership of another as he is pleased to report it. As it now stands, they are content to accept the report only, knowing nothing of the revelation professedly made. They just as truly accept the evidence of their senses, through reading and hearing, as Spiritualists do who listen to or see any of the various forms of spirit-communication, for is it at all plain in what way the constant association of spirits and mortals is of any appreciable benefit to either, if both remain all the while unconscious of it? It is true that we may be and are influenced unconsciously, but it is only in actual consciousness that we exist, discern, associate and advance.

Thus it is far better for mortals to seek for signs, though scriptural texts may be wrested from their meaning to make them out "evil and adulterous," than it is to set up a formula of faith resting on the authority of any one man, even though he be an acknowledged seer like Swedenborg. His followers wholly mistake the meaning of Spiritualism in supposing that its believers are the idolators in any sense whatever of the "signs," or phenomena, by which they are convinced of the reality of a life beyond this. And they equally misconceive the significance of Spiritualism in assuming that it is the symbol which is all there is received by Spiritualists; on the contrary, none are more eager than they to penetrate to the meaning of it, to get a clear conception of the thing signified. They by no means pause at the point where spirit communication is made to their consciousness, as if the gratification of human curiosity were all, but they joyfully pierce to the limitless meaning of the revelation, coming it is true through sense, that the mortal hopes of immortality are indeed real.

It is, therefore, of little account, in this view, that, as our Swedenborgian preacher admits, the interest in Spiritualism has been of "unprecedented growth, and is more wide spread than most people seem willing to believe." He does admit, it should be added, that the New Church alone "admits the possibility of the phenomena in question," as he likewise but his special apprehension seems to be that for that reason Swedenborgianism may be "ignorantly confounded with Spiritualism." We confess it would be ignorance indeed that so confounded them. That he may not be misapprehended, however, he sets out with a denial of any connection of the phenomena of Spiritualism with spiritual causes. But he nevertheless does not, as he clearly dares not, deny the inter-communication existing between the two worlds, though we do not see how he can know anything about it if this communication is kept up, as he asserts it to be, unconscious-

ly to both. He reposes all, however, on the Bible stories of angelic appearances, and on Swedenborg as the only and newly accepted interpreter. So that the sign he seeks for is that of authority. If mortals in one age of the world could be conscious of the presence of spirits, why may they not be equally conscious of it in another age, even though it may be centuries afterward? If revelation may be made to one mortal, why not to another? Seership is but the exalted condition; can it be true that the world is advancing if its earlier life, is always to be referred to as but the despair of its later? It is along this boundary line that the followers of Swedenborg get lost. They are creators of their own delusions. They would set up Swedenborg as the only true interpreter of the Bible, which they nevertheless continue to hold as a revelation in itself. They manifestly are still wandering in the woods of superstitious reverence, holding what is said to be of more import and value than what is conveyed. yet crying out against others for being idolaters of "signs" more than themselves. They would have it that it is an invasion of man's freedom for him to be conscious of the direct communication of spirits, yet they permit him to be curtailed of his freedom in not being allowed to commune with spirits when he and they both desire it.

They describe a conscious communication with spirits as a "disorderly" proceeding, spiritually speaking of course; asserting that there is no orderly, sensible intercourse with them except by the opening of man's spiritual senses into that world, which cannot be effected by his own will during the life of the body. We admit, as well as they, that such intercourse cannot be fcrced, and have spent years in warning others against expecting it; but we utterly refuse to attach any such meaning to this term as shall forbid intercourse altogether. It appears that, on the whole, this is the only thing against which our preacher warns his hearers. He asserts that spirit communications "possess no intrinsic value" in the face of the admission with which he started out that the interest in them is one of "unprecedented growth." Can it be possible that so many people are deluded as to the value of what they seek for, while it avenue of mortal sense in order to convince the it is permitted so very few to discern wisdom and avoid delusions? This certainly is the alternative he offers us. It is a favorite way the preachers have of bullying the people into an acceptance of their own dogmas by insulting their intelligence. The Swedenborgians profess to rely on human reason all the same, however. Our preacher's final fear is that Swedenborg.

the god of his followers, may be taken for a medium. He emphatically denies that he was anything of the sort. What happened to Swedenborg, he says, was the opening of his vision : not through his personal merit, but "by the pure mercy of the Lord for the accomplishment of good to his Church." Here is cant of the first water. And he says, also, that Swedenborg foretold the nature of the modern phenomena, and warned against them.

Our preacher closes with advising believers in spirit-intercourse to attain a "Scriptural knowledge of the other life." The expounders

nowhere to be found in them any explicit assurance of the existence of another life. If, then, Swedenborg reveals no more than they have revealed, what do the thirty or forty oc-

tavo volumes of his writings amount to? No, no; it is the same old story told over again, and to be told many times more. It is a demand that men shall continue to pin their faith on the assertions of priests and preachers, nor dare to receive any communications from the other world except as they are delivered at the hands of a class of men who denounce mediums for accepting much less pay than they ake themselves.

The Labor Question. In The Age of Steel, published in St. Louis, recently appeared a collocation of views on the subject of labor in this country, in connection with its condition and its claims, from men of influence and standing in various walks of life, which possesses a peculiar interest at the present time. They are the views of representative manufacturers, workmen, political economists, professors, miners, and so on; and a summary of the opinions expressed by them shows that strikes and lockouts are an inevitable result of the wage system and of the present forms of labor organization. Arbitration is commended on principle, and in general the writers favor the passage of laws embodying its principles. One professor holds that the competition which is the basis of the orthodox political economy is already a thing of the past in the sphere of wage adjustment, and that it has been vitiated by combinations on both sides. Another professor suggests that arbitration has the great advantage of subjecting the acts of parties to it to the efficient and powerful control of an energetic public opinion. He says it recognizes that the interests at stake are not merely those of the laborer and employer, but also those of the community at

The Secretary for the Board of Arbitration for the manufactured iron trade of England says that the benefit and success of the system of arbitration for settling disputes, as compared with strikes and lockouts, fully establishes its utility and adaptability, and no parallel can be found in the history of trade for so advantageous a method of settling difficulties. A representative of the manufacturers says of the division of certain percentages of surplus profits among employes that they had no reason to regret the amount of money thus distributed, it having given them a very loyal and conscientious class of men, while the manufacturers themselves do not feel any poorer for the outlay. Better than all, they say they never have had the slightest trouble with their workmen, or any symptoms of disaffection. Rev. Heber Newton writes that "if society is to advance, and the mass of men to be lifted higher, a more just division of profits must be found. Nay, then, if we are to avoid bloody revolution and anarchy, such a reform must accomplish itself in some way." Another writer advocates profit-sharing if based on industrial partnerships. There is a great variety of opinion on this subject of cooperation. As a rule, the manufacturers do not regard productive cooperation as practicable in this country. The labor commissioners, however, advocate cooperation, as being beneficial to employers and employed.

## Messiah and God.

The Jewish Chronicle says in reference to a remark encountered in some paper that "Jews never can by any possibility be converted to Trinitarian Christianity, but may some day be converted to Unitarian Christianity," that it had always thought that Unitarians allowed their Trinitarian brethren to enjoy the monopoly of the converting business, but regrets to find itself mistaken. But, adds the Chronicle, "since Unitarians and Jews are agreed on the one main point as to the oneness of the Deity, would it not be well to let them agree to differ on the remaining points? If Unitarians imagine that Jews will ever be induced to place Jesus higher than Moses, and to regard the gospels as teaching a loftier and more practical religion than the Pentateuch, the sooner they are undeceived the better. Judaism, moreover, has its historical factors, which the Israelite is not likely to ignore at the bidding of the Unitarian, charm he never so wisely."

On this subject of the oneness of the Deity and the character of the expected Messiah, Rabbi Solomon Schindler, of this city, in the first of his recent impressive series of lectures on "Messianio Expectations," confesses that the Israelites of the present generation have been witnesses of the death of an idea which was conceived more than two thousand years ago by their nation, which has passed the stages of childhood, manhood and old age, and has expired never to be revived again.

Rabbi Schindler said his object was to show to others the tomb in which the Messianic expectations of the Jewish nation are buried. He pays his respects, however, to Christians, who distrust the patriotism of the Jews on the ground that they are still expecting a Messiah, and wishing to return to Palestine. He speaks of the shock they ostensibly feel when the Jews tell them that they no longer expect a Messiab, and have not the faintest desire for a political restoration of their own nation. They are shocked, he reminds them, because this information strikes at the root of their own religious belief; the whole structure of the Christian religion rests on the belief of the Jewish people in the advent of a Messiah. They do not know at present, says the Rabbi, whether to prefer that the Jews should be indifferent citizens or indifferent to Messianic expectations. Therefore he regards it as doubly the duty of the Jews to spread that information as far as their circles reach, and to show the Gentile world that Messianic expectations are not essential to Judaism; that it can exist without them; that the Jewish mission is not chained to Palestine, but embraces the whole world; that Israel itself is the Messiah whom God has destined to enlighten the nations of the earth. The Messlanic idea he asserted to be originally a political idea, and that it never had a religious or spiritual tendency. Above all things, that idea, long since dead, is furthest possible from the other and totally unrelated one of Christianity, that any Messiah was the equal of God, and was God.

## "After Death-What?"

Was the question discussed before the Ethical Society in Washington, D. C., Sunday afternoon, 20th ult., in which Mr. George A. Bacon a devoted Spiritualist, took part. His remarks upon the subject, which were reported at length in the daily press of that city, are very interesting reading, and we shall therefore reprint

#### Decease of a Prominent Medium.

Mrs. L. D. Blandy, daughter of Ira Davenport, Sen., and sister of the celebrated "Davenport Boys," passed to spirit-life on Saturday, Feb. 13th, at her residence, 766 Dudley street, Boston, aged 39 years 1 month 21 days. Her demission was caused by an enlargement of the heart. Mrs. Blandy was gifted with the same order of development for physical phenomena which rendered the Brothers Davenport so powerful in the field of Spiritualism's demonatration: she having given séances successfully in New England and throughout the Middle and Western States-creating everywhere a favorable impression.

The secular press-the bigoted portion

of it-is playing with ancient chestnuts, and getting burnt. A trap was set of late for Henry Slade, the grandest medium for the physical manifestations living to-day, in West Virginia, and those who have sent out the statement from there that Dr. Slade was detected by "watching under the door," and they "were rewarded with a complete exposé," etc., etc., we take no stock in whatever. Now the fact is. Dr. Slade has no occasion to do anything with his "agile foot" while the spiritual manifestations are going on in his presence. We have tested him many times, and therefore know what we are talking about. One instance we will especially refer to, as it completely demolishes the statement made of late that the manifestations were made by this medium's feet. We were present at a sitting with Dr. Slade in New York City, several years ago, in company with Mr. George A. Bacon, of No. 2026 P street, Washington, D. C. (who unquestionably will verify our statement). The sun was shining at the time in two windows, so that we had plenty of light; we all three sat at a common wooden table, the medium opposite this writer, while Mr. Bacon sat at our left, at one end of the table. We then requested Dr. S. to place his feet so that Mr. Bacon could hold them "in chancery," which he did. In the meanwhile we firmly held his left hand across the table in ours. A common chair at this time was standing at the end of the table, at our right. We asked the question: Could the power manifesting, independent of any muscular action of the medium, raise the chair from the floor? If so, we should be pleased to witness the phenomenon. Instantly the chair, without contact of visible hands, was raised up on a level with the table, and dropped to the floor and fell over on its back We asked to have it raised up, which was instantly done. During the whole of this experiment the "agile toes" spoken of by the press -and the worst of all is the Boston Daily Herald - could not possibly play any part in the strange movements of the chair in question. Another important fact in this connection, serving to prove the reliability of Dr. Slade's mediumship, was witnessed by us at the same séance. Back of the medium, upon a bureau, was an accordion. While we held the left hand of the Doctor across the table, he reached and took with his right hand the accordion by the handle. He held it up in our presence, when, to our astonishment, two tunes were beautifully played upon the instrument, "Sweet Home" and "Auld Lang Syne." But the most surprising thing witnessed by us was the fact that we both, as well as the medium, saw fingers up as far as the second joint, and no further, play the keys! This was no illusion; it was in broad daylight; and the medium was as gratified as we were in witnessing the wonderful performance. Prof. Zöllner, the scientist, has witnessed more, if possible, wonderful exhibitions of spirit-power in the presence of Dr. Slade, full accounts of which may be found in his late work entitled "Transcendental Physics." It is, therefore, too late in the day for any, whether they call themselves Spiritualists or otherwise, to parade before the public such charges as have lately appeared in the secular press against Dr. Slade.

The Boston Herald recently observed that "the progressive theology of the Congregational Church consists in granting an extension of the opportunity between death and the last judgment, for repentance on the part of those to whom Christ has not been offered." To which observation the New York Sun promptly and very justly replies, that it is to be apprehended that such a statement is inaccurate. It asserts, we should say with perfect truth, that "the Congregational Church cannot grant such an extension, because only the Most High has such power. The church may teach,' adds and explains the Sun, " that a certain kind of wicked men may repent and be saved during a certain period after they are dead, but it cannot establish the doctrine as Divine truth. And it counsels greater accuracy of expression in considering subjects "of such awful moment." The readiness with which, it will be noticed, the Boston Herald voices the purpose and assumed authority of the church, in speaking of it as having power to "grant an extension" of time to sinners after leaving the body. again shows the influence which Old Theology, and New Theology, too, has over even that portion of the press which makes special boast of being independent.

Shouters for a Protestant "God-in-the-Constitution" monopoly in the United States should reflect that it is by no means certain that this nation is a Christian one, per se. In fact, Rev. Henry Varley, a popular English evangelist, is on record as offering an objection to England and America being denominated Christian, for the very good reason that professing Christians are in a very small minority in either of them. At the time this objection was made the Boston Advertiser, while frankly admitting that it was "an unwelcome truth," undertook to furnish an explanation of its "plausibility." One has but to consider, it says, the small proportion which the churchgoing class bears to the entire population, and then estimate again the small proportion of ing. actual church-members to be found among church attendants, to see that the statement is not without reason. But it also attempted a palliation of it by offering the remark that "the phrase Christian nations has some justification in view of the fact that institutions and laws are so largely based upon the principles of the Christian religion!" This is news indeed to a great many people !

The First Society of Spiritualists of Indianapolis, Ind., meets at No. 7 Miller's Block every Sunday and Thursday evening at 71 P. M. Mrs. S. D. Buell, President; Mrs. M. E. Taylor, Vice-President; J. R. Buell, Secretary; Miss Clara Sharp, Treasurer.

J. W. Burrington writes from Adamsville, Mass., renewing subscription for the Ban-HER OF LIGHT: "We feel that we cannot do without it—for it comes to us laden with truth, joy and glad tidings from the spirit-world."

## Closed on the 22d.

Monday next being the one hundred and fifty. third anniversary of the birth of Washington. and hence observed as a national holiday, THE BANNER OF LIGHT ESTABLISHMENT WILL TOmain closed during that date.

Parties having advertisements which they desire to renew for the issue of Feb. 27th, must have them at our Counting-Room by 2 o'clock on the afternoon of Friday, Feb. 19th.

#### Mrs. Richmond in Chicago.

On Saturday morning, Feb. 6th, Mr. and Mrs. Richmond arrived home, and on Sunday the guides addressed excellent audiences at the usual hours, at services held by the First Society of Spiritualists, for which she has done so much good service in years past. This organi-zation now holds its meetings at Pioneers' Opera House, on West Madison street, near Ogden Avenue.

On Monday evening following the Ladies' Society of the congregation—the "Band of Har-Society of the congregation—the "Band of Harmony"—gave her a reception of welcome in Prof. Glenson's Academy (corner Berboy's Court and Mend street). A varied programme of music, addresses of welcome and responses by her guides, occupied the evening. "Ouina" was presented with a basket of choice flowers by Mis. Oryls, President of the "Band of Harmony." After cordial shaking of hands and fervent "welcome home," the evening closed.

#### Medical Regulation (?) in Iowa.

The medicos of Iowa (so says The New Thought of Maquoketa,) have succeeded in bringing before the Legislature of that State "a bill for an act to regulate the practice of medicine and surgery" within its limits, which bears all the ear-marks of proscriptive tyranny and self-interested injustice for which such statutes are noted. We trust that the true character of the proposed measure will be fully ventilated at the promised hearings.

MR. J. J. Morse, the eloquent English trance orator, is being againfreceived with large and enthusiastic audiences at the Grand Opera House Hall, New York City.

Mr. Morse's camp-meeting engagements are: July 11th and 13th, Onset Bay, Mass.; August 1st, Niantic, Conn.; August 8th, 10th and 12th. Neshaminy, Pa.; August 14th, 15th and 17th, Cassadaga, N. Y.; August 21st and 22d, Lake Pleasant, Mass.; August 29th, Onset Bay, Mass. Is open for camp-meetings last three Sundays in July, or during September.

Mr. Morse starts early in October en route for California, via Western New York and Chicago, and will be pleased to entertain correspondence for points on the way. All letters to be directed to him care of this office. Friends should secure him at once, as he has already received calls to hasten on to California.

MRS. CLARA A. FIELD is located at No. 2 Hamilton Place, Boston, as will be seen by her advertisement on our seventh page. Mrs. Field has been known to the Spiritualists of New England and New York for years past, through her zealous labors as a platform speaker, test and business medium, medical clairvoyant and magnetic healer-in all which departments of medial labor she has accomplished valuable service, and given excellent satisfaction. We recommend her to the attention of any in need of a speaker, a medial adviser, or a physician. She illustrates her lectures with platform tests and psychometric readings of a high order of interest. She may be addressed as above for engagements.

The Knights of Labor Organization is said to be the most powerful body on earth, embracing over four thousand assemblies and containing over two million members. As its main efforts are to elevate the American workingman, it will eventually, as it should, become a tremendous power in national politics. What is more: it has powerful bands of spirits aiding it in many ways. Workingmen who, while in their physical bodies, were kept in poverty by reckless and selfish employers, are active, though unseen, in helping forward the Knights. of Labor Organizations.

The officers of the Lake Pleasant Spiritualist Camp-Meeting Corporation held their annual gathering at the Crawford House in this city on the 10th instant. We had the pleasure of meeting Judge Dailey of Brooklyn, N. Y., Mr. Jones of the Utica Olive Branch, and others. They spoke in enthusiastic terms of the progress of the cause everywhere, and counselled harmony among the Spiritualists generally, which is a sure sign of a better understanding among the workers in the immediate future.

THE COLLEGE OF THERAPEUTICS, which begins its next session on Feb. 22d, at 6 James street, Boston, is the forerunner of the new class of medical colleges which the enlightenment of the present age demands; and as the views of Prof. Buchanan are responded to by advanced thinkers in Europe and in India, we may look for important changes before the close of the present century.

The present officers of the First Spiritual Society of Portland, Oregon, are: D. H. Hendee, President; A. S. Miller, Mrs. C. A. Dean, P. J. Grimes, Mrs. L. Durkee, Seth Lewelling, Vice Presidents; P. Haskell, Secretary; P. J. Grimes, Financial Secretary; S. L. Pollock, Treasurer; L. J. Fry, Marshal; C. A. Reed, Corporation Counsel; P. Haskell, S. L. Pollock, A. S. Miller and M. F. Moore, Trustees.

Dr. Samuel Kneeland will give next Sunday evening, Feb. 21st—under the auspices of the Parker Memorial Science Class, at the Fraternity Hall in the Parker Memorial Buildingan illustrated lecture (with oxy-hydrogen light) upon Thorwaldsen's sculptures, sacred and classic, from photographs taken in Denmark last summer. It cannot fail of being interest-

The Children's Progressive Lyceum of Vineland, N. J., was to celebrate its twentieth anniversary on Thursday evening, Feb. 11th, an address by J. C. Wright and the drama. "Thorn Among the Roses," being the attractions: the entertainment to conclude with dancing.

Funds received up to date in aid of the invalid medium, at Laconia, N. H., Mrs. J. R. Pickering : Colby & Rich, \$10,00; R. H. Hare, \$10,00; H. E. Folsom, \$5,00; W., \$5,00; J. Wm. Fletcher, \$2.00.

We received a pleasant call recently from E. J. Carpenter of Brattleboro', Vt. whose name will be found among the cards of our agents on the first page of this issue.

Barah M., wife of Lucius A. Bigelow, (a prominent Spiritualist of this city,) and eldest daughter of the late Otis Tufts, passed to spiritlife at Jamaica Plain, Mass., Feb. 15th.

#### Foreign Notes.

[Translated Expressly for the Banner of Light.] La Revue Spirite states that the publication of a book from the pen of the distinguished scientist, William Crookes, appears destined to create some sensation among intelligent classes. It has already elicited discussion in leading journals, an article lately appearing in La Union Liberals of Brussels evidently having been called out thereby. La Revue gives a succinct account of Prof. Crookes' eminent position in the world of science, and concludes that the opinions of such a man, confirming the phenomenal facts of Spiritualism, expressed in the work alluded to, cannot fall to give a great impetus to the cause among his

compeers the world over. The same paper, La Revue Spirite, remarking that "One has often read of haunted houses, but we have here a haunted house in reality," proceeds to say that in the little city of Saint G-a receiver of the Central Department was disturbed by noises in his office and in his bed-chamber, so that he could not sleep. First he thought he was hallucinated, but found it otherwise; it made him sick, and he asked for a change of location. The Department Director being incredulous, considered it a cerebral weakness, and paid no attention to the request, but at last he had to. The place was then filled by some one else, who in a little while also complained of the same disturbances. Careful examination was made by this new party and no cause found. It set the Director thinking, and he sent to the Mayor of Saint G- to have the matter looked into, and to have the wicked jokers punished. The Mayor set the police on investigation. and they found the noises as reported, but they found no jokers or cause. The curate had his view, as curates always have, and said it was the act of a demon, and wished to exorcise the house. The matter created a sensation in the little city of Saint G—, so great, in fact, that the Department Director believed it to be his duty to send an inspector to investigate and report. The result of his doing so confirmed the foregoing statements, and also that the noises on the furniture, on the windows and on the walls, could not be compared to any other sounds, and those who have heard them say they seem to be produced in an intelligent manner. The affair is to-day under the inspection of the General of Control. The Revue closes by

"Are we in the presence of one of those innumerable facts of haunted houses of which we have heard so many times? If so, they are not humbugs, and if spirits, the fact gives reason also for the claims of Spiritualism, and we wait with curious impatience the judgment of the Administration upon this strange affair."

The dawning light of this nineteenth century seems to be throwing a lustre of intelligent respectability upon much of the ancient and traditional lore hereto fore considered as wholly fabulous.

Spiritualistische Blätter announces the fact that it is now four years since Prof. Leo Hofrichter of Dresden, healing medium and magnetizer, has undertaken the study of the magnetic laws relative to the polarity of the different parts of the body. In order to acquaint himself with the French method of Dr. Charot of [Paris he went to the above-mentioned city and gained considerable knowledge, though he does not seem to be particularly edified by the Paris method.

It is the intention of Prof. Holrichter to erect in Dresden a school for the development of healing mediums, and we sincerely hope for an early realization of this most important undertaking, whereby other phases of mediumship may be expected to be developed.

Spiritualistische Blätter contains a defensive article by Louis Hensel, in answer to attacks made upon some of the novel ideas disclosed in his recent work. 'New Manifestations." They also speak of several communications received from the English spirit, Fitzgerald, corroborating the fact of the habitation of human and animal souls in the stars belonging to the

The remains of Cardinal Mezzofanti, the famous polyglot, who spoke one hundred and thirty-five languages and fifty dialects, were within a few days removed from the temporary vault in the church San Onofrio in Rome, in order to be placed in the new magnificent one in the same church. Upon opening the casket the remains as well as the robes were found to be in a perfect condition, the skin being so clear as to rescale alabaster. Cardinal Mezzofautt used in March, 1849, at the age of seventy-four. The body was

## Essence and Substance.

This new work by Hon. Warren Chase, just issued by Colby & Rich, and for sale at the BANNER OF LIGHT Bookstore, is a clear, concise and logical philosophy of Eternal Life, involving preëxistence as well as future existence of the souls of all organic forms. It is based on the axiom that whatever has one end necessarily has two, whether measured in time of duration or extension in space, and on this theory the author holds all organic forms to be ephemeral and all essences to be eternal, and that the Divine Essence is particled in an infinite variety of germs indestructible and indivisible, and hence eternal. The philosophy of the book has been fragmentarily thrown out by many of our entranced and inspired speakers and writers, but has not before been put into so condensed and logical a form. The book, like others of the author, is no doubt destined to have a large sale. See adver-

The Re-Union at Louisville, Ky.

The arrangements are now perfected for the Grand Reunion of Spiritualists in Liederkranz Hali, Louisville, Ky., Sunday, March 28th, to Sunday, April 4th—both dates inclusive; and the Secretary, G. W. Kates, Atlanta, Ga., has issued a circular giving all the details. Many of the best mediums and speakers will be present. On Anniversary Day, Wednesday, March 31st, a Mediums' Meeting is to be held in the morning, Samuel Watson will deliver an oration in the afternoon, and Mrs. A. M. Glading in the evening. The location of this Reunion, and the time it occurs, should and doubtless will attract Spiritualists from every section. Special rates for board and rail-road fares will be established. Persons desiring further information may obtain it by addressing H. C. Krell, 618 East Jefferson street, Louisville, Ky.

Married:

In Painesville, Obio, at the home of the bride's parents, F. K. P. Pratt and Miss Estelle J. Smith were united in the sacred bonds of matrimony by the Rev. Mr. Gallagher, Rector of St. James Episcopal Church. The ceremony was quietly performed in the presence of a few relatives and friends, and the numerous presents bestowed-some of which were quite "recherche" -tended to show the high estimation in which the happy couple are held. Miss Smith is well known to the visitors at Lake Pleasant and Cassadaga Camp Meetings, and to the Spiritualists of Northern Onlo as the soprano of "The Grattan Smith Quintette," the singing by whose members has delighted thousands.

## God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit-friends bring to our notice for relief:

From A. D. Thompson, \$1,00; Mrs. 'S. Mair, \$2,00; Subscriber, \$5,00; B. B., \$3,00; A Friend, \$2,00; J. D. Andrews, \$2,00; Wm. Thayer, \$1,00; Abble J. Spalding, \$1,75; A. H., \$1,00; A. G. F., \$2,00; A Reader of the Banner, \$4,00; Andrew Prosch, \$1,00; Titus, \$2,00 ; Friend, \$1,00 ; W. B. B., \$1,00 ; Alice and Pa-

our discontent !". | Co

## ALL SORTS OF PARAGRAPHS.

When I remember, friend, whom lost I call Because a man beloved is taken hence. The tender humor and the fire of sense In your good eyes; how full of heart for all. And chiefly for the weaker by the wall. You bore that light of brave benevolence; Then see I round you Death his shadows dense Divide, and at your feet his emblems fall. For surely are you one with the white host—Boirits, whose memory is our vital air, Through the great love of earth they had; lo, these Like beams that throw the path no tossing seas, Can bid us feel our kinship in the ghost—Partakers of a strife they joyed to share.

— Cornhill Magazine.

The New England States, during the past week or more, have been the scene of a disastrous floodcaused by rain and rapidly melting snow—which along the Connecticut, Nashua, Merrimac, and other streams has wrought devastation that will amount to millions of dollars in property loss, while the suffering entailed upon families in its course has been sad to contemplate. Boston, putting on Venetian airs, has had over three hundred acres of its territory (southern part of the city) submerged; the homes of thousands of our citizens have been badly damaged, and a loss of over \$1,000,000 inflicted—fortunately in all cases there has been no loss of life. The Globe does not scruple to class the Boston disaster as one equalling or exceeding in magnitude the terrible innundations on the Obio in years past. Energetic steps are being taken by the authorities and others to assist the suffering

Passion is as ill-fitted for commanding as for exe cuting.—Seneca.

And yet there are people to-day who do not seem to

It would seem that serious charges have taken air regarding the Indian Agents of the Canadian dominion—and that the servants of Uncle Sam are not alone in the despicable particular of taking advantage of the red man. The special correspondent of the Toronto, Ont., Mail (writing from Fort McLeod) is on record as making direct accusations against Indian agents and contractors of systematic plundering and fraud, while the settlers are charged with smuggling whiskey into the Northwest Territories, and endeavoring by other demoralizing means to lower the standard of Indian

VERY TOUGH!-The Yuma Sentinel, wearled with much chewing, gives vent to the following gastronom lcal jerémiad :

"A household journal prints directions for serving spring chickens. We don't know what the directions are, but the spring chickens usually found in Yuma should be served with a saw and a hatchet."

At the Indian reservation, near Colton, Cal., more grain has been grown this year than ever before by the Indians, says the San Francisco Alta, and all would be peace and quiet were it not for a certain set of land-sharks who believe that an Indian has no rights which a white man is bound to respect.

Frank Baxter is having a gay time in Washingtonexcellent success in the spiritual line-large audiences and highly interested listeners-tests by him perfectly satisfactory, so our private spirit-telegram reports [We have got so far advanced now in "science" that we often receive telegrams of passing events ahead of the wires, and entirely independent of them.]

> BOSTON PRESS JOKES. Some of their jokes one reads to-day Have a very "chestnut" look. The reason why is plain to see: They wallop Joseph Cook. This good old man is well enough: You only see him in the rough !

Seventeen persons died of pneumonia in Boston last

THE INFIDEL'S MOTTO: "From nothing we came and unto nothing we return. Blessed are we for noth-

The Cremationists have now become numerous enough to warrant the publication of a magazine devoted to their interests. This magazine states that in America there are two cremation furnaces compreted, three soon to be built, and ten societies besides thoseowning the crematoriums.

In this issue we publish the prospectus of the BANNER OF LIGHT, a journal which is highly valued by our friends who accept the Spiritual Philosophy.—The (Wausson, O.) Republican.

Washington's Birthday comes on Monday; All Fool's Day, Thursday; Memorial Day, Sunday; St. Patrick's Day, Wednesday; Seventeenth of June, Thursday; Fourth of July, Sunday; Christmas, Saturday; Easter Sunday will fall on the 25th of April, and Lent begins on March 10th, 1886.

Doubt, 4f not an end unto itself, is the very life almost of truth. It is the anvil on which the steel of knowledge is hammered. The doubt of our time is of that kind of which the poet claims it holds more honest faith than all the creeds combined.—Jowish Reference:

Major-Gen. Winfield Scott Hancock passed to spiritlife, at his station, Governor's Island, New York harbor, on Tuesday, Feb. 9th, at the age of sixty-two years. He graduated at West Point in 1844; he was a brilliant soldier in the Mexican war and the civil war also-his achievements at Gettysburg ranking him high among the Union commanders. He was at one time the Democratic candidate for President of the United States. He was buried at Norristown, Pa., his native State, on Saturday, Feb. 13th, the funeral services at Trinity Church, New York, and at the grave being of a quiet and unostentatious nature.

Notes and Queries (Manchester, N. H.) publishes the following Arabic Proverb, furnished by an Orien-

He who knows not, and knows not he knows not, is He who knows not, and knows not he knows not, is a fool. Shun him.

He who knows not, and knows he knows not, is simple. Teach him.

He who knows, and knows not he knows, is asleep.

WAKE HIM.

He who knows, and knows he knows, is wise. FOL-LOW HIM.

We surely must allow to our fellowmen the same right to hold their opinions which we claim for our own. If differing Spiritualists will but persist in their investigations in a spirit of harmony they will find that they do not differ so much after all, in spirit—the variance arising mainly from methods and forms of expression.

> THE NON ADVERTISER'S LAMENT. Here's a pretty mess!
> Dire is my distress,
> Since my "ad" I thought of stopping,
> Every day my trade is dropping,
> Daily growing less;
> Here's a pretty mess!
>
> --Exology -- Exchange.

By the waters of Babylon, the Jewish maidens, hanging their harps upon the willows and refusing to sing their songs while captives in a strange country, had more freedom than the Germans allow the Poles to-

Complaint comes from the Hindus that the idols sent them from Birmingham, Eng., are of poor quality; that the wood of which they are made is cross grained, and covered with a cheap mineral paint, which comes of when the devotee kisses them. Besides, they say the designs are ugly.—The Index.

\$2.00; Friend, \$1.00; W. B. B., \$1.00; Alice and Patience, 70 cents.

There is a call for a materializing medium at East Portland, Ore. Particulars can be gained by addressing D. H. Hendee, of that place.

The Highland School of Mental Philosophy, taught by Prof. B. J. and Mrs. S. B. Butts, is now located at No. 21 Worcester Square, Boston.

As will be seen by a notice elsewhere, A. B. French, Rsq., will speak in Haverhill, Mass., next Sunday, in Good Templars' Hall.

We used to read when we were a boy about "Rngland, merry England, in summer's gay bloom"; but now all we peruse about her is, "This is the winter of car discontent it."

### Movements of Mediums and Lecturers.

(Matter for this Department must reach our om :e by Monday's mail to insure insertion the same week.]

Hon. Warren Chase closed his lectures in New England in Fall River, Mass., Feb. 21st; he speaks in New York City for the People's Meeting Feb. 28th, and then goes to Louisville, Ky., for March and April. Address till March 3d, 56 Wall street, Trenton, N. J., where Mrs. Chase is now stopping.

C. Fannie Allyn is speaking in Norwich, Ct., for February. She will be in Manchester. N. H., the first two Sundays of March; in Springfield, Mass., during April.

Dr. Dean Clarke, who, as reported, gave great sat-isfaction in his recent lectures at Haverbill, speaks at Salem Feb. 21st. Would like engagements for the 18th, and the first and second Sundays of March, also for

Dr. C. H. Harding spoke in the Spiritualists' course of Woonscoket, R. I., Dec. 27th; Jan. 3d, Chelsea, also Jan. 27th; Jan. 31st in Haverhill, Mass.; Feb. 7th and 14th, Chelsea; Feb. 21st, Manchester, N. H.; Feb. 28th, Haverhill, Mass. For Sunday engagements address 633 Tremont street, Boston.

We regret to learn that Mr. Eglinton has been obliged by severe filness to northern obliged by severe illness to postpone his contemplated visit to Russia. His physical system has been greatly depleted of vitality by close application to his profession, and his medical advisers insist upon a discontinuance of all efforts for a period of six weeks or

Dr. J. C. Street, having lectured with great acceptance since his return from Europe, is open for a few engagements in the New England States. Address 63 Chandler street, Boston, Mass.

Prof. J. W. Cadwell was, on the 10th, giving lectures in the Opera House, Binghamton, N. Y., to large and deeply interested audiences, illustrating his remarks with practical demonstrations of the truth of the theories he presented.

ries he presented.

Walter Howell is at present speaking with great success in Ottumwa, Ia.—his answers to questions propounded by the audience being pronounced exceptionally fine.

Mrs. J. F. Dillingham will occupy the platform at Brittan Hall, Haverhill, Feb. 21st; will be in Springfield during the month of March, with Dr. Amanda Hiarthan; will make engagements for test and speaking. She also has a peculiar fitness for organizing séances in the family: those having in mind the formation of a home circle for development will do well to correspond with her. Address, Lynn, Mass.

Lyman C. Howe has been engaged by the Society of

Lyman C. Howe has been engaged by the Society of Spiritualists at Elmira, N. Y., until April, perhaps longer. Although a great "revival" is going on in that city, under the most Orthodox class of engineers, still Mr. Howe's meetings are well attended, and he is doing a good work there. Bishop A. Beals commenced an engagement at Larned, Kan., Feb. 7th—his presence calling out a large audience. He speaks there during February; and at Topeka, Kan., during March.

## "An Open Confession."

They say in the religious parlance now becoming somewhat intiquated, that an "open confession is good for the soul." However that may he, I think that the following, clipped from the New York Herald, may serve to show what a profound science medicine is and how very necessary it is for the wise M. D.s to have the prop of the law to sustain and support them: "A PHYSICIAN'S CONFESSION.

You frequently see funny expressions in print about doctors killing their patients. Well, the thing is often true. I myself acknowledge to having killed two patients. I killed them outright, and make no bones of confessing the fact. One man I killed by prescribing morphine at a time when his system was not strong enough to stand the drug. He left an estate, and there was some excitement about dividing the estate. His wife was charged with having poisoned him, and the remains were exhumed, and there was a great to-do about the matter, but I pulled through it all right. The other man was suffering from a prolonged spree, and I gave him chloral, which killed him. It was an out-and out murder, but the coroner held an inquest, and attributed his death to jimjams. These two people I know I killed, and, as I am yet young and there are more active poisoneus agents than those I have so far experimented with, I expect to kill more people before I die."

Let us hope a better day is upon us, when we be al-[A Young St. Louis Physician.]

Let us hope a better day is upon us, when we be allowed to choose our manner of death, instead of beng so quietly scientifically disposed of.

J. WM. FLETCHER. Ashland House, New York, Feb. 8th, 1886.

## A Grand Collapse.

To the Editor of the Banner of Light:

The Medical Era of Chicago has the follow-

ing:

The Illinois State Board of Health has graduated and received its diploma. It has graduated from the Appellate Court, and Judge McAllister conferred the degree. As a rule, diplomas entitle their holders to enlarged privileges, but the document which Judge McAllister has presented to our Board of Health is not of that kind—It deprives them of many functions which they have heretofore exercised.

From the position of an arbitrary body, exercising judicial power and dictating to the members of the medical profession of this State the terms on which they may be permitted to earn a living for themselves and their families, the State Board of Health will in future confine itself to its legitimate business, which will consist, in the main, of seeing to it that all cases of smallpox are properly quarantined, and that people do not thoughten the back ellers.

will consist, in the main, of seeing to it that all cases of smallpox are properly quarantined, and that people do not throw garbage into the back alleys.

The situation is this: Rush Medical College, by virtue of its charter, was empowered by the State of Illinois to grant to those who fulfilled certain requirements, licenses (called diplomas) entitling them to practice medicine. A certain Dr. W. is the holder of one of these licenses. Now comes the Illinois State Board of Health, and, in its own discretion, exercising an arbitrary power, from which there is supposed to be no appeal, attempts to deprive Dr. W. of the privileges conferred by his license. Dr. W. appeals to the law, asking protection in those privileges which the State has granted him. The Judge, who interprets the law, declares that the Board is usurping an authority which never belonged to it: that its conduct has been arbitrary, inquisitorial and extra-judicial.

Prairie City, Ill.

## A. B. French in Providence, R. I.

Fo the Editor of the Banner of Light: Words fail to express the interest and enthusiasm manifested by the two large audiences which listened to the eloquent and instructive discourses of Prof. A. B. French at Blackstone Hall last Sunday. His morning subject, "The Hall last Sunday. His morning subject, "The Facts of Faith and the Follies of Atheism," was treated with the same logical force and beauty of expression which characterized his previous lectures, and carried conviction to the minds of his hearers. It was an appeal alike to the intellect and the heart, and will not be forgotten. The evening discourse, "The Legend of the Buddha, or the Victory of the Soul," gave us an interesting history of one of the world's great reformers, who forsook all the sensual luxuries which surrounded him and went forth a pauper, that he might benefit and uplift humanity. So is it the mission of the true Spiritualist to work earnestly for the dissemination

manity. So is it the mission of the true Spiritualist to work earnestly for the dissemination of the great truth which has solved the mystery of death, and lift humanity out of the depths and bondage of creeds into the glorious light of the gospel of eternal progression.

The storm of last week prevented Bro. French giving his lecture on Friday evening, and it was postponed to Wednesday, the 17th. Next Sunday we shall again listen to Mr. Charles Dawbarn, of New York, whose previous lectures gave great satisfaction.

Yours truly,

Providence, R. I., Feb. 15th, 1886.

## Haverhill and Bradford.

Haverhill and Bradford.

To the Editor of the Banner of Light:

Last Sunday was an interesting and profitable occasion with Spiritualists of Haverhill and Bradford who worship in Brittan Hall.

Dr. Dean Clarke, who has recently spoken here several times, gave two addresses upon selected themes, and also for a short time yielded to control, making incidental remarks of interest.

In the afternoon his theme was "Rational Religion," which was treated under inspirational impulse, in an able manner. In the evening his theme was "Unhappy Marriages; Their Cause and Cure." This subject was treated in a scientific manner and from a practical standpoint. The speaker urged the necessity of understanding the laws of nature, in which will be found the true secret of avoiding beforehand the ills attendant upon entering upon ill advised matrimonial relations, and pointed to right living and conformity to nature's laws as the cure for the threatening ills surrounding, the most sacred and important relation of life. His address was attentively listened to. Next Sunday Mrs. J. F. Dilling ham will speak, giving tests and paychometric readings.

Hassralli, Mass., Feb. 15th, 1886. To the Editor of the Banner of Light:

## Newburyport, Mass.

To the Editor of the Banner of Light: Edgar W. Emerson occupied the platform Sunday afternoon and evening, and gave nu-

Sunday afternoon and evening, and gave numerous tests of spirit presence. Jennie B. Hagan speaks next Sunday.

Mrs. B. F. Smith, the Lawrence test medium, will be in town Feb. 23d, the guest of John D. King. She will give sittings while here.

Mrs. Kate A. Parent, President of the Parkhurst Society, New York, is in town, the guest of Mrs. Etta Porter. Mrs. Parent will conduct a scance Monday evening, Feb. 22d, in the Ladies' Aid Parlor.

By the time the BANNER has been issued the Ladies' Aid Society will have celebrated their first anniversary by a grand masquerade ball. This society is a wideawake one, and fills a long-felt want.

Contrary to general expectation, our society is approaching the close of the season with money ahead, a positive gain over former seasons. As a whole this senson we have had better speakers and mediums than ever before, and have commenced attracting larger and better grade audiences.

#### Dover, N. H.

To the Editor of the Banuar of Light: Sunday, Feb. 14th, afternoon and evening, Dr. B. F. Richardson speke to large and inter-Dr. B. F. Richardson speke to large and interested audiences, in Walker's Hall, over the post-office. Among many tests and descriptions, that of Dea. J. C. Hutchins, over forty years a resident here, and ex-Gov. Berry, created considerable excitement. Many names were given and nearly all recognized. The listeners comprised many of Dover's best citizens. This is the Doctor's third Sunday here, and his labors must be the means of doing great good.

He will speak next Sunday in Manchester, N. H. JOHN C. PRAY.

Dover, Feb. 18th, 1886.

Dover, Feb. 18th, 1880.

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## Message Department.

Are held at the HANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Montgomery Place), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these seances) will be open at 2 o'clock, and services comence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the seance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reader. All express as much of truth as they perceive—no more.

more.

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

Natural flowers upon our Circle-itoom table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is apleasare to place upon the altar of Spirituality their floral offerings.

We invite suitable written questions for answer at these scances from all parts of the country.

(Miss Shelhamer desires it distinctly understood that she gives no private sittings at any time; neither does she reserve visitors on Tuesdays, Wednesdays or Fridays.)

Fluctiers of inquiry in regardto this department of the BANNER should not be addressed to the medium in any case.

LEWIS B. WILSON, Obafrasas.

## SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

## Questions and Answers.

CONTROLLING SPIRIT.-We are now ready for

CONTHOLLING SPIRIT.—We are now ready for your questions, Mr. Chairman.

Ques.—[By W. E. W., Pittston, Pa.] At a private circle recently held here, while sitting at a table, a communication was received, by alphabet, from a person, giving his full name, place of residence, and profession very correctly, even to the proper spelling of the name of the town (Welsh), and a difficult name for a person who is not a Welsh scholar to pronounce, stating that he died March 6th, 1885, when upon inquiry by letter an answer has just been received wherein it states, "Father, I am glad to say, is still in the enjoyment of very fair health, and I hope may be with us a few years yet." I would like to know, through Miss Shelhamer, why such untruthful, nay, mischievious communications are given, even, as in this case, when the person was not known to any person present but myself, he residing in Europe, three thousand miles away? thousand miles away?

thousand miles away?

Ans.—It is difficult to tell why such a misstatement should be made by a returning spirit. Undoubtedly in this case some mischievous spirit, understanding the facts of the chievous spirit, understanding the facts of the case concerning the gentleman whom he represented, determined upon a little masquerading for his own enjoyment. You must remember, Spiritualists, that we have coming to our world constantly spirits who are undeveloped, and ignorant of the laws of life. They may not all be malicious, but many of them are mischievous; they delight in perplexing others, and, to an extent, misleading them. Some such intelligence as this may have come in contact with the mind of your correspondent, and learning ingence as this may have come in contact with the mind of your correspondent, and learning from it or from some one of his spirit friends of his acquaintance with the party represented, may have determined to mislead in this manner. We cannot tell why this should have been done. Each case of spirit deception has its own solution, which should be ferreted out by those in the mortal to whom it becomes known. It seems to us that your correspondent might those in the mortal to whom it becomes known. It seems to us that your correspondent might question the spiritual guides of the medium employed on this occasion, and ascertain from them something of the character of the intelligence who came to them in this way. Truthful spirits never attempt to deceive a mortal in any way: If they are unable to give something intelligent, something that may be proven correct for themselves or some other spirit, they prefer to remain silent, and do not attempt in any way to express themselves to mortal life. any way to express themselves to mortal life. It sometimes happens that a perfectly reliable spirit may, through some unfavorable condition, or because the medium used is not wel developed or adapted to the spirit in control make misstatements, or some mistake in what is given, but truthful spirits never knowingly mislead and represent themselves as some other individual.

O.—[By the same.] Again. Should communications of this sort be heeded: "U must not go from home next week," given in the same manner, and addressed to a person who intended going from home on business, there being no ed going from home on business, there being no inquiry made as to going or not. A similar communication was received by the same person last winter to this effect. "Do n't you go to New Orleans," and when in return the question was put, "Why, is there any danger to apprehend?" "No; but your health is not so robust as you imagine it is." This was done by slatewriting, a lady present being, apparently, controlled to write.

trolled to write.

A.—It depends very much upon the influence who gives this advice. If you are satisfied as to the identity of the spirit, and assured that it is an intelligent being who takes an interest it is an intelligent being who takes an interest. in your welfare, and would not be likely to counsel you adversely to your interests, it might be well to heed such cautions. Spirits watch over and guard their earthly friends so far as they can: they take an abiding interest in the dear ones whom they left on earth. It is possible, many times, for a spirit to perceive the physical condition of a mortal-friend, and to understand it more fully than the one in mortal can do. The spirit in question may have perceived some abnormal condition of the system which the field was not aware of ord tem which the friend was not aware of, and may have reasoned from this that if the contemplated journey was made, through exposure, over-exertion, or some other unlavorable condition, the system might become relaxed and made ill, consequently the advice might have been sound, although the friend on earth could not understand it at the time. Spirits who are wise, who are truthful, who are lovingly engaged in attending their friends, do not seek to needlessly alarm those dear ones at any time, and do not attempt to restrain them any time, and do not attempt to restrain them in their daily acts or movements unless they can see some good reason for so doing; therefore while we do not counsel a mortal to give up his own judgment and reasoning powers and rely entirely upon the advice of spirits, yet it may be wise not always to reject such advice when there is a possibility of its being sound and useful.

sound and useful. Q.—Does the controlling spirit know of the production of genuine spirit-photographs on earth, and, if so, will be describe the phenome-

non?
A.—We have known of the production of genuine spirit-photographs. We are satisfied, for ourselves, that spirits have been enabled to project their likenesses upon sensitive plates in the camera, and that these, after development, have appeared to the visual sight of man. That have appeared to the visual sight of man. That such photographs are not often produced we are aware; the conditions for such production are very delicate, and perhaps nine trials out of ten would result in failure; but if the tenth is successful we can then declare that spiritphotography is a scientific fact. This is well established to our mind; we know that spirits have been photographed, and that their friends on earth have recognized the likeness thus produced. The phenomenon is something as folduced. The phenomenon is something as folduced. The phenomenon is something as follows: The mortal photographer or operator must be a sensitive, one who is susceptible to external influences, and at the same time holding within himself magnetic forces which may ing within himself magnetic forces which may be drawn upon by the spirit attending him. If such be the case, the spirit who desires to project his likeness upon the plate comes into contact with that operator, drawing from his organism the elements required, which are woven together, so to speak, and made use of also covering, attenuated, sublimated, not visible to the outward eye, yet sufficiently palpable and material to be reflected upon the sensitive plate in the camera. This is all that is necessary; but if the party sitting for his picture. Who desires that of a spirit friend, is also mediumistic, possessed of strong magnetic and electric qualities which may be used by the operating intelligences from beyond, then the conditions will be more favorable, and the picture produced will not only bear a stronger likeness to the spirit-friend, but will also appear more plainly upon the plate. be drawn upon by the spirits attending him

here and be given a chance to speak. It is some time ago since this promise was made. I applied to the spirit who has charge of this place, saying: "I would like to come and speak; I see changes that are to take place with those I left on earth, and I would like to speak of my home-life and its conditions." The spirit said: "You may try, and if you can control the medium you shall speak as you wish." I did try, but I could not utter one word; I seemed lost, and I had to go away disappointed. And then the good spirit said: "You may come again, and you shall have the opportunity you seek, and we will give you power, and you may reach your friends." I did come two or three times and could not speak, so I was again disappointed; but to-day I find that I can take hold and do better, so I come now.

ome now.
I shall not speak of the changes, for the time is past. I might have done so, but it is as well, perhaps. I have seen what has taken place. I

perhaps. I have seen what has taken place. I know what is going on with my dear ones, and I wish them to know that I am not really dead, nor have I lost sight of them. A few years have gone by since the body died and the spirit went away to its heavenly home, but I did not stay away from those on earth whom I left. I came back to watch over and guard them; to have them know, if I could, I was by, looking ofter their interests and trying to help them. after their interests and trying to help them. Sometimes I have seen the way dark—life has its burdens—but I think it will all be for the best, and when they come to me they will realize it, as I did.

lize it, as I did.

I have been trying to learn many things since I went from the body. I found very soon that I was very ignorant of life and all its concerns. I had much to do to study and grow. I have been trying to do this, and I think I am a little wiser than I was when here. I was only thirty-four years old when I died.

I would like my message sent to Thomas P. Coleman of Boston. I lived in this city. I have friends here. I want them to know I am still living. I tried to have my husband know I was by him when I passed from the body. I touched him and spoke to him, but I did not get any answer, and then for the first time I realized I was what people call dead, yet I seemed more alive than I had been for a long time before. I am Nettle G. Ross Coleman.

#### Lysander Cushing.

Will you be kind enough, Mr. Chairman, to put me down as Lysander Cushing, once of Rockland, Mass.? I have been trying to speak through mediums at different places, hoping to make myself heard, but was not successful. There are friends in Abington whom I want to reach, and in Brockton, and other places. I come here to send my greetings to all my friends. I would have them know that I am capable of doing this.

I want my family to understand that I can sometimes draw near to them and know what is taking place in their lives. I knew when my daughter Jennie made a change, and formed new ties, and although she did not realize her father was close by her side, yet I was there, giving her my blessing and seeking to brighten her pathway. I have seen other changes and events coming into the lives of those near to me. I have been with friends, have watched their career, and tried to influence them for good; so I feel that I have a right to return and speak of my interest, and have each one know that it is my desire to come close, into personal communication, for I think we may reap a benefit from such an interview. I am sure that I should be highly pleased, and I am also satisfied that I could bring spiritual information which will be of value by-and-bye. I hope sometime to come either at this or some less public place and speak of the things I have found on the other side.

There is one with me who desires to manifest, but rule shyluke from each great or the less of the contraction which while there is one with me who desires to manifest, but rule shyluke from each great or the less of the contraction which while from each great or not speak of the contraction and speak of the publish there is no which me who desires to manifest, but rule shyluke from each great or the contraction of the con I want my family to understand that I can

There is one with me who desires to manifest, but who shrinks from coming in public. I hope a more private way will be opened to us all.

Thank you, Mr. Chairman, for this opportu-

## Maria Smith.

My name is Maria Smith. I have near relatives in Syracuse. Perhaps those who did not know me would say I should direct my message to them, but I am afraid those connected with me by ties of blood are not ready to accept a message from the spirit-world; they are not drawn toward that sort of communion; they nave no belief in its possibility. I think they would reject what might come to them in its

name.

But I have a dear friend, Hattie, at Oswego, who I am persuaded will receive my words of love and welcome. She was very near and dear to me, although not a relative; she gave me her attention, care and loving thought before I passed from the body. Many times she called upon me, bringing some little token of her regard and soothing my atthway to the graye by gard, and soothing my pathway to the grave by her loving words of cheer. I was very grateful to her here, and that gratitude has unfolded, until it has blossomed out so fully that I can-not give it expression in words, yet I would try, in my feeble way, to give her thanks and blessing for all the kindnesses of the past, and to assure her I have, at times, tried to minister

to assure her I have, at times, tried to minister to her life here on earth.

My friend Hattie has passed through changes since I left her; some of them have been very strange, not common to the lot of mortals, and she has wondered at them. I. who have watched them from the spirit-side. can see their cause, and understand, and if I can have a private word with her, I know I could explain. She has not thought of their source. She does not understand that they all sprung out of a little visit that she made a very few out of a little visit that she made a very few years ago, when absent three days from her home. Perhaps if she will recall the events of that visit, she will be able to trace these things to which I refer. My friend is, I may say, almost a Spiritualist; she is interested in Spiritualism, reads its literature often, wishes to know more about it, and has received enough from the spirit-world to convince her there is a great truth in its claims. I have a hope that by coming thus I shall draw her more fully in thought toward the spirit-world, and be able to benefit her life, as well as bless myself.

## John Simmons.

I was an old man, Mr. Chairman, when I departed this life, and I have been gone a number of years: over seventy years I looked through mortal eyes, and I did not feel old and feeble when I passed out: I felt strong in mind and in all that is essential to man, but the physical powers failed, and I was sent from the

My life on earth was a busy one. I was connected with various business pursuits, and was nected with various business pursuits, and was interested in more than one society. I did not care to push myself forward so as to be greatly known, but yet my particular career brought me in contact with a great many people; many of them are living to day, others have passed on to the great world of spirits. I am interested in life on earth now as much as I was when I walked here in your midst.

I lived in Boston. There are many here who no doubt remember me; there are those whom I would like to reach socially and spiritually. It would do me good to have a long talk concerning the spirit-world. I would also like to speak of what is taking place here with them,

speak of what is taking place here with them, and the work they are doing. Some of them are interested in humanitarian work, and are trying to do their best to help every unfortunate; others are more fully wrapped up in their own paragraph. their own personal concerns, are attending strictly to their own business or private affairs; but I call upon one and all to turn for a mo-ment from a consideration of external life alone to that of the spiritual, and receive a word

from one who has gone on.

I bring them only good cheer. My advice to them is to do right, to live pure lives, to take care of the physical and of the mental faculties, not to neglect the training of the spirit, for this is very essential. When they pass to the other side they will find no creeds or dogmas there, nothing to restrict the expression of their minds, they will find no errors to bind them down. False conceptions have no place there; they are sometimes carried over in the minds of those who pass from here, and those from one who has gone on. minds of those who pass from here, and those parties cling to them tenaciously, but they are obliged after a while to let them go. So I want those who care to hear from me to be guarded, not to cramp and confine themselves,

lowed free scope and opportunity to search for the truth there is in the universe.

While I am friendly toward all mankind and interested in the advance of humanity, while I bring fraternal good-will unto each one, yet it would please me much if my words should be seen by my personal friends.

Many of my old associates have gone higher; many of those who were companionable with me have joined me on the spirit side, but there still remain those whom I love, and whose thought I can sometimes feel coming toward me in the spirit-life, for even though our friends pass out of our sight, away from us to a distant place, yet it is in the memory of man to hold loving remembrance of those dear ones and to desire to meet them again. You may call me John Simmons.

Allow me to add that, of necessity, I have changed my religious views since passing to the spirit-world. I was a member of the church. I held certain theological opinions; but I find they were not needed by my soul; they were not correct. My assumptions of life, my ideas of the future, were at variance with the reality, and so I was obliged to let them go. I am not fettered now by creed or dogma. I am free as a spirit, and I wish to lead all my friends on in the same path. in the same path.

#### Mrs. Hannah Brooks.

Sometimes it takes a long time for a spirit to announce herself from this place, but if she succeeds she feels that a great point has been gained. My mother has tried to manifest here, and speak a word of love to the dear ones of the fear that the same terms of the same terms. her family who remain on earth. She has not been able to do this, but now that I am here I been able to do this, but now that I am here I am glad to speak for her, to say that she was lovingly welcomed in the spirit-world, and that she found a bright home awaiting her. Her years of usefulness and kindly dealing on earth were like so many seeds planted on good soil, and in the spirit-world she has found their full fruition. She would like to give words of advice and love to my brothers and sisters. She would like to have they know that she comes into like to have them know that she comes into their midst and watches over them, that she is interested in their success, and striving to help them all in her power. I too am interested in the dear ones I left in

the body. I can speak of the joys of the spirit-life, of the grand experience I have gained, that of the heavenly land, but in coming back my whole thought seems to flow out in love to the dear friends who are so near to me, and I know dear friends who are so near to me, and I know that if they live truly, act nobly, and do wisely, they will find those joys and reap those pleasant experiences when they cuter the land beyond, so I know they can wait; I can wait also, and all the dear ones who have gone on to join the heavenly choirs can wait with patience until those who are here have ripened for the spiritual life. I send greetings and love to all. I have very dear ones at Monroe, New York State. I am Mrs. Hannah Brooks. Myfusband, T. B. Brooks. T. B. Brooks.

#### Snowball.

[To the Chairman:] How, chief? Snowball came one winter ago, an' gave message to medy in New York. Medy saw message. No like to say, no want to 'tract 'tention to her, but she did see, an' she, what you call "reflect." For a while she feel bad, not want to do what spirit a while she feel bad, not want to do what spirit say, not want to stay where the brave wished, but want to go on, do work that she feel would be good, bring in wampum, make pleasant 'quaintance. But the strong power was brought to the medy, an'her brave stood firm for spirits, so she did the work, she stay, go through the development that Snowball's band want.

Snowball come to day to say band know it all, feel' glad, feel stronger for work. When spring come, snows fly away, an' birds sing, then medy be brought into the field she wants.

Not before. Be patient a few moons longer.

Not before. Be patient a few moons longer, guides get strong power; no want to begin work till they can go through it. Brave knows, 'cause spirits talk through the medy to him. She not know: feel restless: so Snowball come here to tell chief that messages reached the point, did the work, an' glad me could come. Me thanks you, an' try to help you in your

good work.

Me come to tell the medy in the distance to wait a little longer, then me tell her brave through her what she must do. We want her to be pareful about eating, about work, as we have said before through her, cause much depends upon her condition for the usefulness by-and-bye. Me be Snowball. Good-moon.

#### Report of Public Séance held Dec. 29th, 1885. Invocation.

Our Heavenly Father, we thank thee for the day and for the occasion. We praise thee for the opportunity of work, for the privilege that is ours of holding communion between the two realms of being, of receiving and transmitting messages of love and cheer from heart to heart. We thank thee, oh! our Father, that

tion, their knowledge, their wisdom, unto the hearts of men.

And oh! we thank thee that our friend and brother, he who is thy servant, doing thy will at this place, is once more restored to us; and we pray for him a continuance of days and of strength that will enable him to go on with the good work, receiving and assisting spirits to return from immortal life and manifest to their friends of earth.

We praise thee for all such avenues as this for the return of the spirit; we only ask that they may be multiplied everywhere, on every hand; that in each home and by each hearthstone the light of spiritual knowledge may be kindled, that its warmth and radiance may be felt cheering humaulty on, and lifting it upward toward thy realms of light and truth. Oh! may spirits of love and goodness and cheer be given strength to go forth on their missions of good will to man. May they receive a power which will enable them to inspire the hearts of earth with new light and knowledge, with an understanding of thy laws and of thy eternal affection, and bring forward unto earth a condition of peace like that known by the angels of heaven.

## Questions and Answers.

QUES.—[By T. T. Stowe.] Are spirits drawn to any centre by the power of gravitation, as mortals are, or do they float in space like motes in a sunbeam?

Ans.—Spirits, like mortals, are governed by the law of gravitation. They are attracted to a common centre, and are held in position by the natural laws governing life. Many mortals fail to comprehend that the great laws of life which control matters and homes helms. which control matter and human beings when endowed with physical forms, also hold sway in the spiritual world. Were men, after being decarnated of a physical body, left to be sent hither and thither at the mercy of any wave which happened to beat against them, how which happened to beat against them, how would their condition be improved from what it was on earth? Here you are governed by law; held to a common centre by gravitation; retained in your place, you cannot stray outside the universe. side the universe; you are not sent hither and thither without a guide or compass—neither can it be so with spirits. Understand that a wise supreme power governs and controls all life, and as planets are held in position, swinging in space, so man is held in his true place,

ing in space, so man is held in his true place, and cannot be shaken from it.

Q.—[By H. L. Lovell.] In regard to comets, the questioner's theory is that they are living intelligences, moving through space by means of their own volition. The argument in support of that belief is, that in returning to the place from whence they came they pass far beyond the attracting influence of the sun. That being the case, what brings them back? Or what prevents them from falling into the sun, if their return is owing to the attraction of that body?

if their return is owing to the attraction of that body?

A.—The theory of your correspondent is certainly a novel if not a startling one; but we are not yet prepared to accept it. We have not advanced beyond the idea that a comet is a mass of nebulw, and that this nebulous mass has been thrown off in the formation of worlds. We do not admit that it is possible for a comet to pass far beyond the attractive force of the sun, for although at its appelion a comet is to pass far beyond the attractive force of the sun, for although at its aphelion a comet is very far distant from the sun, yet our opinion is, that the body of nebulæ still continues to feel the attractive influence of the solar body. As when at its aphelion the comet is at a great distance from the sun, so at its perihelion that body comes very near the sun, and yet the attractive force is not sufficient to draw it into the body of the sun sud thus cause it disen. obliged after a while to let them go. So I that it is not summent to draw it into pear more plainly upon the plate.

Westie G. Ross Coleman.

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become in the distant future, for we do not realize the possibilities of planets or of worlds, or their usefulness, any more than we can measure and compass the possibilities of the human mind.

## Thomas Rector.

Thomas Rector.

[To the Chairman:] I see that I am in a strange place. [You are welcome.] You are kind to say that. I have felt as though I was in a strange place for a long time. I have not been able to understand myself. Sometimes all seems clear for a little, and I begin to gather up my thoughts, but I always turn to the last few moments that I can remember on earth, and then there comes a blank, and there seems to be a rushing, roaring sound in my ears; I feel all confused, and I do not understand it.

That was what happened to me when I stood in the body. I cannot tell you how it came about. I had not felt quite right in my head for a little while, there were strange noises and buzzings, and sometimes for a minute there would come a numbness, and all would seem blank. I did not speak of this, as I ought to have done, and had it known more fully how I felt, for perhaps I would have got relief. Now as I try to think of it, the old confusion comes back, and there seems to be a blank.

I remember standing in my room and looking account me. I saw the face of one year.

I remember standing in my room and looking around me. I saw the face of one very dear to me, and suddenly, like a great rushing of water, there came this strange feeling upon me, and I did not know any more. I do no me, and I did not know any more. I do not know how long it was before I came to myself. I looked around me; all things were strange; I did not remember the place. When I tried to call there came voices that I did not know. I asked them what they had done with me, if they had taken me from my home, and put me into some place of confinement, but they said. No: I was not now in the body, I was a spirit. I did not understand it, and I asked them how I did not understand it, and I asked them now
it came that I was a spirit, and that I knew
nothing of parting with my friends, and giving
up the body, but they only shook their heads,
and seemed sad. I knew there was something
wrong, and I was determined to find it out.
Then there came sort of flashes to me, and
somehow it seemed, from them, as though I had
somethy with the blank dark.

put myself out of the body, in that blank, dark-ened state, and sometimes it seemed to me as though I had injured some one else very near to me. I do n't quite understand it, because, when I try to think it out, there comes this darkness and confusion, as though my brains were all wound up together, and could not get straightened out.

Sometimes I see kind faces, sometimes I see the face of my wife, sometimes I look upon those whom I once knew; they are pleasant to me; but when I ask them to straighten out the tangle, they only shake their heads. I know it is all wrong someway. Perhaps I don't talk very well, Mr. Chairman,

Perhaps I don't talk very well, Mr. Chairman, but you will pardon me; I have come here almost against my will. I understand that I am out of the body; I know that I have now no part in the old form, and that somehow through that dreadful condition I was in I was made to part with the body, and that a terrible calamity fell upon my household. I realize this without being told; I seem to sense it as though it was a part of my life, and I am restless and dissatis-fied, for I want to have it all made plain. I have

my earthly existence.

I do not feel very unhappy in any way, only that this darkened state presses upon me. I cannot tell what it is: no one is unkind to me; I do not receive condemnation from any one all who come about me are sweet and centle and kind, and seem disposed to help me; but when I try to think it all out it seems as though I would grow wild. They tell me that I am now getting into a condition to see, to reason more calmly on what has been, and to make the

most of my experience; I hope so, for I am quite anxious to do that. quite analous 10° do that.

I was a business man in earth-life, and well known in the vicinity where I resided. I possessed something of energy and business tact, which I tried to make tell. Perhaps I gave too much attention to those things, and that is why I came to the sad end that I know was mine, but if I have a beginning on the other side, I shall try to profit by the past and take hetter shall try to profit by the past, and take better

heart to heart. We thank thee, oh! our Father, that thou hast opened such gateways as this, where angels may return from immortal life, manifesting their affection, their knowledge, their wisdom, unto the hearts of men.

And oh! we thank thee that our false is a fact that the state of the whole the state of the stat care of myself.

I cannot tell whether I have spoken plainly

Well, my home and my interests were at Ta will, my home and my interests were at Ta-coma. Washington Territory. If any of my friends hear that I have come in this way, I hope they will give a kindly thought to me. I hope they won't think I am sunk down in a ter-rible state; I do n't feel that I am, and as I said before, there is no fate, no condition, no being that is holding me down in darkness; it seems to be my own mind that has kept me so confused, because I could not bear to think, and to reason out why I have been hurled from the body, but it seems to me I can see a little clearer already, and perhaps I will be able to unravel the skein and make a clear line of it

unravel the skein and make a clear line of it after a while.

I hope my friends will all feel that there is hope and life and consciousness for a man after he passes from the body, and even from my own experience I find that, no matter what the condition may be of a soul, after all, finds itself in a tangible world, by several delay. finds itself in a tangible world, surrounded by living human beings, when it has parted from the flesh. I would like to come to my friends, into their homes, and talk with them, because I could explain some things which now seem dark, and perhaps it would help me, too. Thomas Rector.

## James M. Baldwin.

I have quite a brief message to give, Mr. Chairman, to friends at Fair Haven, Conn. I was in what many might consider the prime of life when I passed from the body. Many are given longer years than were mine on earth, and I might almost say that I have been deprived of a portion of my birthright. But no, I will not, for I had much of experience here, and in passing to another life I find that my experience still extends onward, it is not suspended. I am not derived of any of my power. pended. I am not deprived of any of my powers of thought and activity, and so I will not make any complaint.

make any complaint.

I have friends on earth whom I would like to reach with my love. I wish them to know I am quite satisfied with the new conditions life presents to me. I have endeavored to speak personally to those whom I love, but I have not succeeded. I wish to manifest, having much to say that may be of interest to them.

It is not yet quite two years since I passed from the body; it will be in a few weeks. My name is James M. Baldwin.

## Mrs. Elizabeth C. Collier.

I am in the third year of my life in the spiritworld, and it seems to me I have learned more in that little while than I knew in the long years of my earthly career. I was an old lady here, and thought I had seen a great deal of life, but I have passed through so many changes and have seen so many different things along back, that it seems as though my earth-life was more like that of a child. I come here seeking my family and friends. I want all who know me to realize that I can come to them. I feel as affectionate toward them as I did when they could see me and talk with me, and I have just such a desire to tell them all the news as I could see me and talk with me, and I have just such a desire to tell them all the news as I would have were I here. I want to know how things are getting along with them, and I wish to tell them what I am doing in the spiritworld. I am pleased, I am happy; I find rest there; but yet I can work, and I do, for I see no one idle around me; everybody is busy, all are happy in their work.

My husband's name is Napla Collider would.

are nappy in their work.

My husband's name is Daniel Collier, and I r

am Mrs. Elizabeth C. Collier, from Cincinnati. Th

John Hutton.

I lived to the age of sixty-two years, yet I am living now, and have been living as a spirit for several years. It may seem strange to my friends; they will not be able to understand, perhaps, that I can come, talking to them as a man, giving words concerning my pastlife, and also speaking of the things that are around me, but I hope, if it does seem strange, they will not throw it aside, but will reason upon it, think it over and try to understand something. will not throw it aside, but will reason upon it, think it over, and try to understand something about it. I much desire that those who are connected with me should learn something of the life beyond this of earth. They have their labors here, they have concerns that attract their attention, but I do n't want them to give all their thought to the things that belong to material life, nor do I wish to see them going the wrong way in their opinions of the future; I do wish them to understand their spiritual natures, to study them, to learn something of their demands, and seek to satisfy them. I come to tell them that I am a living man, that I have retained my faculties, that I do not present an appearance of age; I appear strong and active appearance of age; I appear strong and active in my spirit-body; that I am as much attached to them as I could be when on earth, and that I have found the friends who went before me, and we are living together in congenial asso-

Perhaps this is enough to tell them at first, and may awaken thought in the mind of some one who is ignorant concerning these things; perhaps it will lead to an investigation of the Spiritual Philosophy and the mind of the spiritual Philosophy and the mind the spiritual Philosophy and the spiritual Philos spiritual Philosophy, and they will learn on this side things that I wish I had learned be-fore I passed from the body. There is much to take into the mind, much to ponder upon, and it is never too late for any one to seek to know of the eternal principles of life. I send my greeting and affection to all, and will be pleased to talk with them at any time. I am John Hutton, from Nanuet, York State.

#### Pardon Williamson.

As a spirit I feel in good condition, but on As a spirit I feel in good condition, but on-coming here and taking possession of a mortal, not knowing hardly whether I am a mortal or a spirit, or a little of both, I feel somewhat of the unpleasant conditions that came to me be-fore I passed from the body. I felt feeble for a. little while; I was uncomfortable in body, sick and harassed, seeking health, but not finding that strength that I desired. It is not a very pleasant condition for a man to be in, especially when his mind is active, and he wants to be stirring amid the activities of life, but so I found it for guite a while.

It for quite a while.

I tried to get or to regain my health at St.
Paul, but I did not. I thought I would leave
there and travel Eastward, hoping somewhere
along the road to find that strength and that vitality which I so much needed. Well, my story is a short one. I did not find what I sought. I tarried at Minneapolis, and instead of getting stronger I felt weaker, and passed from the body.

I was at the Sherman House, and felt like a stranger in a strange place—there was so much

I was at the Sherman House, and feit like a stranger in a strange place—there was so much away from there that was attractive to me—but when I got out of the body I speedily turned away from the place, and instead of coming Eastward, went further West, up into Oregon, seeking my friends and interests, and looking after those things which came to my mind even when I was ill, and which I could not attend to. not attend to.

Well, I have drifted to this place after so

many long months of silence, and now endeavor-to speak, hoping that in some mysterious way my words will be caught up and carried tothose whom I know. I have friends on earth, dear friends that I want to reach. I want to come right into their midst and speak to them, and tell them I have not gone down, I have gone up in the scale of life; I have not found weakness in death, but strength and eternals. gone up in the scale of life; I have not found weakness in death, but strength and eternal existence. They may think it was sad for me. I thought it was myself at first, but now I know it was not, it was well. I am better and stronger than when here. It is true there are some material affairs that call me, and I would like to arrange them to my satisfaction; I would like to have had the handling of them in my own way, but I do not mean that they shalk keep me down. I let them go, they belong to the past, and I hope they will be made the most of for the benefit of those in need.

I will not linger, Mr. Chairman. I thank you. I am called Vardon Williamson.

## Jennie Savage.

I don't come a very long distance—I comeright here in the centre of Boston. I have friends in this city. I have waited at the doors of this place for a good while, hoping for an opportunity to speak, because it seems to me astrongh I could reach out my hand and touch portunity to speak, because it seems to me as though I could reach out my hand and touch my friends, they seem so near, when I think of spirits who come from long distances and try to get a word to their far-off friends.

I bring my love and that of those who are with me. Mary joins me in many kindly expressions of cheer and good-will. We are happy together in the spirit-world; we are not separated; her home is mine, and we try to heautify it as far as we can by loying deads and

beautify it as far as we can by loving deeds and pleasant ways. Our friends who are here are in need of a word of light and comfort—at least I feel so. There comes up to me an influence of sadness, as though they found life hard and its burdens many; but I wish them to realize that they are far more fortunate than are many others who have to strangle along through are that they are far more fortunate than are many others who have to struggle along through existence. It is true they do not have all the blessings they ask, they do not have all the luxuries they crave; but perhaps it is best; perhaps they need to be wrought upon in this way. I think if they will look at it in the right light they will be contented, and feel that they are guided and guarded by a supreme, holy power.

I would like my dear friends to know I can come to them, peering into their hearts, drawing out their affection and giving mine in return, and that all the dear ones who have passed away are able to do this thing. Little

passed away are able to do this thing. Little Harry sends his love. He is well and strong, not a feeble child now, but growing in stature, a young man who is able to do his work in life, and take his place, and does not have to lean upon any one. It is far better that he should have a sone from earth as he did have use he is have gone from earth as he did, because he is far happier and more useful. I suppose I was named Jane by my parents, but always since I can remember I have been known as Jennie

## Harriet Lowell.

I, too, left friends in Boston, and I have friends-The contribution of the big city into the outskirts; some of them are in Cambridge now, and one or two I know have gone to Malden. Changes have come into the lives of my friends since I went away from them, for years have passed, and I have not been able to say one word that would tell them of my existence and my watchful care over them. I had experiences that were truing and that left their impress. my watchful care over them. I had experiences that were trying, and that left their impressing me, so I appeared to be older than I really was; but in the spirit-world I have thrown off those depressing conditions, and feel strong and young, and always ready for work. I have watched the growth of my dear ones. I have seen them going out into life, doing their work and taking their places among the men and women of labor, and I have tried to guide them in pleasant ways. I have not always been able to men of labor, and I have tried to guide them in pleasant ways. I have not always, been able to keep the shadows from their lives, but I have sometimes brought an influence which I knew they felt if not understood; so I have been happy in this as well as in the spirit-world, and do not regret the change which took me from the body to a higher sphere. I feel that if my dear ones could know I come, and that I have watched over them, knowing the events taking place in their lives, it would make them happler. I am certain it would make me more happy also.

in their lives, it would make them happier. It am certain it would make me more happy also. My husband is with me in the spirit-life; he joins in great love and sympathy and watchful care for all who are dear to us. He was a man of activity here, as long as his health held out, and now that he is strong in his spiritual body, and can make use of his faculties and put them; into practice so they may be felt, he, too, is happy, and we have no desire to return to darth and take up our abode. Harriet Lowell.

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# Banner of Wight.

BOSTON, SATURDAY, FEBRUARY 20, 1886.

( From the Religio-Philosophical Journal. )

A Vigorous Defense of Charles H. Foster.

A RECITAL OF REMARKABLE PHENOMENA.

Since the departure of that phenomenal man, Charles H. Foster, to the higher life, I have seen a number of "recollections" of him published in both spiritual and secular papers. While all but one evince a willingness to deal honestly with the memory of this remarkable person, acknowledging that he possessed powers inexplicable by recognized natural laws, and showing a reluctance to draw even "his fraities from their dread abode," the exceptional one, the St. Paul Pioneer-Press, does not hestitate to manufacture and publish a tissue of falsehoods to his discredit. Although the exposed by the Pioneer-Press has been sufficiently "exposed" by the incisive review of the same by Mr. Bronson Murray, I am thinking that honest inquirers will be gratified by seeing what he says about the "blood-red writing" confirmed by a circumstantial relation of an experience which precludes the possibility of trickery; and which, withal, has mental mysteries associated with it quite as unaccountable outside of Spiritual Philosophy.

In 1870, while in New York City, I received a letter from home (California), which had been detained two weeks in St. Louis. It was from the family physician of my daughter, Mrs. M. P., stating that she was fatally diseased by cancer. Without one thought of obtaining reliable information, but desirous of seeing the man about whom I had heard so much, and being A RECITAL OF REMARKABLE PHENOMENA.

ble information, but desirous of seeing the man about whom I had heard so much, and being obliged to remain in the city till next day, I retwo ladies soon entered, to whom I agreed to give place on condition that I might witness

While describing their friends, which he professed to see, I inquired, "Do you see any of my friends?"

Looking around with a vacant stare, he replied, "No," but pausing a moment said, "Yes, there comes your wife, and she is so excited I doubt whether she can communicate."

"Can she tell me anything about home?"

"All well in California," was his reply.
"Then," said I, "that is not my wife, for I know it is not so."

In an excited way he added, "She says Mary is getting well, and will be as well as ever in

"I was about to start home, and when I reached our city I went directly to that office, opened No. 18, and there lay the paper, and this is my first and last experience in Spiritualism. I confess the evidence of Col. S.'s mental presence was indisputable, but I concluded its rationale, like the search after God, so far transcended human capacity that I might as well let it alone."

Well let it alone."

Now that story, as well as my own, is true beyond the shadow of a doubt, and if the St. Paul man, the Apostle Paul himself (shades of Gamaliel, pardon the sacrilegel) or all the fraudhunters combined, without the aid of supramundane laws that our scientists mainly ignore, will explain the process by which the above-named results were achieved, and publish the same in the Religio-Philosophical Journal

nal, the intelligent readers will owe them and yourself a debt of gratitude.

Mr. Murray seems to have regarded the Pioneer cavil (i. e., the intelligence of Foster appearing simultaneously at five different places,) as unworthy of attention. He would be right if all who see it were advanced investigators, but the neophyte or casual reader may regard such apparent ubiquity as indicative of trick-ery, or invoke an orthodox devil for explanation. We have yet to learn how broad an audience can be reached at the same moment by a disembodied spirit.

While I know I am giving too much importance to the Pioneer's filmsy theory of slate-writing, I will name the following to clearly disprove it. Fred Evans had recently arrived in San Francisco. He could have known none of my relatives or friends any better than does the Shah of Persia. Two slates were well washed, firmly clasped together and hung on a chandeller five feet above our heads in broad daylight. The pencils were immediately heard, and in from six to eight minutes we found seven different communications in as many plainly different styles of writing, signed by the plainly discrent styles of writing, signed by the full names of my father and mother, married sister, a step-son, a friend who recently died in Baltimore, a sister in law, and one, a stranger, desiring his wife and children should hear from him. Hoes this last prove possible mistaken identity by spirits? or have I forgotten the man while he remembers me?

St. Henna California. hile he remembers me? St. Helena, California.

## Portland (Me.) Spiritual Temple.

·To the Editor of the Banner of Light: Dr. H. F. Merrill was, on Sunday, Feb. 14th Dr. H. F. Merrill was, on Sunday, Feb. 14th, greeted by the largest audience ever convened with us. In the afternoon he gave about sixty names and messages which were recognized; at the close the audience were enthusiastic in their expressions of pleasure on account of messages received. In the evening the hall was well filled, although a severe rain-atorm kept many away who would have otherwise attended. He gave about the same number of comed. He gave about the same number of com-munications as in the afternoon, and the intermunications as in the afternoon, and the interest was so intense that the utmost silence prevailed to the close. The Doctor received congratulations on every hand, and many more became convinced of the truth of Spiritualism. Next Sunday will be the crowning day of Dr. Merrill's engagement with us. He has set it aside for the children's day, when the little ones will receive messages from companions and playmates who have passed to spirit-life.

MRS. ANNIE D. FISHER, Cor. Sec.

Eight feminine physicians are regular practitioners. in Paris, the most noted of them being Madame Made-line Bres, who was the first to take the degree doctor disine. This she ressived through favor of the Eventa .

Turk & Thursday and

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Uniom Park Hall.—The Shawmut Spiritual Lyceum meets in this hall, corner Union Park and Washington streets, every Sunday at 10½ A. M. All friendsof theyoung are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall, Appleton Street, mear Tremont.—Children's Progressive Lyceum No. i. Bestions Bundays, at 10½ o'clock. Beats free, and all are cordially invited. Ben). P. Weaver, Conductor. Francis B. Woodbury, Cor. Bec., 45 Indiana Place.

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Facts Meetings. Horticultural Hall, every Sunday at 3 r. M. L. L. Whitlock, editor of Facts magazine, Chairman.

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First Spiritual Temple, corner of Newbury and Exeter Streets.—Services every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cordially invited. Seats free.

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Fraternity of the White Cross, 12 Pemberton Square, Room 0.—Meetings second and fourth Thursdays of each month. Service of Stonec on Saturday vening. The Messenger will be at the rooms daily from 9 A.M. till 2 r. M., to give information respecting the Order.

Chelses.—Spiritualist meetings at Pilgrim Hall, Odd Fellows Building. Sunday, at 7½ r. s., Mrs. Mary C. Bagley, the well-known test medium, also Mr. Jones and others, will occupy the rostrum. Dodge and Logan, Man-agers.

Berkeley Hall Meetings.

Sunday last, Feb. 14th, W. J. Colville lectured in Berkeley Hall at 10:30 A. M. on "Spiritual Valentines." The discourse was a vivid presentation of spiritual Berkeley Hall at 10:30 A. M. on "Spiritual Valentines." The discourse was a vivid presentation of spiritual truths couched in earnest and forcible language, and was very highly commended by those who heard it. The main stress of the argument was laid upon the power of thought, illustrated in a variety of ways, bringing it home to the various classes of minds represented in the audience. The lecturer alluded to the lact of ideas being received spontaneously and contemporaneously in different parts of the world, as a proof of thetheory expressed in the phrase, "ideas are in the air." Thoughts must always emanate from an intelligent source; they are not impersonal abstractions in their origin, but derivations from individual minds that have dropped them as the sower in the parable is said to have dropped seeds by the wayside which the birds picked up. It is well known to agriculturists that birds carry seeds in their beaks to great distances, and often drop them on fertile soil, where they apring up, causing types of vegetation to appear not indigenous to the district. In this way thoughts travel. They are commonly said to be in the lat; they float from mind to mind, and are carried by invisible intelligences from place to place, until at length many minds are impregnated with the same idea. The phenomenon thus procued may be termed contaging of mental influence. We never know the value of our earnest thoughts and slient prayers; there is a law of demand and supply in pature far too frequently overlooked; let us all do our best and send out missives of good will and sincere affection to our brethren, and often in most mysterious ways we shall be brought to see that no roal prayer ever remains unanswered.

In the evening the hall was literally packed by a most least the contagent of the contagent of the course of the contagent of the course of the co In an exoticed way he added, "She says Mary is getting well, and will be as well as ever in the ille."

In an exoticed way he added, "She says Mary is getting well, and will be as well as ever in the ille."

Will the way is the internal believe it, but if she will give the date of death, I can believe it, but if she will give the date of death, I can believe it, but if she will give the date of death, I can be the poke with emphasis the same of death, I can be the poke with emphasis the same of the same o

with each other, such communion solving, as no other theory can, the close resemblance now existing between the customs, traditions, language and religious beliefs of the far Orient and many American Indian tribes. The testimony of the fauua and flora must also be considered as bearing on this question. The speaker took ground that the Atlanteans were a highly civilized, marvelous people; that their heroes and heroines became after a time the mythologic delities of both hemispheres, and that with the advance of modern culture we shall soon have as good an idea of them and their ways as we now have of Herculaneum and Pompell, and their inhabitants and manners.

Next Sunday, Feb. 21st, Mr. Colville's subjects will be, at 10:30 A. M., "George Washington's Work in Spirit in a Time of Peace"; at 7:30 P. M., "Pre-Historic America: Who were the Mound-Bulders?" On Friday, Feb. 19th, at 7:45 P. M., Mr. Colville speaks on "Homer's litad," which subject will be continued Feb. 26th.

Public receptions for answering questions of general interest in Langham Hall (adjoining Berkeley) every Monday at 8 P. M., Saturday at 3 P. M. All the meetings in both halls are free, the heavy expenses of sustaining them being met by voluntary offerings.

SCHOOL OF MENTAL SCIENCE, Langham Hall, SCHOOL OF MENTAL SCIENCE, Languam Hall, 4 Berkeley street. Metaphysics in harmony with Spiritualism. W. J. Colville, guided by his inspirers, is prepared to receive students. In classes or privately, as above. Those seeking information are invited to apply to Mr. Colville, who is in attendance at the close of the public meetings on Monday, Friday and Saturday, and usually every day from 12 to 1 (noon).

In Cambridgeport Mr. Colville has made a very favorable impression. One of the Cambridge journals has published a lengthy and eulogistic report of his juspired lectures in Odd Fellows Hall, Main street, inspired lectures in Odd Fellows Hall, Main street, also highly complimentary notices of the musical exercises and the impromptu poems. On Sunday last there was a very large and highly intelligent and ence and the lecture on "Spirit, Substance, and Matter" was listened to with rapt attention. Sunday next, Feb. 21st, the audience will again have an opportunity of choosing the subject. Exercises commence precisely at 3 o'dook.

AT EAST SOMERVILLE Mr. Colville will lecture and answer questions on topics selected by the audience at 41 Mt. Pleasant street, Tuesday, Feb. 23d, at 7:45

AT TAUNTON, Thursday, Feb. 25th, he has been engaged to open a lecture course, when the subject will be "How Does Spiritualism Propose to Deal with the Vital Issues of the Day and make this World the Better?"

Persons desiring Mr. Colville's services out of Boston or for funerals should address him Langham Hall, 4 Berkeley street.

The Boston Spiritual Temple at Hor-

ticultural Hall. Mrs. R. Shepard Lillie held forth at Horticultural Hall last Sunday morning, to a large and appreciative

Hall last Sunday morning, to a large and appreciative audience. Her subject, selected from several given by the audience, was: "It there are no mistakes in life, why so many seeming errors?"

When we take what has been in the past, what is in the present, and what will be in the future, we should say there are no mistakes. There was an advancement from the crude past up to the present, through what appear mistakes, because it is through them advancement comes. Animals were at first yery large. ment from the crude past up to the present, through what appear mistakes, because it is through them advancement comes. Animals were at first very large, and necessarily so, to take up the coarse elements and pass them through a refining process for subsequent use. It is through this refining process that we have a fluer element to be used—an improvement on the past—still very imperfect. And by this same means used shall thefuture bean advance on the present. We might refer to the teachings of the past, when man in the religious world was taught to consider himself a miserable, ville, base werm of carth, constantly degrading himself and mankind generally. Spiritualism comes to elevate man, to show him he is better than his old teachings have led him to believe. Was, it a mistake that those old teachings were given? When man was ready to receive, and not till then, could the new be presented. Hence we see that the past was not a mistake, though man' inability to receive made it appear so. Spiritualism has tried several times to some to man, but it has been stamped out. Now it has come to stay: Does nature make any mistake. It is mistake that it is shift a star in the same of the star in the same and the same in the same in

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is it not rather to teach him a lesson? Was it a mistake that the accident on the railroad occurred? Was it the interposition of a higher power that saved the mother and child then, as some have claimed? If so, why did not that higher power mercifully save the whole train? I blame God as much as man for not turning the switch, if he could. There are no mistakes when we look at development. All that may seem to be such is part of the refining, progressive process by which nature advances the human race. After a few remarks on the difference of opinion on materialization, Mrs. Lillie closed. Mr. J. T. Lillie gave some fine selections of song at the opening and closing of the service.

tion, Mrs. Lillie closed. Mr. J. T. Lillie gave some fine selections of song at the opening and closing of the service.

The evening service opened by Messrs. J. T. Lillie and C. W. Sullivan singing "Along the River of Time I Gilde." Mrs. Lillie (entranced) gave a valuable and interesting lecture on "what of Our Future?" She referred to the tendency of governments and religious to centralize on one common ground. A comparison of the past with the present shows that liberality of thought is advancing on every hand. The emotional and spiritual natures of man predominate, and with these all men may be brought together. Our soil is occupied by remnants from all the nations of the earth, and are here Americanized or made one. Any law made to prevent this amalgamation is a retrograde step. Lay aside all prejudice if we would reap the richest reward. Commerce with all nations tends toward the same end. Spiritualism produces the same result; it stands on ground where all nations and tongues may unite. Woman has a work in this. In the past man has been the head and front; from pope to priest it has been man only. Why may not woman have her twenty thousand a year for talking as well as man? Equality in this respect must be and it will be. She closed by improvising a poem on "Selfishness."

Mrs. L. speaks at the same place, morning and evening, the Sundays of February.

SHAWMUT SPIRITUAL LYCRUM — UNION PARK

SHAWMUT SPIRITUAL LYCRUM - UNION PARK HALL.—Last Sunday, was held a service commemorative of Mrs. Althadine Smith and Mrs. Louisa J. Wilson, Conductor and Assistant Conductor of the West Side Lyquem, Cleveland, O., whose sudden transition lately took place: Conductor Hatch read from the Banner or Light an account of the circumstances attending the sad event, and resolutions read by the Secretary and unanimously adopted will be sent to the Lycum in Cleveland. The Shawmut Quartette opened the session by singing, "We Shall Know Each Other There." and in the opening march was sung, "Nearer, My God, to Thee," and "The Sweet By-and Bye." The memorial services contained in No. 8 of the Educator were read by Conductor Hatch, Assistant Conductor Rand and the school, inculcating thoughts appropriate to the occasion, and intelligent and rational views of death and the life to be followed after laying aside the material body. This part of the service was closed by the Quartette singing, "There's a Beautiful Land," after which the closing hymn, "By Love we Arise," was sung by the school.

Recitations were then given by Allie B. Danforth, Allie Cummings, Aldie Bradford, Louise Irvine, Gertie Rich, and a song by Charlie Hatch. To-day, as visitors from Lyceum No. 1, we had Miss Beulah Lynch and Miss Maria Falls, who gave readings which were well rendered and well accepted by the school. Conductor Hatch, in introducing them, hoped that the two Lyceums would feel nearer to each other by this welcoming. Wilson, Conductor and Assistant Conductor of the

ALONZO DANFORTH, Sec. of S. S. L. 23 Windsor street, Feb. 15th, 1886. MEMORIAL RESOLUTIONS.

At the session of this Lyceum held on the above date the subjoined preamble and resolutions were offered, and unanimously adopted:

onered, and unanimously adopted:

Whereas, The angel of death has laid his silent hand
upon two members of our Lyceum cause, and the garments
of earth-life have returned to the elements, but the real
woman lives in the life continued: Our sisters, passing
from earth, having gathered their loves, thoughts, actions
and aspirations, and assumed the spiritual form, we drop
the tear of love and affection over all that is mortal, and
look from their still pale faces to the bright life beyond,
knowing that loving ones there will care for and protect
them.

knowing that loying ones as members of this Lyceum, express our sense of the loss to the West Side Lyceum of Cleveland, O., of two carnest defenders of our cause, who were ever active in the education of its children in the knowledge of unitarinalism.

active in the education of its children in the knowledge of spiritualism.

Resolved. That we tender our heartfelt sympathies to all connected with them by all its that go toward making life complete on earth. Their removal from earth's labors and trials will be felt as a real loss to the Lyceum movement in whose ranks they effectually labored, whose cause they so carnestly advocated.

Resolved. That, though they as standard-bearers have failen, other hands must bear aloft the banner, and with a renewed consecration and new exertions spread the truth, and illustrate the principles and uses of the Lyceum cause. We at this time kindly remember those who mourn as kindred and friends, and in this way tender them our sympathy and condelence.

Resolved. That we will cherish the memories of our de parted co-workers as we recall the interest they took in the Lyceum movement, their kindly deeds and words of encouragement, and hope to receive from them a welcome when our turn shall come to join the great majority that live and progress in the great beyond.

SHAWMUT SOCIABLE.—The tenth of the present series was held on Friday evening. Feb. 12th, at the residence of Mr. Ware, Dorchester District. The attendance was good when the inclemency of the weather is considered; and an entertainment was furnished by the friends present. 'The next sociable will be at the house of Mrs. Dyer, on Church street, Boston, Friday, Feb. 19th.

PAINE HALL-BOSTON SPIRITUAL LYCEUM.-The opening exercises and "Instructor" lesson, as usual, under the supervision of Conductor Benj. Weaver. under the supervision of Conductor Benj. Weaver, and the Guardian, Mrs. Josie Halden. The Committee on Music have been very fortunate in securing the services of Jordan's Orchestra in addition to their regular members. Master Lewis Poole occasionally assists with his violin solos, which are highly appreciated by our audiences. Mrs. S. D. Francis was introduced, and referred to the death by violence of Mrs. Althadine Smith in Cleveland. She alluded very impressively and appreciatively to the good work Mrs. Smith has accomplished in the Lyceum, and speaking of the dissipated habits of her husband, that culminated in her untimely death, said that it is our duty to do all in our power to influence the children to sign the Lemperance pledge, and to educate them in regard to the effect of alcoholic drinks, that they may never have any desire to use them.

Master Robbie Harden made his dibut as a platform speaker on this occasion. Master Haskeil Baxter entertained all by reading an amusing selection. Miss Florence Howard gave a pleasing reading. Miss Eva Morrison sang two selections. Miss Alice Hancock rendered a plano solo. Miss Helen M. Dill and Sadie Jacobs contributed vocal selections. The calishenics, given under the direction of Conductor Weaver, are always an interesting and valuable part of our exercises. While no more interest than usual is shown by Spiritualists in the Lyceum work, the tollers in these schools still work on, hoping that those who should be ever ready to do all in their power for it may yet awake from their slumbers.

PRANCIS B. Woodbuby Cor. Sec. C. P. L.

5 Indiana Place, Boston.

The Socials at the Ladies' Ald Parlors. At the last Wr. and the Guardian, Mrs. Josie Halden. The Commit-

45 Indiana Place, Boston.

THE SOCIALS are quite well attended on Tuesday evenings at the Ladies' Aid Pariors. At the last, Mr. Charles Fearing, Alice Souther, Mrs. Jones, Mrs. Bmith; Carrie Huff and Mr. Horace Johnson gave readings. Evs Morrison a song, and Bertha Davis and Alice Hancock, plane solos. All participated in games, etc.

THE LADIES' INDUSTRIAL SOCIETY connected with the Boston Spiritual Temple held their Wednesday afternoon and evening meeting Feb. 10th, and hold

their next Feb. 24th, at 176 Tremont street, hall A. They meet in the afternoon for work. Supper at six o'clock, followed by short addresses, both normal and trance. Many gentlemen join at supper. Last week, after the tables were cleared, Messrs. Lillie and Sullivan sang a duet, and A. B. French, Esq., of Ohlo, followed with excellent remarks on "The Past and Future of Spiritual Organizations." The past had been individualism, and now he thought there was a tendency toward aggregation, uniting in a work for permanency—organization. After another song from Messrs. Lillie and Sullivan, Dr. A. H. Richardson gave his testimony, endorsing the views expressed by Mr. French, Mrs. R. S. Lillie gave, under control, some excellent words of advice and instruction. It is but to hear her anywhere to admire her control, and to be interested in any subject she presents. Dr. Dean Clarke followed with excellent remarks on the duty of the hour. Mrs. Mason gave one of the fine songs she has always in store. Mrs. Aby N. Burnham expressed her pleasure in being present in so harmonious a meeting. Mrs. Clara A. Field favored the company with a brief but very acceptable address. This Boolety has largely increased since it has opened its meetings in this hall, and the evenings are well occupied with interesting readings, songs and remarks, both normal and abnormal.

The Spiritualistic Phenomena Absociation, their next Feb. 24th, at 176 Tremont street, hall A. They meet in the afternoon for work. Supper at six

THE SPIRITUALISTIC PHENOMENA ASSOCIATION, BERHELEY HALL.-Every available seat was occu-

The Spiriualistic Phenomena Association, Behrely Hall.—Every available seat was occupied at our meeting last Sunday afternoon. Nearly three hundred people were present, among them many prominent Spriualists of Boston and its suburbs. As on many former occasions, Prof. Milligan rendered sweet music upon the plane, and Mrs. Hattle C. Mason and daughter invoked the presence of our angel friends by their spiritual songs. Upon our platform were seated Mr. Joseph D. Stiles, Dr. A. H. Richardson and President Ricker, while near by were Dr. H. B. Storer and Mrs. Maud E. Lord. President Ricker cordially greeted all, and introduced Dr. A. H. Richardson, who paid a glowing tribute to the work accomplished through the mediumship of Mr. Stiles: "What has been taught us through his and others of like organization? You have but to look back to the condition of the religious world when those raps were heard at Hydesville, to answer that question. Dear ones we carried to their graves, and theology through its ministers could not answer the question. Dear ones we carried to their graves, and theology through its ministers could not answer the question. The among the present of the reality of spirit-life and progression for all. All is life; there is no death, and all in the beautiful future may progress if they so desire. We therefore return thanks to the good angels who have so ministered to the wants of humanity. Blology and Mesmerism prepared the way for Spiritualism. Through phenomenal evidences we have learned the A B C of this great philosophy, and are now just beginning to turn the paces of the great book before us."

After avocal selection by Mr. Geo. Le Claire, Mr. Joseph D. Stiles was introduced, and began to rapidly describe the spirit-friends present. For half an hour the large audience sat as if spell-bound, while "Switt Arrow" gave describtion after description minutely and correctly, until nearly one hundred of the angel host had greeted their friends in earth-life. By request Mr. Geo. Le Claire sang "I Stood on t

at Midnight."

Mrs. Maud E. Lord being introduced, made a few appropriate remarks, and then went among the audience and gave many tests of spirit-presence to skeptics and investigators. Many of the audience retired to their homes with tear-dimmed eyes, yet rejoicing that immortal life had on this occasion been proved a fact.

Next Sunday, "Mediums' Day."

Francis B. WOODBURY, Cor. Sec. S. P. A. 45 Indiana Place.

FIRST SPIRITUALIST LADIES' AID SOCIETY, 1031 WASHINGTON STREET. - The parlors were well filled on Friday evening, Feb. 12th. Mrs. McIntosh

filled on Friday evening, Feb. 12th. Mrs. McIntosh opened the exercises with a song; Mrs. Palmer followed with an excellent reading. Singing by Miss Amanda Balley; reading by Mrs. Palmer; song by Mrs. McIntosh; farce by Mr. Southwick and Mrs. Palmer. At the close of the entertainment a vote of thanks was extended to those who had contributed so much for our pleasure on that evening. Sunday, Feb. 14th, the Society commenced a series of evening meetings. Mrs. Sarah A. Byrnes was the first speaker in the course, and she kindly volunteered her services, being aware of the good work done by the Society. The proceeds are to go to alleviate the distress of some suffering child of humanity. The speaker held her audience spell bound for more than an hour by her eloquent discussion of the subject. "Past Inspiration Compared with that of Present." Singing by Mrs. C. G. Hanson.
On Friday evening, Feb. 19th, Lucette Webster and her pupils tender the Ladies' Ald Society a benefit entertainment, and we hope all who can will be present.

ent.

If this communication should meet the eye of Mr.

William Montgomery, he will know the members of
the Ladies' Aid Society fully appreciate his liberal donation of money, and tender to him their earnest and
slucere thanks for his generous remembrance.

MRS. ALICE P. TORREY, Sec.

THE NEW ERA SPIRITUAL MEETINGS .- Sunday, Feb. 7th, Prof. Milleson gave an account of his work as a medium for creative art and the lessons it taught as a medium for creative art and the lessons it taught in colors as presented by spirits, signifying spiritual and intellectual growth and powers. Miss Jennie Rhind gave poetical descriptions, and for the first time in public psychometric readings with marked success. In the evening, exercises were opened by Prof. Milleson, and Mrs. Cutting spoke, and Mr. Lincoln, under control, gave Shakspearian recitations, etc. Last Sunday, 14th, Mrs. J. F. Dillingham gave psychometric readings of metals. The growth of her medium powers during the last few months has been remarkable. In the evening Prof. Milleson spoke of the need of concentration and drawing near to spirits through music, art, and objects, such as talismans or tokens of love from spirit-friends. Tests and readings by Mrs. Dillingham and Mrs. Cutting closed a very intelligent manner—closing the lecture with an exercise of mediumship in proof of the argument as presented.

The subject for the 2 p. M. lecture was "Psychometric readings when having given this subject a careful study in the spic part of the past years of her mediumship, was repared to the facts as she had observed them in a very intelligent manner—closing the lecture with an exercise of mediumship in proof of the argument as presented.

The subject for the 2 p. M. lecture was "Psychometric readings sive this subject a careful study in the subject a careful study in the subject a careful study in the past years of her mediumship, was repared to the forteness of the 7 o'clock p. M. meeting were largely devoted to psychometric readings by Mrs. Burnham having given this subject a careful study in the spic trace of the facts as she had observed them in a very intelligent manner—closing the lecture with an exercise of mediumship in proof of the argument as presented.

The subject for the 2 p. M. lecture was "Psychometric readings belone present."

A. B. French, Esq., of Clyde, O., will occupy the platform manuer—closing the lecture with an exercise of the 7 o'clock p. M. meeting was presented.

The su

teresting meeting.
MRS. E. A. CUTTING, Conductor.

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetingsevery Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Speakers engaged: February, Mr. J. William Fletcher; March, April, May and June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation, 416
Adelphi street, near Fulton. Brooklyn, N.Y. Sunday services 11 A.N. and 734 P.M. Medlums' meeting 34 F.M. Laddies' Ald Society, Thursday, 3 to 10 P.M. John Jeffrey, President; S. N. Nichols, Vice-President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer. Speaker engaged: February, Mrs. A. L. Lull of Lawrence, Kan.

The Brooklyn Spiritual Union holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10½ A.M.; Children's Lyceum, 2½ F.M.; Conference, 7½ F.M.

The Children's Progressive Lyceum, Brooklyn, N. Y.

To the Editor of the Banner of Light: The Children's Progressive Lyceum held its usual

session Sunday, Feb. 14th, at 2:30. After the lesson-reading the Guardian, Mrs. H. Schroeder, read a poem entitled, "It Pays To Be Good," after which singing and recitations by the different classes. The Children's and recitations by the different classes. The Children's Progressive Lyceum of Brooklyn, E. D., has been a success since it began a little over two years ago. The school numbers now over sixty members, and rapidly increasing. It held a Sociable Wednesday evening, Feb. 10th, 1886, at the residence of Mr. and Mrs. J. Gardiner, 80 Powers street, the second of a series to be held every month for the purpose of encouraging and entertaining the young loks with music, sluglug and dancing. Mr. and Mrs. Gardiner, ir., gave a plano and violin duct, Mrs. E. Rowarth and Miss E. Gardiner plano solos. At 11 o'clock supper was served by Mrs. Gardiner, and other members of the Ladies' Aid Society.

\*\*Feb. 14th, 1886.\*\*

H. C. FIOROVICH, M. D. H. C. FIOROVICH, M. D.

Brooklyn (N. Y.) Lectures.

Mr. J. W. Fletcher held the attention of a large audience on Sunday A. M. by his powerful lecture upon "How Bibles are Made." It was declared to be one of the ablest efforts this speaker has made during his

of the ablest efforts this speaker has made during his connection with the society. There were many strangers present. In the evening the control spoke upon "True Marriage: what it is, and what it is not," and a test-seance followed. There was a very large attendance at the entertainment on Tuesday evening, held under the anspices of the "Ladles' Union," and a goodly sum was realized which will be devoted to the society.

Mr. Fistcher will speak next Sunday A. M. on "The Crucified Saviours."

On Tuesday evening, Feb. 23d, he will deliver a lecture in Conservatory Hall on "Grant and the War," illustrating the same with a dne series of dissolving views. The lecture will be a touching onlogy of the departed hero and of great historic interest to all.

Com.

Washington, D. C.

To the Editor of the Banner of Light:

J. Frank Baxter commenced last Sûnday à course of eight lectures at G. A. R. Hall. His fame mustof eight lectures at G. A. R. Hall. His fame must have preceded him, for the hall was packed to its utmost capacity, the janttor bringing in extra chairs until there was no room for more. The lectures were the best I ever heard him deliver, and his peculiar style of playing and singing held the audience in a breathless allence.

Mr. Baxter held a reception on Thursday evening last at Mr. and Mrs. Chapman's, 104 O street, B. E.—some seventy five Irlends being present. It proved to be a very pleasant occasion, and is, I believe, to be repeated the coming week!

In Memoriam Mrs. Smith and Mrs. Wilson.

The sudden and tragic transition of Mrs. Althadine Smith and Mrs. Wilson has, we are informed, been the leading topic of conversation among the Spiritualists of Cleveland, O., the past fortnight; services commemorative of their useful lives have been held and resolutions expressive of regret at their sad termination passed.

and resolutions expressive of regret at their sad termination passed.

At the Lyceum in Weisgerber's Hall, Sunday, the 7th, among other exercises, a poem, written by Mrs. Jennie Davies, the newly-elected Guardian of the Lyceum, as a tribute of love and respect to Mrs. Smith, was read, after which resolutions of sympathy and condolence were unanimously adopted. Mrs. Smith, was read, after which resolutions of sympathy and condolence were unanimously adopted. Mrs. Smith elegan was a strained to select the service of a little memorandum book, entitled "A Medium's Meditations," portraying conditions and expressing sentiments characteristic of her life and appirations. At the meeting of the West Side Progressive Lyceum, presided over by the late Mrs. Smith until the Babbath previous to her untimely removal, Mr. Thomas Lees acted as Conductor. In opening the session he pointed to the late Conductor's chair, trimmed with crape, to which was attached the silver star badge usually worn by her, quoting Longfellow's lines:

"There is no ficek, however watched and tended, But one dead iamb is there; There is no ficek, however of defended, But hath one vacant chair."

Mr. Lees then appealed to the scholars and workers to raily to the work so successfully begun by Mrs.

But hath one vacant chair.

Mr. Lees then appealed to the scholars and workers to raily to the work so successfully begun by Mrs. Smith, promising aid and assistance to them from the Lyceum on the East Bide. The resolutions, passed in Welsgerber's Hail by Lyceum No. 1 in the morning, were then adopted and ordered to be placed on file.

A letter of condolence was read from the Painesville Society of Spiritualists, among whom Mrs. Smith has done much work; and testimonies to the great service rendered to the cause of Spiritualism by Mrs. Smith and her very worthy assistant, Mrs. Wilson, were given by George Inghum, N. B. Dixon, Mrs. Ellsworth and others.

UNION LYCEUM BENEFIT.

The two Lyceums of Cleveland are contemplating a joint entertainment at some popular hall or theatre for the benefit of the murdered medium's two children, Dora and Wesley Smith, aged fifteen and eleven years respectively. Two-thirds of the funeral expenses are to be defrayed by the Spiritualists of this city; the other one-third, we understand, is to be borne by The Angel Order of Light, of Mexico, N. Y., of which J. B. Fayette, of Oswego, is President, and Mrs. Smith was a prominent member.

Cincinnati, O.

To the Editor of the Banner of Light: During the past three months strenuous efforts have been put forth to establish a Children's Progressive Lyceum here, and our efforts have at last been crowned with success. Our Lyceum now numbers upward of fitty scholars, and the interest in it is increasing daily. If the liberal, thinking Spiritualists of Cholmani would cooperate with us in our struggle to maintain this Lyceum, I know that it would achieve a glorious success. Heretofore it has been sustained by the individual efforts of a few ladies and gentlemen. The Lyceum meets every Sunday at 2 p. M., in Ragle Hall, southwest corner of Eighth and Central Avenues.

Mrs. C. Fannie Allyn has been with us during the past three months, and has assisted us greatly in organizing our Lyceum. Mrs. Allyn is a prime favorite with the children, and at the close of the Lyceum services of Sunday, Jan. 24th, a beautiful and costly memento was presented to her by the Lyceum members.

The presentation speech was delivered by Miss Mirlam Davis, age eight years, who delivered it very excellently. Mrs. Allyn feelingly responded.

At the close of the lecture the following programme and resolutions were offered, and unanimously adopted: Lyceum here, and our efforts have at last been crowned

Whereas, It becomes necessary for Mrs. C. Fannie Allyn to sever her connection with this Lyceum, and recognizing her as an able and efficient worker and organizer, highing nor as an able and emercia words and emercial therefore, Resolved, That we tender to her our sincere thanks for the good she has accomplished among us, in establishing a Children's Progressive Lyceum.

Resolved, That we recommend her honest labor to the friends of humanity overywhere; trusting that she will receive such encouragement and support as her efforts de-

servo.

Resolved, That a copy of the foregoing resolutions be forwarded to the BANNER OF LIGHT for publication.

H. STROTMAN, Sec'y.
92 West Seventh street, Cincinnati, O.

Haverhill-Good Templars' Hall.

o the Editor of the Banner of Light: Mrs. Abby N. Burnham closed a very successful engagement before the First Spiritualist Society of Haverhill and Bradford on Sunday, Feb. 14th—speaking at 2 o'clock P. M. and 7 o'clock P. M. to increasing au-

diences. The subject for the 2 P. M. lecture was "Psychometry." Mrs. Burnham having given this subject a careful study in the past years of her mediumship, was prepared to present the facts as abe had observed them in a very intelligent manner—closing the lecture with an exercise of mediumship in proof of the argument as presented.

Spiritualist Meetings in New Jersey.

To the Editor of the Banner of Light: The meetings which were inaugurated at Dr. George H. Perine's summer residence, "Mountain Home, Summit, N. J., last season, which proved so interest-Summit, N. J., last season, which proved so interesting to the large numbers who attended them, will be resumed the coming season. Among the speakers who have already signified their intention to officiate are Mrs. T. B. Stryker, Mrs. Neilie J. T. Brigham, Mrs. Milton J. Rathbun, Prof. Henry Kiddle, Dr. George H. Everett, Judge A. H. Dailey and Samuel H. Terry, Rsq. Great interest in spiritual matters is manifest in this vicinity by the recent meetings, and seeds have been sown which will produce much good fruit.

fruit.

It is the intention to make this beautiful mountaintop a spiritual centre, and improvements are being made to accommodate a goodly number who may desire to summer in this rural retreat.

\*\*ALEXIS.\*\*

Summit, N. J., Feb. 5th, 1880.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ngs at this hall every Sunday at 10% A.M. and 7% P.M. Arcanum Hall, 57 West 25th Sirect.—The Poo-ple's Spiritual Meeting every Sunday at 2% and 7% P. M., and every Friday afternoon at 2%. Frank W. Jones, Con-

Metropolitan Church for Humanity, 251 West 23d Street, Rev. Mrs. T. B. Stryker.—Services every Sunday, at 11 o'clock A.M. and 7% o'clock P.M.

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E. W. TYLER, Sole Agent, 1812w 178 Tremont Street, Boston

JUST ISSUED. **Essence and Substance:** 

A TREATIBE ON Organic and Inorganic Matter: The Pinite and

The Infinite: Transient and Eternal Life. BY WARREN CHASE,

Anthor of "Life-Line of the Lone One" and "Gist of Spiritualism." Bylitualism.

Mr. Chase is known to be a deep thinker and close reasonst his radical ideas are often original, and always frankly and clearly expressed, and this work presents the fundamental principles on which be bases his evidence of exprail life, and gives a condie view of the doctrine of repeated incarnations without re-incarnation. The origin of human ille on earth is treated in a new and interesting manner, which cannot fall to interest the reader. The author has given many years and much thought to these subjects, and has put furth in this work a theory that attacks his critical and acquired mind of several life, which he does not think any more attached to the spiritual forms that we put on at death and which our it hends appear in; that is an others and which our it hends appear in; that is an others mortal bodies; although evidently of much length duration.

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