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free Thought.

Materialization. Etherealization, Trans-

formation and Personation.

Discourse Delivered through the Mediumship of W. J. COLVILLE, n the First Spiritual Temple, Boston, Jan. 23d.

1887.

[Reported for the Banner of Light.]

The four subjects upon which we have been, requested to speak to-day are at the present time engaging so much attention on all sides, and have provoked so much controversy among Spiritualists and investigators, that we should be somewhat unwilling to bring them prominently to the front on such an occasion as the present, were it not that we feel it to be our plain and positive duty, when publicly called: upon to express our views on questions such as those now before us, to speak out plainly our convictions, so that no misapprehension need prevail as to what we really teach and believe concerning the power of spirit over matter and the trustworthiness of phenomena now challenging the closest scrutiny everywhere. To all the world we say we are not infallible, and therefore do not ask anybody to take our word for the most unbelieving. The manifestations of anything; we make no ex-cathedra statements; our ipse dixit we do not wish to have taken; every one must submit the problems of the age in which he lives to his own reason, and if reason can give no solution of that which is mysterious to him, the fact must still remain. There are, however, opportunities and occasions for discussing marvels for the sake of throwing as much light as possible upon their production: and often by comparing notes, recording experiences and philosophizing upon modus operandi, we may arrive at closer approximations toward definite understandings than would otherwise

The true relation of spirit to matter is always that of master to servant, monarch to subject. Matter is totally subservient to spirit in every harmonious and successful life; reason must rule and passion serve; the body must obey the dictates of the spirit in every instance, or confusion, chaos and misery ensue. The physical body of man is an epitome of all that is contained or can be expressed in mineral, vegetable and animal forms, while the spiritual body of man epitomizes all the forces which inhere in the invisible constitution of the same three kingdoms of Nature. The soul of man-immortal, indivisible, indestructibleis an essential unit of life, an ultimate spiritual atom, a primary in the realm of spirit; while its vestments and environments-the most external of which are commonly called physical, and the more interior spiritual—are organized of subordinate elements, all subject to the sov! ereignty of intelligence or WILL.

There is not in the universe a blade of grass manifesting the smallest presence of vitality, which is not, in a certain sense, materialized spirit. All types from which outward species originate are spiritual, and the great question of evolution, or the whence of existence, will never be settled until the human mind is capable of grappling with the vast truth of involution, which is the only key to evolution. Physical solence is dumb when questioned as to the whence and whither of life what is life? where does it spring from? whither is it tending? To neither of these three stupendons inquiries can physicists give a rational or intelligible response. Spiritual solonce alone can answer these interrogatories, and it is to phenomenal Spiritualism in these days, just as in days of old, that the scientific minds of garth must turn for explanations of mysteries insoluble in the light of material knowledge only.

It seems strange indeed that so large a percentage of educated persons should tacitly accept the reputed miracles, of olden time, and deny all credence to similar wonders now transpiring. Nineteenth century miracles are close at hand awaiting your investigation. They are fully as wonderful, fully as interesting, fully as important as any which are chronicled in ancient histories. To these wonders now at your very doors, we invite the attention of you all. Men of solence, philosophers, theologians, turn not away from the facts of the living present to blindly endorse without inquiry the reported. marvels of a bycone age neither with obstinate dice.

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secomplished with the least fatigue to mediums hope to see means provided for investigators to and sitters, while dubious results are often atthoroughly investigate the alphabetical phases of the power tended with much suffering to all concerned.

The develops in magnitude and variety, we accomplished with the least fatigue to mediums hope to see means provided for investigators to and sitters, while dubious results are often atthoroughly investigate the alphabetical phases of the power tended with much suffering to all concerned.

matter, both ancient and modern, as, alasi many | of intelligence over inertia. Matter has no voare doing who, while claiming to be the lights and teachers of this generation, are but blind leaders of the blind, falling themselves, and conducting others into the dreary ditch of negation and denial, fashionably styled scientific agnosticism; a misnomer, as knowledge and ignorance form no alliances, and are never yoked as partners. Science is what we know; agnosticism registers the limits of our igno-

For the past forty years or thereabouts the spirit-world has been making deliberate and persistent efforts to enlighten man on earth concerning the great truths which lie stored in the bosom of the spiritual universe. Spiritual manifestations have been contested at every step of their way by the representatives of acknowledged science and religion, until at length many Spiritualists have come to the conclusion that colleges and churches are not the places wherein we may expect to witness any very astonishing demonstrations of spiritual power, while professors of learning and clergymen are not, as a rule, the men whom we are likely to find ready to lend a willing ear or eye to those surpassing proofs of the absolute control exerted by spirit over matter, the culminating marvels concentrating in the phenomena we are called upon to discuss to-day, from their very magnificence being those least likely to obtain ready credence from the devotees of conservative systems of thought.

It is scarcely necessary to remind an audience such as the one we now see before us of the historical foundation on which materialization phenomena may be said to rest. You are doubtless all of you more or less familiar with biblical and other ancient and oriental accounts of the appearances made to the mortal senses of humanity when spiritual messengers, desirous formation on spiritual subjects will quickly of imparting information to man on earth. clothed themselves temporarily with the similitude of the vesture of clay they had worn prior to physical dissolution. The multitudinous stories of communion with gods, lords and angels, of which the Bible is full, are all so many historic fragments of ancient Spiritualism; and while these tales have other and deeper meanings also; while the rationalistic, the mythical and the Swedenborgian schools of interpretation, present many important facts and throw much light on the original meaning and import of many an ancient story, history records man's incessant recognition of phenomenal Spiritualism, at all times and everywhere, as surely as it records any accepted fact whatever, even those least disputed of all by sometimes in this very building, are all conand flows like the tide of the sea. It is now high tide, and the shores of earth are copiously ual force, which are now so manifestly washing down the old-time barriers and landmarks, beyoud which inspiration and revelation were of an alleged "miracle" in any age, or at any time, miracles may occur anywhere and at any

Events long regarded as purely miraculous are now wisely attributed to natural laws heretofore undiscovered; as in astronomical research the fact is revealed that though a comet's movements are erratic, a comet is governed by immutable law and moves in an orbit marked out for it by infinite purpose, as surely as suns and planets moving in regular orbits are obedient to irreversible law. So, however singular any phenomenon may be, however out of the common run of things, it is a natural event amenable to an immutable law, no matter how difficult it may be to discover that law and define its action. All spiritual phenomena are natural, and in the investigation of them the purely scientific method should be adopted. The calmer, cooler, more thoroughly dispassionate the mental attitude of an observer is, the more likely is he to arrive at correct conclusions concerning what he has witnessed. To prejudge any matter favorably or unfavorably. is manifestly unfair; to denounce a class of phenomena or a body of people because sometimes deception is perpetrated among mediums and fraudulent manifestations are given at seances, is as unscientific, irrational and unjust as would be the conduct of one who, upon finding out a lawyer, a physician, a merchant or a minister, in an act of dishonesty, should straightway condemn all ministers, all doctors, all merchants, all lawyers.

We have heard some ranting fanatics who posed as reformers blindly denounce all members of certain learned professions, because their experience with certain members of a profession had led them to consider certain individuals unworthy of confidence, and justly entitled to censure; such an insane attitudefor it is nothing less than insane, as it evidences a completely unbalanced state of mind-leads many persons who expect to be fairly dealt with themselves, and even to receive the benefits of a doubt when appearances go against them to condemn wholesale all mediums for what is termed materialization, while the arguments they bring forward are no more satisfactory than; the idlotic answer some people give when asked for a reason, "Oh! because." Because what? Because you who answer so ridiculously have no reason for any faith that is in you. You are the orestures of a blind prejudice, and expect other people to share your belief when you have not the slightest ground for it yourself, except aforsaid preju- counts the most wonderful results have been

lition of its own; every molecule in the human organism is operated upon by spirit; every function of the brain is discharged in obedience to an impulse from the realm of thought. Materialization in its most triumphant form is, then, nothing more than a supreme act of volition exerted by powerful intelligence, resulting in the complete subordination of matter to spirit. Chemistry teaches that every fibre and tissue of the human body can be so vitrified or volatilized as to become invisible to all ordinary perceptions, and yet be held in solution in the atmosphere of a laboratory. We know from chemical research that every particle of whatever composes man's physical organism can be reduced to thin air, the body being after all to see the possibility of materialization, which is only a process of organizing scattered forces and particles in the atmosphere, and causing them for a time to assume the proportions of a physical organism like unto one ordinarily gestated. The human body is perpetually throwing off emanations which are identical in kind with the elements composing the structure.

In a room where a number of people are passively sitting awaiting an appearance, where every mind is expecting a result, it often becomes necessary to break up such an exceedingly quiet state of affairs by asking all to join in some familiar song. In the act of singing force is thrown off more copiously than when persons are sitting in stolld passivity. Moreover, thought is diverted from that channel of too eager and anxious expectancy, in which it often flows with such strength and persistency as to break up the very condition the sitters desire to induce. A very little scientific inexplode the fallacious arguments of those who see in necessary conditions for form manifestations nothing but specious endeavors to cover up trickery and fraud; as the conditions demanded are no more extraordinary or unreasonable than those complied with every day in the laboratory of the chemist or the studio of the photographer. Chem. its and photographers, in company with others who require the nicest and most elaborate conditions for their work, are constantly found rebelling in the most ignorant manner against the necessary conditions demanded in the seance-room : conditions, indeed, which will be ultimately dispensed with, but which at present are, in many instances, absolutely necessary to pro-

duce desired results. Darkness, or at all events a shaded light, is at light and a heated atmosphere invariably connected with a vast and continuous spiritual | duce to nervous excitement and prostration. revelation which never ceases, though it ebbs | Take, for instance, the enervating influence of halls, where light and heat are abundant. Peowatered with the overflowing waves of spirit- ple naturally, instinctively, we may say, draw their curtains together and extinguish their lamps when retiring to sleep, either at night or said never to pass; for, granting the possibility refreshing to the weary, because a strong light and great heat exhaust the nervous forces and burn un the emanations which would otherwise be left in the atmosphere. When a room is impure, the foul air with which it is charged must action of heat and light, which, by reason of

ways essential to the purification of dwellings. Séance-rooms should, whenever possible, be kept exclusively for the purpose. They should be thoroughly aired; fires burned in them, or the sunlight freely admitted when unocoupied. so as to remove all remains of effete matter which may have accumulated in the atmosphere during a sitting. But at the time the seance is being held the quieter, though at the same time the purer the air, the better, if manifestations of a high order, emanating from advanced intelligences, are expected.

A quiet, restful atmosphere, a tempered light such as that of the moon, is not in any way incompatible with perfect cleanliness and faultless ventilation; and allow us here to remark that only very dark and undeveloped minds can feel at home in foul air, or in any condition opposed to the strictest hygienic rule of morality. Effete matter which has remained long separate from the human organism becomes poisonous, and is in no condition to be used for spiritual manifestations, except those of a very low order, emanating from so unprogressed a condition of mentality as to be dangerous in their peeding from clean and healthy minds and bodies, is required in the seance room to assist in the production of physical phenomena of a refined type.

There is, as every student of animal magnetism well knows, an immeasurable difference between the refuse matter the body rejects and the vital force communicated by manipulation in healthy massage treatment. On the physimagnetism; it is bad magnetism which is a source of danger to the sensitive and unprotected. In many materializing circles persons are made weak and ill by the pressure of an unpleasant influence upon them; and we have always observed that wherever the conditions have been worst, and the phenomena most unsatisfactory, the sitters have complained most of after exhaustion, while the medium in such cases has often been completely overcome, often made ill for days afterwards. We wish you to

In the sensations accompanying phenomena, | up, step by step, to comprehend the more august used in their production, we can trace the finger of various mental states. Pure, high, holy spirits clarify the atmosphere which they enter, while minds in darkness pollute it. Very sensitive suffer from nausea when they yield in any degree to the influence of such minds as are not yet elevated above the plane of sensuality; while higher intelligences always bring with them a purifying and healing influence; and as it is disagreeable to sensitive persons on earth to come into close relations with undeveloped spirits if they (the mediums) have purer desires and aspirations, so it is exceedingly unpleasant for refined and enlightened spirits condensed or consolidated atmosphere. This to come into close relation with the filthy emfact of physical science leads us immediately anations of sensual, beer-drinking, tobaccochewing persons.

We do not care where the blow hits, or on whom the rebuke may fall-plain speaking in such matters is a duty we owe to our audiences. We will most steadfastly maintain that no good can ever arise from a company of ill-disposed, sensual-minded curiosity-seekers thronging the parlors of a medium night after night, week after week, merely to crack jokes with the forms appearing at the entrance to a cabinet and no medium can long allow himself or her self to be a servant to such visitors without becoming exposed to influences on both sides of the vail whose action upon health, sanity and morals must in the long run be fearful to contemplate. No old superstition concerning selling one's self to the devil can ever have been too ghastly to deplot the consequences resulting from ill-conducted, promiscuous circles, where the acquisition of money on the one hand, and far more dishonorable motives on the other, have been the ruling passions of the hour. Those materializing mediums who have been exposed and vindicated over and over again, though they have in most instances been far more sinned against than sinning, have been guilty, often no doubt ignorantly, of many grave mistakes. The sufferings which have come to them have been needed lessons, and if they will profit by their past annovances, they have before them a bright and useful future.

Let no Spiritualist ever suppose he is doing the cause a service by making raids and shameless attacks upon the seances of any medium. No truth is ever brought to light in any such manner; the works of darkness are never required to accomplish a truthful revelation; and as what the world is hankering for in its inmost heart to-day is spiritual truth, not sensational newspaper articles, devoted to recrimination all times favorable to repose; while a strong one day, and defense the next, of certain public mediums, let those who really have the interest of truth at heart do what we are glad to know is now being done in many quiet houses very warm climates, and especially of crowded in all parts of the world, call together a select, earnest company of devoted students of spiritual phenomena; learn from the medium you select to sit with you what conditions are necessary to successful issues, and in the privacy during the day; a cool, shaded room is always of your own homes, among your own friends, have all the psychical research societies of which you stand in need.

Psychical research committees, styling themselves such, have for the past few years, both here and in England, spent a great deal of time always be dismissed or rendered pure by the and money in finding out next to nothing, solely because they have not set about investitheir powerful disintegrating ability, are all gating in the right way, and have been, in men in the right places." In New York, where outery against materialization, there are now many private circles held in which the phenomena are indubitably genuine. In some instances the power has become so strong and | evidence of their incompetency to decide upon the conditions so good that full forms have been seen in daylight; and while we were in been obtained again and again by private com-San Francisco last summer we learned of phenomena in home circles so far eclipsing anything recorded in the newspapers, that those who had the inside knowledge of the workings of Spiritualism in the Golden State cared little or nothing for the sensational diatribes in the in feature and expression are produced fredaily papers, which, even had they been justiflable—as they were not—would only have reflected discredit on one or two professional mediums, without in the slightest degree re- | soon resembles that of the operator. When perflecting discredit on the cause of Spiritualism sons are very much together, and the influence or its phenomenal aspects. Sensational ac- of one is very decided over another, the negacounts of exposures may sell papers and find tive individual often begins, after a very brief favor with a certain class of readers, but as to their reflecting any kind of dishonor on Spiritualism, they do not; and so far from even influence, speaking psychically, on all sensitive damaging the business of "exposed" medipersons. Living, first and healthy force, proums, they are known to increase it. But such lines of action are altogether false. The subtle conditions needed for materialization are so refined as to demand in most instances the a sensitive medium is profoundly entranced strictest privacy and the most spiritual condition of thought. A scientific mode of investigation must be adopted, and we have only to dium's facial expression is so altered as to so remind you how inevitably, when true scienentists have investigated spiritual phenomena, they have come to favorable conclusions with cal plane no one can reasonably object to good regard to them, which they have not been ashamed to publish.

We do not consider all investigators ready as yet for admission to materializing circles; and we deprecate the practice of advertising them or giving them in public except under very special and peculiarly favorable conditions. In 1848 rappings were heard, and that was all; then one form after another of phenomena was produced, until at length came materialization. The alphabet of a subject must be mastered before one is ready to grapple with its profounder particularly note this one fact: that by all ac- mysteries, and in such a building as this, as the work develops in magnitude and variety, we

and in the after-condition of all who have been | marvels which are the crown and apex, while the simple rappings may constitute a sure foundation. No one can build a house from the attic downwards to the cellar; no church can be-erected if the builders begin their work at persons often detect disagreeable odors and the point of the spire; foundations must be laid of the roughest and most commonplace description, until at length a beauteous structure rises finished, with tapering minaret, majestic cupola, or gorgeous dome. The modus operandi of the simple rap is identical with that of full form materialization; it is the first step up the ladder, and must be studied as you study the letters and grammar of a language, or the notes and scales in music. A fraction of the same force, generated partly in the earth's atmosphere, and partly in the human body, which is required for building the fac-similes of a human form temporarily instinct with life, and endowed with some intelligence, is employed in the faintest concussion produced by invisible means accompanied by intelligence, which so often introduces the skeptic through that first department into the temple of the profoundest occult mysteries.

Etherealization, a name given by some to the more delicate, transparent and spirituelle phases of materialization, is, in our judgment, far more satisfactory and a far higher phase of phenomena than those over-solid bodies which many a too zealous Spiritualist has dilated upon, greatly to his chagrin and the amusement of skeptics. A stronger proof of the genuineness of the phenomena is to be found in the dainty, sylph-like form which greets you from the border-land in semi-earthly garments. than in the robust frame which weighs fully as much as any ordinary man, woman or child, and, if not a dressed-up confederate or a transfigured medium, nevertheless gives very little evidence of being really an independent form, unless the conditions are such as to make both the theory of confederacy and that of personation ridiculous in the eyes of all competent observers. We have seen many genuine phenomena, which have passed current for materialization, which were nothing of the kind. Transformations and personations are of frequent occurrence; the medium, in such cases, is absolutely innocent of any kind of deception, and, being so, ought not to be treated with anything but the utmost civility and kindness.

At the same time we warn mediums against proclaiming to the world that the manifestations are what they cannot usually prove them to be. Spiritual power-certainly some occult agency-can and does open doors and open windows; certainly does convey material articles in and out of rooms when there are no ordinary means of ingress or egress. All experienced Spiritualists have seen such phenomena accomplished again and again, still there was no materialization of a form independent of the medium. Matter was disintegrated and reintegrated; articles were brought from a distance and returned to their respective places by spirit power: a medium's features were altered; tone of voice and manner changed; clothing removed and other garments substituted; doors opened and closed, bolts, bars. seals, cages broken open and repaired by occult agency; phenomena enough to give all the scientists of earth material for centuries of study as to how such things were done, still there was no materialization; and the claim that something took place which did not, invalimany instances, the very opposite of "the right | dated all testimony with reference to the séance, and played directly into the hands of some years ago there was such an alarming enemies who used the foundationless claim as a basis for wholesale denunciation.

We know there are many Spiritualists who deny transformation. Such denial is a direct the phenomena, for proof positive of this has panies of earnest truth-seekers. You all know to a limited extent how easily the features of many persons change, how under varying mental emotions their features assume diametrically opposite expressions. As these changes quently by the pressure brought to bear upon them by other minds beside their own, under mesmeric influence a subject's expression often association, to look like his companion, who is much more positive. Such influence can be exerted from great distances; and we have actually known many instances where a person's whole appearance and manner has entirely changed through his subjectivity to the mental influence of an absent acquaintance. When and completely under the influence of a controlling spirit, it often happens that the menearly resemble that of a departed friend of some one present as for the time being to almost persuade one of the sitters that he is really speaking with that friend in spirit-life. In such cases there is practically neither deception nor hallucination, but it behooves all students of spiritual phenomena to very carefully weigh evidence in each individual instance, and not allow themselves to be landed on one of the horns of the dilemma on which so many people find themselves who are inclined to hasty conclusions and rely on insufficient knowledge. In many instances a spirit cannot material-

ize, i. c., he is not advanced enough, and has not enough knowledge of spiritual chemistry to gather the scattered forces from the atmosphere deposited there by the sitters, and oraccomplished with the least fatigue to mediums | hope to see means provided for investigators to | ganize them into a solid form resembling a form once worn on earth by a spirit who wishes [Continued on eighth page.]

Spiritualism Abroad. Alliance is that an exclusive social organiza-

ENGLISH SPIRITUALISM: ITS GROWTH AND STATUS.

BY J. J. MORSE. (Specially prepared for the Banner of Light.)

About the earliest effort to bring the subject of Spiritualism to public notice in Great Britain was in the month of May, 1853, the active agent in the matter being Mr. David Richmond, now a resident of Darlington-the town wherein William Denton first saw the light-as also the one wherein Mr. Richmond made his bow upon our mortal stage. Mr. Richmond had been, previous to the above-named date, a dweller among the Shakers in this country, but having advanced beyond the principles of that order he retired therefrom, and returned to his native land freighted with the then new facts of spirit communion. The writer has an impression that Mr. Richmond first gave a short sequently repeated in his native town, Darlington, and a little while later, at above named date, again delivering them in the pretty little town of Keighley, in the county of Yorkshire. The result, in this later instance, being the esmaintained from then until now, a period of thirty-four years.

For the following twelve years the public progress of the cause was mainly associated with the towns in the neighborhood of Keighley, such as Bradford, Halifax, Sowerby Bridge, and a few places of lesser note, so far as the known.

year there was no public meeting in the metropolis, and probably not a round dozen elsewhere throughout the Kingdom.

Up to this time a series of lectures in the this slow movement was accelerated by the in- present directors of its course. fusion of a life and vigor the effects of which are vital to this time, and the result of which was the initiation of all subsequent effort of Library and Spiritual Institution" from southern suburb to the central and important centre of Holborn; then the visits of Dr. J. M. Peebles, Rev. Samuel Watson, Dr. F. L. H. Willis and Mrs. Britten; and probably the most important effort of all in the establishment of the pioneer English weekly newspaper, The Medium and Daybreak-the active spirit in all this being James Burns, probably the worst, or best, criticised personality in the public personelle of Spiritualism in England. But no man has worked harder, done more, spoken or written more, or promoted more public work than has the editor of the Medium. throughout the world. He is an out-and-out proachfully, but as indicative of the determina-tion dominating a mind of singular power and astuteness. Ignore, question or minimize this eminent worker's personality, purpose or influence as her here done at the first suppose of course was in the United States Court, which was presided over by Justice McLean of the United States Supreme Court, and Judge Drum-this eminent worker's personality, purpose or influence as her here done at the first suppose of course was in the United States Supreme Court, and Judge Drum-this eminent worker's personality, purpose or as he understands it. This is not said reinfluence, as has been done, yet the fact will ever remain that he lifted Spiritualism into life in England upon the mortal side, therefore must ever occupy the niche of honor. As for the rest, like most of us, posterity will render

Eagland upon the first from the same are recorded on a very comparation of a same principle of the control of t

Alliance is that an exclusive social organizaupon conventional social rules, yet requires public support, is impracticable for work outside itself in such a cause as ours. That such an organization is, to an extent, a social necessity, may be admitted, and as a select private body be capable of much good and entitled to all respect and sympathy, need not be denied. But in England, as in all other countries, the PEOPLE are the real workers, after all.

Up to 1865, then, our public position in England was practically nil. From then until 1870 the work commenced to grow, and from the last named year has been marked by an ever-increasing development and prosperity. At the foot of this article is appended a statement of progress in Great Britain that will show how fast the growth has been during the past thirtyfour years. But even these figures are far from being complete, since the returns they have been compiled from omit many places altogether, and occasionally fail to supply details pertaining to places that are returned. There has been course of lectures in London, which were sub- only one other tabulated statement presented previously, that which the writer of this article compiled and published in The Spiritualist, London, Eng., W. H. Harrison, in 1880, but being so far away from all records at this time, he is unable to here make any comparisons. tablishing the first regular public work in the The data in the present instance is obtained United Kingdom-a work that has been steadily from the winter number of the Medium and Daybreak-a goodly parcel of which the writer has sent to many friends throughout America. but deeming the facts worthy of the widest circulation he has embodied them in the form below. Again, James Burns has done good service to the historical side of English Spiritualism, in gathering in and issuing to the world provinces are concerned, while in the English the great amount of historic matter presented. metropolis the cause was mostly confined to An approximate statement of the numbers of private action, Mrs. Hayden and D. D. Home private and professional media, and an analybeing two of the best remembered media of sis of the various kinds of mediumship, would those days, and T. L. Harris and Emma Har- have been interesting, but such returns are too dinge (Mrs. E. H. Britten) being the earliest meagre for use in the matter digested. As to speakers appearing under "control" upon a the number of Spiritualists outside of London, public platform. At this time Spiritualism had probably 20,000 may be accepted as a fair apno organ devoted exclusively to its interests, proximation-while adding, say, 5,000 for Lonthough early in the sixties Human Nature was | don, Ireland, Scotland, and the Channel Islands, established, edited by its proprietor, James would give a grand total of 25,000, of whom in Burns-and there has been no literary effort in all probability one-fourth do not publicly assothe ranks of English spiritual journalism since ciate with the cause in any way. Of course that has equalled the contributions to the afore- these figures are entirely an approximation. said magazine. It was in the pages of Human That out of sixty-five bodies holding public Nature that English Spiritualists were first meetings only five of them should own their made acquainted with a philosophy of re-incar- halls is a source of regret; let it be hoped that nation—the one propounded by Miss Anna more owners and fewer renters will soon be Blackwell—the only scholarly exposition ever noticed. As most of the meetings are held twice presented, and from which most of the sub- on Sunday, the approximate aggregate of the sequent writers and lecturers obtained their spiritual congregation on Sundays in Great materials. At this time, though, spiritual Britain foots up to 11,700. The number of Lyjournalism, as such, in Great Britain, was un- coums is increasing, now amounting to fourteen, with an estimated attendance of 469 The first noticeable public gathering of Spir- each Sunday. All this work, services and Lyitualists as a body was held at Darlington in coums, involve much unselfish and unreward-1865-and was called the First Convention of ed labor upon the part of dozens of faithful Progressive Spiritualists, its proceedings being souls the year round. The angels will bless reported and published in a pamphlet, which is them for it hereafter, as even their own conthe first distinctly spiritualistic record per- sciences reward them now. But, there, space taining to Spiritualism in Britain. From 1865 ories halt! so many things must remain unis the period of activity of the movement written until some future time. The army of in all parts of the United Kingdom, but in that British Spiritualists is ministered to by two journals, the one already fully mentioned herein, the other, Light, now edited by E. Dawson Rogers and W. Stainton Moses, the well-known "M. A. (Oxon.)." It will, no doubt, under Polygraphic Hall, and several sets of excess- these new auspices, become a newspaper, and ively select meetings, under Benjamin Cole- deal with that impartiality, justice and genman, practically comprised the public work in erosity toward all worthy workers to be ex-London. During the succeeding three years pected from the honorable character of the

Subjoined is the analysis above referred to:

APPROXIMATE STATISTICS OF THE CONDITION OF SPIR-ITUALISM IN GREAT BRITAIN, As Given in the Medium and Daybreak Dec. 24th, 1886. whatsoever kind. First among the moving causes was the removal of the "Progressive " " that rent their Halls. 60 what own barritualists but not holding Epiritualists but not holding Heetings. 47

Estimated seating capacity of Halls used 13, 490
attendances at public services 5, 899
total attendances per Bundayt 11,700

t For two services-all places meeting twice each Sunday.

Reminiscence of Abraham Lincoln. Senator Joe Blackburn of Kentucky was, as is well known, a dashing Southern leader in the late war. At a social gathering a few evenings ago the Senator paid a glowing tribute to the exalted character of Abraham Lincoln. He said be considered Mr. Lincoln the fairest man public work than has the editor of the Medium, that ever presided over a nation, and that his whose newsy columns circulate far and wide taking off by the hand of an assassin was the throughout the world. He is an out-and-out most cruel blow the South received from the spiritual-democrat and a relentless critic, tolerating nothing between himself and his duty, as he understands it. This is not said recounsel was Isaac N. Arnold, then at the head of the Chicago bar, who was subsequently a prominent member of Congress and the author of the first biography of Mr. Lincoln. I had filed a demurrer to Mr. Arnold's pleadings in the cause, and when the case was reached on the calendar I was quite nervous at having such a formidable and experienced antagonist, while

For the Banner of Light. THE DREAM.

The moon unveiled her brow of flame, To light the dark-winged evening hours, When through my open window came The scented breath of summer flowers.

No song arose from gleeful bird, No wandering breeze awoke a sound; The insect's chirp alone was heard To break the quietude profound.

I slept. Ah, Heaven t how sweet is sleep To weary hearts and weary brains; How sweet the dreams that, mist-like, creep Above our waking cares and pains.

I slept, and the Godders of Visions drew near me, And pressed on my eyelids her magical spell. 'Oh! sad one," she murmured, "nor tremble nor fear

come from my castle of moonbeams to cheer thee; Confide in my friendship, and all will be well."

Soon, hand clasped in hand, we ascended together The glittering staircase of star-lighted air, Up higher and higher, till, light as a feather, We floated at will in the rarefled ether,

And gazed on creation so grand and so fair. Above us, beneath us, around us were glowing, In radiant colors, the systems of worlds; Far spread were those seed pearls of Nature's own

And numerous as the white flakes when 't is snowing, Or sun-sparkles dancing in Neptune's white curls.

Advancing, receding, in musical motion (For motion is music, as friendship is love.) They awoke in my brain thoughts of tender devotion, And the ice in my heart, 'neath the warmth of emotion, Dissolved while I sought the rare chance to improve. 'Sweet guide," I exclaimed, "my young spirit is

burning To gaze on the mysteries life holds concealed ! Oh! why should my soul feel such passionate yearn-

For knowledge and truth far beyond its discerning, If naught of their grandeur may now be revealed?" The words were scarce uttered when, lo! to my vision The vast space seemed peopled with beautiful things There angels, intent on their God-given mission Of love-guiding mortals to harbors elysian-

Flashed hither and thither on thought's lightning wings. There Flora, o'erjoyed, poured her wondrous crea

tions-Her rarest conceptions-at Poesy's feet, Who, smiling, accepted the graceful oblations, And crowned them at once with her high inspirations. And gave them a place near Eternity's seat.

There Wisdom's grand temples spread, bird-like, their O'er myriads of souls seeking knowledge like mine

And I knew that I breathed in Truth's mighty dominions At last, and I said: "I will kneel with thy minions And worship thee ever, oh! goddess divine!"

'All nature, my child, is a school of instruction !" Thus whispered my guide while conducting me forth. Desire it, and thou shalt receive by induction The knowledge contained in each varied production That graces the form of the beautiful earth.

Immortal thou art, and predestined to gather Rare fruits in the gardens of Wisdom and Joy. Then yield to despondence no longer, but rather Have faith in creation's all-bountiful Father, Whose love buildeth ever, but will not destroy,

Too fine for thy vision, too deep for thy reason, Are things appertaining to these mystic spheres. Go back to thy birthplace again for a season, Till Death, high dictator, proclaims 't is no treason To break thy allegiance to Time's circling years.

Then freed from earth-trammels, thy jubilant spirit Will soar to the wonder-fraught regions on high, Where soon thou shalt proudly and gladly inherit The lovely domains purchased solely by merit For those who have sought her with vigilant eye."

Descending to my mist-robed home. I entered in with noiseless tread, While, like a wreath of white sea-foam Chased by the breeze, my guardian fled.

Since when, although no brighter seems My outer life, full well I know. That, bathed in inspiration's st My soul has ta'en a richer glow,

I drink the lily's fragrant breath, The fire heart of the rose I bare, And watch them till the change called death Removes the forms to me so fair.

Then with my spirit-eyes I see Their sweet life feeding higher things-Their beauty rising stiently To fairer climes on viewless wings.

And now I sing, with clear-browed Truth. Through want and woe, through dread and pain My soul be joyful, for, in sooth, There is no loss; all change is gain. Cleveland, Ohio. EMMA SCARR BOOTH.

Hon. Warren Chase in Lynn, Mass. To the Editor of the Banner of Light:

Sunday, Jan. 23d, two full houses greeted this old pioneer in Mechanics' Hall. It has been a quarter of a century since he last spoke here on Spiritualism, and a few only of those who heard him on the previous occasion could be present in the material body to hear him on his second coming-but doubtless many invisible forms

were in attendance.

After some excellent singing and instrumen After some excellent singing and instrumental music, and the reading of a poem, "Hitch Across the Stream," Mr. Chase opened the treatment of his subject by saying: The waves of the ocean, by constantly wearing the sands and pebbles, make and change the islands and continents in which live and die the swarms of life that exist above the water in higher conditions of existence. So the waves of thought in human life lift mankind up to higher conditions of civil, social and religious life. If he did not stir these thought-waves to activity, he should do no good here, as story-telling and the

dence obtained through the senses, through which intercourse is held with the denizens of the other life who were once denizens of this, and with our personal friends who identify themselves as they would in correspondence if they were living at a distance from us.

Spiritualism, he maintained, was as much a practical and scientific discovery as astronomy, or geology, or telegraphing, or telephoning, or even as the discovery of America and its inhabitants. Many people think the inhabitants of America came from Europe or Asia, and others think they originated here; but of the denizens of the spirit-world there is no question of origin, for we at once recognize those who have recently of the spirit-world there is no question of origin, for we at once recognize those who have recently left us and gone there to live. He went on at length to show the contrast between the Christian's faith and hope and the Spiritualist's knowledge, making many sharp points in favor of the latter, and holding the closest attention for over an hour. Many remarked that it was an actival new and interesting manner of head

for over an hour. Many remarked that it was an entirely new and interesting manner of handling the subject of Spiritualism.

In the evening Mr. Chase considered the subject of spirit bodies, their materiality, locality, life and occupations—showing up the falsity of the theories of the Christian about that life. He showed the simple, natural, rational and just conditions taught by returning spirits, and placed them in contrast with the heaven and placed them in contrast with the heaven and hell and "physical resurrection" teachings of the churches. The lectures were highly interesting, and many expressed a wish to hear

more from him.

At the close of the services the venerable John Hutchinson (of the original "Hutchinson family") arose, made a few telling remarks, and sang one of his charming songs in his thrilling style which has so often stirred thousands of people in many parts of our country.

February Magazines.

THE MAGAZINE OF ART .- As a frontispiece is given photogravure of a painting by G. H. Broughton, A. R. A., "The Councillors of Peter the Headstrong." The opening letterpress is a very readable sketch of "Round About West Drayton," with four illustra-tions, remarkably fine in execution, and depicting rural scenes of great beauty. Following is an article giving "Glimpses of Artist Life," the glimpse in this case being "The Studio Smoke," with several Illustrations, including a full-page view of that recreation as engaged in in the studio of the "Knight of the Hill" by thirty or more professionals. Some pleasing remniscences are related of the late King of Bavaria, under the caption "A Kingly Architect," with sketches of Linderhol and Neu-Schwanstein, where two of his castles were located. Part II. of "The Paris of the Revolution's gives a vivid presentation of the days of terror in 1787, among the six illustrations of which is a full-page engraving, "Victims of History," painted by Svedomsky, and an interior representing Camille Desmonlins at breakfast with his wife and child and General Brun. The "Monthly Record of American Art," a department of current news at the close, gives what is new of artists and their works. Cassell & Co. New York.

ST. NICHOLAS.—As a frontisplece is given a thrill ing picture," Between Sea and Sky," one of several illustrations of a stirring tale of Icelandic adventure by Hialmar H. Boyesen. A new serial story, by James Otis, deals with a bevy of newsboys and a baby they adopt, and promises to be one of the best of the many good ones this monthly has given its readers. "Among the Gas-Wells," in its descriptions and Illustrations of a new and important industry, will entertain and instruct every one, old and young; and Washington Gladden imparts valuable suggestions to the rising generation, under the title, "If I Were a Boy." "Effle's Realistic Novel," "The Porcelain Stove," "Grizel Cochrane's Ride," "Mrs. Feathertall and Squire Fuzz" are short completed stories, and an oddity is appended in the story line from the Japanese, with eight illustrations by a Japanese artist, entitled Saru-Kani Kassen; or, The Battle of the Monkey and the Crabs." The Century Co., New York; Cupples, Upham & Co., 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY. -" Notable Editors between 1776 and 1800, and the Influence of the Early American Press," is the subject of the leading article, fully illustrated with portraits and fac similes of the headings and portions of the first pages of a number of the publications of the period above mentioned. A lefter of Alexander Slidell Mackenzie to a Court of Inquiry in 1843, in defense of his execution on board the Somers of young Spencer, son of the then Secretary of the Navy, for mutiny, is here, it is stated, for the first time made public. James Q. Howard inquires into "When Did Ohio Become a been given, the writer claiming the correct one to be Feb. 19th, 1803. Major General David Hunter is the subject of this month's paper on "Prominent Men of the Civil War Period." " President Lincoln's Unlucky Pass" is the title of a parrative of much interest made from the private papers of a gentleman of high position in the Secret Service Department during the late civil war, and here for the first time given publicity. Other articles add to the general interest and great historical value of this number. 30 Lafavette Place. New York.

THE ATLANTIC has the present month a poetle production, "Credidimus Jovem Regnare," whose five pages will provoke thought, if not criticism; J. G. Whittier and William Winter also contribute poems of marked merit; "The Second Son," by the Atlantic's editor and Mrs. Oliphant, and "Paul Patoff," by F. Marion Crawford, find interesting continuation; admirers of Prof. Fiske will find a treat from his pen in a paper on "The Federal Convention": readers of Cooper's works will turn with eager anticipation to "A Glance Backward," by Susan Fenimore Cooper, his daughter; "The Lady from Maine," other matter of value not here specified, and reviews, etc., etc. make this a valuable issue of the Atlantic. H. O. Houghton & Co., Boston, publishers.

CASSELL'S FAMILY MAGAZINE .- Of the many attractive contents are " How to be Happy though Single," by the author of "flow to be Happy though Married." "Letters from the Planets," with two illus-

equin on lines of the vaccination Acts in A wholesale way the second are possessed of evi- of the Vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to equin the vaccination Acts in A wholesale way to expect the vaccination Acts in A wholesale way to expect the vaccination and the vaccination acts in A wholesale way to expect the vaccination and the vaccination acts in A wholesale way to expect the vaccination acts in A w

Cancer Cared by Spirit-Power. To the Editor of the Ranner of Light:

Some weeks since I contributed to your columns an account of a cancer cure being performed by and through spirit-power-in the person of Jennie V. Roundy of West Burke, Vt .- the narration being sent to me by a prominent man, Mr. J. S. Kimball, station agent on the Passumpsic Railroad at that town. Some agent on the Passumpsic Railroad at that town. Some interest having been expressed in certain quarters to know whether the cancer returned or not, I decided to make the effort to gain additional particulars, and accordingly addressed a letter to Mr. Kimball asking him to call: upon Mrs. Roundy, obtain her personal version of the facts attending the case, and learn her present condition.

Mr. Kimball, under date of Jan. 13th, enclosed me the desired statement from Mrs. Roundy. In reading it there does not seem to be any very marked difference in the description of the cancer and cure from that previously printed in the BANNER, except as to the modus operands the spirit made use of in performing the cure.

Mr. Kimball in his conversation with me said the spirit declared to Mrs. Roundy that it would effect a cure; but he omitted to clearly state how the spirit made the information known to her, therefore it may be advisable, in view of the striking nature of this phenomenon, to give some portion of Mrs. Roundy's version.

There are, it is well known, three distinct ways for

be advisable, in view of the striking nature of this phenomenon, to give some portion of Mrs. Roundy's version.

There are, it is well known, three distinct ways for a spirit to express its wants to the understanding of mortals—one by controlling a medium's vocal organs to speak, another by making use of the hand to write or symbolize, and still another where the spirit clothes itself with the material elements, and speaks independently of the medium except as far as the forces generated in his or her organism are concerned. All three of these are recognized on the material side of life while there are other methods on the mental or the spirit side, such as visions, dreams, etc. All these methods may be utilized by the same spirit—but the point now is to state how the intelligence was made known at this particular time, which was through a rather unique form of medial development, as explained below by the lady in question:

Mrs. Roundy, in her statement dated Jan. 13th, 1887, writes as follows: "One night on retiring I was thinking of the horror of passing away with a cancer, when I was told by my spirit guides that they would cure me.... I was then influenced to make passes with my hands over the cancer, and soon fell asleep.... I had no pain that night, and upon arising in the morning all traces of the cancer had disappeared." She also says that her health since has been good, and that she has gained ten pounds in weight.

Mr. A. Pepoon, of Paineaville, O., wrote to Mrs. Roundy in relation to her cure, and she replied to him in the following worde, in describing the manner of operation:

"My hands are at times controlled, and I can com-

operation:

"My hands are at times controlled, and I can commune with those who have passed on in this manner: My hand will rap three times for 'yes'; once for yo.' One night my hand became influenced after I had rettred and it went to my breast. I asked: 'Can you remove that bunch?' The reply came 'yes.' I said: 'Will you?' It came again 'yes.' and as I could not get a reply to an indirect question by this method, I could obtain no more information by asking. In the morning that slinging, disagreeable sensation was gone. I asked: 'Did you do this?' 'Yes,' was the reply. The bunch is gone, the soreness and pain are gone, and, thanks to the spirit world. I am wet!'' In closing her letter to Mr. Pepoon she makes the following remarks in relation to her, present condition: "I have labored hard and performed work that but few women would think they could do, and have received no injury from doing so."

Mrs. Roundy gives credit where due, viz., to the kindly actions of denizen of the spirit world. Would that more persons who are thus benefited would show a like fairness in such instances.

A. S. HAYWARD, Magnetic Physician. operation:
"My hands are at times controlled, and I can com-

A. S. HAYWARD, Magnetic Physician.
Boston, Mass.

An Aged Veteran Gone Home.

Mr. Joseph Davis, aged ninety-four years, died recently n Pomfret, Chautauqua County, N. Y. He was the father of Mrs. G. F. Lewis, of Corry, Penn.

In Pomfret, Chautauqua County, N. Y. He was the father of Mrs. G. F. Lewis, of Corry, Penn.

The Fredonia Censor publishes a long obituary of him. He was born in Leominster. Mass., June 11th, 1793; was the son of Uliver and Mary Byington Dayle; was married to Martha Bartlett, daughter of John and Martha Drer Bartlett, August 12th, 1819. During their early married life they resided in the Eastern States in the towns of Hinsdale, N. H., and Princeton and Holden, Mass. In 1835, with horse and wagon, he removed with his family to Chautauqua County, where he has since resided. His family consisted of eight children, five of them still living, two sons and three daughters. Thirteen grandchildren and thirteen great grandchildren blessed his declining years. His wife died in 1874, and since that time he has resided with his sons.

Beloved by all who knew him, quiet and unassuming, ever on the side of right, he was strictly temperate, neverusing even tobacco in any form. In the anti-slavery conflict he was foremost, All his long life he was blessed with health—never had a physician. Like a "shock of corn fully ripe," he has passed this life to the one beyond.

Mr. Davis was probably the oldest person in the county, Almost a century of life was given him. What wonderful events these years have seen. George Washington was President when he was born; great and good men have been born, finished their work and died. Bonsparte fought his great battles, the events of Waterloo changing his position from king to captive in 1815. Our country has grown to a mighty nation, with modern inventions, laboriously worked out and brought to their present perfection. It was a pleasant pastime for him to relate incidents connected with General Lafayette's last vist to America in 1824.

The growth of religion has been still greater. Father Pavis and all his family was a strict. Restriction in the country of the party was a strict Restriction.

nected with General Larayette B most vise to America in 1824.

The growth of religion has been still greater. Father Davis and all his family were strict Baptists until after middle life, when himself and his excellent companion, with most of the children, became enlightened by the angels. The Banner of Light was to him a source of companion satisfies light as long as he could read, In 1817. gels. The Banner of Light was to him a source of growing spiritual light as long as he could read. In 1817 Elder John Lewis-who will be remembered by some of your readers-settled in Harmony, Chautauqua County, N. Y.; he was the founder of Methodism in the township—a Methodist preacher. One of his sons, Almon, was also a reacher. All the family and all the Lewises were Methodists—following the best light they had, When the clearer light came many embraced it gladly. In June, 1834, I attended a reduion of the Lewises on Panama Rocks; sixty-seven were present. They were of the best class of the vicinage—no drunkards, none, over convicted of crime; only three of the fixty-seven were members of any church. In 1814 the family of my first wife, Carrie Lewis, of Cleveland, sottled in Monroe Township, Ashtabula Co., O. They cause from Berkshire Co., Mass.; they were the founders of the Methodist Church in Monroe. The eldest son was an exhorter; the eldest daughter married a Methodist minister. Yet father, mother and every one of this large family grew out of the church before they were transplanted.

large laming grew but of the church before they were transplanted.

Let us rejoice that the darkness surrounding the spiritual life is clearing away. When these important truths are established in the minds of all, there will be an end of vice, and war and superstition with their long catalogue of crimes and woes wil cease. Inordinate love of money, the real god worshiped in nearly all churches, will be changed into love of our brothers and isters, and man will live in his spiritual and intellectual nature, and have for his companions and teachers the spirits of the "just made perfect."

"There is no death; what seems so is transition;
This life of mertal breath
Is but a suburb of the life elysian,
Whose portal we call death."

G. F. LEWIS.

To Save Mrs. Druse. To the Editor of the Banner of Light:

Your excellent editorial in the case of Mrs. Druse excited me to immediate action in her behalf, and led me into an extensive correspondbehalf, and led me into an extensive correspondence. Thus far I have incessantly worked without direct pecuniary aid. As the time for her execution draws nigh I feel that I should personally go to Albany, see Governor Hill, and act on the Assembly—asking it to repeal so much of the law of capital punishment as bears on women. Could this begained in New York I think similar action may reach other States.

SHE CAME AND WENT.

She came and went, as comes and goes
The dewdrop on the morning rose;
Or as the tender lights that die
At shut of day along the sky.
Her coming made the dawn more bright,
Her going brought the sombre night;
Her coming made the blossoms shine. Her comine made the blussoms shine. Her going made them droop and plue. Where'er her twinkling feet did pass Beneath them greener grew the grass; The song birds rufiled their small throats To swell for her their blitheat notes. But when she went, the blushing day Sank into slience chill and gray; The dark its sable vans unfuried, And sudden hight possessed the world. Oh! fond desires that wake in vain! She ne'er will come to us again; And now, like vanished perfume sweet, Her memory grows more vague and fleet. Her memory grows more vague and fleet. Yet we rejoice that morn by morn The sad old world seems less forlorn. Since once so bright a vision came. To touch our lives with heavenly flame, And show to our bewildered eyes What beauty dwells in Paradise. -James B. Kenyon, in the Century.

Banner Correspondence.

Michigan.

GRAND RAPIDS .- Mrs. Sophronia E. Warner Bishop writes: "I spoke for the Society in Alliance, O., the last two Sundays of September and all of October to appreciative audiences. The workers of Ailiance are men and women of deep, earnest thought, which leads them to be just and kind critics. I found many warm friends among them, whom I never can forget. From Alliance 1 went to Ionia, Mich.; spoke three Sundays there. One of the Sundays I was engaged by the President of the State Society, Mr. J. H. Burnham, of East Saginaw, Mich., to speak with him at their semi-annual State Meeting of Liberals and Spiritualists in Ionia, Mich. The meeting was an interesting one. Mr. Burnham is a fine scholar, deep thinker, and a pleasant, earnest speaker. He was a Methodist preacher for twenty-five years, commencing his work at seventeen years of age, and was well sup ported by his people with a large salary, and provided with every comfort he could ask. But he grew out of the ideas believed in by the church, became liberal in bis views, and left the church and ministry. and made himself poor for the truth's sake. While he does not know that spirits can and do hold intelligent communication with the people of earth, he is in sympathy with all workers for the uplifting of humanity and progress. He lectures on scientific and reform subjects, and is doing a good work. From Ionia I went to Belding, Mich.; gave seven lectures to large and deeply interested intelligent audiences; felt my courage renewed by the great kindness and appreciation of both believers in our philosophy and the liberal element outside. All thanked me for the efficient work I had done for the truth and human progress: said to me, 'No person can hear you without being instructed and uplifted.' I offered a prayer of gratitude to my guides for the good work done. From Belding I went to Bridgeman; stopping a few days on the way with my dear friends, Mr. and Mrs. E. Cross, giving a few parlor meetings, and in them gave some very fine tests of power to see and describe spirits, and tell many facts that proved their identity. Gave one lecture in Bridgeman, and in Sawyer, an adjoining town, a lecture to the Knights of Labor; and also a lecture on temperance with good success. Then gave a course of lectures in Benton Harbor, Mich., of which you have heard through Mr. W. T. Jones, the President of Van Buren Association of Spiritualists, who, by the way, is the right man in the right place. A speaker can do better with a man or woman for President who is efficient, earnest and kind. Mr. Jones is a true man, an earnest worker. I found many noble men and women in Benton Harbor, and the good work is bound to move on there. Mrs. Wisner, a woman of great integrity, whom the angels have chosen as an in strument through whom to write and speak their facts and beautiful thoughts, is doing a good work. Bro. French, Sister Woodruff, and our grand worker, Lyman C. Howe, all have been in Benton Harbor. The readers of the BANNER OF LIGHT need no words of mine to tell them of these good, true workers. Angels bless them, and keep them ever in the field, is my

I returned to Ionia the first Sunday of January, gave two lectures to appreciative audiences, though not

mati, Objo, and I trust that the good angels will us my brain and lips to bless the people who hear me is those cities. Fray that it work of every speaker and true medium in all the land may be blessed, and sustained, and their lives got, fuller of sunshind as they approach the spirit-shore."

RAT LYMS.—In . reference to the future life James M. Rogers, wither .** In . necessary of the future life James M. Rogers, wither .** In . necessary .** The continue of the continue and the standard of the future life James M. Rogers, wither .** In . necessary .** The Lands of the Bordstream and entant applendor; just she human soul contains qualifier that limit its enforment of restable its sorrow. The Lands of the Bordstream and the most contains a standard with lights of under the standard with male such as earth, where sheet, in the lights of the standard with male such as earth, were sheet, in the lights of the standard with male such as earth, where the standard with the

al outcome was the legitimate deduction of continuous life. The evening discourse was another presentation of truth from the spiritual standpoint, holding the close attention of the audience."

Mrs. Paul was to speak there again Sunday, Jan. 30.

New York.

NEW YORK CITY .- E. F. Bearse writes: "At this time, while renewing my subscription, allow me to kindly thank you for the bold and manly course you have taken, and still maintain, toward that much-abused and very useful class of individuals, called mediums. Here in this city we have a class of people that to all appearances make it a specialty of debasing and calumniating the character of our very best mediums; thereby turning those away that would investigate the phenomens, and materially lessening the influence that these noble workers would otherwise have on the outside world.

These people style themselves Spiritualists. Well. they may become such by eradicating a great amount of prejudice and filling up this vacuum with a little love of right, some fairness of investigation, coupled with a plenty of justice to their fellow-beings. May the powers above hasten this condition of things, so that this city may be well 11d of these human vampires, or butchers of human character,

Spiritualism has had an up-hill fight all the way, especially with foes from within its ranks, which are always the worst in any cause; and as you, through the noble BANNER, have been a modern Hercules in fighting these miserable outgrowths of educational prejudices and effete theologies, allow me to again thank you, and tender you my heartlest sympathy and encouragement in your battle for right and justice. The right will triumph; and in closing allow me to wish you and the honored BANNER OF LIGHT the happiest kind of a happy New Year."

ALBANY .- J. W. Still, M. D., writes : "Mrs. Allen spoke here Wednesday, Jan. 19, and the week following, Mrs. J. W. Still's controls spoke Friday, Jan. 21st, and gave forty full-name tests-sixty-six tests in all. We shall remain here two weeks, and longer if the interest in and demand for our services continues. I shall speak in my normal state, and Mrs. Still three or four times a week under control of her guides. It s wonderful to witness how the people's interest in Spiritualism is being aroused in this city. We would like to make engagements for any date after Reb. 8th if we do not remain here beyond that time, and even if we do we can meet appointments from ten to forty miles from this city. Our terms are low and within the ability of any society or individual."

New Hampshire.

WASHINGTON .- N. A. Lull writes: "There has been quite a revival in the interest of Spiritualism in this place within a few months. The acting paster of the Congregational Church here took occasion recently to speak quite severely against Spiritualism, which has had the effect of putting the spirit of inquiry into the minds of the people. Spiritualists are taking hold with renewed energy, and some who have been ranked as opposers are now beginning to inquire What of this thing? and What shall we do to learn more of

The Ladies' Society of Progression meets regularly once in two weeks, and the attendance is larger than ever before. Arrangements are being perfected for more speaking another season."

Missouri.

ST. LOUIS.—A correspondent writes: "J. M. Allen has been received with much favor in this city, and is doing a good work here. His lectures and séances are eliciting considerable attention. He holds three services each Sunday, two for the First Spiritual Association, and a morning meeting for another organization; which, together with several public séances during the week, sustain a lively interest in the cause. He will visit neighboring towns week-days, as desired. Address at once, 1260 South Broadway, St. Louis, Mo."

Report

OF THE QUARTERLY CONVENTION OF THE VER-MONT STATE ABSOCIATION OF SPIRITUALISTS, HELD IN "BARRETT'S HALL!" WATERBURY, VT., JAN. 14TH, 15TH AND 16TH, 1887.

[Reported for the Banner of Light.]

Poets have said that Vermont produces the "wildest, whitest snow-storms that were ever raised on earth," and as I took my seat in the cars at Rutland

Manchester and A. A. Wheelock: The following Resolutions were subsequently submitted by the Committee, read by Bro. Wheelock and adopted; and it was voted that they be published in the BANNER OF LIGHT: PROPHETIC MESSENGER

tee, read by Bro. Wheelock and adopted; and it was voted that they be published in the Banneh of the falling health of our now venerable brother. Thomas Middleton, who for years past we have known as a zealous advocate and untiring worker in the cause of Spiritualism in Vermont; therefore,

Resolved, That we hereby extend to him our hearfelt sympathy and earnest prayers that he may feel the presence and sustaining power of the spirit-world in all the infirmities of his declining years.

Resolved, That we remember with pride and satisfaction those presiment qualifications of head and heart that ever characterized him as the carnest, intelligent student, the polished gentleman, the slucere, true friend, as he ever was the enthusiasm, zeal and life of our Conferences and Conventions; always sound and wise in counsel as he was elequent and earnest in speech, we deeply deplore his absence and loss to our neetings, as we sadly realize there is no one to fill his place.

Resolved, That our sincere love and sympathy shall attend his spirit, in a united benediction of peace, that may give his brave soul attength in that final hour of change that will give him birth into that larger and brighter soullie, where he will realize the fullness of hat rich inheritance which his noble, true, manly earth-life will entitle him to enjoy as a just reward.

Following the reading and adoption of the resolu-

him to enjoy as a just reward.

Following the reading and adoption of the resolutions Mr. Wheelook occupied an hour in a very interesting manner, exhibiting and explaining pictures and engraving on cards and slate, obtained at Onset Bay Camp-Meeting through the mediumship of Mrs. Diss Debar, whose modus operands is familiar to the readers of the BANNER OF LIGHT. Mrs. Fannie Davis Smith then gave an instructive and entertaining lecture on "How Can We Best Adjust Ourselves to the Facts of the Hour?" Music and song closed the session.

ing lecture on "How Can We Best Adjust Ourselves to the Facts of the Hour?" Biusic and song closed the session.

Evening.—Called to order at 7:30 by the President. Excellent music and song by the Glee Club. No conference. Mrs. Manchester gave one of her best addresses, and was followed by Mrs. Crossett in appropriate closing remarks. Resolutions of thanks were then read by the Secretary, and adopted, thanking the proprietors of the Waterbury Hotel, their wives and efficient and obliging assistants who had done so much to render our stay one of pleasure; and for free use of hall; to the speakers for the rich entertainment they have afforded by the giving of inspired words of wisdom, especially to the worthy brother from Boston, who came so unexpectedly among us, and contributed so much to edity and entertain us; and also to the "Duxbury Glee Club" for its soul-inspiring music and songs; and to the rathroad officials for free return checks. We were sorry that stokness prevented Mrs. G. B. Howard from being with us, and giving those wonderful tests which always interest an audience; sorry also to miss the familiar, genial faces of Mr. and Mrs. A. F. Hubbard, of Tyson, and Mrs. S. A. Wiley, of Rockingham, and many more who doubtless were kept away by the storm. The attendance was often small, but at two sessions the hall was quite well filled—nearly four hundred being present each time. Considerable discussion was had as to locating the place for holding the June Convention. The claims of Barre and Newport were considered, and we finally adjourned with Newport ahead, but not fully decided upon. We all seemed to have a good time, as the large, roomy hotel was warm and comfortable, although it was zero weather out of doors. We went in a storm, and left in one, but look forward with pleasant anticipations to our next meeting in the leafy month of June.

LUTHER O. WEERS, Secretary.

Proctorsville, Vt., Jan. 24th, 1887.

New Publications.

THE CONFESSIONS AND LETTERS OF ST. AUGUS TIN, with a Sketch of His Life and Work. Large octavo, cloth, pp. 619. Buffalo: The Christian Literature Company.

This is the first of a series of twenty-five large volumes, designed to embrace the most important works of the Greek Fathers from Rusebius to Photius, and of the Latin Fathers from Ambrose to Gregory the Great, under the general title of "A Select Library of the Nicene and Post-Nicene Fathers of the Chris tian Church," and is to be edited by Philip Schaff D. D., LL. D., Professor in the Union Theological Seminary, New York, in connection with a number of patristic scholars of Europe and America. The purpose of this somewhat formidable undertaking is to furnish those who desire to study ancient Christianity, and are at present unable, from want of access to the original texts, or familiarity with Ecclesiastical Greek and Latin, with the means of doing so. Aside from the fact that collections of this kind are voluminous and necessarily costly, "Migne's Greek Patrology," comprising one hundred and sixty-seven quarto volumes, and his Latin two hundred and twenty-two volumes, it is stated the Oxford Library and others are not so much historical as apologetical and dogmatic, while this is designed to be free from all effort to sustain or defend any special creed or belief, giving the works entire and in their original form. Many of the works embraced in the series will appear in English for the first time. The first eight volumes will contain the works of Augustin, the succeeding five those of Chrysostom.

Treturned to Ionia the first Sunday of January, gave two lectures to appreciative audiences, though not large, on account of extreme cold weather. The two following Sundays spoke in Lansing; had a pleasant time, and know much; good was done, though the weather was stormy, and cold and the meetings poorly advertised. The Nemoka camp, ground is but seven miles from Lansing, a bey camp, but destined to become one of the finest in our country. All that is needed is money and willing, intelligent workers. Michigals a beautiful, intelligent state, and has among its people many thousands of Spiritualisis with money at their command, and I believe they will unite in soul, hand, and brain to build up. Nemoka. We want some of the best mediums to be there next year. If they are they will; go away with good pay for labor given and with the blessings of angels and the people. Mir. P. F. Olds is the man to write to. His address is 221 Fines street, Lansing, Mich.

In Grand Rapids, Mich., I have addressed as large and as incligiont in ownite to. His address is 221 Fines street, Lansing, Mich.

In Grand Rapids, Mich., I have addressed as large and as in cliniquent to be there next year. If they are they will; go away with good pay for labor given and with the blessings of angels and the people.

Mir. P. F. Olds is the man to write to. His address is 221 Fines street, Lansing, Mich.

In Grand Rapids, Mich., I have addressed as large and as incligation. I expect to hear great results from there in the near future.

I am staying with Mr. and Mrs. Moulton, who are earnest, intelligent tailed the heart street in the propose was the summary of February; and to was the condition of the propose of the condition of the propose of the condition of the propose of the propo Augustin (Aurelius Augustinus) was born on the 13th of Nov. 354, at Tagaste, a small village of Numidia whose enslavement the world is now struggling to free itself, owe their origin more to the writings of Augustin than to those of any, possibly all other writers since his day.

VICE'S FLORAL GUIDE.-Under this name James Vick of Rochester, N. Y., issues a finely illustrated Catalogue of flower and vegetable seeds, of 176 pages, prefaced with several specimen pages of the Monthly Magazine issued by him. Those desiring seeds for spring planting will find a perusal of this descriptive list of great advantage to them in making selections.

We notice the ladies of this city have improved in looks of late; Lydia E. Pinkham's Vegetable Compound must be selling big.

have now on sale at the Banner of Light Bookstore the fourth edition of "The Sourntiffe Basis of Spiritualism," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being—while it will as truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading—and a deeper and more profound appreciation on the part of the public generally.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN STIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-ton have it on sale. ton, have it on sale.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George.
A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Read "ZOBLIMER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bosworth street, Boston.

Received from England. RAPHAEL'S ALMANAC:

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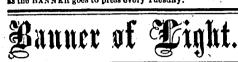
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Miss Phelps as a Spiritualist.

We have already [22d ult.] referred to the syndicate newspaper article of Miss Elizabeth Stuart Phelps, in which she struggles altogether too visibly to make it appear to the public that she is not a Spiritualist. It is only the obvious fact that she is one to all intents and purposes that induces us to return to the matter now. The French proverb works in her case againto excuse one's self is to accuse. She opens her address to the public on the question. whether Spiritualism can spiritualize, by asserting the dual system that pervades the universe, and applying it to progress and conservatism, to the forward and backward swinging of the pendulum of thought-an analogy altogether fauciful and forced. "Has the intrusive force," she asks, "swung back on the intruding power?" That simple query fairly illustrates her conception of the duality of things throughout the universe. Why employ so lame and insufficient an illustration? one may ask. Action and reaction are very far from expressing the idea of duality. The illustration was used, let us explain, to make way for the next assertion which was waiting to be made, namely, that Spiritualism had gone far enough to warrant Orthodoxy in coming forward and claiming the results.

That is substantially the key-note to Miss Phelps's article. What she is aiming at is, chical Research Society, Harvard College and while impliedly recognizing the fact of spirit | Boston thoroughness" to buttress and base her manifestations, to repudiate its special and separate claims by raking them all into the empty treasury of Orthodox Christianity. The love of party in affairs of religion overpowers the love of truth. The too plain purpose is to as tests, Miss Phelps concludes that mediumappropriate the new truths which Spiritualism | ship is a general fraud, because it shrinks from has brought and is all the while bringing, while answering to the challenge, and expresses wondisavowing its ability to contribute anything der that "the public indulge in a significant of real value. With this work of disavowal smile not altogether reverential to Spiritualthat of disparaging the several ministering ism." If she only detects the smile on the Oragencies of Spiritualism is industriously made | thodox side of the public face, she seems to to cooperate. That old method of combating new expressions of truth, which consists largely | beg to remind her that Christianity itself had or mainly of decrying those through whom to work its way through a storm of sneers and they come, is worn-out and gone by, and no longer has any effect upon minds open to the reception of new truths. It is best illustrated by the lawyer's abusing the witness of his opponent in order to becloud and degrade his testimony. No matter by or through whom God's pure and simple truth is finally made manifest; the only inquiry is as to its value. has to confess itself baffled. She warns it, What did Phillips Brooks tell his motley congregation in Fancuil Hall about Christ's choice | must no longer hide itself; bids it come out of John, and Peter, and Audrew, and the rest of the men whom he called to work with him?

that the phenomena of Spiritualism are not nest age, that not only means to believe someentitled to the confidence of the community, and making it the platform and standing-place | Spiritualism is authoritatively bidden to for working out her Orthodox design, Miss Phelps proceeds to assume that it is time somebody took Spiritualism in hand. "The amount of it is," she remarks, "that the claims of Spiritualism are too serious not to be made subject | calls aloud to Spiritualism; "leave your alto the laws of common sense." Then these leys and corridors, your hiding-places and claims are really "serious." And "common markets of truth; abandon your tricks and sense" can mean only whatever is Orthodox. | your cabinets; turn up your gas; let the blaz-So tens of thousands of people who accept the | ing light upon your claims; give us sunshine phenomena have done so without regard to on your processes and midday on your results; enormously swollen conceit of Orthodoxy! It thing else you are commanded by omniscient would not only govern and guide the human Orthodoxy-that Orthodoxy which assumes conscience according to its own unfathomable the sole guardianship alike of all "mystery) tenets and undefinable superstitions, but it and all "respectability." Suppose, now, we would even assume to teach all of us "the laws should turn and demand of the creed-mongers. of common sense." It is laughable to think those dealers in fathomless speculations on revery minute over this very matter of common | the All-Father, to hold up to the light of midsense. Miss Phelps is pleased to give it the day the secret springs of their reasonings, the more euphulatic name of "mental morality," | hidden sources of their superstitions, and the as if, forsooth, all those who have been led to purely material motives of their faith. accept the evidence of their own senses as to the phenomena were for that sole reason morality. What do they mean by that term

just now at Andover?

itualism, and admits that it is time something was done. She calls for evidence, more evidence. She thinks it difficult for the temperament that is susceptible to the influences of mystery to remember that "the laws of evidence are as sacred as the hopes of faith." Yes, yes; but suppose the remark be applied impartially; apply it to those who profess "faith" in the "mystery" of the Trinity, of the Atonement, of Justification, and of the ends of the divine government for man. How much is credited to faith, in this case, and how much to the laws of evidence? The plain fact is, there is no evidence whatever about the ology. It is speculation from beginning to end. The most and best that theological pundits and doctors are able to urge for the existence of God himself is by raking and scraping the shavings of evidence from design in the creation of the universe.

"Now what is it that you who constitute the sect of Spiritualists"—asks Miss Phelps—"offer to the world and the wisdom thereof, as it, we are here to gain experience, and thus proof of the stupendous truths which you claim to command?" It is a question asked by one who is abundantly able to answer it for herself. It is a question put not in candor but in challenge. She certainly does not expect the Spiritualists, in order to reply, are going to hurry forward with packages and bundles of evidence, as dealers in dry goods would heap chiefly because we cannot see any further along the assorted contents of their shelves upon their counters in response to the calls of customers. She knows too well how unspiritual would be any off-hand answer which the best convinced Spiritualist in the world would be able to make to such a request. But none the less it can be done. Proper conditions are to be insisted on for answering questions as well as for procuring the manifestations from the spirits. Miss Phelps, however, chooses to make answer to her question in a way that best serves her own purpose. She proceeds to sketch a picture as repulsive and unnatural as possible, of the ordinary method of communicating with the invisibles, and holds that up as the true and only one, and from such a picture deduces and preaches her "mental morality." She will have to allow us publicly to say that not thus has she herself learned what she knows of Spiritualism.

After pursuing what she calls a "course" of investigations in the manner she describes, and which she wishes us to consider as her own experience, well may she ask: "What, after all and through all, do you achieve?" She asks if you are better, wiser, more pure, more manly; what you have found; what you have learned; if life is made more lofty; if death more dignified; if you "need a trancemedium of dubious respectability to tell you" what you already know. Then she goes on to stigmatize the communications received by the investigator as "idle words, the commonplace of feeling, the triteness of thought, the imbecility of purposes, the babble of Indian jargons, the hysteria of English emotion, the tricks of jugglers, the vagaries of mystics"with which explosion of epithetical phrases and shrapnel bombardment of words, her vocabulary collapses and ends. We do not wonder that right upon such an exhibition of "babble" and "hysteria" she utters the breathless protest: "Let me not be misunderstood." There is no danger of that, however. It is but an exhibition of a vain struggle of one who has come into the light of the truth in the serpent coil of the old Orthodoxy which she drew in with the very atmosphere of her helpless infancy.

"In this web of mystery and folly." she adds. somewhere runs the golden thread of a truth which is worth having whenever we can take it by the pattern end." And she would have us think that "pattern end" to be only Orthodoxy as it now stands in dispute at Andover. And she seeks the aid of the "American Psyassumption. When these several forces fail to bring out all the mediums there are in existence, private as well as public, to be subjected to the conceits which they presume to set up think the case ended for Spiritualism. But we worse. And shall Spiritualism be accounted of the less value because it has to encounter the same kind of a storm, even from those professing to be exclusively and orthodoxically

Christians? Yes, yes; but after all the "mystery" of Spiritualism is left unexplained. Orthodoxy with all the solemnity of a prophetess, that it and sit down to "the great chess-board where the visible and invisible fight out the game of Taking for her text a bold and bald assertion | belief for the age." She describes it as an earthing but to know the reason why. So then, "come out into the upper air," to "step into the sunlight." It is even patronizingly told that "it is possible for belief in the unseen to be respectable." "Now is your time!" she the laws of common sense." Behold the turn off your paid mediums;" and do everywhat a pother they are making at Andover this ligion and audacious conceptions about God,

We are aware that calling "you're another" answers no argument, approaches no truth, worthy subjects to the discipline of mental and settles no dispute. Yet all persons have a natural right to a challenge of the character and capacity of their self-appointed judges. "It seems to me." says Miss Phelps. "that! When we are taunted, as we are, by writers on honest and intelligent Spiritualists do not the subject like Miss Phelps to "make it reclearly understand how glad the rest of the spectable to be a Spiritualist," we fancy we world would be to believe in their doctrine, if have at length compressed all real objections it could." It seems to us, on the other hand, to Spiritualism like herself in a nutahell. Only that the rest of the world is coming to believe put this thing on our basis-show de your in our doctrine just as fast as it can; and one of the signal proofs of it is to be found in just such efforts to the straightful taxes from such efforts to the straightful taxes from such efforts to the signal proofs of it is to be found in just the pockets of those who do not attend them—such efforts to the straightful taxes from such efforts to the signal proofs of it is to be found in just the pockets of those who do not attend them—such efforts to the signal proofs of it is to be found in just the pockets of those who do not attend them—such efforts to the signal proofs of it is to be found in just the pockets of those who do not attend them—such efforts to the signal proofs of it is to be found in just the pockets of those who do not attend them—such effects the proofs of it is to be found in just the pockets of those who do not attend them—such effects to the signal proofs of it is to be found in just the pockets of those who do not attend them—such effects the proofs of it is to be found in just the pockets of those who do not attend them—such effects the proofs to the pockets of the pockets

pews from which Christ himself would be walked out by the sextons-in short, first prove yourself fit to associate with us Orthodox elect, to even be ranked on an equality with us though you keep the horizon's distance from us, and we will stoop and consider your case. That is all the "mystery" there is about Spiritualism that Orthodoxy cares for, and Miss Phelps has too candidly avowed it. After that all her good advice is patronizingly offensive, wholly worldly, and not worth any more consideration than that offered by persons far less disturbed by the truths of Spiritualism than she is.

Experience - Knowledge - Happiness.

Study the deep problem of life as much as we will, no conclusion is reached that has not for its basis and body the facts of experience. We cannot seem to understand what is meant by the arrangement in which we are cast as parts, without first comprehending that, so far at least as we are ourselves concerned in growth and evolution. Whether the universe was created for our purposes or we for its, enough is it for us to know that all our life here is but an experience which it is necessary that we should attain if life itself is worth the having. We may complain of the hardships of this experience while gaining it, but it is the line of life, much less see the end from the beginning. Our complaints themselves form a part of our experience, being the protestations of impatience with what we are not yet able to understand. All things enter into it, and we cannot say what is good and what is bad, since all is necessary in making up the accepted whole.

There can be no development without experience, and no one can say there is any experience if it runs wholly in one channel, and that a smooth one. Through change and trial is the deepest cultivation of man's nature accom-

plished. Rev. M. J. Savage recently preached a discourse whose leading purpose was to discover. if possible, the real end and aim of human life. He declared his belief that, in this world and in all worlds, it could be nothing else than happiness. Still it becomes necessary again to define happiness, that elusive something which is never to be had when directly sought, and which is at best but the result of something previously done or acted. Happiness is only a feeling of pleasure derived from the exercise of our faculties and powers. One man may revel in happiness where another would still be hungry, owing to the difference in their endownents of capacity for feeling. Health of body and harmony of the dual nature we nossess are the necessary conditions of its freest manifestations. To enjoy feeling, its current must have an undisturbed flow.

It ought therefore to be, that the wider the range and the greater the depth of our experience, the larger the store of our happiness. He whose experience is limited to the satisfaction of his senses mainly, cannot in the nature of things realize the enjoyment that springs from the exercise of the higher faculties, and the active use of the developed powers. But some question to know why, if we are designed for happiness, so many things are permitted to come in to hinder it. This is the question which Mr. Savage attempts to answer. And his answer is that God cannot himself, in the nature of things, help it. Man must needs be educated. He must be developed mentally in order to become all it is possible for him to be. He is a finite being; he is ignorant; and he must know through the process of learning. In short, he has to have experience; and that is saying practically that in order to have experience he

Out of experience alone comes evolution; it could be achieved on no other terms. We must all pass through the various stages of probation, and that implies error, mistake, correction, and getting at the truth by first making mistakes and then correcting them. "Do you think," asks Mr. Savage, "it would be possible for God to make a man perfectly good, virtuous, clear in his thought concerning right and wrong, establishing the right as the result of a conviction that it is best-and all without any experience? How do we come to know that right is right and wrong is wrong except by trying?" And so Mr. Savage comes to believe that "all of the sin, all of the wrong, all of the crime of all the world, is nothing more nor less than the results of the experiences of ignorant, undeveloped characters living freely and learning the laws of life by living." If God were inclined to save us all trouble he could do it, if only by keeping us perpetually children. We are infants but once; it is not desirable that we should continue infants after we are grown up among the

The great forces that are at play throughout the world, causing the disasters that for the time fill us with consternation, are but processes in the natural life of the world. They have been for ages. What brings seeming disaster and death produces all the beauty and glory and good of life. If we would be properly educated, then, we must study how to adjust ourselves to these forces. We cannot attain to development without. The gospel of pain and suffering is only a gospel of tenderness and mercy. Pain is but a signal set up for a warning, telling us when to stop. There would be no pain, if we kept within the limits of the laws of God perfectly. The grand dissatisfactions of life, the unattained ideals, the unfulfilled dreams, the bafiled hopes, they are only the promise and prophecy of the grandeur of human nature; they assure us that the small com. forts of life are not capable of filling our desires; they are the touch of the infinite in this petty, commonplace humanity of ours; they mean that we are the sons and daughters of God, capable of an infinite expansion and an endless career.

SALEM, MASS.—The unprecedented pressure of local matter upon our columns this week has obliged us to defer the publication of sevon in Salem at Cate's Hall. Her noticewhich shows an excellent condition of affairs in that city-will appear next week. During the month of February Mrs. Abbie N. Burnham will address the society.

Mus. Maud E. Lord-so writes a correspond-

The Gospel in Boston.

The city of Boston is being subjected at the present time to a series of religious exercises, title the experience it is passing through to the erend" Sam Jones and "Reverend" Sam Small church smithy with all the lung power at their command, and a loud noise is the outcome of new thing in modern religious work in this latitude, to read in the reported sermons of these two sensational preachers the frequent marginal commentary of "loud applause," "amen,"
"you are right," "lay it on," "God's own truth," and so on. But as long as it suits the ruling church denominations to perform what they call spiritual work by such methods, we suppose criticism is intrusive, and nothing remains but to wait for the counting up of the spiritual fruits. If it were professed Spiritualists who worked in this most unspiritual of ways, however, there is little doubt that they would be savagely overhauled by the pulpits, and the laws invoked fiercely for their instant suppression. But that is "the way of the world." and

while it lasts we suppose it must be submitted to with as much obedient grace as possible. Instead of eradicating error in the will and inculcating purer motives, the preaching of these "two Rev. Sams" tends all the time to excite hostility, to stir up turbulence of spirit, to teach the pure selfishness of salvation, and to challenge common intelligence to a continual revisal of its principles of self-respect. How it is possible to crowd a spiritual significance, in relation either to this world or the other, into the slang phrases and oblique sentences with which this style of so-called preaching abounds, we confess it is impossible to see. We do not believe that even the most unfavored classes in respect to moral culture are taught by it to know better than before what they owe to themselves and to others. We do which they are wading aimlessly about by hav- oppressive laws. ing preachers come and wallow with them in their own vernacular. If this is the gospel of Christ, it is altogether another thing from what it was in the beginning.

The Telephone.

As there are grave doubts as to who invented the telephone, and as the Supreme Court of the United States has this perplexing question under consideration at the present time, and as we thought up and suggested the idea (stole it out of the air) twenty-five years ago. perhaps it will not be out of place to republish the following, for the benefit, it may be, of all parties so deeply interested in regard to the transmission by tire of vocal sounds, so here goes. The reader will thus see that the whole thing was hooked from one Robert Hooke, who wrote over two hundred years

ago: As glasses have highly promoted our seeing, so t is not improbable but that there may be found many mechanical inventors to improve our other senses, of hearing, smelling, tasting, touching. 'T is not impossible to hear a whisper a furlong's distance, it having been already done; and perhaps the nature of the thing would not make it more impossible though that furlong should be ten times multiplied. And though some famous authors have affirmed it impossible to hear through the thinnest plate of Muscovy glass, yet I know a way by which it is easy enough to hear one speak through a wall a yard thick. It has not yet been thoroughly examined how far Otocousticons may be improved, nor what other ways there may be of quickening our hearing, or conveying sound through other bodies than the air, for that is not the only medium. I can practically that in order to have experience he must acquire it by experience. Without the process of learning he could know nothing, and without knowledge he could not have experience he assure the reader that I have, by the help of a distance in an instant, or with as seemingly quick a motion as that of light; as least, incomparably swifter than that, which at the same time was propagated through the air; and this not only in a straight line, or direct, but one bended in many angles."—Works of Robert Hooke, published in 1664.

Professional "Exposers."

The usual crop of chevaliers d'industrie, in the shape of sleight-of hand performers and dealers in perverted mediumship, is offering itself for harvest on the part of those who by reason of church bigotry, culpable ignorance or almost criminal carelessness, choose to thrust in the sickle by attending their shows. It seems that the Southern portion of the country is afflicted in this direction as well as the North and West, and we find Bro. Kates, in Light for Thinkers, giving words of advice to his readers: concerning these gentry which are just as pertinent in other quarters wherever these pests put in an appearance, to wit: "Sleight-of-hand performers who advertise to 'expose' Spiritualism will not injure the cause—for they do not expose, however much they may do marvelous feats. They cannot and will not produce manifestations under the test conditions that mediums observe." Although such "exposers" (?) may advertise to pay a large forfelt if they fail to perform by trickery any of the spiritual manifestations occurring through mediums, they notably fail at the last moment in are at work everywhere, at every moment, and fulfilling the obligation when called upon. "Don't let such people worry you," says Bro. K.; "the spiritual phenomena will prove their own truthfulness."

THE SPIRIT MESSAGE DEPARTMENT this week is the vehicle of characteristic communications from ten returning ones who seek to impress the fact of their continued life and interest upon the comprehension of their friends yet in mortal; the Presiding Intelligence also answers questions touching "Obsession and Control," "mind-cure," the utility of friendly acts in memory of the deceased, and "Re-incarnation."

We published last week a brief report by Abram Smith, concerning the recent production of pictures by magnesium light in presence of Mrs. Moss of New York. In our next we shall give an interesting recital of personal experiences in the same direction and at the same place, by Judge Nelson Cross.

James W. Royle-a former President, and now the settled speaker of the First Assoeral reports: among them one furnished us by | clation of Spiritualists of Trenton, N. J.—called Miss Amanda Bailey (the well-known and pop- on us last week (during his brief visit to Bosular vocalist) concerning the work now going | ton) and gave a good account of the progress of the cause at his home.

> Dr. H. B. Storer called at our office recently, and stated that to his mind the spirit message of Calvin Ball, contained in the Ban-NER OF LIGHT for Jan. 22d, is strongly characteristic of that gentleman, as he remembers

Materializations in Newcastle, Eng.

The Chronicle, Newcastle, Eng., of Deg. 28th, gives a detailed account of what took place the or exercises in the name of religion, that en- previous evening at a scance for materialization, held by Spiritualists at their usual place well-worn name of a revival. We have "Rev- of meeting on Pilgrim street. Among those present was Mr. Everest, of Brooklyn, N. Y., with us, engaged in blowing the bellows of the , who, it is stated, was "the central guest of the evening." The medium was a lady resident of Newcastle. The first form to appear was that it, if nothing more. It has to be acknowledged a of a female wearing on her head a peculiar hood, somewhat after the style of those worn by French or Belgian peasant women. She held a brief conversation in a low tone of voice with Mr. Everest, who recognized her as one with whom he was acquainted, and then signed her name on an envelope, which together with a pencil had been placed in her hands. The Chronicle remarks that the materializations were, in the opinion of persons experienced in witnessing such phenomena, very good, in a light that was all that could be desired. At the close of the seance, Mr. Everest delivered an address on Spiritualism in America, giving an account of extraordinary manifestations he had witnessed in Boston, Philadelphia and

An Open Confession.

The Daily Kennebec Journal (printed in Augusta, Me.,) for Jan. 24th-after the proposed doctors' plot bill had been righteously disposed of by the Judiciary Committee, in the report 'Ought not to pass"-declares that "a wellknown physician, a member of the House, says the advocates of additional medical legislation are rather discouraged, as the opposition of the people is so strong. The registry bill has already been dropped." This remark speaks volumes. The friends in Maine have fought a good fight, and deserve credit therefor, as well as the liberal-minded men of the committee just mentioned. Would that more scheming Allopathic physicians in other States might in a similar manner be brought to practically comprehend the really strong opposition latent not see how they are lifted out of the bogs in among the people regarding such unjust and

The Blair Educational Bill.

Mr. O'Ferrell of Virginia has just delivered in the U.S. House of Representatives a speech in favor of the Blair educational bill, resting its constitutionality upon the general welfare clause. There was not, he argued, a single provision in the bill which infringed upon any right of a State. He hoped that the House, following the example of the Senate, would send joy and gladness into every home in the country by passing this measure in the interest of the great cause of education.

Lines Worth Reading.

Subscribe for the BANNER OF LIGHT, the most interesting paper in the world. Advertise in it, if you wish to be known all over the universe.

We would call public attention to the claims of Miss Conrad, whose advertisement has already appeared in the BANNER. A New York correspondent gives us assurance of her superior gifts as a healing medium. Her address is 220 West 14th street, New York.

We tender sincere thanks to Mrs. S. N. B. Gates and Mrs. H. T. Gates, of Worcester, for fine bouquets of choice flowers for our public free circle-room table.

Read the tributes to the memory of THOMAS PAINE, which are to be found among the local reports on our eighth page.

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit friends bring to our notice for relief: Miller, 10 cents; Cincinnati, \$1,00; H. E. F., \$5,00.

NEW MUSIC BY C. P. LONGLEY .- All Spiritualists, and many who are not and yet appreciate fine music. will be pleased to learn that Mr. C. Payson Longley has just published two new pleces, "Only A THIN. VEIL BETWEEN US." and "WHEN THE DEAR ONES GATHER AT HOME." It is needless to say more to commend these to our readers than that they are of equal merit with those he has previously placed before the public. See advertisement on fifth page.

We have received two pieces of music from the author, Mr. C. P. Longley of Boston, brother of Major Longley of this city. They are entitled, "When the Dear Ones Gather at Home" and "Only a Thin Vell Between Us." Mr. Longley is the author of manother popular melodies, and a singer of rare force any beauty.—Hampshire Gazette and Northampton Coud, rier.

rier.

Mr. C. P. Longley, Boston, Mass., has just added two new pieces of sheet music to his choice collection. There is no sweeter music published than by this gifted author and composer. All his pieces are spiritual and given to him under spirit control. The new pieces are respectively entitled: "When the Dear Ones Gather at Home" and "Only a Thin Veil Between Us." For sale wholesale and retail by Colby & Rich, 9 Bosworth street, Mass.—Light for Thinkers.;

A brief tribute to the memory of the late Elijah Woodworth, one of the earliest itinerant lecturers on the subject of Modern Spiritualism, will appear next week. He passed to spirit-life from Leslie, Mich., Dec. 23d, aged 94 years.

Dr. George Dutton will give a free public lecture at Horticultural Hall, Boston, on Thursday, Feb. 10th, at 7:30 P. M. Subject: "Rational Mind Cure," and the Present Status of Medicine."

J. Wm. Fletcher addressed the Pni Sigma Society at the College of Physicians and Surgeons on Monday last. He will appear before the same Society the latter part of February.

On Wednesday morning, afternoon and evening, Jan. 26th, the seventeenth annual meeting of the State Suffrage Association of Massachusetts was held in Tremont Temple, Boston. The attendance was good, and the reports received, on every hand, showed that the year had proved a successful one, both financially and for the cause of Woman Suffrage. Hon. Wm. L. Bowditch was chosen President for the ensuing year; Mrs. Harriet W. Sewail, Treasurer; Mr. Henry B. Blackwell, Corresponding Secretary; Miss Alice Stone Blackwell, Recording Secretary.

ONSET BAY GROVE ASSOCIATION. The Treasurer in his tenth annual report, shows the receipts for the year to have been \$21,091,35, and the expenditures \$19,244,70, leaving a balance of \$1,846,65 in the treasury on Jan. 1st, 1887. The liabilities are \$14,383, and assets \$12,536,85. The Spiritual Temple yielded \$684,96.

Cardinal Mezzolante, or, as Plus IX. used to style him, the Living Miracle of Pentecost, has at last been excelled in linguistic achievement by one Signor Marcantonio Uanini, of Venice, who, on undoubted authority, can speak fluently ninety-three languages.

Union Anniversary Celebration.

The next meeting of the delegates from the Spiritualist, Societies of Bostone who have in charge the arrangements of the Union Celebration of the Thirty ninth Amniversary at Tremont Temple March 21st 1887, is to be held

ALL SORTS OF PARAGRAPHS.

The report comes from Sharon, Ga., that a wonderful electric pit discovered three miles from that place is effecting hundreds of cures of rheumatism. The pit was dug in the banks of a creek by a man who was searching for gold, of which he found none; but a rheumatic negro employed in the work discovered that his rheumatism disappeared while handling the clay, and a cure was soon effected. Remarkable cures by the application of the clay are reported.

"Professor," said a graduate, trying to be pathetic at parting, "I am indebted to you for all I know."
"Pray don't mention such a trifle," was the not very flattering reply.

"My dear," said the husband to the wife before the glass, "I'm ashamed to see you put all that red stuff on your cheeks." "Oh, don't worry about that," she replied sweetly, "it matches the color on your nose admirably, and harmony is what makes the marriage relation ideal."

Not until our mechanics and laboring classes are properly remunerated for their time and labor, have our manufacturers or commercial houses the moral right to pay their traveling representatives such sala-ries that they can afford to waste half their time and mon ey in dissipation.

A man compelled to be contented will not stay contented worth a cent. It is useless to tell a man that he ought to be content if he is not. If he is compelled, he may be silent, but the discontent remains, and sconer or later will be made manifest. No people can be coerced and compelled to be satisfied with what they have when they can see a possibility of attaining a better condition.—Arosstock (Ms.) Herald.

An exchange says that we owe much to foreigners This is as it should be. It is much more agreeable to owe a foreigner than a man who lives just around the

As the laughter subsided among the group on the sidewalk, one man remarked to the others: "That reminds me of a man in the town where I was raised. For years he had been trying to get into politics, and ran the full gamut of all the tricks of the trade, but for some reason was n't successful. At last he got so far as to be made Justice of the Peace, and the first man that went to make an affadavit before him happened to be a rough old neighbor who had known him all his days. The old man, who was as lacking in politeness as most of his kind, stalked in and began to tell his story without lifting his hat. 'Bir,' exclaimed the new Justice, who had been swelling with importance, 'sir, you should always remove your hat when you come into the presence of me and God.'"—Gazette.

A thimble used by the Queen of Slam, presented to her by the King, is made of gold in the form of a lotus bud, the lotus being the royal flower, and is thickly studded with diamonds so arranged as to form her name and the date of her marriage.

De Garmo-"And how do you stand on evolution, Miss Brewster? Don't you believe man is descended from the monkey?" Miss Brewster-"Oh, yes, I think man is; but what puzzles me. Mr. De Garmo, is where woman came from."—Columbia Spectator.

The coal and stevedores strike continues in una

How to Grow Potatoes.—A Kentucky farmer, who knows how to raise four hundred busiles of potatoes per acre, gives these points as to his method: Rich, light soil, plow deep early in spring, plant fitteen inches apart, cover four inches deep or more; keep down the weeds; but do not work the ground after the potatoes begin to bloom. The main secret, he says, is in selecting the seed. He always outsoff the blossom end. One eye will yield more potatoes than two.—The Practical Farmer, Philadelphia.

The total of deposits in the savings banks at the close of business October 30th, 1886, was \$291,197,900.96, an increase for the year of \$16,199,488.03, which is greater than for any year since 1875.

A little girl who had been told that when it was thundering it was God talking, was out on the lawn playing with her dolls. Her mother, seeing a storm coming up, called to little Alice to hurry and come in. She began plaking up her playthings, but before she got them all it thundered, when she exclaimed: "Oh i Dod, don't seeld so. I'm hurrying fas' as I tan."—Ex.

"Now, mind, Price." said his mistress to the new page, "at half-past eight you will take the Bishop's shaving water up. Knock at his door, and say, 'the boy with the hot water, my lord.'" And by dint of repeating the speech over and over again, the youth had got it pretty well into his head by next morning, when he knocked at the door of the great man. "Who's there?" bleated a fat voice. "The lord with the hot water, my boy!" fell upon the astonished Episcopal

Judging from the way money is coming into the benevolent treasuries of the various denominations, it looks as though a good many people were spelling missions with an o-o-missions. By-and bye, it things go on in this way, it will be ob-missions! It is a bad Address him box 123, Scranton, Pa. go on in this way, it will be oh-missions! It is a bad spell.—Chicago Advance.

The Massachusetts Legislature has at last received "official" intelligence that the "Sunday laws" of this Commonwealth are moribund, and are now seeking for a revision in the premises, which shall bring them somewhere within the pale of nineteenth-century life.

London despatches of Jan. 31st announce that the British fron ship Kapunda of 1084 tons, Capt. Masson which left London on Dec. 11th for Fremantle, West ern Australia, with emigrants, came into collision near the coast of Brazil with the British bark Ada Melmore, by which disaster both vessels were sunk, and 304 persons drowned; the saved were brought to Bahia.

"Trampin's played out," said a sad-looking specimen of his tribe, as he hugged the red-hot stove in the station; "trampin's no good any more, an' I'm goln' to change my perfeshun." "What are you going into?" "I'm goin' to be a mind-cure doctor."—Chicago Herald.

Beacon Light, New York City, is to be enlarged.

At time of our going to press an incipient panic is stirring the Paris Bourse; the relations between France and Germany are growing more strained; Russia forbids her newspapers to publish any military intelligence: and atmospheric conditions of general belligerency seem to loom up all over the European

BELVIDERE SEMINARY.—The spring term of Belvidere Seminary will begin Feb. 7th and continue twenty weeks. Terms moderate. No extras except for music. Pupils can remain during the summer vacation and take special studies in mathematics or the languages. Address B. F. Clark, M. D., Belvidere,

"Bright Eyes, the Ponca maiden," who has gained celebrity by her pen, is visiting Washington with her husband, T. H. Tibbles.

Every one knows that cocoa is an excellent tonic. Taken in the morning, at breakfast, it has no equal for nutrition and strengthening qualities; but it can be taken with advantage at any time. It is especially recommended for nursing mothers, to whom its bene-Ats are invaluable. Unfortunately cocoa is sometimes mixed with starch, arrowroot or sugar, and thus loses a great part of its special properties; hence great care should be taken to produce the best in the market. Baker's Breakfast Cocoa and Chocolate preparations have long been the standard of excellence, and are guaranteed absolutely pure.

Meetings in Oregon. To the Editor of the Banner of Light :

About eighteen months ago some four of us concluded to inaugurate a Spiritualist Society in West Portland. We assembled after giving notice of the meeting, and had fourteen in attendance at the first session. I remained with the Society until about six weeks ago, when I withdrew, it having nearly ninety good and stanch members.

I then formed a Society in East Portland. We have I then formed a Society in East Portland. We have meetings every Sunday, and while we number but about twenty members, we have had one hundred persons in attendance at our meetings. Many are inquiring regarding the phenomens and philosophy / I think twenty members gained in five weeks very good; some new friends unite with us at every meeting. We have a reading from connected with our hall, and numbers are perusing Spiritualists papers and books for the first time is their lives.

One organization is named the First Spiritual and Literary Society of Bast Portland; Oyrus Buckman, President; Mark O, A. Dean, Secretary; M. F. Moore, Treasurer; Miss Buckman, Financial Secretary.

M. F. MOORE. Base Portland, Ore, Van. 28d, 1887.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

George A. Fuller, of Dover, Mass., will lecture at Lynn, Féb. 6th, and at East Dennis, Feb. 20th. Would like engagements for Feb. 13th and 27th within one hundred miles of Boston.

J. Frank Baxter fills engagements in February, Sundays, in Troy, N. Y., and Boston, Mass. Will parties who have secured his services—or those of others—for week evenings please give information to the BANNER OF LIGHT concerning their meetings?

Mr. A. E. Tisdale has recently been laboring for the Spiritualistic Phenomena Society of Boston, with good success. Mr. Tisdale is a phenomenal speaker, with rare oratorical powers, and very pleasing address. He is open for engagements for March and April. Address, 104 Oak street, Springfield, Mass.

Edgar W. Emerson has the following engagements.

Edgar W. Emerson has the following engagements for February: 6th and 13th, Norwich, Conn.; 9th, Meriden, Conn.; 20th, Newburyport, Mass.; 27th, Amesbury, Mass.

Mrs. M. W. Leslie addressed a fine audience in Lynn, Mass. Sunday, Jan. 30th. Many tests were recognized. Mrs. Leslie is ready to make Sunday engagements with any Society requiring her services. Address 35 Common street, Boston, Mass.

Mrs. C. W. Odlorne of East Boston will make plat-form engagements for psychometric readings and de-lineations of character. Address, 31 Eutaw street. J. W. Fletcher will speak in Springfield, Mass., the second Sunday in February; in Tremont Temple, Bos-ton, the Sist of March, and in Norwich, Ct., in April. Address 6 Beacon street, Boston.

Address 6 Beacon street, Boston.

Mrs. Clara A. Field lectured and gave psychometric readings—all of which were pronounced correct—for the First Society of Spiritualists at Albany, N. Y., on Friday, the 28th ult., and will speak there again Feb. 2d. Societies wishing her services should address her at 33 Boylston street, Boston, Mass.

Joseph D. Stlies's engagements for February are as follows: 6th, Spiritual Phenomena Association, Berkeley Hall, Boston; 13th, Good Templars' Hall, Haver, bill; 20th, Lynn; 27th, Newburyport, Mass.

W. J. Colville lectured in Providence, R. I. Jan. 27th.

will, zotu, Lynn; 27th, Newburyport, Mass,
W.J. Colville lectured in Providence, R. I. Jan. 27th,
and in Plymouth, Mass, Feb. 2d. He is open to engagements for Wednesday and Thursday evenings
on strictly moderate terms. His services can also be
secured for funerals. Address 668 Tremont street,
Boston.

Boston.

Mrs. Lunt-Parker would be pleased to make arrangements to lecture and give tests with the child-medium, Lily May Lunt. Can also be engaged for summer camp-meetings. Terms reasonable. Address 403 M street, N. W., Washington, D. C.

Dr. Dean Clarke spoke in Chelsea, Mass., last Sunday evening, giving good satisfaction. He is now awaiting ealis for Sundays and week evenings, and will attend innerals it called upon so to do. Address in care this office.

Dr. H. F. Merrill has been giving tests the last three Sundays for the Spiritualists of Springfield, in their

Dr. H. F. Merriii has been giving tests the last three Sundays for the Spiritualists of Springfield, in their new hall, 284 Main street. The first two Bundays of March he will speak and give tests in Portland, Me, Spiritual Temple. Would like to correspond immediately with Spiritualists of Maine, who may desire parlor or public séances. He will also make engagements for the coming camp meetings. Address Montague, Mass. Helen Stuart-Richings spoke in the Court House of

Harrodsburg, Ky., Jan. 18th and 19th—being the first Spiritualist speaker (so stated) who has visited that place sluce Prof. J. Rodes Buchanan was there somewhere in "the fittles." She is now en route for Texas.

Mrs. James A. Bliss's address until February 20th will be 829 North 11th street, Philadelphia, Pa. She will meanwhile hold materializing séances at Pitts

Mrs. H. S. Lake spoke to large and enthusiastic au-Mrs. H. S. Lake spoke to large and enthusiastic audiences at Worcester, Mass., Jan. 23d and 30th. She speaks for the Berkeley Hall Boolety Feb. 6th and 13th. She desires engagements for March, April and May. Address 123 West Concord street, Boston, Mass. [A word from Fred L. Hildreth descriptive of her labors, and the favorable impression she has left in Worcester, will appear next week.—ED.]

Hon. Warren Chase spoke in Worcester, Mass., Sunday, Jan. 30th, on "The Progress of Religious Ideas," Reference will be made to his discourse next week.

Mrs. S. E. W. Bishop speaks in Washington, D. C., during February, and in Cincinnati, O., during

Mrs. E. Cutler, late Mrs. E. George, trance and test medium (who also gives psychometric readings), can be engaged for platform work after Feb. 6th. Address 249 North 10th street, Philadelphia, Pa.

Miss M. T. Shelbamer is to speak in the new Spiritual Temple, corner Newbury and Exeter streets, Boston, on Sunday, Feb. 6th, at 2:45 P. M. Subject, "The Dawn of a New Era."

P. C. Mills has been lecturing to large audiences, and with great acceptance, since last October in Lincoln, Ottawa and Republic Counties, Kansas.

In Memoriam.

Resolutions by the First Spiritualist Ladies' Aid Society of Boston .- At the last meeting of the Society the following preamble and resolutions were passed:

passed:

Whereas, Our loved and respected brother, Mr. George W. Smith, has been called to the more advanced life of spirit spheres; bo it

Resolved. That we, the members of the "First Spirit-wallst Ladies" Aid Society, "recilize our great loss as a Society, and also the great loss to the cause of Spiritualism which his transition causes; still as members of a progressive society, entertaining views generally accepted by Spiritualists, we should not mourn like those who have no positive knowledge of "eternal life."

Resolved, That we tender the bereaved wife our love and sympathy, with our united prayers that the angels of consolation and hope may visit her and always guide, guard and protect, until in the great beyond father and mother shall be united.

Resolvedt, That we tender our sympathy to the children

be united.

Resolveit, That we tender our sympathy to the children and other relatives of our arisen brother, for we know him to have been a true father, a true friend, a true man.

Resolved, That we endeavor to adopt our brother's plan of life, "doing unto others as we would that they should do unto us," assisting the needy and comforting the sorrow-

ng.

Resolved, That we rejoice that there has been a philosophy and religion given unto men for their eternal good through chosen spirit media; that our brother found in this truth an anchor to the soul, not only in his hours of prosperity and health, but also when sickness came and he saw this world and those dear to him here fading from his

view.

Resolved. This we forward a copy of these resolutions to the relatives and friends and to the BANNER OF LIGHT for publication.

FRANCIS B. WOODBURY,
MBS. ANN B. BLINN,
MRS. MARY F. LOVERING,
P. S. L. A. S.

Rindge (N. H.) Camp-Meeting Co. To the Editor of the Banner of Light: At the regular meeting of the Bindge (N. H.) Camp-Meeting Co., held at 186 Chandler street, Boston, Mon day evening, Jan. 24th, the list of officers was revised,

to that it now reads as follows :

os that it now reads as follows:
George A. Fuller, President; Mrs. Sarah A. Rice,
Vice President; Nelson Woodbury, Treasurer; G. O.
Duncan, Clerk; Mrs. Abble. Ripley, Assistant Clerk;
The entire company constitute a Board of Directors.
The Committee on Grounds and Privileges, Samuel S.
Goodwin, Nelson Woodbury, George A. Fuller; Committee on Lecturers and Mediums, George A. Fuller; Committee on Lecturers and Mediums, George A. Fuller, Mrs. A. Ripley, Mrs. R. Howland; Committee on Reception, George A. Fuller, Mrs. Barah A. Rice, Mrs.
R. Howland; Committee on Music, George A. Fuller, Mrs. A. Ripley; Committee on Music, George A. Fuller, Mrs. A. Ripley; Committee on Music, George A. Fuller, Mrs. A. Ripley; Committee on Hailroad Transportation, Nelson Woodbury; Committee on Building, S. S. Goodwin, Sarah A. Rice, Nelson Woodbury; Committee on Sanitary Arrangements, S. S. Goodwin, The Association begs leave to state that the stock formerly owned by Mrs., Mary A. Charter has been bought and is now held by the Camp. Meeting Co.

(Exc. A. FULLER, President.

Dotter, Mass., Jan. 20th, 1887.

New Society in Streator, Ill. To the Editor of the Banner of Light:

A meeting was held at the residence of William Call on the evening of Jan. 18th, for the purpose of organizing a society having for its object the investigation of Spiritualism, self-improvement and spiritual development. Mr. Jonathan Hodgeson was appointed Onairman. It was decided to adopt the name of "The North Streator Spiritual Investigating Scolety," and that its officers should be : James Dawson, President: William Call; Treasurer; Nellie Sowden, Becretary.

We have meetings twice a week for development; the prospect is that several who belong to our circle will, become, good mediums. We locasionally have leatures by Mr. Hodgeson, a very gifted medium. These (grow more interesting and instructive each time. They are well attended, considering they are the first that have been held in this place. Judging from the present attendance, I think; the number will increase in a very short time. "Malling Sowden." Call on the evening of Jan. 18th, for the purpose of or-

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Folton Street and Bedford Avenue.—Services every Sunday at 11 A.M.

Fraternity Booms, corner Bedford Avenue and South Second Street,—Services every Sunday at Y.E.M. Children's Lyceum at 3.E.M. The Spiritual Lit-erary Union meets the first and third Saturday of each

Brooklyn, N. Y.

To the Editor of the Banner of Light: Among the many whom the ceaseless tides of life have borne to us, few will be remembered with heartier pleasure than our good friend, brother and fellowlaborer, Mr. J. J. Morse, of England, who has just
concluded his labors in this city—labors that have
been fully and generously appreciated from the first.
It is not for the writer to say all he knews under this
head, nor is it needful; nor would it be agreeable to
the feelings of Mr. Morse, who looks upon too liberal
praising as defeating its own purpose. The excellent
meetings, the warm reception, the continued expressions of approval during the delivery of the lectures,
the beautiful flowers placed upon the desk, and the
personal esteem of every member of our audiences
are enough, and more than enough, to tell the fale of
the regard we entertain toward our brother. Therefore let the rest remain written in his heart and ours.
On the morning of Sunday last, January 30th, questions were again in order—said questions being exceedingly intelligent and apropos, as were the replies
to them. The service concluded with "tests" from
our friend Mrs. Henderson of New York City, and
the people were much delighted at her success. Mrs.
Henderson is so thoroughly in earnest, never forces a
communication, and exhibits such a complete realization of the importance of her function as a doorway
"twixt two worlds," that she elicits universal admiration and inspires full confidence.

In the evening the hall was again filled by a very
fine audience, and they were favored by an extremely
brilliant address by Mr. Morse's control, on the subject of "The Spiritual Gospoi; its Nature and Scope,"
during the delivery of which an analysis of the old
gospel, and a statement of the new—as found in the
facts and teachings of Spiritualism—were presented
to us. At the close of the discourse a spontaneous
and long sustained applatuse supplemented the expressions of approval bestowed during its delivery.

At the close of the meeting Dr. Haughton rose, and
moved the audience to the effect that "As our brother
J. J. Morse has now closed his labors with us, and has
given us all e er pleasure than our good friend, brother and fellowlaborer, Mr. J. J. Morse, of England, who has just

eave-taking. Mrs. Henderson also gave tests at night in a very

Mrs. Henderson also gave tests at night in a very pleasing and convincing manner.
On Sunday next Mrs. Henderson will occupy the platform morning and evening; at 11 A. M., entirely, and in the evening following our friend, Hon. A. H. Dailey, who will deliver the regular address.
It is interesting to record that Mr. Morse has spoken six months to the Spiritualists of this city.

Jan. 31st, 1887.

BEDFORD.

The Spiritual Union.

The Lyceum of the Brooklyn Spiritual Union, corner of Bedford Avenue and South Second street, was addressed by Mr. J. J. Morse on Sunday afternoon, Jan.

30th. He complimented the officers for their efforts in establishing and successfully conducting their Lyceum; he was a stanch supporter of the Lyceum, and felt it his duty to visit wherever he found one, and encourage the workers by his presence; he considered the Children's Lyceum to be the bulwark of Modern Spiritualism. It was from the ranks of the Lyceums that our future speakers and mediums would spring, who would be better fitted to continue the work after the present laborers had passed on.

In the evening the Union platform was occupied by Col. Wm. Hemstreet. To do anything like justice to the scientific gentleman's lecture, a full report of it should be given. At the conclusion of the address a spontaneous burst of applause followed the speaker as he left the platform.

Mr. Morse will give his last lecture in Brooklyn this season in the Brooklyn Spiritual Union hall on Saturday evening, the 19th inst., when one of his controls will relate his personal experience in the land of souls.

A. E. L.

Our Ladies' Spiritual Ald Society meets every dressed by Mr. J. J. Morse on Sunday afternoon, Jan.

Our Ladies' Spiritual Aid Society meets every Thursday at the residence of Mrs. Kate Schroeder, at 2:30 P. M., 142 Union Avenue. H. C. F.

Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2½ and 7½ P.M.; also Thursday afternoon, at 3 o'clock. Frank W. Jones, Conductor.

Metropolitan Church for Humanity.—Services each Sunday morning at 11 o'clock at No. 251 West 23d street. Rev. Mrs. T. B. Stryker, pastor. All cordially invited.

Grand Opera House, 23d Street and 8th Avenue,—Services every Sunday at 11 A.M. and 7% P.M. Conference every Sunday at 2% P.M. Admission free to each meeting.

Mr. J. J. Morse in New York City. The above able servant of our cause will speak in Grand Opera House Hall, 23d street and 8th Avenue, during the Sundays of this month, and as it is his final series of meetings in the above city or vicinity, we be-speak for him a generous attendance, as on previous

To the Editor of the Banner of Light :

This city of sunshine and roses has had an awakening. Meetings for the dispensing of spiritual truths were held at G. A. R. Hall on Sunday forenoon and evening, Jan. 23d. The service was opened by Dr. J. R. Nickless, who said a call had been made from the unseen world to commence a series of meetings in this city; that he had journeyed from the West to answer that call, and now it was in the hands of the Spiritualists and liberal thinkers of Jacksonville to say by their degree of support whether they desired the continuation of such convocations.

At the close of his remarks he introduced Mr. A. C. Ladd, of Atlanta, Ga., publisher of Light for Thinkers, and one of the leading spirits in the organization of the Chattanooga Camp-Meeting Association of Tennessee. Mr. Ladd took for his subject, morning, "Philosophy of Life"; evening, "There is No Death." He handled these themes ably; and from the strict attention of his hearers evidently gave them the fullest satisfaction.

Mr. Ladd was followed by Mrs. Edith E. R. Nickless, who after a few brief remarks gave to those present many evidences of the nearness of their spiritiriends by describing them, and in a number of instances calling their names.

The meetings will be continued if sufficient interest is manifested. Speaking and tests by Mrs. Nickless. Jacksonville, Fla., Jan. 24th, 1887.

Overnus. were held at G. A. R. Hall on Sunday forenoon and

Saratoga, N. Y .- The Bagle of this place has justly won for itself the thanks of the friends of free reason and human rights by its brave words in advoency of the cause of medical freedom, its earnest and

reason and human rights by its brave words in advocacy of the cause of medical freedom, its earnest and thoughtful remarks on the New Dispensation, and the space it has cheerfully devoted to reports of the Spiritualist meetings, etc. Mrs. Neilie J. T. Brigham, Mrs. Susan G. Horn and others of the workers have received many kindly words of mention in its columns; in its issue of Jan. 29th it speaks as follows regarding the discourses on the previous Sunday of Mrs. Clara A. Field, of Boston, who is now under engagement by the local society:

"The Spiritualists held unusually interesting services Sunday morning and evening. Mrs. Clara A. Field spoke, taking 'Compensation' for her morning theme, and discussing the declaration, 'Dare to do right,' with spirit, ability and eloquence before a large audience in the evening. She analyzed and illustrated the Golden Ruie, and said Spiritualism presented a yet higher standard for humanity, which she defined with clearness and dramatic effect. Her remarks called forth frequent applause, and telling hits were made against popular evils, and in favor of temperance, woman suffrage, womankind and liberal thought. When it was aunounced that Mrs. Field was engaged for another Sunday, the outburst of applause proved that she is a decided favorite here. A gentieman from New York compared Mrs. Field to Fellx, Adier as an exponent of advanced thought, and said she strikingly resembled that distinguished preacher in her strength of argument and fearlessness of utterance."

Dr. Mills gave many descriptions of spirits present at the close of the evening address.

Poquonock, Ct .- H. S. Clark informs us that on Saturday evening, Jan. 22d, Liberal Hall was well filled-the occasion being the second of a series of entertainments by the Spiritualists of that place—the exercises consisting of recitations, tableaux, music, etc. Mrs. Flavia Thrail, and others, who have assisted in this new project, also the various performers, are entitled to great credit for the success—financial and social—which has thus far attended the course.

is the subject of a discourse by the Hon. S. E. Adams, one of the most distinguished members of the Oleveland Bar. Mr. A.—who is a Shaksperlan scholar—gives this lecture for the beacht of the Cleveland (O.) Lyceum on Sunday evening, Feb. 6th, at G. A. R. Hall, 170 Superior street. SAMUEL RUSSELL, Sec.

Cleveland, U .- "The Spiritualism of Shakepeare"

The illustrated circular of J. F. Mancha, Raymond, Burry Co., Va., offers tempting inducements to newless in his flourishing Claremont Colony, on James River.

Onset Bay Lyceum.

The exercises at the Lyceum Jan. 30th were very interesting; the children participating with more than usual zeal in the consideration of the subject for the day, viz: "Cleanliness." Recitations were given by day, viz: "Cleaniness." Recutations were given by Mary Parker, Gertie Trowbridge, Brooks and Brainard Bates; Mr. Audrew Bates also read an article. In connection with our organization let me say our Onset Dramatic Club is a success. We have presented "The Octoroon" to a full house, and are to play the same at Agawam and Sandwich this week.

D. N. FORD.

Providence, R. I.-Wm. Foster, Jr., informs us that Mrs. Nellie J. T. Brigham speaks in this place in February; Abby N. Burnham the first Sunday in March; probably Mary A. Charter the second Sunday, and J. Frank Baxter third and fourth Sundays; Mrs. Lillie during April; A. E. Tisdale first and second Sundays in May.

THE LADIES' AID, PROVIDENCE, R. I,-On Tuesday evening, Jan. 18th, we had a Social. Thursday, day evening, Jan. 18th, we had a Social. Thursday, Jan. 20th, Dr. F. H. Roscoe lectured on "What Good has Spiritualism Done?" The subject was handled to the manifest satisfaction of a large audience. His psychometric readings were truly wonderful. Mrs. McDougal gave some fine tests, and the Rev. Mr. Strait an address. Nearly all the mediums in this city attend these meetings, and by taking an active part make them very interesting.

MRS. F. H. ROSCOE, Cor. Sec.

Haverhill, Mass .- Brittan Hall .- Last Sunday Mrs. Juliette Yeaw of Leominster occupied the platform. In the afternoon her theme was: "What of the Future of Spiritualism?" In the evening before a fine audience, her subject was: "What Good has Spiritualism Done?" This question was answered in a clear, logical, intelligent inspirational address of an hour and ten minutes, in which the whole field of advance was reviewed in a manner refreshing to Spiritualists, and at once enlightening and cheering to those seeking for information upon this great question of the ages. Mrs. Pope, daughter of Mrs. Yeaw, accompanied her, giving a recitation in the afternoon from Lizzie Doten's poems, and in the evening rendered Wnittler's "Legend of the Lake," in an admirable manner, which commanded the applause of the audience.—Next Sunday, Dr. C.H. Harding, of Boston, will speak and give tests. audience, her subject was: "What Good has Spirit-

Troy, N. Y .- W. H. Vosburgh writes Jan. 31st Mrs. C. Fannie Allyn has just closed a very successful engagement here. The interest is growing, her audiences have lacreased in numbers each week. She has endeared herself to many of the friends, and her coming again in the near future will be looked forward to with the deepest interest. ——J. Frank Baxter is to occupy our platform Feb. 6th and 13th, afternoons and evenings—2:30 and 7:30 P.M.—in Lyceum Hail, number 12 3d street. ——Dr. Mills, platform test-medium of Saratoga Springs, visits us February 27th. ——I am pleased to see that the different spiritual organizations of Boston are moving to unite in one grand anniversary celebration. This is as it should be."

Newburyport, Mass .- Edgar W. Emerson occupled our platform last Sunday, giving, as usual, many cheering messages from loved ones in the Great Beyond,--Prof. J. W. Cadwell, the well-known mesmerist and Spiritualist, is giving entertainments here merist and spiritualist, is giving entertainments nere this week.—The Ladies' Ald Society is preparing to celebrate the third anniversary of its organization, on the evening of Feb. 16th.—No arrangements have as yet been made in relation to the celebration of Anniversary Day, March 31st.—The Banner of Light correspondent has fully recovered from his late attack of fever, caused by study and overwork. Correspondents will thus understand why their numerous favors have not received earlier attention.

H.

The Rochester (N. Y.) Spiritual Fraternity, we are informed by a card to this effect, holds regular services every Sunday, in Odd Fellows' Building, North Clinton street (near Main). Conference and North Clinton street (near Main). Conference and Mediums' Meeting at 3 P. M.; inspirational speaking at 7:30 P. M.; subjects furnished by the audience; seats free. The hall is pleasantly located up one flight of stairs, with entrance No. 11 North Clinton street, and it is hoped that the Spiritualists and investigators of Rochester and vicinity will help to sustain these meetings. Mrs. M. F. Paine was to conduct the services Sunday evening Jan. 30th.

Chicago, Ill .- "UNA VELLA" writes that at the latest meeting of the Progressive Lyceum at Avenue Hall, 159 22d street, recitations were given by Ada and May Phelps, Celia Cappels, Eva Blabop, Don Page, Willie Pinkham, Maud Underhill, Ellen Par-sons, James Cain, Ethel Garner, Francis Page, Tiny Oberkircher; the Lyceum Journal was edited by Al-bert Coverdale. The Lyceum increases in interest and numbers.

Lawrence, Mass .- F. J. Pease writes : " F. T. Ripley of Boston gave a very interesting lecture at Pythian Hall last night to a large and appreciative audience. After the lecture his guides gave some very fine tests—embodying full names, dates and places—all of which were recognized. This closes Mr. Ripley's three weeks' engagement here. He has given perfect satisfaction as a lecturer and test medium."

Horsford's Acid Phosphate in Sleeptessness. Dr. Henry Tucker, Brattleboro'. Vt., says: "I have used it in several cases of sleeplessness with very pleasing results."

To Correspondents. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a quaranty of good faith. We cannot undertake to preserve ir return communications not used.

J. R. B., HUDSON, N. Y .- The poem "His Wife" will be printed next week.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street. Boston, Mass.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Npecial Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion. Rechine retains that y cents per line, agate, such insertion.

Notices in the editorial columns, large type, ended matter, fifty cents per line.

Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on faturday, a week in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. Wa request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of consideres.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M. Ja1

Dr. F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Jai

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 33, and 100. postage. \$3, and 10c. postage.

Consumption Surely Cured. TO THE EDITOR-

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
Dr. T. A. SLOUUM, 181 Pearl St., New York.
Ja8

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kerney, No. 1 Newgate street, Newcastle-on Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

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

son. All express as much of truth as they perceive—no 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-Room 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 a peasure to place upon the altar of Spirituality their floral offerings.

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

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Leuis B. Wilson, Chairman.

SPIRIT MESSAGES,

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

Report of Public Séance held Dec. 17th, 1886. Invocation.

Almighty Spirit, we recognize thee as the source and power of all life; we know that we draw from thee all the consciousness, animation and activity that are ours. We would learn of thee, we would draw near unto thy fountain of living waters, and quaft such draughts as will refresh the apirit, and give the heart peace and comfort. We would learn of thee through thy ministering angels. Oh! may they be given opportunity to reach us with their instructive words of cheer. May they be given power to go forth unto every soul in the universe, bearing iddings of great joy and the consolations of eternal life, bestowing upon the needy and the lowly in spirit those lessons of inspiration which will uplift, and supply every requirement in life. We ask thy blessing to rest upon all who are present, spirits and morrals, that each may feel its refreshing inspiration, and grow strong and Almighty Spirit, we recognize thee as the source and feel its refreshing inspiration, and grow strong and enduring in spirit. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman.
QUES.—[By F. K.] What is the difference
between obsession and control?
Ans.—The control of a mediumistic organ-

ANS.—The control of a meniumstic organ-ism by a spirit intelligence is usually for some specified purpose—most probably of a benefi-cent character. A spirit may come to this me-dium and desire to take possession of her or-ganism or control it, wishing to do so for the benevolent purpose of reaching its personal friends on earth, conveying to them words of remembrance and of other and identifying it. remembrance and of cheer, and identifying itself to them, so they may know there is no death, but that immortality awaits them. We consider this a wise and good purpose. Another spirit may take possession of this medium for the purpose of imparting instruction to those who listen to its words; it may bring spiritual inspirations of a higher, diviner mode of life than can be found in merely the con-templation of external things. This we look upon as a benevolent purpose. Another spirit may control a medium for the purpose of im-parting healing magnetism to the spiritually or physically weak, and may succeed, through her instrumentality, in accomplishing the object for which it comes. Various spirits may take control of a medium for different purposes, each one of which may be of use to the mortal and to the spirit. This is what we call taking possession of a medium. We make a distinction between possession, or control, and obsession. A spirit who obsesses a mortal does so for merely its own personal gratification; it does not consider either the interest of the medium or that of any other person. Such a spirit is attracted earthward through the tendencies of its own nature; it has not advanced above physical life, and clings to the carnal or external: therefore it attaches itself to some mortal who perhaps possesses some similarity to the spirit, thus giving the spirit a hold upon the medium. The obsessing spirit becomes like a parasite, feeding on the magnetic force of the who perhaps possesses some similarity to the spirit, thus giving the spirit a hold upon the medium. The obsessing spirit becomes like a parasite, feeding on the magnetic force of the mortal, exhausting his powers, and never for a moment letting go of his hold upon his subject. The obsessing spirit has no desire to learn; it does not wish to grow in moral character; it does not reach autward to a highcharacter; it does not reach outward to a high-er spiritual, purifying condition, but ever dwells within the atmosphere of material things alone. That is what we call obsession, and it is distinctly separate from the possession or control, by good spirits, of mediumistic per-

O.—(By J. H.) A noted teacher of metaphysics and mind cure ignores animaloule diseases, such as small pox, trichina, itch and other troubles of a parasitic nature. If these diseases are ignored by mind cure teachers, is it not a good reason for doubting the efficacy of their mode

of treating other diseases?

A.—Not necessarily. From our spiritual standpoint we believe that the metaphysicians, or "mind healers," have a sound basis for their theories, but they do not understand the source of their supply of curative agencies, and do not realize the full power and potency of this great subject. We can accord with these mental healers as far as nervous diseases are con-cerned. Wherever the mind of an individual is affected deeply, you will discover that physical allments will ensue; the brain may even become unbalanced, or the various organs of the body may refuse to perform their functions, and it will be of no use for the physician to apply his remedies to the external or physical system alone; the curative agent must of neces-sity be applied to the mental trouble of the nestly be applied to the mental trouble of the patient, and our metaphysicians, or mental healers, may work a grand result in this department of medicine. But it is not wise for this class of healers to ignore the great facts which present themselves to our notice on every hand. That the human system, under certain conditions, will absorb the germs of disease or animal sular from the atmosphere is an established. malculæ from the atmosphere is an established fact, which all scientific physicists or physicians will indorse, and which our mental healers must by and by a accept. Now, if you can bring your patient to a condition whereby he will be able to grow positive to his surround-ings, he may thus be able to throw off many of the conditions of disease, and to resist the en-creachments of those germs of animalculæ.

Another important fact which our mental healers must accept is this: That while mind goes very far in its control of the body, yet it will not govern all the external conditions of life. For instance, if an individual meets with an accident, and suffers from the ampatation of a limb, it will be impossible to bring the mind of that patient to believe that he has not suffered, has not lost his limb, and that he is as well and perfect in form and figure as he was prior to the accident. These are subjects our mental healers seem prone to ignore. They likewise do not accept the fact that poisonous compounds taken into the stomach, or imbibed into the system, will work their deadly effects upon the physical body, in spite of any belief or determination of the mind to the contrary. We believe there is a great truth in the science or theory, as you are pleased to call it, of menor theory, as you are pleased to call it, of men-tal healing; yet we do think that your meta-physicians must re-frame their theories and grow in ideas before they can expect to be fully indersed by the sensible, thinking, scientific minds of the age.

William Lloyd Garrison.

God be thanked. Mr. Chairman, that the world moves. I can give praise for this, because it appeals an sensibly to my convictions. I was ever proud to keep watch of the advancement of my follow-beings while on earth. Sometimes: I felt a little impatient in spirit because they could not grow faster, and yet I recognized that humanity was unfolding just as rapidly as possible under its surrounding

conditions.
Since my advent into the spiritual world I

In glancing over the career of those I labored for, I am most happy to see they are still improving gradually. True, there is much of agitation on every hand, and the social current is stirred, but I know there is a deep undercurrent moving calmly on, and that in that current may be found the brave convictions, wise thoughts grand purposes and robbs affects of thoughts, grand purposes and noble efforts of countless human souls who are working steadily and surely for the unfoldment and eleva-tion of the race.

This is a great comfort to me. I have many times thought I would like to come to this platform to voice my thoughts in approval of what I have seen. Not that I intend, Mr. to speak a few words to my fellow-workers who are still tolling in the flesh, rubbing against the hard bowlders of opposition, treading with weary feet a road that is beset with the weary feet a road that is beset with the thorns of misrepresentation and persecution, yet keeping bravely on, doing their duty as they feel it pressing upon them. To those coworkers in every department of reform, I send my best greeting and my affection. I feel strongly drawn to them; they are my brothers and my sisters, and I am proud to say that as one of the large circle of spirits who delight to give consolation and stimulation to humanity. I send an influence forth to such souls which I I send an influence forth to such souls which I trust will be strengthening, and will bring

Perhaps I am especially attracted here to-Perhaps I am especially attracted here to-day because of the interest taken at this time in the "Woman Suffrage" question. I have been privileged to come in contact with friends in this city during the present week whom I once associated with when in the mortal form. They do not recognize me now, though I brush by them and touch their garments; they do not realize that I am by their side, giving a word to one and a thought to another; touch-ing still another upon the head, that he or she ing still another upon the head, that he or she may feel strengthened by the contact, yet it is true. And what is true of my presence is also true of a great many other souls, who, though unseen, are taking part in the great questions of the day, bringing a little moral force to those movements which are designed to better that 1 come back. He was very kind to me, humanity, and which will sometime be under-

stood. Mr. Chairman, I thank you very kindly for this opportunity afforded me. I feel that I can come when one like John Pierpoint stands here as the guard between the two worlds. With him I am in utter sympathy, and it is at his invitation I speak thus humbly to you to-day. William Lloyd Garrison.

Abel Jones.

I am not a public character, neither a politician nor a reformer, Mr. Chairman, yet I think, whenever I hear of any good that is done in the world, whether for the benefit of the mass or the humble few, that it makes me feel better; it really makes me feel glad that I continue to live in these times.

I come on a private errand only, hoping to reach personal friends in Syracuse, N. Y. I do not expect to create a sensation by coming. I have thought it possible I might reach the hearts of some of my own friends, and give them a conviction concerning immortal life.

I was not a Spiritualist, nor are those to whom I come. At first they may be likely to deride the thought that I can come, or that any class of life on earth, can possibly make a refer-

class of life on earth can possibly make a reën-trance here upon this stage of being. I would like to tell them that they are very much mis-

like to tell them that they are very much mistaken, for their ideas of spirit-life are very limited. I want them to investigate this matter and try to understand it.

When I was here, if any new venture or thought presented itself to me, I wanted to investigate it. Spiritualism did not come to me, and I did not go out of my way to seek it. Had it come into my home or my surroundings, I would have tried to learn something of it: but would have tried to learn something of it; but that was not my good fortune. When I entered the spirit-world I saw my brother Joseph, and he gave me some ideas of what I would find, which astounded me not a little. I felt for a while as though overturned; that is, as though the ground was slipping from beneath my feet, and I hardly dared to step forward for fear I should lose myself entirely. This did not last very long, and soon passed away, and then I took up the subject boldly, and tried to discover something concerning the life I had entered

tent to creeds; they respect special religious ideas, and all I ask is, that they will broaden their views a little more, or their sight, and look around and take up the new light that is coming into the world in the form of spirit communion. This is all I have to say to them at present. If they will open the way for me to get to them privately, I will be very happy to come to them. I am called Abel Jones.

Ellen Gilman.

I have to send my message a long way. Mr. Chairman, but I could not get it to my sister Mary from any nearer place. She lives in Sacramento, Cal. I have tried to come here many times. I know she is mediumistic, for sometimes when she sits also here hand translate. times when she sits alone her hand trembles, but she does not know what it means. If she will take a pencil and a slate, or a piece of paper, and let her hand move as it will, I think she will find in a little while it will trace letters, then words, and she will be able to re-ceive communications from some of the friends

who have passed from her home.

I think my sister will not be afraid of this, because she does not appear timid in any way. I know that those loved ones who have been so fond of her in the nest will not do her harm

fond of her in the past will not do her harm now because they are spirits, but they only seek to help her and do her good.

My sister has had some hard trials to bear, and sometimes she wonders if she will break down before her work is finished here. I wish to say: Oh! no, for you will receive the strength and assistance of those unseen ones who come

to your home.

Mother is with me, and she tries all in her power to give you atrength, and to help you over the road. The way is easier now than it has been in the past, yet there are many duties attending it. We know you will be sustained through them all. Father, too, sends his love. He is not always with us, because he is busily engaged in going from place to place, trying to accomplish work similar to that which he undertook when here. My sister will understand to what I refer. He is a happy spirit, always ready with some cheering word to encourage those who are forlorn or neglected. Other friends join with me in much love, and many

happy greetings. We will all do what we can to assist our earthy friends over the pathway of life and to pre-pare a pleasant reception for them when they pass into the spirit-world. My sister always called me Nellie; my name is Ellen Gilman.

Charles E. Walker.

I lived in Columbus, Ohio, but for some years I have been a resident of the spiritworld; that is, I seem to have one foot in the spirit world and one on the earth-plane, there being affairs which call my attention here, and friends to whom I am attracted, and spiritual conditions keep me about one half the time on

the other side.

I have seen changes taking place with my friends, and one very near and dear to me has entered upon a new life and passed through experiences which were altogether foreign to her when I was here. I have not been sad over what has come to my dear friends, because I have about come to the conclusion they will get just the conditions best for them. Some times the conditions are rather hard to bear but after all they are for a purpose, and I want my friends to feel that all things are about right, when they try to do right and to accomplish their work

because they could not grow faster, and yet I recognized that humanity was unfolding just as rapidly as possible under its surrounding conditions.

Since my advent into the spiritual world I have been blessed with the companionable of prays, wise souls, who have taught me many lessons and from whom I have received great inspirational strength to pursue my labors in connection with earth-life.

them we had better feel that what comes is for our own good, and then try and find out how

we can profit by it.

My friends I hope will recognize that I am My friends I hope will recognize that I am speaking here to day, and believe that I have been watching their affairs and know pretty well what has been taking place with them. I send them my respects, and assure them that I am doing something in a quiet way that will enable me to communicate with them personally. I think that in the course of a little while I shall be fully recognized, as I see there is a young ledy medium among the circle of my is a young lady medium among the circle of my friends who rather attracts me, and whom I think I shall be able to use, after a while, in manifesting to those friends. Charles E.

Mary Spencer.

I came from Portland, Mr. Chairman, and l want to reach my friends who are there. My name is Mary Spencer. I have relatives in Portland, and sometimes I think they would be pleased if they knew I could come to them. I have tried several times to make Lizzle know I was with her. I have stood in her room and thought she would be able to see me, but some I was with her. I have stood in her room and thought she would be able to see me, but somehow she always grew so nervous I gave up making the attempt, because I am afraid it may do her harm.

She is mediumistic, and I am sure she would be able to get a great many things from the spirit-world that would be useful to her and consoling to our friends, if she would only try and develop her powers.

consoling to our friends, if she would only try and develop her powers.

I was weak for quite a while before I passed away, and for a time I felt nothing was so sweet as the sense of getting rested. This feeling lasted with me until I began to feel a drawing to the old home and friends on earth, and then I roused up and went to them. I found that they did not think of me as being with them, but as, if living at all, away off, and it gave me a feeling of pain. I think I will be able very soon to give them all I wish, and then again the time seems so long that I get discouraged.

I would like to have my old physician know that I come back. He was very kind to me, and if my relatives will only send him word I think he will be pleased. He may not believe in spirit-return, but he is not bigoted; his views were rather liberal, I know, because he used to talk with me, and his conversation did me a great deal" of good. I could trust in him, and when he came I always felt better. Now I know it was because he has a certain spiritual magnetism which helped me, and which I have felt since passing to the spirit-world. I bring him my regards, and wish to say that when his time comes to go I will try to smooth his passage to the other world, for I have a grateful remembrance of his many kind words and gentle ministrations to me. and gentle ministrations to me.

Jennie Hubbard.

I lived in Boston, Mr. Chairman, and my I lived in Boston, Mr. Chairman, and my mother lives here now; her name is Louisa. Hubbard; mine is Jennie. I was just thinking of closing my school-days and being more at home with my mother, when I was taken sick, and in a little while I passed from the body. My mother felt very badly; she rebelled, and for a long time refused to be comferted. I was rith bondy and night though she did not know it, and I felt that it I could only make her understand how near I was and how I loved her, it would be very sweet to me.

After a while she became more reconciled, and then I went to the spirit-world and looked around at the heartiful chiests and the kind. around at the beautiful objects and the kind people I found there. My grandmother Hub-

the way of life.

My father is not at home; he thinks of com-My father is not at nome; he thinks of coming next spring, and I thought if I could get a message to my mother, so that she would have it for him when he came, it would be a pleasant surprise to him. I hope he will not go away any more, because it seems to me it is best for him to be at home with mother and take more comfort and ease in his declining days. I also here will investigate Shirthuller, hereever hope they will investigate Spiritualism, because there are so many open ways here, in this city, for us to come back to earth. I want to have a talk with many of them, if I can only give them evidence of my presence and a knowledge of all that I have in store for them.

George Grover.

I am called George Grover, Mr. Chairman, and I come principally to greet, if possible, a relative of mine who lives in Pawtucket. He will not, perhaps, be expecting me, though he has asked for some friend to come to him through this channel. He looks into your paper sometimes, and thinks if he could get a message from a spirit whom he once knew, it would be more than any material thing he could receive. Well, I have waited and waited, hoping that some one of his own immediate family would come to him, but they either can-not or will not put in an appearance.

My relative knew me when he was quite a lad; he used to climb on my knee, and we had some very pleasant times together. I passed away from his sight and remembrance, and I suppose he will hardly be looking for his old friend and relative to come to him, yet I am here, and I say: Charles, I have been watching you for several years, and I would like to see a little more energy put into your life. Not but what you are doing very well in certain ways; not that you are by any means indolent, but it seems to me, for your own protection, you need to be a little more sharp in practice. I don't mean dishonorable when I say sharp; I mean to look out a little more for your own interest. Others are inclined to take all they can get, and will do so, just as long as you permit them. That is the kind of advice I would give my Inat is the kind of advice I would give my friend if I was in the body and saw things as I see them now. I think we might just as well be as practical in coming back as spirits as we would be in plodding along here on earth. I am very glad that this friend of mine is looking into spiritual things, and that he wants to know something of the charten side of his to know something of the other side of his nature as well as of the physical. That is a good outlook; it makes all his spirit-friends feel glad for him, and I think it makes him in advance of those who are around him on earth. Perhaps if they would have the property of the second him on the property of the second him on the perhaps in the property of the second him on the property of the second him on the property of the physical of the physi if they would look up a little, spiritually, they would think less of getting the good things of earth, and more of reaping something of heaven-

earth, and more of reaping something of neavenly riches.

I suppose you allow a spirit to speak plainly if he feels moved to do so. I felt that I must put in a few words here, because it seems to me they are needed just now. I am sure my relative will see what I have said, and I think he will respond at least I come with read. he will respond; at least, I come with good will and kindly feeling for him and others, and shall be glad to come again at some future time.

Minna.

I am just a little spirit who comes to a medi-I am just a little spirit who comes to a medium in Chicago and communicates through her, helping those who feel sad because of their lost friends, or those who need a little strength imparted to them. At your last meeting I heard the controlling spirit give messages to mediums, and I wished to say a few words to mine, but I could not get in that time, so he says I may speak to day.

My medium reads your paper, and she finds a great deal of comfort in it. She is not always

My medium reads your paper, and she finds a great deal of comfort in it. She is not always understood by those who are most closely connected with her, because they cannot realize what her experiences are. They believe in spirits coming back a little, but not as strongly as she does, and sometimes they think she gives too much attention to it—that she might lay aside her work for social pleasures and for attention to other things. I think that is why she gets so much comfort from your paper she gets so much comfort from your paper— because she seems to understand it and it feeds

her spirit.

I want to say to her: Your friends on the other side understand you thoroughly; they know why you are so anxious to do their work and to help all mortals you can; they know what you have done, and they are helping you to do still more. By and bye. I think, your friends and relatives will understand and appreciate the work more than they do now. Keep up a bright spirit, and do not fear; we will not leave you; we will do all, we have promised to do, and even more. Your little son stands by your side every night when you reen considered to do, and even more. Your little son stands by your side every night when you reen considered to do, and even more. Your little son stands by your side every night when you reen considered to do, and even more. Your little son stands by your side every night when you reen considered to do, and even more and the your reen considered to the son the son the son that is not be and relatives a message of good cheer, and urge: them to do all in their power to make mankind strong and happy, to do all that is possible to make the world more bright because they have been a part of it. The many friends and relatives in make the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world more bright because they have been a part of it. The many friends and relatives in the world may be the world may be

tire to rest; he it is who draws your spirit away from the mortal and conducts it into the spirit-world, where your guides give you rest and peace. That is the way you are strengthened for the work from day to day, and that is why you often think you see your little boy on the first moment of waking in the morning. I bring my own love, and as I always come to you with my offering of flowers so I come to you to-day, bringing fresh, fragrant blossoms, for I know they will strengthen you and give you rest from the cares that surround you. I always call myself Minna.

Report of Public Séance held Dec. 21st, 1886.

Report of Public Séance held Dec. 21st, 1886.

Questions and Answers.

he may not be that the spirit-friend will always be present at each meal of the family, any more than the members of the family in the mortal form take their place at the table at every meal; they may be absent on some errand, some pleasure excursion, or some particular business which calls them away, but they know they are thought of and remembered during the hour devoted to the meal, and this is just as surely a pleasure to the spirit as it is to the mortal member of the family who is absent, who knows the remembered, and his place reserved by the remaining members of the family.

Q.—[By T. A. White.] The controlling spirit of the Banner of Light Free Circle will please

accept my thanks for the answer made to my inquiry in relation to re-incarnation in the BANNER OF LIGHT of the 11th of December. I fail to comprehend the benefit of re-incarha-tion without realization of a former earth-life. Will you please tell us why we are deprived of the remembrance of our previous earth-life if

[The same question in substance was handed

in by four other persons.]

A.—If the benefit to be derived from suc-A.—If the benefit to be derived from successive embodiments was intended to be experienced by the physical or external man, then we should fail to find any cause of our not being able, during our successive passages through mortal life, to remember previous experiences; but as this benefit is for the spirit alone, that part of the spiritual nature which is to find its perfection, its most complete development, in the unseen, the spiritual world, it matters not whether we remember while on it matters not whether we remember while on earth what has gone before or not; let it suffice that every spirit standing apart from physical life has the power to look back over its complete past, not only to trace its way through the mortal, but also through various gradations of unfoldment as an intelligent being previous to its last incarnation upon the mortal plane. It happens, sometimes, during one's career, that a certain piece of work calls for his entire attention: he must disengage his mind from all other subjects; he must devote his entire energy and thought to the outworking and completion of that particular piece of work. For a time he gives his attention to bard came to give me welcome, and I went with her to her spirit-home. I have lived with her over since, and we are happy together. I want my mother to know that she and I are constantly with her, trying to help her over the work in hand; to all intents and purchas way of life. poses he is completely oblivious to all that has gone before him, and to all that may possibly come after him in the future. So it is in connection with reëmbodiment. The spirit has a particular work to do, a peculiar experience to reap from this special passage through matter, consequently his thought and memory are detached from all that has gone before, and greatly from all that may come to him in the future; his time, his study must be devoted especially to the work or mission that he is to pecially to the work or mission that he is to fulfill, consequently he can have no remembrance of the past only as it affects the present life, its conditions and its discipline. In pass-ing to the spiritual world the soul of man becomes quickened, memory is increased, the sensibilities are enlarged, and as the spirit detaches itself from contact with matter, it has power to look back over its past, not only to those experiences it has just encountered through the last mortal form, but also those through the last mortal form, but also those which it has encountered through various gradations of mortal experience; and in summing them all up an intelligent spirit will be able to comprehend just where it is unfolding, in what department it has profited by experience, and where it is deficient in completion of soulpower and intelligence, and just where it must be able to go to work and endeavor to perfect itself in those departments where it needs persons.

Oliver Stearns.

itself in those departments where it needs per-

Mankind is a great study. My experience on earth taught me that, and the experience I am reaping in the spiritual world constantly brings to me the force of the saying, "The greatest study of mankind is man." If we seek to understand ourselves, we shall come to know something of human nature, and learning of human nature as a whole, we shall come to comprehend something of God—for I hold that man is a part of the great Creator, and if we, as intelligent beings, study closely our own human nature, we shall most certainly come to some kind of an understanding of the Father of

It gives me unspeakable pleasure to come It gives me unspeakable pleasure to come here, Mr. Chairman, and to speak a few words. I presume my friends are passing on, each one intent upon his own labor, and giving but little thought to me and to my past. That does not concern me, if it is so, for it is right; the duties of each hour are most prominent, and they demand attention. The men and women who have passed on presumably filled their places and performed their work here, and have no right to complain if their places are now filled. right to complain if their places are now filled by others, and they are in a measure forgotten, for there are large fields of labor stretching be-yond humanity, and each one can find a sphere

yond humanity, and each one can find a sphere to fill, a duty to perform.

I am interested in the education of youth, principally because my attention is called to the demands of the growing race. I know that unfoldment is necessary to make earnest, honest, capable mep and women. I know that society to-day is founded upon the integrity, the intelligence and the wise direction of solid men and women. It becomes necessary, if we would keep up this system, or would advance it still further, and make it more grand and ennobling, that we look after the young people's culture, moral character, and the unfoldment of their intellect.

moral character, and the unfoldment of their intellect.

I would like my friends to know that I have lost no interest in these subjects; that I am striving to send an influence abroad that will be of some little service to mankind. My brain is clear, it is not clouded now to any degree whatever. The encroachments of time and thought and labor brought to me a little mistiness during the last few hours of my earthly life, but that has all vanished, and I feel strong and clear in mind, eager to press on in some useful work.

useful work.

I wish particularly to bring my love and greetings to my friends in Boston for I claim this city as one of my homes. While I have passed on to higher scenes and other works, Boston holds an interest for me; in its streets I sometimes meet familiar faces, its atmosphere brings to me pleasant recollections of the past, as well as stimulates me to try and make new efforts, for the future. I bring to all friends and relatives a message of good cheer, and urge them to do all in their power to make manking strong and happy, to do all that is possible to make the world more bright because they have been a part of it. The many friends and relatives I have with me in the spiritual world all join in love and greeting to those who still linger on the shores of earthly time; I am Oliver Stearns. useful work.

with new life, and I felt that I had indeed come to my own.

Quest-[By Mary A. P., West Winsted, Ct.]
In some families places are reserved at the table at meal times for those of their members who have passed to spirit-life. Is this known to the spirits, and do they avail themselves of the opportunity thus afforded to occupy their former places at such times?

Ans.—Most certainly. Every thought of affection, every deed performed by the friends on earth, which is looking to the happiness or memory of those who have passed on to the higher life, is known and cherished by those spirit friends. The custom of placing a chair at the table for the dear departed friend is a most beautiful one, and is recognized by the spirit for whom it is intended, this custom being prompted by the affection of the friends. It may not be that the spirit-friend will always it of may work and movements to my will many works and movements to my will be opening before us on the spiritual side, yet it by no means follows that we have forgotten those which interested us on earth; on the contrary, it gives us great pleasure to see the friends of the past acting upon and trying to carry on with enthusiasm the thoughts that were instilled into their minds by my good companion. I wish to say to those friends: Oh! we are indeed rejoiced to know that you try to do something for humanity; but do not narrow your thoughts and attentions to any theological idea; let them broaden out; give to mankind everywhere your best support where it is needed to encourage the growth of morality or to inspire the young with those earnest truths which will point them onward to a manly care.

reer.

I do not come here, Mr. Chairman, to make a speech. I only come because I thought, at this season of the year, when there is an interchange of kindly greeting and loving, affectionate remembrance between friends, it would be a fitting opportunity for me to speak in love to the friends whom I left on earth. I was the companion of John Lord: my own name is Mary Lord, of Buffalo, N. Y.

TO BE PUBLISHED NEXT WEEK.

Dec. 21.—Elizabeth Turner; Charles Warren; Lydia Wecks; Mary E. Carroll; John Barstow; Carrie May, Dec. 24.—Elien Dean; Henry Oross; John Lambert; Saly Church; George Shepard; Flora Bell Chase; Elizabeth.

THE MESSAGES GIVEN

As per dates will appear in due course.

Jan. 21.—Julia Francis: Mrs. J. Adams; Henry Coleman; Jennie Robinson; Blias Wakkins; Mamie Howard; David Hunt.

Jan. 25.—Ida Montgomery: Henry Staples: William Hall; Emma Wood: Betsey Tucker; John Kelley; Mary Gordon; Mabel Clark.

Passed to Spirit-Life

From Island Creek, Duxbury, Mass., Jan. 18th, 1887, Mrs. Hannah H., widow of James S. Beal, of South Hingham, aged 62 years and 5 months.

aged 62 years and 5 months.

In her new home she was looking forward to a season of spiritual refreshment and labor, and life was full of hope and bright promise to her. She had for many years enjoyed spirit communion, was firm in her convictions of the presence of spirits, and in her last sickness was conscious of their nearness and heip. Mrs. Beal was tender-hearted and kind to the sick and suffering, ever ready to minister to their wants, and with loving words and helping hands tried to cheer and comfort friend and neighbor in time of need, Her remains were buried from the church at South Hingham on Friday, the 2ist inst., Dr. H. B. Storer of Boston officialing in his usual acceptable and happy manner to family and friends.

COM.

From her home in Worcester, Mass., Jan. 9th, 1837, Mrs. Laura A. Goffe, aged 49 years and 4 months.

She rassed to the higher life with the knowledge of spirit communion and a firm faith of moeting loved ones gone before; and those whom she has left here are consoled with the fact that she will be with them to help and guide and be ready to meet them when they cross the rainbow bridge to the other life. The funeral was attended by EDGAR W. EMERSON.

From New Paris, O., Jan. 7th, 1887, Dr. James L. Braf-

fett, aged 61 years and 8 months. fett, aged 61 years and 8 months.
... In social life he was genial and pleasant, as every one who was acquainted with him can attest, having a kind word of cheer for all slike. A man of strict integrity, a true friend to the cause of temporance and one of its earnest workers. He leaves a wife, Mrs. Neille Braffett, and two children: Charles F. Braffett of Richmond and Mrs. O. C. Tennis of Cincinnati, O.; also two brothers: T. W. O. Braffett of Richmond and Voiney Braffett of Indianapolis, and one sister: Mrs. J. H. Wasson of Columbus, O. —New Paris Mirror.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

A Boon to Housekeepers. Washing day and house cleaning time lose their terrors when the thrifty housekeeper uses JAMES PYLE'S PEARLINE.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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Compensation,
Day by Day.
Going Home.
Guardian Argels.
Hope for the Sorrowing.
Hoppy Thoughts,
Heppy Thoughts,
I'm Called to the Better
Land.
I Thank Theo, oh, Father.
Jubilate.
My spirit Home
Nearer Home.
Ver There.
Passed On.
Reconcilitation,
Repose.
She Has Crossed the River.

epose. he Has Crossed the River, trike your Harps, ome Day of Days. Bethany.

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They 're Calling Us over the Gone Home,
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Extra circh, gilt sides and bear, hadred or sprinkle, extra circh, gilt sides, extra circh, gilt sides, extra circh, gilt sides, extra limitation Morocco, marbled edge, extra gilt sides, extra limitation Morocco, marbled edge, extra from the formation of the first interest together with a brief marbled extra limitational or extra from the property of proceedings, extra because of his funeral together with a brief marbled extra limitational or each of the first proceedings.

O'THERWORLD CHADLER, Suggrations and October pair, extra limitation and contains a process of the same process of the extra limitation and contains a process of the extra limitation and the extra limitation and contains a process of the extra limitation and contains and contains a proce BY MOORE RUSSELL FLETCHER, M. D.

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[Continued from first page.] to make a manifestation. You should all be very careful to distinguish between the spiritual body and its appearance in the spirit-world and the materialized apparition shown in the entire company; and moreover when by the séance-room, as in the present stage of the world's thought and demand very few attempts are made, at least on ordinary occasions, to exhibit a similitude of the spiritual body. Tests | ual presence a responsive thrill of affection and are clamored for, and too frequently tests of the most material order are the only ones which | they appear as celestial visitants, the time for can satisfy the minds of the inquirers. Hence | carping criticism will be over, and etherealizaa materialized form, in order to be recognized, must appear like the form of a friend of some one in the room, at a particular stage in that show himself in the most convincing manner possible to those two persons respectively, he could not satisfy them of his presence so readily by appearing in the likeness of his present spiritual body; he would have to produce a simulacrum corresponding to his earthly body at some certain stage in his earthly history; he would have to gather up the materials around him, and work to fashion a form from memory of his past existence, and in so doing he might at first fail, even with assistance derived from those more experienced than himself, to produce a perfect fac simile of the body he desired to reproduce.

No one who has had much experience in materialization can fail to have noted how very same intelligence appear through different mediums and even through the same medium on different occasions. At one time they are far more perfect than at others; the likeness is far more striking and the tout ensemble more agreeable. Through the same medium it will constantly be observed that the forms vary in bulk and gentility on different occasions, many careful investigators having satisfied themselves that the more refined people, delicatelymore spirituelle the apparitions will be; while, when the bulk of the sitters are men of gross physique and coarse mentality, the phenomena will be far less refined and pleasing, but, at the same time, better adapted to the company assembled, because more on their own plane of

We have always noticed that ethereal forms are much nearer the spiritual plane of life than those more grossly material. When etherealization is accomplished a higher order of intelligences seem usually to be at work, adapting higher grades of phenomena to more spiritual states of mind. In such cases the endeavor seems to be rather to lift the thoughts of the sitters to a spiritual level than to address a purely earthly state of desire and feeling. The nearer phenomena approach the poetic ideal of spiritual manifestation, if we may lawfully make use of such a phrase, the more intelligence is usually displayed through them and the more distinct appeal they make to the loftier aspirations of humanity. The endeav-or to induce spirits to come the whole way down the ladder from spirit-life to the most external forms of sense, usually results in anything but good to the sitters; while no one can ever make an attempt to lift himself nearer to a spiritual level and hold communion with spirits on their own higher plane of being, without improving his own mentality, benefiting his health. elevating his morals and unfolding his spiritual perceptions. It stands to reason, when we understand any-

thing of the Spiritual Philosophy, that the higher intelligences are not at the beck and call of humanity like so many puppets, ready to respond every time astring is pulled. There are spirits on the earthly plane, dwellers on the threshold, inhabitants of the earth's atmosphere, who have not yet ascended above the plane of carnal thought and affection, who will do the bidding of mediums and evocators on earth; but these spirits are necessarily of an inferior grade, and even though they may be the spirits of a certain section of humanity, they belong to a class of minds communion with which fails to elevate and instruct. These spirits who seem to be ever ready to resort to any artifice to improve the worldly affairs of their mediums, even though their intentions are not evil, are so blind that they land the very persons they wish to serve. and to whom they are closely attached, in the quagmire of many a difficulty, from which they often fail to extricate them. We have only to instance the innumerable pits into which many sensitives fall who allow pride and avarice to lead them to adopt a foolbardy and ruinous policy like that which has injured and clouded so many of the best physical mediums, especially those who have allowed themselves to be led into temptation. These lower intelligences make great claims; indulge in high-colored. unconditional promises and prophecies, which are rarely if ever fulfilled. It is a noticeable fact that these spirits whenever questioned nnon any important subject can give no definite information. They produce some mysterlous appearances, and those are usually unsatisfactory to all but the ultra-oredulous.

Now these lower spirits cannot and do not materialize, for the power to produce genuine materialization, which approximates toward creation, pertains only to those advanced spirits who have so far conquered all their lower nature as to be masters and sovereigns in the fields of space over all physical elements and astral fluids. Transfiguration, transformation and personation will account for nine-tenths of the ordinary phenomena occurring at public materializing circles, and the sooner spirits, mediums and defenders of mediums understand and acknowledge this the better, for if the claim is persisted in that all the solid flesh and blood which issues from a cabinet is "materialized spirit," exposures will inevitably occur; and claiming too much, like every species of overreaching, is certain ere long to land the claimants in positions from which their best friends, aided by the utmost ingenuity in preparing a defense, will scarcely be able to extricate them. When a medium sits five, six or seven times a week, and from ten to forty forms appear each evening, and especially when these forms are regularly forthcoming, you need not argue deception in the sense of willful personation or confederacy, though sometimes, we regret to say, even that is resorted to; but when the phenomena are genuine, they are transformations or unconscious personations. Let some twelve or more healthy, earnest, harmonious persons form themselves into a private club for spiritual research; let them desire nothing so much as manifestations so far above the sensu-

ous plane as to do away with the suspicion that they can be fraudulent, and then, when sylphlike forms appear and disappear, glide in and out, solidify and vanish in the presence of the entire company; and moreover when by the communications they make and the manner in which they appeal to the affections of one or another of the sitters, awakening by their spirit-other of the sitters of the sitters of the sitters of these around him; but he had seen so much himself to be emblittered unnecessarily against the deas of those around him; but he had seen so much himself to be emblittered unnecessarily against the deas of those around him; but he had seen so much himself to be emblittered unnecessarily against the dideas of those around him; but he had seen so much himself to be emblittered unnecessarily against the dideas of those around him; but he had seen so much himself to be emblittered unnecessarily against the dideas of those around him; but he had seen so much himself to be emblittered unnecessarily against the dideas of those around him; but he had seen so much himself to be emblittered unnecessarily against the dideas of those around him; but he had seen so m recognition in the breasts of those to whom tions will be the successors of materializations,

far higher phenomena and far more convincing. In this city, as well as in many other places, friend's earthly career. Thus, on the same ethereal forms float before the vision of medievening, in the same company, there might | umistic people, who are willing to make some easily be two persons who knew the same spirit- earthly sacrifices to attain to a condition of friend intimately in earth-life; one, however, | mind and body in which their emanations can knew him as a young man, in the full strength | be used for such triumphant demonstrations of and vigor of youth and beauty, while the other | life immortal; and here in this Temple, where only made his acquaintance when he was old, it is so earnestly desired that independent and worn, and gray. If that spirit desired to forms may appear and address you from the rostrum, we tell you, if you are faithful to the very highest light you have; if, as a society, you determine in harmony to consecrate yourselves to the enlightenment of humanity, and seek your own spiritualization as a means to that exalted end, transparent forms will appear before you, address you in their own propriat persona and then vanish in presence of you all. We do not say when this will be, as it selves to the enlightenment of humanity, and

different forms claiming to emanate from the of truth; when least expected, but when you

lead to something far beyond even the most convincing and beautiful appeal to sense; as in the old biblical times we are told of earthquake, storm and fire, and then a still, small voice which spoke unto Elljah, and the voice divine came not till the storm had ceased, organized ladies, there are in the room, the | though the tempest heralded its advent, and prepared the prophet to receive its message: as in the Acts of the Apostles we read of many a convulsion, and many a startling appearance before the Holy Spirit's power was actually made manifest, so in these later days the still, small voice of spiritual truth appealing to man's nmost being will only be distinctly heard in the present generation when, after the intellect is satisfied and reason convinced, spirit speaks to spirit, soul speaks to soul, and heaven is brought to earth as earth seeks to lift itself to heaven.

Our last word shall be one of consolation to those who fear that if they have been mistaken in some outward phenomena their belief in the nearness of their spirit-friends is all a baseless delusion and a dream. Our answer to such doubt and questioning is simply this: Whatever the outward manifestation may have been, f your inmost feelings have been touched, your ove awakened and your heart convinced, in spiritual ways you have held sweet converse with beloved friends "not lost but gone before," and in spiritual realization you have indeed bridged the gulf forever between the worlds of flesh and spirit.

Spiritualistic Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Bosworth Street-Every Tuesday and Friday afternoon at 20 clock, Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Mpiritual Temple, at Berkeley Hall.— Services every Sunday at 10½ A.M. and 7½ P.M. Richard Holmes, Chairman; Wm. A. Dunkies, Treasurer. The Ladies' Industrial Society will meet fortightly the coming season at Langham Hall, No. 4 Berkeley street.

season at Langham Hall, No. 4 Berkeley street.

Farker Memorial Hall, Berkeley and Appletom Streets.—Public meetings every Bunday at 10½ a. m.,

3 and 7½ r.m. Lecturer, W. J. Colville. Organist, Rudolph King.—688 Tremont street: Monday, 7½ r.m., W.

J. Colville's receptions for answering questions, etc.;
Tuesday and Friday, Classes in Spiritual Science, 2½ and
7½ r.m.; Saturday, Lecture and Conversation on Theosophy, at 3 r.m.; Ladies' Benevolent Union meets every
Wednesday from 2 till 6 r.m.—all ladies cordially invited.

Wednesday from 2 till 6 P.M.—all ladies cordially invited.

First Spiritual Temple, corner Newbury and
Exeter Nirects.—The Spiritual Fraternity Society will
hold public services every Sunday P.M. at 2%. Sociables
every Wednesday evening. All invited.

College Hall, 34 Essex Street.—Sundays, at 10%
A.M., 2% and 7% P.M., and Wednesday at 2% P.M.
Eben Cobb, Conductor.

Engle Hell, 616 Washington Street, corner of
Essex.—Sundays, at 2% and 7% P.M.; also Thursdays at
3 P.M. Able speakers and test mediums. Excellent music,
Prescott Robinson, Chairman.

Spiritualistic Phenomenn Association Barker.

Prescott Rouinson, Chairman.

**Repritualistic Phenomena Association, Herkeley Hail.—Meetings Sundays at 2½ P. M., Address all communications "Spiritualistic Phonomena Association, 1631 Washington street, Roston, Mass." D. J. Refeer, President. This Association also holds meetings every Sunday evening at 7½ o'clock at the Ladles' Aid Parlors, 1631 Washington street.

Children's Progressive Lyceum No. 1, Paine Semorial Hall.—Sessions Sundays at 11 A.M. Seats free, All invited. Benj. P. Weaver, Conductor; F. B. Woodbury, Cor. Sec., 45 Indiana Place, Boston. 1031 Washington Street.—The First Spiritualist Ladles' Aid Society meets every Friday. Mrs. N. O. Tor-rey, Secretary.

Chelses.—The Ladies' Social Aid Society meets in the Hall over Bellingham Station every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodgo, Secretary.

Parker Memorial Hall .- On Sunday last, Jan. 30th, W. J. Colville's lecture was in commemoration of the one hundred and fiftieth anniversary of the birth of Thomas Paine. He commenced by referring to the prevalent dislike to the name of Paine among religious people, which feeling was usually attributed to his infidel opinions and immoral career; the facts, however, brought forward by his blographers prove him to have been, taken all in all, anything but an immoral and also anything but an irreligious man. He accepted the fundamental principles of all religions, but made philanthropy so much the synonym of religion as to have rendered the phrase immortal, "To do good is my religion." These words ought to be accepted by all professing Christians as a perfect statement of what containing the professing Christians as a perfect statement of what containing the professing christians as a perfect statement of what containing the professing christians as a perfect statement of what containing the professing christians as a perfect statement of what containing the professing christians as a perfect statement of what containing the profession of the profession of the profession of the epistic of James, which Luther greatly erred in styling an "epistic of straw."

Philanthypon is more than almost more little many prevalent dislike to the name of Paine among religious

cism, is most forcibly emphasized in the epistic of James, which Luther greatly erred in styling an "epistic of straw."

Philanthropy is more than simple morality; many a rigid moralist lives a just, but not a tender, loving, sympathetic life; and without the love of mankind animating our hearts and inspiring us to love another although we are not religious in any but a formal ecclesiastical sense. The word religion, as employed by Paine, is most correctly used, and we can scarcely find a man anywhere who led a more truly religious and self-denying life. Paine's views on patriolism were equally sublime. "The world is my country," is a matchiess utterance, and just at this critical juncture in the history of America, when so much strife abounds concerning the rights offoreigners who have landed on these shores, and with reference to the relative interests of this and other condities, no sermon could be so effective as one preached consistently with this text, and straightway translated into practice. The strikes and riots everywhere copusing society to its very centre, are signs of an appending revolution. Shall it be a bloody one? That depends upon the attitude taken by the leaders of public opinion here and abroad, and that instantly.

Things cannot go on much longer as they have been going hitherto; even the most conservative admit as much as this. Arbitration, not gunpowder, and certainly not dynamite; reason, not passion, must settle all disputes; but the need to day is for brave men and women to take hold of the burning questions of the hour, and solve them, as they only can be solved, by uniting justice and philanthropy in every form of the administration of allairs. Over a century ago people were not ready perhaps for that milder, more rational and pacific mode of settling disputes which surely can be made successful now if only the leaders of thought will do their duty.

Paine, even though the author of the "Age of Reason," and seemingly the sdocate of simple rational-ism, was rationalistic only so far

To Paine as much as to Washington, Jefferson or any other renowned in history are Americaus indebted for the Declaration of Independence. Paine was without a doubt one of the original framers and signers of that important document. Why is not his name mentioned every 4th of July, as well as that of the other brave defenders of liberty who were his partners in the work? Only because ecclesiastical bigotry has put a gag in the mouths of the multitude, and made history turn traitor to facts in support of intolerant assumption.

intolerant assumption.

Paine was no infidel; he believed firmly in one om Paine was no insidel; he believed firmly in one omnipotent Delty; he hoped for immortality; though not feeling that he had proof positive of a future state, he wisely refrained from dogmatizing on the hereafter, and his theology coincided in all essentials with the noblest utterances of Jewish prophets and with the greatest sages of all the world. The story of his recantation and awful death is nothing but a fabrication, and can no more be relied upon than the spurious tales circulated everywhere against public characters by their political and private enemies.

The world is just beginning to estimate this truly great and good man at something like his real value. His name every year is mentioned with increasing respect, and his memory is cherished with ever growing tenderness. To place him on a pedestal and worship him as a spotless character would be absurd, but to give him rank among those who rendered not only

all. We do not say when this will be, as it depends largely on you who gather here as to when it may occur, but in all probability it will not first be when the Temple is crowded with an eager, anxious crowd, assembled to witness a sign or wonder; it will most likely be on some quiet occasion when the proverbial two or three are gathered together in the name of truth; when least expected, but when you are most ready to receive them, these stupendous proofs of spiritual presence will be granted.

But what of phenomena after all? All must lead to something far beyond even the most in the most leave and this provided with clouds and storms, is yet assuredly upon us. In this work we certainly shall have the assistance of Paine and all other true reformers; for, though their bodies may long since have turned to dust, their active, happy spirits are ready at all times and everywhere in cooperate with those whose goal is freedom from whatever contracts the mind and fetters the soul of man.

and everywhere Ncoöperate with those whose goal is freedom from whatever contracts the mind and fetters the soul of man.

The lecture, which was delivered with much fire and eloquence, was followed by a poem appropriate to the occasion. The music was very fine; there was a large and appreciative audience in attendance.

In the evening a company largely composed of young persons of both sexes appeared to greatly appreciate the musical and literary entertainment. Songs were sung by Mme. Fries-Bishop, Miss Arabella Pearce, Miss Roza Maynard, Chas. H. Heath and Mr. Colville. Recitations were given by Edwin Maynard. Mr. Colville gave an inspirational poem on "Music." Mr. Fennelly's violin solos and duets played with Mr. King were among the most charming features of the evening. The management announces another concert, with an entirely new programme, for Sunday, Feb. 21th. Sunday, February 6th, W. J. Colville will lecture in Parker Memorial Hall, at 2:45 P. M., on "What State of Mind is Most Conducive to Healthy Mediumship?" at 7:30 P. M., "India, Past, Present and Future; The influence of its Religion on its Social, Political and Moral Condition."

In the same ball Miss M. T. Shelbamer will lecture February 13th, at 2:45 P. M.; Mr. Colville at 10:30 A. M. and 7:30 P. M.

First Spiritual Temple, corner Newbury and Exeter Streets.—On Sunday last, Jan. 30th, W. J. Colville again occupied the platform. A large audi

covince again occupied the piatform. A large addi-ence was in attendance, and much applause greeted the speaker's answers to questions bearing on materi-alization and kindred phenomens.

The music, both vocal and instrumental, proved a very enjoyable feature; the services ended with a fine inspirational poem on "The Progress of Worlds and Spirits." Mr. Colville will lecture again in this Temple Sunday, February 27th, at 2:45 p. M., on "The Practical Importance of a Study of the Occult Sci-ences to the Present Generation."

As Mr. Colville will be absent from Boston from Feb. 7th till Feb. 12th, meetings at 668 Tremont street will be suspended. He will lecture in Lyndonville, Vt., Feb. 7th and Feb. 11th, at 7:30 P. M., on subjects to be chosen by the audience. During the intervening days he will be in Montreal, Canada, and will speak there Feb. 8th, 9th or 10th 1f any Spiritualists in that city desire his services. On Sunday, Feb. 13th, he will lecture for the Spiritualists of Lynn at 2 P. M. in Mechanics Hall, corner Summer and Market streets.

Boston Spiritual Temple at Berkeley Hall .. Last Sunday morning Mrs. R. S. Lillie under spirit control spoke upon a subject auggested by a question from the audience.

As a full report will appear in the BANNER, the usual synopsis is omitted.

Evening.—Mrs. Lillie, influenced by one of her controls, in response to the question. "Do all animate." trols, in response to the question," Do all animate objects have a spirit, and coutinue after the body de cays?" said: "Truth and fact, are they the same? Spiritualism is based on fact, and it is an eternal truth, as a principle. Man is an expression of spirit and a part of God. Man passes through many changes in the body; the last one is called death. If the return of spirits is a law, then it is an eternal truth. Man feels within himself a desire for more than this life gives. There is not a human brain but feels there are possibilities beyond what it has attained in the body. Spiritualism came long before this. In all ages there have been those that have felt it. Such were the founders of all religions that have been and all that ever will Spiritualism came long before this. In all ages there have been those that have felt it. Such were the founders of all religions that have been and all that ever will be. All dogmas and creeds have grown from them. Out of all these come the present condition. American Spiritualism is a part of what has cropped out in this nineteenth century. Spirits can speak one thing with certainty: They survive death, and it is a fundamental truth. Friends have returned and stated the fact, if any have not, it is because conditions were not given whereby they could. Every one has some gift of the spirit, and a family circle formed will develop in some one that of psychometry or clairvoyance. Members of such a circle will learn and know for themselves, and it becomes a fact to them. What one gets from another does not always satisfy, and one is apt to throw away what he gets outside of his own experience. Get it within, that growth in spirit may and will follow. As sure as you have physical sight, you may have spirit sight; as sure as you can hear, so can you become clairaudient or hear with spirit ears. These higher faculties may be developed in every one, and all broome conscious of spirit control. Pre-natal conditions have much to do toward perfecting manking here. When that truth is considered, accepted and acted upon, sone of God will be born into our families. From the advanced thought of such men as Theodore Parker in Boston, your city is enjoying the freedom of thought it does to-day. Man shall be liberated from all the hells, and devils that infest humanity. The leprous man will be purified of his leprosy. Spiritualism is leavening the whole lump. It crops out in all most every sermon of the day. The church-member as a mourner seeks comfort and finds it only in Spiritualism. Life is eternal, abiding and enduring."

The highly gifted inspirational speaker, Mrs. H. S. Lake, will occupy the platform next Sunday morning and evening.

THE LADIES' INDUSTRIAL SOCIETY held its regular meeting January 25th. A circle was held in the afternoon in place of sewing. Mrs. W. A. Dunklee, under control of Mrs. Moses Hunt, addressed the company, and Dr. O. T. Buffam, under control of Red Jacket, gave spirit-tests. At the evening session Capt. Richard Holmes presided, Mrs. Lovering reading the report of the last meeting. Mr. J. T. Lillie and Mr. Oharles W. Sullivan favored the company with an amusing song. Mr. Thomas Dowling made an address and gave improvisations. Capt. Holmes spoke of the labors of Mrs. H. W. Cushman, the well-known musical medium, and the trials of her declining years, resulting in a contribution of ten dollars for her. Subsequently remarks were made by Dr. J. D. Moore, Mrs. M. F. Butler, Jacob Edson, Dr. Street and Miss Jennie Rhind; vocal and piano music and recitations given by Maudie Banks, Mr. Lillie, Mr. Sullivan and Mrs. Bates. Twelve names were added to the list of members, making a total of eighty four. The next meeting will be held Feb. 8th.

MRS. MABY. F. LOVERING, Secretary.

No. 439 Shawmut Avenue, Boston.

A RECHPTION.—A reception was given in honor of afternoon in place of sewing. Mrs. W. A. Dunklee,

MRS. MARY. F. LOVERING, Secretary.

No. 439 Shawmut Avenue, Boston.

A REGEFTION.—A reception was given in honor of Mr. and Mrs. T. J. Shtidmore, President of Cassadaga Lake Camp Association, by Mr. and Mrs. William B. Butler, at their residence, Longwood, Wednesday evening, Jan. 20th. Among the guests were Mr. and Mrs. J. T. Lillie, Mr. and Mrs. W. A. Dunklee, Miss Clara B. Clark, Mrs. Lizzle Clapp, Dr. J. L. Newman and Mrs. Adelia A. Torrey. A bountiful collation was provided and partaken of with a full appreciation of its merits, after which the company assembled in the pariors and enjoyed a season of social converse, interspersed with songs by Mr. J. T. Lillie, Dr. C. T. Bufum, with guitar accompaniment, and Mrs. M. F. Lovering, who, under the control of "White Wave," addressed the friends. Mrs. H. B. Lillie made some pleasing remarks. Mrs. Maggie F. Butler, under control of "Wild Flower," welcomed all to her medium's liome, especially the friends from the West; she gave several proofs of spirit-presence which were recognized, one of whom was Judge Ladd. Mrs. Butler's remarks while in her normal condition, and subsequently under control, were very interesting. Bhe stated she and her husband would visit Cassadaga Camp next season. At a late hour the friends departed, well pleased with the enjoyable evening.

Mrs. Mary F. Lovering.

ested audiences. The afternoon services were opened with a large number of tests and spirit-descriptions by Mrs. Jennie K. D. Conant, nearly all of which were by Mrs. Jennie K. D. Conant, nearly all of which were recognized as correct. Mrs. Hugo also spoke with much acceptance, and gave an improvised poem. Mrs. Loomis-Hall followed with remarks and psychometric readings that were pronounced correct. Further remarks were made by Mr. Faunce, Mr. Fernald and Mrs. M. A. Chandler, and spirit descriptions given by Mrs. Chandler, Mrs. J. E. Davis and Arthur McKenna. At the evening meeting remarks were made by Dr. P. C. Drisko, Mr. Fernald, Mr. Smith of Syraouse, N. Y., Mr. Kirsch, Mrs. Nellie F. Thomas and Mrs. Hugo, interspersed with descriptive proofs of the presence of the spirit friends of many in the audience.

The Spiritualistic Phenomena Association.—
The meeting at Berkeley Hall last Sunday afternoon was opened by singing, after which Mrs. M. A. Thompson read a fine original poem on "Progression." Mr. A. B. Tisdale gave an address full of profound thought eloquently expressed. Mr. Tisdale is completely entranced while speaking, and wholly unconscious of what his lips give utterance to. One could not help wishing that he might have heard what was so well worth hearing. His subject, "Soul Life, and the Development of Spirit through External Forces," was such a vast theme and so profoundly considered that a brief synopsis would by no means do justice to it. When there is another opportunity to hear such an address, thinkers will do well to avail themselves of it. The evening meeting at 1631 Washington street was chiefly devoted to memorial exercises in honor of Thomas Faine, it being the one hundred and fiftieth anniversary of his birth. Mr. Ricker, the Fresident of the Association, paid an appropriate tribute to the "author-hero," and introduced Dr. H. B. Storer, who touched briefly but eloquently upon some of the most prominent events in the life of Paine," a great soul who had left footprints upon the sands of time." Dr. Storer said that while this was the one hundred and fifteth anniversary of Thomas Paine's birth, it was also just one hundred years since he left the shores of America to begin his great work in her behalf in England. This man, traduced by religious bigots, was the esteemed and trusted friend of Washington, Jefferson and Franklin. He was held in such high esteem by the American Congress that they, unsolicited, voted him an appropriation of money, while the States of New York and Pennsylvania bestowed similar tokens of regard. He was the originator of the idea of absolute independence for the American colonies, and by his writings impressed that idea upon the mids of the people. By his pen he wielded a power that was mightier than the sword, and his money, his time, all the energies of his belog wer The Spiritualistic Phenomena Association .-The meeting at Berkeley Hall last Sunday afternoon was opened by singing, after which Mrs. M. A. Thomp

Next Sunday afternoon the famous test-medium, Mr. Joseph D. Stiles, will address the meeting of the Association.

College Hall, 34 Essex Street .- There was an unusually large attendance at the meetings in this

ent at our last session. Responsive readings and Banner March as usual. Readings and recitations were given by Louise Irvine, Sadie Porceiain, Datsy Morris, LeRoy Thorpe, Grace Thorpe, Jennie Porceiain, Alice Cummings. Miss Maud G. Banks rendered exquisitely a piano solo and received a well deserved recail. Mr. Lewis Poole received a cordial reception and was requested by the audience to render two violin solos, Miss Etta Parr accompanist. Miss Grace Scales, one of our youngest pupils, was exceedingly pleasing in a sweet song. Master Bertie Newton also deserves praise for a fine plano solo. A letter was read from Mrs. S. 8. Brown of Athol, Mass., which had been forwarded to Mrs. Butler, enciosing twenty dollars she requested Mrs. B. to use as she thought best for the Rood of humanity. As the Lyceum has received much aid through the great kindness of Mrs. B., fecently, this letter and money were accepted; one-half the amount, by general consent, to be donated by the Lyceum Association to a worthy Spiritualist widow.

Dr. H. B. Storer delivered an address urging all to live for some purpose, bring practical in all our sayings and doings. Miss Lucette Webster gave the first lesson in elocution to a class in one of the small halls. Mrs. Butler closed the session, outlining the work of the week. Supper at Langham Hall on Thursday evening, etc. Mr. Alonzo Danforth, formerly Corresponding Secretary of this school, was present.

Francis B. Woodbury, Cor. Sec. C. P. L.
35 School street, Boston.

**Birthday Remembrance.—A correspondent in-

Birthday Remembrance.-A correspondent informs us that at the residence of Mrs. Annie Edwards, on the evening of the 27th ult., the friends of Mr. J. Q. on the evening of the 27th uit., the friends of Mr. J. Q. Robinson tendered him a birthday surprise, on which occasion a full size portrait of that gentleman, the artistic production of Mrs. Emma Stearns, was presented to him, Mrs. Abbis M. Tyler acting for the donors, accompanying the glif with appropriate remarks, in which she stated that it was given as a testimonial of the sincere esteem and regard in which he is held by his many friends, and a token of their high appreciation of his liberality and nobleness of character. A season of very enjoyable sociability followed.

Reception.-A reception was given to Mr and Mrs. Skidmore at the residence of Mr. and Mrs. Mellen, 112 West Chester Park, on the evening of the 27th uit. The exercises, which throughout were of a very pleasing nature, consisted of addresses by Thomas Downing, Richard Holmes, Mrs. R. S. Lillie (under control); vocal and piano music, and recitations by Mr. J. T. Lillie, Chas. W. Sullivan, Miss Maudie Banks, Miss Olive Grover, Clara B. Clark, Dr. C. T. Buffum; an improvised poem and spirit descriptions by Mrs. Lillie, and a poem by Capt. Holmes. A sumptuous repast was furnished by Mr. and Mrs. Mellen.

Feb. 1st, 1887.

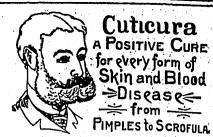
MRS. MARY F. LOYERING.

Marston Hall .-- Dr. Aspinwall's meeting at this hall on Sunday last was well attended. Opening remarks by the Doctor, remarks and tests by the controls of Mrs. Dr. Crosby, Mrs. Rich, Mrs. Hall and Mrs. Batter, and psychometric readings by Mrs. Jennie Conant, comprised the exercises.

Chelsea, Mass .- Dr. Dean Clarke, taking, on Sunday evening, 80th ult., the place of Mrs. Barah A. Brynes, who was ill, gave another of his grand lec-Brynes, who was ill, gave another of his grand lectures, delighting and instructing every thinker in his audience. He spoke upon the theme of "Progression," presented by an auditor—his inspirers treating it in such a profound and original manner as to grantfy all present. He also replied to several abstruction of the gentleman who propounded them. We hope so able and interesting a speaker may be kept at work and be as thoroughly appreciated elsewhere as in Chelsea.

Amesbury, Mass.-Mrs. Dr. Newton, President informs us that Mrs. Hattle C. Mason of Boston occu-Mass. Mass F. Lovering.

Eagle Hall, 616 Washington Street.—The meetings on Sunday last were attended by large and inter-



SKIN TORTURES OF A LIFETIME INSTANTLY relieved by a warm bath with Curicura Soap, a real skin Beautifier, and a single application of Curicura, the great skin Cure.

This repeated daily, with two or three doses of CUTICURA RESOLVENT. the New Blood Purifier, to keep the blood cool, the perspiration pure and unirritating, the bowels open, the liver and kidneys active, will speedly cure.

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Cincinnati. O.

1818W

To the Editor of the Banner of Light: Of the fourth Sunday (Jan. 23d) of Mr. J. Frank Bax-

ter's work here the Daily Enquirer said:

"Cincinnati seems greatly stirred on the subject of Spiritualism, and the number of people anxious to hear from the other world and the friends over there is constantly on the increase. Melodeon Hall, at Fourth and Walnut streets, was packed last night, notwithstanding the execrable weather. Mr. J. Frank Baxter, the Boston lecturer and medium, was the attraction. He has been here reveral weeks, and his audiences have been puzzled and impressed by the results he has obtained. There were many in the assemblage who are now believers in the doctrines of the speaker. He was closely listened to. Several ladies and gentlemen in deep mourning had evidently come in the hope of hearing something from their beloved dead. A few, perhaps, were present to see what would take place, without any particular desires or ideas on the question—a question, however, which is the most important of any to mankind. Mr. Baxter, who is a graceful and foreible speaker, talked about the facts of Spiritualism, quoting numerous instances of inexplicable phenomens." ter's work here the Daily Enquirer said:

phenomena."
The paper continued with a full account of the wonderful scance that followed the lecture. The exercises of the morning were attended by hundreds, and the lecture, "Spiritualism Through the Spectacles of Science," was considered by many to be the best of the series. Both morning and evening the desk was graced with bouquets of fresh cut flowers.

As Mr. Baxter arose to begin his evening discourse, he said, suddenly affected, and pointing to an elderly gentleman and lady who had just come in and been given seats in the side sisle, "Your son, sir, comes to me, and does not like to lose the present opportunity. He says:

college Hail, 34 Esses Street.—There was an unusually large attendance at the meetings in this hail throughout the day. The morning service opened with an address by Mr. Eben Cobb upon "The Divine Motherhood." Readings and tests were given by Mrs. B. M. A. Chandler, and "Spitilla." Dr. A. H. Richardson, of Ohariest on the collision of the physical and spiritual in man.

The evening session opened with singing, Prof. Treed W. Peak organist. Mr. Cobb in his remarks twery effectively exhibited the fallacy of the theory of them to be evil, and that good spirits never do. Mr. george Mostow, of Chicago, gave remarkable tests of the most one of the spiritual in man.

The evening session opened with singing, Prof. Treed W. Peak organist. Mr. Cobb in his remarks twery effectively exhibited the fallacy of the theory of them to be evil, and that good spirits never do. Mr. george Mostow, of Chicago, gave remarkable tests of spirit presence, among others to a lady who was at obliged to admit they were correct, though she had no faith in Spiritualism. Mrs. Odiorne, of East Boston, and deressed the meeting under control of a former at the control of the cont

ward, amid applause, and took and conveyed it to him.

Such tests and descriptions were given that no wonder the large concourse of people were "puzzled and impressed." Let the said that so great has been the interest that the management were obliged to leave their own sizeable hall, and secure this large one—the Melodeon—with a seating capacity of over one thousand, for Mr. Baxter during his stay. He has one more Sunday, and has been induced to deliver an extra week-evening lecture with delineations.

On Wednesday evening, Jan. 26th, Mr. Baxter gave a benefit entertainment, gratuitously, to the Society. All were surprised at the range and versatility of his talents. His course was to give such recitations and songs as with his lectures were not timely. Hence the humorous and hilarious, making every one happy, were prominent. He was assisted by an orchestra, a cornet soloist (lately doing service at the Murphy Temperance Meetings), Mr. Evans, a Miss Woods, planist, a Miss Gano, reader, and a Mr. Youmans, elecutionist, and a principal of one of the Cincinnatis schools.

New Bedford, Mass.—The Spiritualists of New Bedferd have been highly favored for the past two-Sundays by the ministrations of Dr. F. H. Roscoe, of Providence, R. I., who has called out large audiences, and placed our association on a fairly paying basis.

and placed our association on a fairly paying basis.

Dr. R. speaks under inspiration. His controls make earnest appeals in behalf of mediumship, and that the utmost kindness be extended to those who, as messengers of the Most High, bear his great truths to waiting humanity.

On Sunday evening last his subject was "The Death of the Dovil," the announcement of which in the afternoon drew out the largest audience of the season. An able treatment was given.

Dr. Roscoe returns to us next Sunday for the fourth time; and still again will the call go out for him, for he is a most earnest avant courier of the spirit-world.

WILLIAM F. NYE.

Norwich, Ct.-Mrs. J. A. Chapman, Becretary, writes: "Bunday, Jan. 30th; was observed by the Norwich 'Spiritual Union' in honor of Thomas Norwich 'Spiritual Union' in honor of Thomas. Paine's birthday. The hall was decorated with the portraits of Paine and Washington, over which were the national flag. A large banner with Paine's immortal motto was stretched across the stage. Mr. W. F. Peck officiated on the occasion, speaking in the afternoon on 'The Age of, Reason vs.' the Age of Faith,' and in the evening on 'The Life and Character of Thomas Paine.' This was the first lecture on Paine ever delivered in Norwich, and the large and dience responded with enthusiastic applause to the eloquent and glowing sulegy of the 'Author Hero' pronounced by Mr. Peck. Both lectures tank with the best of the season.—Regar W. Emerson will occupy the desk Feb. 6th and 18th."

Attleboro', Mass .- B. F. Boomer, Becretary First Spiritual Society, writes: "Friday evening, Jan. 28th. Miss Jennie B. Hagan of East Holliston, addressed us very acceptably. We consider her a fine speaker as well as a cultivated lady, and hope to be able to procure her services again at some future time."

NEWARK M.J. The People's Spiritual Fraternity holds meetings every Sunday evening at The colock at Liberal League Hall, No. 177 Halsey street, Pars. G. Dom. Preadent.

CHICAGO, TEL.—Avenue Half its tid street. Children's Lyceum, Bunday; at 1 Lying Fight tasists and Mediums Meeting 3 - x.; itsignmin Reconsting for and third Tuesday evenings. Beside Hottables, second and fourth Tuesday street most and the Tuesday in each most are the second and fourth Tuesdays in each most are the second and fourth Tuesdays in each most are the second and the se

BY. LOUIS : Committee of Bolists

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