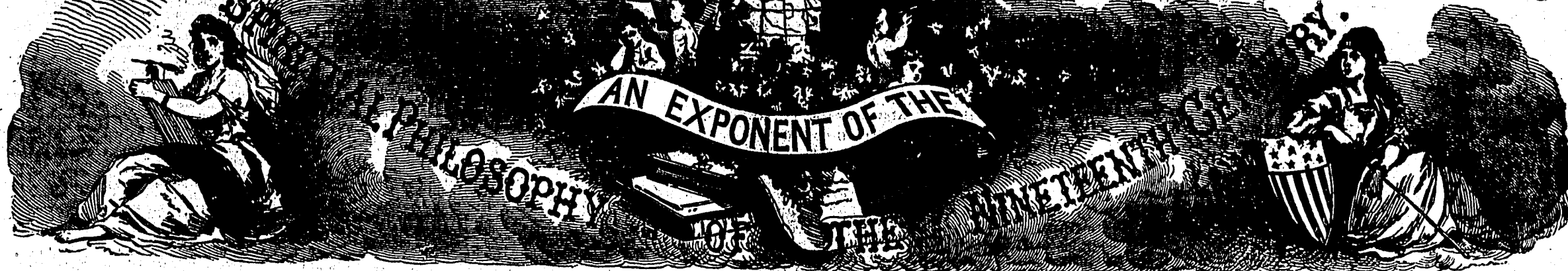


BANNER OF LIGHT.



VOL. LX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 5, 1887.

{ \$3.00 Per Annum,
Postage Free. }

NO. 21.

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Free Thought.

Materialization, Etherization, Transmutation and Personation.

Discourse Delivered through the Mediumship of
W. J. COLVILLE,
in the First Spiritual Temple, Boston, Jan. 22d, 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 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 be probable.

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, indestructible—is 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 sovereignty 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 science 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 stupendous inquiries can physicists give a rational or intelligible response. Spiritual science alone can answer these interrogatories, and it is in phenomenal Spiritualism in these days, just as in days of old, that the scientific minds of earth 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 science, philosophers, theologians, turn not away from the facts of the living present to blindly endorse without inquiry the reported marvels of a bygone age, neither with obstinate refusal to believe in anything spiritual, turn away from all evidence of a power superior to

matter, both ancient and modern, as, alas! many are 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 ignorance.

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 unimpaired 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 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 the most unbelieving. The manifestations of spirit power now taking place in this very city, sometimes in this very building, are all connected with a vast and continuous spiritual revelation which never ceases, though it ebbs and flows like the tide of the sea. It is now high tide, and the shores of earth are copiously watered with the overflowing waves of spiritual force, which are now so manifestly washing down the old-time barriers and landmarks, beyond which inspiration and revelation were said never to pass; for, granting the possibility of an alleged "miracle" in any age, or at any time, miracles may occur anywhere and at any moment.

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 attitude—for 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 childish 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 creatures of a blind prejudice, and expect other people to share your belief when you have not the slightest ground for it yourself, except a morbid prejudice. Spiritual phenomena are not theoretical; they are practical demonstrations of the power

of intelligence over inertia. Matter has no volition 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 condensed or consolidated atmosphere. This fact of physical science leads us immediately 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 stolid 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 information on spiritual subjects will quickly explode 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. Chemists 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 produce desired results.

Darkness, or at all events a shaded light, is at all times favorable to repose; while a strong light and a heated atmosphere invariably conduce to nervous excitement and prostration. Take, for instance, the enervating influence of very warm climates, and especially of crowded halls, where light and heat are abundant. People naturally, instinctively, we may say, draw their curtains together and extinguish their lamps when retiring to sleep, either at night or during the day; a cool, shaded room is always refreshing to the weary, because a strong light and great heat exhaust the nervous forces and burn up the emanations which would otherwise be left in the atmosphere. When a room is impure, the foul air with which it is charged must always be dismissed or rendered pure by the action of heat and light, which, by reason of their powerful disinfecting ability, are always essential to the purification of dwellings.

Seance-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 unoccupied, 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 influence, speaking psychically, on all sensitive persons: Living, fresh and healthy forces, proceeding 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 physical plane no one can reasonably object to good magnetism; 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 particularly note this one fact: that by all accounts the most wonderful results have been accomplished with the least fatigue to mediums and sitters; while dubious results are often attended with much suffering to all concerned.

In the sensations accompanying phenomena, and in the after-condition of all who have been 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 persons often detect disagreeable odors and 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 to come into close relation with the filthy emanations of sensual, beer-drinking, tobacco-chewing 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 herself to be a servant to such visitors without becoming exposed to influences on both sides of the veil 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 depict 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 honest against 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 annoyances, 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 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 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 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 and money in finding out next to nothing, solely because they have not set about investigating in the right way, and have been, in many instances, the very opposite of "the right men in the right places." In New York, where some years ago there was such an alarming outcry 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 the conditions so good that full forms have been seen in daylight; and while we were in 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 daily papers, which, even had they been justified—as they were not—would only have reflected discredit on one or two professional mediums, without in the slightest degree reflecting discredit on the cause of Spiritualism or its phenomenal aspects. Sensational accounts of exposures may sell papers and find 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 damaging the business of "exposed" mediums, 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 strictest privacy and the most spiritual condition of thought. A scientific mode of investigation must be adopted, and we have only to remind you how inevitably when true selenitists have investigated spiritual phenomena, they have come to favorable conclusions with 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 mysteries, and in such a building as this, as the work develops in magnitude and variety, we hope to see means provided for investigators to thoroughly investigate the alphabetical phases of spiritual phenomena first, and then be led

up, step by step, to comprehend the more august 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 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 strided 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.

Etherization, 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 re-integrated; 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, invalidated all testimony with reference to the seance, and played directly into the hands of 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 evidence of their incompetency to decide upon the phenomena, for proof positive of this has been obtained again and again by private companies 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 in feature and expression are produced frequently by the pressure brought to bear upon them by other minds beside their own, under mesmeric influence a subject's expression often soon resembles that of the operator. When persons are very much together, and the influence of one is very decided over another, the negative individual often begins, after a very brief 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 a sensitive medium is profoundly entranced and completely under the influence of a controlling spirit, it often happens that the medium's facial expression is so altered as to so nearly 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 materialize, i. e., 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 organize them into a solid form resembling a form once worn on earth by a spirit who wishes

(Continued on eighth page.)

Spiritualism Abroad.

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 new facts of spirit communion. The writer has an impression that Mr. Richmond first gave a short course of lectures in London, which were subsequently 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 latter instance, being the establishing of the first regular public work in the United Kingdom—a work that has been steadily maintained 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 provinces are concerned, while in the English metropolis the cause was mostly confined to private action, Mrs. Hayden and D. D. Home being two of the best remembered media of those days, and T. L. Harris and Emma Hardinge (Mrs. E. H. Britten) being the earliest speakers appearing under "control" upon a public platform. At this time Spiritualism had no organ devoted exclusively to its interests, though early in the sixties *Human Nature* was established, edited by its proprietor, James Burns—and there has been no literary effort in the ranks of English spiritualist journalism since that has equalled the contributions to the aforesaid magazine. It was in the pages of *Human Nature* that English Spiritualists were first made acquainted with a philosophy of re-incarnation—the one propounded by Miss Anna Blackwell—the only scholarly exposition ever presented, and from which most of the subsequent writers and lecturers obtained their materials. At this time, though, spiritual journalism, as such, in Great Britain, was unknown.

The first noticeable public gathering of Spiritualists as a body was held at Darlington in 1865—and was called the First Convention of Progressive Spiritualists, its proceedings being reported and published in a pamphlet, which is the first distinctly spiritualistic record pertaining to Spiritualism in Britain. From 1865 is the period of activity of the movement in all parts of the United Kingdom, but in that 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 Polygraph Hall, and several sets of excessively select meetings, under Benjamin Coleman, practically comprised the public work in London. During the succeeding three years this slow movement was accelerated by the infusion of a life and vigor the effects of which were vital to this time, and the result of which was the initiation of all subsequent effort of whatsoever kind. First among the moving causes was the removal of the "Progressive Library and Spiritual Institution" from a 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 personnel 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*, whose new columns circulate far and wide throughout the world. He is an out-and-out spiritualist and a relentless critic, tolerating nothing between himself and his duty, as he understands it. This is not said reproachfully, but as indicative of the determination dominating a mind of singular power and astuteness. Ignore, question or minimize this eminent worker's personality, purpose or influence, 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 him, as all, the justice too often denied by our contemporaries.

From 1873 there has been a persistent attempt to maintain an organization upon what must be described as a superior sort of social plane. In a country where class distinctions are so deeply rooted as they are in England, the above attempt was but one of the naturally-to-be-expected incidents. Yet from the inauguration of the "British National Association of Spiritualists," in 1875, the above described purpose has done far more to breed troubles, discords and divisions in our ranks than it has ever done to advance the work. And these effects need not be ascribed to the supposed evils of organization, for the fact seems to be they grew out of certain peculiarities of the case, whose effects were not sufficiently considered at the time nor since. Spiritualism, essentially a people's question, democratic and free, recognizes no standard in clothes, wealth, scholastic training or social status. All it demands are honor, truth and personal goodness—virtues confined to no one class alone. When it is openly insisted that "we are cultured and educated," then the inference is irresistible that some "you" must be the uncultured and uneducated Spiritualist! In social matters simply there need be no quarrel upon the insistence of all the social reserve and etiquette desired, but when it is insisted that the conventional etiquette of the *salon* is to rule over the liberal thinking and earnest working Spiritualist, who is by nature a democrat, trouble is sure to ensue. But, on the other hand, a due guard should be maintained against intemperate criticism, for to borrow a Gladstonian—"the masses" have as much right and as great need to organize as "the masses" of Spiritualists possess on their part. At times the masses are just as tyrannical and unjust as ever have been the classes. The lesson of the British National Association—Central Association—Spiritualist

Alliance is that an exclusive social organization of Spiritualists, that grounds its claims upon 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 thirty-four 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 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. The data in the present instance is obtained 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 the great amount of historic matter presented. An approximate statement of the numbers of private and professional media, and an analysis of the various kinds of mediumship, would have been interesting, but such returns are too meagre for use in the matter digested. As to the number of Spiritualists outside of London, probably 20,000 may be accepted as a fair approximation—while adding, say, 5,000 for London, Ireland, Scotland, and the Channel Islands, would give a grand total of 25,000, of whom in all probability one-fourth do not publicly associate with the cause in any way. Of course these figures are entirely an approximation. That out of sixty-five bodies holding public meetings only five of them should own their halls is a source of regret; let it be hoped that more owners and fewer renters will soon be noticed. As most of the meetings are held twice on Sunday, the approximate aggregate of the spiritual congregation on Sundays in Great Britain foots up to 11,700. The number of Lyceums is increasing, now amounting to fourteen, with an estimated attendance of 469 each Sunday. All this work, services and Lyceums, involve much unselfish and unrewarded labor upon the part of dozens of faithful souls the year round. The angels will bless them for it hereafter, as even their own consciences reward them now. But, there, space ome halt! so many things must remain unwritten until some future time. The army of 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. Stanton Moses, the well-known "M. A. (Oxon)."

It will, no doubt, under these new auspices, become a newspaper, and deal with that impartiality, justice and generosity toward all worthy workers to be expected from the honorable character of the present directors of its course.

Subjoined is the analysis above referred to:

APPROXIMATE STATISTICS OF THE CONDITION OF SPIRITUALISM IN GREAT BRITAIN.

As Given in the *Medium and Daybreak* Dec. 24th, 1886.

Number of places holding meetings	61
.. Lyceums	14
.. that rent their halls	60
.. own	6
.. having Spiritualists but not holding meetings	47
Estimated seating capacity of halls used	13,400
.. at public services	5,800
.. total attendances per Sunday	11,700

* One service.
† 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 he considered Mr. Lincoln the fairest man that ever presided over a nation, and that his taking off by the hand of an assassin was the most cruel blow the South received from the war. Then the Senator related the incident of his first meeting Mr. Lincoln, which, in substance, was as follows: "When Lincoln was a year of age I located in Chicago and commenced the practice of law. One of my first cases was in the United States Court, which was presided over by Justice McLean of the United States Supreme Court, and Judge Drummond of the Illinois Circuit. The opposing counsel was Isaac N. Arnold, then at the head of the Chicago bar. He was 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 case, and when the case was reached on the calendar I was quite nervous at having such a formidable and experienced antagonist, while the dignity of the tribunal and the presence of a large number of the members of the bar tended to increase my timidity and embarrassment. I was young, inexperienced, and naturally felt diffident and nervous; in fact, I was willing that any disposition should be made of the case so I could be rid of it. I was ready to adopt any suggestion of the opposing counsel which would relieve me of the embarrassing situation. I wanted to get away from the deal as soon as possible. Mr. Arnold made an argument in which he ridiculed my demurrer in a manner that greatly tended to increase my confusion. However, I had to make an effort. I said but little, and that in a very bewildered manner, and was about ready to sit down and let the case go, by which time Mr. Lincoln, tall, homely, loose-jointed man, sitting in the bar, whom I had noticed as giving close attention to the case, arose and addressed the court in behalf of the position I had assumed. In my feeble argument, making the points so clear that when he closed the court at once sustained my demurrer. I did not yet know who my volunteer friend was, but Mr. Arnold got up and attempted to rebuke him for interfering in the matter, when I, for the first time, heard he was 'Abe Lincoln' of Springfield. Mr. Lincoln, in his good-natured reply to Mr. Arnold's strictures on his interference, said that he claimed the privilege of giving a young lawyer a boost when struggling with his first case, especially if he was pitted against an experienced practitioner. Of course I thanked him and departed from the court as proud as a young field marshal. I never saw Mr. Lincoln again, and he died without ever knowing who the young struggling lawyer was he had so kindly assisted and relieved from defeat in his maiden case at the United States Supreme Court."

You have 208,000 muscles; your blood weighs 25 lbs.; your heart is 5 inches in diameter; it beats 70 times per minute, 4,200 per hour, 100,800 times per day; at each beat a little over 2 ounces of blood is thrown out of it, and each day it receives and discharges tons of that wonderful fluid.

It is truly wonderful to see how the name of Lydia E. Pinkham is a household word among the wives and mothers of our land.

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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! 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 Goddess of Visions drew near me,
And pressed on my eyelids her magical spell.
"Oh! said one," she murmured, "nor tremble nor fear me;
I 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 rarefied 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-pears of Nature's own sowing,
And numerous as the white flakes when 'tis 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 thence 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 yearning
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 harbor's elysian—
Flashed hither and thither on thought's lightning wings.

There Flora, o'erjoyed, poured her wondrous creation
Her sweetest conceptions—at Poesy's feet,
Her smiling, accepted the grateful oblations,
And crowned them next on with her high inspirations,
And gave them a place near Eternity's seat.

There Wisdom's grand temples spread, bird-like, their pinions
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 'tis 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 misty-robed home,
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 outlook, full well I know,
That, bathed in inspiration's streams,
My soul has taken a richer glow.

I drink the lily's fragrant breath,
The fire-breath of the rose I bave,
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 stately
To fairer climes on viewless wings.

And now I sing, with clear-browed Truth,
Through want and woe, through dread and pain:
Must not be joyful, for, in sooth,
There is no loss; all change is gain.

Cleveland, Ohio. EMMA SCARLE 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.

At some excellent singing and instrumental music, and the reading of a poem, "Hills 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 life. 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 gratifying of curiosity which only lasted during the recital were of no practical benefit."

He then struck out into the consideration of his subject, "Belief and Doubt." Was there any one present who did not know that molasses was sweet, and vinegar sour? Would any one know who had not the sense of taste? Could any one tell the color of an object who could not see? Could any one tell what he was saying who could not hear? Would any one be a competent witness, in either of these cases, who lacked the sense by which the object was recognized?

The senses were the windows of the soul, and the only ones through which knowledge came to us in this life. A person with no senses would know nothing, and, lacking either, one could not be a competent witness on the objects or subjects which come through the windows. On this basis stands the whole superstructure of evidence as established and adopted in the jurisprudence of enlightened nations. Under this rule, faith, hope and belief are worthless, as they are not evidence, and not founded on knowledge—as they do not come through the senses, and are mostly matters of opinion, without a foundation of facts. Of this kind, he said, were the three hundred and fifty Christian creeds and the doctrinal sermons preached on them in our popular churches. Not one of their teachers, if called on to prove there was another life for one, or a continuation in the air, could do so—unless he accepted the facts of the Spiritualists—bring one particle of evidence in support of it; and this was the reason of the great diversity of teachings about that life in our churches. They have no evidence, no facts, no living testimony, and no dead witnesses that they do not come through the senses, and he stated, making the connection between Christians and Spiritualists: "The first are without evidence fitted for the keen analysis of this modern day; the second are possessed of evi-

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 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 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 simplicity, rational and just conditions taught by returning spirits, 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 a photograph of a painting by G. H. Broughton, A. R. A., "The Councilors of Peter the Hermit." The opening letterpress is a very readable sketch of "Round About West Drayton," with four illustrations, remarkably fine in execution, and depicting rural scenes of great beauty. Following is an article giving "Glimpses of Art Life," the glimpses in this case being "The Studio 'Smoke,'" with several illustrations, including a full-page view of that recreation as engaged in by the artist, and "The Night of the Hill" by Henry or more professionals. Some pleasing reminiscences are related of the late King of Bavaria, under the caption "A Kingly Architect," with sketches of Lindorff and Neu-Schwabenstein, where two of his castles were located. Part II, of "The Parts of the Revolution" gives a vivid presentation of the days of terror in 1787, among the illustrations of which is a full-page engraving, "Victims of History," painted by Svedomsky, and an interior representing Camille Desmoulins 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 frontispiece is given a thrilling picture, "Between Sea and Sky," one of several illustrations of a stirring tale of Icelandic adventure by Bjarnar H. Boyesen. A new serial story, by James Otis, deals with a boy 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." "Erle's Realistic Novel," "The Porcelain Store," "Grizel Cochrane's Ride," "Mrs. Featherfall 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 facsimiles of the headings and portions of the first pages of a number of the publications of the period above mentioned. A letter of Alexander Sillid 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 State?" of which important event seven dates have been given, the writer claiming the correct one to be Feb. 10th, 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 narrative of much interest made from the private papers of a gentleman of high position in the Bureau of Service Department during the late civil war and here for the first time given publicly. Other articles add to the general interest and great historical value of this number. 30 Lafayette Place, New York.

THE ATLANTIC has the present month a poetic prologue, "Credidimus Jovem Regnare," whose five pages will provoke thought, if not criticism; J. G. Whittier and William Whitman also contribute poems of marked merit; "The Second Son," by the Atlantic's editor and Mrs. Oliphant, and "Fast Faton," by F. M. Grawford, add 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 Chance Backward," by Susan Fenimore Cooper, his daughter; "The Lady from Maine," other matter of value not here specified, and reviews, 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 "How to be Happy though Married," "Letters from the Planets," with two illustrations, one of them a "Mosaic," "The Work of the Parrot Post," "Nothing for Nought, A Warning to Workers," "Hints about Artistic Furniture," new chapters of two serial stories, choice poetry, numerous fine engravings, new inventions and discoveries. New York: Cassell & Co.

OUR LITTLE ONES AND THE NURSERY.—With many short stories, sketches, poems, rhymes and jingles, a profuse number of handsome pictures, instructive and amusing, this pet of the household pets is this month as attractive as it has ever been. The Russell Pub. Co., 26 Bromfield street, Boston.

Late January Magazines.

THE SWISS CROSS.—This new monthly is the official organ of the Agassiz Association, and is designed to assist persons interested in a personal study of the works of nature. The contents, which are exceedingly interesting and instructive, include, "Early Man in America," "Water Crystals," illustrated with engravings of forty-five varieties; "Mercurial Scientists," by George T. Abegg; "The Aborigine Miller," with two pages of illustrations. A portrait of Agassiz is given as a frontispiece. New York: N. D. Rogers, 47 Lafayette Place.

THE PLATONIST.—The publication of this periodical is resumed in a far more convenient size than formerly—an octavo, in place of a quarto. The present number contains, "Lamblichus on the Mysteries," a new translation by Alexander Wilder, "Notes on the Kabbalah," "Hymns of Synesios," etc. Edited by T. M. Johnson, Osceola, Mo.

VACCINATION is not harmless. It corrupts the blood, and brings on fever. Many children die under vaccination. If they are weak, it makes them weaker. If they are all right, it makes them weaker. No one can tell what may happen when a child is thus poisoned, for no one can tell from whence the poison came, nor how it may develop, nor what extra disease it may carry with it. Many children in perfect health are never well after vaccination. Their constitutions are wrecked. This Sir Joseph Clarke, the English Parliament, President of the Local Government Board, does not deny that children die under the operation of the Vaccination Act in a wholesale way.

Cancer Cured by Spirit-Power.

To the Editor of the Banner 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 West Burke. Some interest having been expressed in certain quarters as to 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 operandi* of the spirit made use of in performing the cure.

Mr. Kimball in his conversation with me said the spirit declared to Mrs. Roundy that they 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 a spirit to express its wants to the understanding of mortals—one by contract, another by making use of the hand 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 of the body, as the form 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 spirit side, such as color, diamas, etc. All these methods may be utilized by the same spirit, the point now is to state how the intelligence was made known at this particular time, which was through a rather unique form of mental development, as explained here 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 effect a cure. I was then influenced to make passes with my hands over the cancer, and soon felt asleep. I had no pain that night, and upon arising in the morning all traces of the cancer had disappeared. Yet I also say that her health since has been good, and that she has gained ten pounds in weight."

Mr. A. Peepson, of Falmesville, O., wrote to Mrs. Roundy in relation to her cure, medicine applied, etc., in the following words, in describing the manner of 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 'no.' One night my hand became influenced, after I had retired and it went to my breast. I asked: 'Can you remove that bump?' The reply came was, 'Yes, said: 'Will you?' It came again, 'Yes, said: 'Will you?' I got a reply to an indirect question by asking, 'I could obtain no more information by asking. In the morning that stinging, disagreeable sensation was removed. I asked: 'Did you know the bump was there?' The bump is gone, the soreness and pain are gone, and, thanks to the spirit-world, I am well!"

In closing her letter to Mr. Peepson she makes the following remarks in relation to the cure: "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 denizens of the spirit-world. Would that more persons who are thus benefited would show a like fairness in such instances.

S. HAYWARD, Magnetic Physician.

Boston, Mass.

An Aged Veteran Gone Home.

Mr. Joseph Davis, aged sixty-four years, died recently in Pomfret, Chautauque County, N. Y. He was the father of Mrs. G. F. Lewis, of Cortt, Penn.

The *Fredonia* contains a long obituary of him. He was born in Leominster, Mass., June 11th, 1793; was the son of Oliver and Mary Briggs Davis; was married to Mrs. John Lewis, daughter of John and Martha Bartlett, August 12th, 1810. During their early married life they resided in the Eastern States, the towns of Hinsdale, N. H., and Princeton and Holden, Mass., and with horse and wagon, he removed with his family to Chautauque County, where he has since resided. His family consisted of eight children—five sons and three daughters. Three grand children and thirteen great grandchildren he reared to maturity. 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, never using 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 physical ailment, and 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 every day of his life given him. What wonderful events three years have seen. George Washington was present when he was born, and good men have been born, finished their work and died. How painful fought his great battles, the events of Waterloo changing his position from king to captive in the hands of Napoleon, to a mighty nation, with modern inventions, laboriously worked out and brought to their present perfection. It is pleasant to think of him, and his last visit to America in 1862.

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 converts to the Christian faith. The *Banner of Light* was to him a source of growing spiritual light as long as he could read. In 1847 Elder John Lewis, who will be long remembered by your readers—settled in Harmony, Chautauque County, N. Y.; he was the founder of Methodism in the township—a Methodist preacher of line of all his life. He was a devoted preacher. All the family and all the Lewises were Methodists—following the best light they had. When the clearer light came many converted. It gladdened his heart to attend a reunion of the Lewises on Panama Rocks; sixteen were present. They were of the best class of the religion—no drunkards, none over-ate, and in fact, only three of the sixty-seven were members of any church. In 1844 the family of my first wife, Carrie Lewis, of Cleveland, settled in Monroe, N. Y. They were the founders of the Methodist Church in Monroe. The eldest son was an exhorter, the oldest daughter, a devoted and old minister. Yet father, mother and every one of this large family grew out of the church before they were twenty years of age.

Let us rejoice that the darkness surrounding the spiritual life is clearing away. When these important truths are established in the minds of the people, peace, justice, and war and superstition with their long catalogue of crimes, and wars will cease. Inordinate love of money, the real god worshiped in nearly every nation, will be changed into love of our brothers and sisters, 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 mortal breath Is but a curtain of the mystian,
Whose portal we call death."

Cortt, Penn.

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 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 not on the Assembly—asking it to repeal so much of the law of capital punishment as bears on women. Could this be gained in New York I think similar action may reach other States.

To do what I see ought to be done, I feel I should have more means than I can now command.

It is now fifty years since I began to make efforts to abolish the gallows. My brother Charles and myself began to publish "The *Argonaut*" Jan. 1st, 1840. We adopted that name at first because it was suggested by John Pierpont. Subsequently we changed it to "Prisoner's Friend." The great obstacle to our work then, as now, was the religion of this and other countries.

If your readers desire to aid in the work of saving Mrs. Druse from execution, and effecting the change in the law above alluded to, they must send such means as they feel led to for my address.

2510 Mt. Vernon street, Philadelphia, Pa.

The Grand Old Man received presents on his birthday which spoke of devotion far greater than mere money could indicate. A knitted comforter, to put on to go to church, a knitted sock, a pair of jam and honey, and other offerings from the "poor" attest the

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.
Notices of Spiritual Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 5, 1887.

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

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

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

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
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Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY, Editor. Letters should invariably be marked "Personal" on the envelope.

Before the coming 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 again—to 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 fanciful 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, while impliedly recognizing the fact of spirit 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 appropriate the new truths which Spiritualism has brought and is all the while bringing, while disavowing its ability to contribute anything of real value. With this work of disavowal that of disparaging the several ministering agencies of Spiritualism is industriously made to co-operate. That old method of combating new expressions of truth, which consists largely or mainly of decrying those through whom 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 belittle 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. What did Phillips Brooks tell his motley congregation in Faneuil Hall about Christ's choice of John, and Peter, and Andrew, and the rest of the men whom he called to work with him?

Taking for her text a bold and bald assertion that the phenomena of Spiritualism are not entitled to the confidence of the community, and making it the platform and standing-place 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 to the laws of common sense." Then these claims are really "serious." And "common sense" can mean only whatever is Orthodox. So tens of thousands of people who accept the phenomena have done so without regard to "the laws of common sense." Behold the enormously swollen conceit of Orthodoxy! It would not only govern and guide the human conscience according to its own unfathomable tenets and undefinable superstitions, but it would even assume to teach all of us "the laws of common sense." It is laughable to think what a pother they are making at Andover that this minute over this very matter of common sense. Miss Phelps is pleased to give it the more euphuistic name of "mental morality," as if, forsooth, all those who have been led to accept the evidence of their own senses as to the phenomena were for that sole reason worthy subjects to the discipline of mental morality. What do they mean by that term just now at Andover?

"It seems to me," says Miss Phelps, "that honest and intelligent Spiritualists do not clearly understand how glad the rest of the world would be to believe in their doctrine, if it could." It seems to us, on the other hand, that the rest of the world is coming to believe 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 thwart or resist the progress of this belief as Miss Phelps herself is making. She confesses to the "serious" claims of Spiritualism, and admits that it is time something was done. She calls for evidence, more evidence. She thinks it difficult for the temperance 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 theology. 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 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 the assorted contents of their shelves upon their customers 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 transcendental medium of 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 Psychological Research Society, Harvard College and Boston thoroughness" to buttress and base her assumption. 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 as tests, Miss Phelps concludes that mediumship is a general fraud, because it shrinks from answering to the challenge, and expresses wonder that "the public indulge in a significant smile not altogether reverential to Spiritualism." If she only detects the smile on the Orthodox side of the public face, she seems to think the case ended for Spiritualism. But we beg to remind her that Christianity itself had to work its way through a storm of sneers and 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 has to confess itself baffled. She warns it, with all the solemnity of a prophetess, that it must no longer hide itself; bids it come out and sit down to "the great chess-board where the visible and invisible fight out the game of belief for the age." She describes it as an earnest age, that not only means to believe something but to know the reason why. So then, Spiritualism is authoritatively bidden to "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 calls aloud to Spiritualism; "leave your alleys and corridors, your hiding-places and markets of truth; abandon your tricks and your cabinets; turn up your gas; let the blinding light upon your claims; give us sunshine on your processes and midday on your results; turn off your paid mediums; and do everything else you are commanded by omniscient Orthodoxy—that Orthodoxy which assumes the sole guardianship alike of all "mystery" and all "respectability." Suppose, now, we should turn and demand of the creed-mongers, those dealers in factitious speculations on God, the All-Father, to hold up to the light of midday the secret springs of their reasonings, the hidden sources of their superstitions, and the purely material motives of their faith.

We are aware that calling "you're another" answers no argument, approaches no truth, and settles no dispute. Yet all persons have a natural right to a challenge of the character and capacity of their self-appointed judges. When we are taunted, as we are, by writers on the subject like Miss Phelps to "make it respectable to be a Spiritualist," we fancy we have at length compressed all real objections to Spiritualism like herself in a nutshell. Only put this thing on our basis—show us your churches that flog their rightful taxes from the pockets of those who do not attend them—bring on your theological seminaries that teach only disputation and factitious hostility—count up your rich dresses and fur-trimmed cloaks in

pews from which Christ himself would be walked out by the sextons—in short, first prove yourself fit to associate with us Orthodox elect, or 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 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 it, we are here to gain experience, and thus 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 chiefly because we cannot see any further along 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 accomplished.

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 may revel in happiness where another would still be hungry, owing to the difference in their endowments of capacity for feeling. Health of body and harmony of the dual nature we possess 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 must acquire it by experience. Without the process of learning he could know nothing, and without knowledge he could not have experience.

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 years.

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 are at work everywhere, at every moment, and 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 baffled hopes, they are only the promise and prophecy of the grandeur of human nature; they assure us that the small comforts 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 several reports: among them one furnished us by Miss Amanda Bailey (the well-known and popular vocalist) concerning the work now going on in Salem at Cate's Hall. Her notice—which 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.

Mrs. MAUD E. LORD—so writes a correspondent, whose letter will appear next week—has accomplished a grand work in San Francisco, Cal., of late; probably before this paragraph reaches the eyes of the reader she will have arrived in Portland, Ore., her next field of labor.

The Gospel in Boston.

The city of Boston is being subjected at the present time to a series of religious exercises, or exercises in the name of religion, that entitle the experience it is passing through to the well-worn name of a revival. We have "Reverend" Sam Jones and "Reverend" Sam Small with us, engaged in blowing the bellows of the church smithy with all the lung power at their command, and a loud noise is the outcome of it, if nothing more. It has to be acknowledged a 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 revival 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 not see how they are lifted out of the bogs in which they are wading aimlessly about by having 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 wire 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 it is not improbable but that there may be found many mechanical inventions to improve our other senses of hearing, smelling, tasting, touching. 'Tis 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 pane of crystal 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 Otocoustions 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 assure the reader that I have, by the help of a distended wire, propagated the sound to a very considerable distance in an instant, or with as seemingly quick a motion as that of light; at 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 genies 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 forfeit if they fail to perform by trickery any of the spiritual manifestations occurring through mediums, they notably fail at the last moment in 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 Association of Spiritualists of Trenton, N. J.—called on us last week (during his brief visit to Boston) 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 Hall, contained in the BANNER OF LIGHT for Jan. 22d, is strongly characteristic of that gentleman, as he remembers him in earth-life.

As will be seen by reference to our fifth page, Mrs. Delphina A. Dearborn has renewed her practice in Boston.

Materializations in Newcastle, Eng.

The *Chronicle*, Newcastle, Eng., of Dec. 28th, gives a detailed account of what took place the previous evening at a séance for materialization, held by Spiritualists at their usual place of meeting on Pilgrim street. Among those present was Mr. Everest, of Brooklyn, N. Y., 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 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 séance, Mr. Everest delivered an address on Spiritualism in America, giving an account of extraordinary manifestations he had witnessed in Boston, Philadelphia and Troy.

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 well-known 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 among the people regarding such unjust and oppressive laws.

The Blair Educational Bill.

Mr. O'Farrell 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:

From a friend, \$5; Andrew Prosch, \$2.00; Julia A. 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. P. Longley has just published two new pieces, "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 Veil Between Us." Mr. Longley is the author of many other popular melodies, and a singer of rare force and beauty.—*Hampshire Gazette and Northampton Courier.*

Mr. C. P. Longley, Boston, Mass., has just added two new pieces of sheet music to his 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 Bowditch 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 64 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 Psi 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. 28th, 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. Sewall, Treasurer; Mr. Henry B. Blackwell, Corresponding Secretary; Miss Alice Stone Blackwell, Recording Secretary.

ON SAT. GROVE ASSOCIATION.—The Treasurer in his tenth annual report, shows the receipts for the year to have been \$21,001.25, and the expenditures \$10,244.70, leaving a balance of \$10,756.55 in the treasury on Jan. 1st, 1887. The liabilities are \$14,385, and assets \$12,336.85. The Spiritual Temple yielded \$854.06.

Cardinal Mezzanotte, O. S. A. used to style him, the Living Miracle of Pentecost; has at last been exalted in linguistic achievement by one Signor Marcantonio Canini, of Venice, who, on uncounted authority, can speak fluently ninety-three languages.

The next meeting of the delegates from the Spiritualist Societies of Boston who have in charge the arrangements of the Union Celebration of the Thirty-ninth Anniversary at Tremont Temple March 21st, 1887, is to be held at Ladies' Aid Parlor, 1058 Washington street, Thursday evening, Feb. 10th, at 7:30. All delegates are requested to be present.

FRANK H. WOODBURY, Secretary.

ALL SORTS OF PARAGRAPHS.

The report comes from Sharon, Ga., that a wonderful electric pit discovered three miles from that place is effecting 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 salaries that they can afford to waste half their time and money 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 sooner 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.—*Brooklyn, N.Y. 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 corner.

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 not successful. At last he got so far as to be made Justice of the Peace, and the first man that went to make an affidavit 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. 'Sir,' exclaimed the new Justice, who had been told by the neighbors that he should always remove your hat when you come into the presence of me and God."—*Gazette.*

A thimble used by the Queen of Siam, 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 descended from the monkey. Mr. De Garmo, is where woman came from."—*Columbia Spectator.*

The coal and stevedores strike continues in unabated violence.

How to Grow Potatoes.—A Kentucky farmer, who knows how to raise four hundred bushels of potatoes per acre, gives these points as to his method: 1. Rich light soil, plow deep in spring, plant 15 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 cuts off 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 \$291,197,900.90, an increase for the year of \$16,199,458.03, 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 her to the house. She began picking up her playthings, but before she got them all it thundered, when she exclaimed: "Oh! God, don't scold so. I'm hurrying fast as I can."—*Id.*

"Now, mind, please," 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 water 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 ears.

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-missions. By-and-by, if things go on in this way, will be o-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 iron ship *Kapunda* of 1084 tons, Capt. Masson, which left London on Dec. 10th for Fremantle, Western Australia, with emigrants, came into collision near the coast of Brazil with the British bark *Adelma*, 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, who had hugged the red-hot stove in the station; "trampin's no good any more, an' I'm goin' to change my perfunishun." "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 beligerency seem to loom up all over the European horizon.

BEYVIDERE 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 languages. Address B. F. Clark, M. D., Belvidere, N. J.

"Bright Eyes, the Ponce, 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 benefits 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 procure 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 staunch members.

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. It was decided that we are interested in the phenomena and philosophy of Spiritualism. Twenty members gained in five weeks very good; some new friends unite with us at every meeting. We have a reading room connected with our hall, and numbers are perusing Spiritualist papers and books for the first time in their lives.

Our organization is named the First Spiritualist and Lecturers' Society of East Portland. Officers: President, M. F. Moore; Treasurer, Miss Buchanan; Financial Secretary, M. F. Moore; Recording Secretary, M. F. Moore.

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, Feb. 6th, and at East Boston, Feb. 20th. He will also engage for Feb. 13th and 27th within one hundred miles of Boston.

J. Frank Baxter fills engagements in February. Sunday, 13th, at Troy, N. Y.; Monday, 14th, at Westport, Mass. He has secured his services for most of the week for week evenings please give information to the BANNER OF LIGHT concerning their meetings?

Mr. A. E. Tisdale has recently been laboring for the Spiritualist Phenomena Society in Boston, with good success. Mr. Tisdale is a phenomenal speaker, with rare oratorical powers, and very pleasing address. Address, 101 Oak street, Springfield, Mass.

Edgar W. Emerson has the following engagements for February: 6th and 13th, Norwich, Conn.; 3th, 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. Odomore of East Boston will make platform engagements for psychometric readings and delineations of character. Address, 31 Eutaw street.

J. W. Fletcher will speak in Springfield, Mass., the second Sunday in February; in Tremont Temple, Boston, the 3rd of March; and in Norwich, Ct., in April. Address, 101 Oak street, Boston, Mass.

Mrs. Clara A. Field lectured and gave psychometric readings—all of which were recognized—before the First Society of Spiritualists at Albany, N. Y., on Friday, the 28th ult., and will speak there again Feb. 6th. Societies wishing her services should address her at 33 Boylston street, Boston, Mass.

Joseph D. Stille's engagements for February are as follows: 10th, Spiritual Phenomena Association, Berkeley Hall, Boston; 13th, Good Templars' Hall, Haverhill; 20th, 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 68 Tremont street, 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 calls for Sundays and week evenings, and will attend funerals if called upon so to do. Address in care of his office.

Dr. H. F. Merrill has been giving tests the last three Sundays for the Spiritualists of Springfield, in their new hall, 24 Main street. The first two Sundays of March he will speak and give tests in Portland, Me., Spiritual Temple, Winal Temple, Weymouth, Mass., and in Plymouth, Mass., where he will also make engagements for public seances. He will also make engagements for the coming camp-meetings. Address Montague, Mass.

Helen Stuart-Blighings spoke in the Court House of Harrodsburg, Ky., Jan. 18th and 19th—being the first Spiritualist speaker (so stated) who has visited that place since Prof. J. Rogers Buchanan was there some years in the 1870s.

Mrs. James A. Bliss's address until February 20th will be 820 North 11th street, Philadelphia, Pa. She will meanwhile hold materializing seances at Pittsburg.

Mrs. H. B. Lake spoke to large and enthusiastic audiences at Worcester, Mass., Jan. 20th and 27th. She speaks for the Berkeley Hall Society, Feb. 6th and 13th. She desires engagements for March, April and May. Address 123 West Concord street, Boston, Mass. [A word from the Hon. H. B. Lake in 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.

Miss Jennie B. Hagan lectured Jan. 26th and 27th in Greenwich, Mass.; Jan. 16th, 22d and 23d in Manchester, N. H.; Jan. 18th delivered memorial services for Jane B. Hoyt in Tunbridge, Vt.; Jan. 20th and 21st lectured in Andover, Mass.; Jan. 22d in Swanton, Mass.; Jan. 27th, Fall River; Jan. 28th, Attleboro; Jan. 30th, Woonsocket, R. I. (At all the above places she had large and attentive audiences.)

Miss H. will lecture Feb. 6th, 13th, 20th, 27th, at Newburyport, Mass.; Feb. 20th and 27th, at Haverhill, Mass.; Feb. 23d, Stoneham, Mass. She will (if desired) make other week-evening engagements during the months of February and March. She will take subscriptions for the BANNER OF LIGHT.

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

Mrs. F. Cutler, late Mrs. E. George, France and test medium (who also gives clairvoyant readings) will be engaged for platform work after Feb. 6th. Address 240 North 10th street, Philadelphia, Pa.

Miss M. T. Shelhamer is to speak in the new Spiritual Temple, corner Newbury and Essex streets, Boston, Feb. 6th, 13th, 20th, 27th, at 7:30 P. M. Subject, "The Dawn of a New Era."

Dr. J. K. Bailey spoke at Woonsocket, R. I., Jan. 23d. He is spending a few days at home, and would like engagements for February and March in New York and the State of New York and New Jersey. Address him box 123, Scranton, Pa.

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:

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

Resolved, That we, the members of the "First Spiritualist Ladies' Aid Society," realize our great loss as a Society, and also the great loss to the cause of Spiritualism, which his transition caused; still as members of a progressive society, entertaining views generally accepted by Spiritualists, we should not shrink from the recognition of his positive knowledge of "eternal life."

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

Resolved, That we tender our sympathy to the children and other relatives of our ardent brother, for we know him to have been a true father.

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 sorrowing.

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

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

FRANCIS B. WOODBURY, } Committee on Resolutions
MRS. MARY F. LOVERING, } F. S. L. A. S.

Rindge (N. H.) Camp-Meeting Co.
To the Editor of the Banner of Light:

At the regular meeting of the Rindge (N. H.) Camp-Meeting Co., held at 130 Chandler street, Boston, Monday evening, Jan. 24th, the list of officers was revised, so that it now reads as follows:

George A. Fuller, President; Mrs. Sarah A. Rice, Vice President; Nelson Woodbury, Treasurer; G. C. Duncan, Clerk; Mrs. Abbie Ripley, Assistant Clerk. The committee composed of the Board of Directors. The Committee, as now revised, is as follows:

Committee on Grounds and Privileges, Samuel S. Goodwin, Nelson Woodbury, George A. Fuller, Committee on Lecturers and Mediums, George A. Fuller, Mrs. A. Ripley, Mrs. E. Howland, Committee on Reception, George A. Fuller, Mrs. Sarah A. Rice, Mrs. E. Howland, Committee on Music, George A. Fuller, Mrs. A. Ripley, Committee on Entertainment, George A. Fuller, George A. Fuller, Nelson Woodbury, Mrs. A. Ripley, Committee on Railroad Transportation, Nelson Woodbury, Committee on Building, S. S. Goodwin, Sarah A. Rice, Nelson Woodbury, Committee on Sanitary Arrangements.

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.

Dover, Mass., Jan. 26th, 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. 15th, for the purpose of organizing a society having for its object the investigation of Spiritualism; self-improvement and spiritual development. Mr. Jonathan Hodgson was appointed Chairman. It was decided to call the name of the "North Streator Spiritualist Investigating Society," and that its officers should be: James Dawson, President; William Call, Treasurer; Nellie Bowen, Secretary.

The meeting was very successful, and many persons were present. They are well attended, considering they are the first that have been held in this place. Judging from the present attendance, it seems the number will increase in a very short time. S. L. Bowen, Secretary.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, corner Fulton Street and Bedford Avenue.—Services every Sunday at 11 A. M. and 7 1/2 P. M.

Second Second Street.—Services every Sunday at 7 1/2 P. M. Children's Lyceum at 3 P. M. The Spiritualist Lecture the first and third Saturday of each month at 8 P. M.

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 fellow-laborer, Mr. J. J. Morse, of England, who has just concluded his labors in this city—labors that have been fully and generously appreciated by the public.

It is not for the writer to say all he knows under this head, nor is it needful; nor would it be agreeable to the feelings of his friends, who look upon too liberal a praise as detracting from their own purpose. The excellent, the warm reception, the continued expressions of approval during the delivery of the lectures, the hearty and generous response on the part of the audience, the personal esteem of every member of our audiences are enough, and more than enough, to tell the tale of the regard we entertain toward our brother. Therefore, let us remain silent 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. Morse, who, from 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 the function of a medium, that she elicits universal admiration and inspires full confidence.

In the evening the hall was again filled by a very large audience, who were attracted by an extremely brilliant address by Mr. Morse's control, on the subject of "The Spiritual Gospel; Its Nature and Scope." The delivery of which an analysis of the old gospel and a statement of the new was found in the facts and teachings of Spiritualism—were presented to us.

At the close of the discourse a spontaneous and long-continued applause supplemented the expression of entire satisfaction on the part of the audience. 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 to him, and his lecture control, our very sincere thanks; we wish him God-speed, and a cordial reception wherever he may go; hoping that we may be favored by his return to our city some future time."

Dr. Cummins and Mr. Pope simultaneously seconded the motion, which was unanimously carried by the large audience. Mr. Morse feelingly responded in a few words, and the meeting was then adjourned. Practically closed in the form of an impromptu love and leave-taking.

Mrs. Henderson also gave tests at night in a very pleasing and interesting manner.

On Sunday next, Mr. Henderson will occupy the platform morning and evening; at 11 A. M. entirely, and in the evening following our friend, Hon. A. H. Day, will deliver the regular address.

It is interesting to note that Mrs. 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 staunch supporter of the Lyceum, and felt it his duty to visit whenever he could, 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. Brewster, who, doing nothing less than justice to the excellent evening lecture, gave 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.

Dr. Morse gave 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 Aid Society meets every Thursday at the residence of Mrs. Kate Schroeder, at 230 P. M., 102 Union Avenue. H. C. F.

Spiritualist Meetings in New York.

Spencer Hall, 114 West 14th Street.—The People's Spiritualist Meeting every Sunday at 2 1/2 and 7 1/2 P. M.; on Tuesday afternoon, at 8 o'clock. Frank W. Jones, Conductor.

Metropolitan Church for Humanity.—Services every Sunday morning at 11 o'clock at No. 201 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. Conductor, Mrs. T. B. Stryker. Admission free to each meeting.

Mr. J. J. Morse in New York City.
The above laborer 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 appearance in the city, we hope we shall be able to give him a generous attendance, as on previous visits.

Florida.

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 services were opened by Dr. J. N. Nichols, 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 of this city to decide whether or not they would give their degree of support whether they desired the continuation of such convocations.

At the close of his remarks he introduced Mr. A. C. L. Nichols, a publicist, who, in the organization of the Chattanooga Camp-Meeting Association of Tennessee, Mr. Ladd took for his subject, morning and evening, "There is a Life After Death."

He handled these themes ably; and from the strict attention of his hearers evidently gave them the fullest satisfaction.

His Ladd, after a few brief remarks gave to those present many evidences of the nearness of their spirit friends by describing them, and in a number of instances calling them by name. The interest and satisfaction will be continued if sufficient interest is manifested. Speaking and tests by Mrs. Nickless. Jacksonville, Fla., Jan. 24th, 1887. OYERKENS.

Savotage, N. Y.—The Eagle of this place has justly won itself the thanks of the friends of free 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. Nellie J. T. Brigham, Mrs. Susan Adams, and Mrs. Mary A. Adler, have been selected man 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, discussing 'Compensation for her mediumship,' a discussion of great interest. 'Dare to do right,' with spirit, ability and eloquence before a large audience in the evening. She analyzed and illustrated the Golden Rule, and said Spiritualism, practiced with clearness and dramatic effect. Her remarks called forth frequent applause, and telling bits were made against popular evils, and a factor of compensation was shown. Her remarks were so timely and pointed that they were warmly received. When it was announced that Mrs. Field was engaged for another Sunday, the outburst of applause proved that she is a decided favorite here. A gentleman from New York City compared Mrs. Field to the late Adair at 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.

Pogonoch, Ill.—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, and tests. The audience was very large, and the services, as stated 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.

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

The illustrated Circular of J. F. Macchia, Raymond, Burry, N. Y., is a most interesting and readable work in its kind, containing a full description of the mediumship of J. F. Macchia, Raymond, Burry, N. Y., and a full description of the mediumship of J. F. Macchia, Raymond, Burry, N. Y.

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 Mary Parker, Gertie Trowbridge, Brooks and Brainard Bates; Mr. Andrew Bates also read an article.

In connection with our organization, let me say our Onset Dramatic Club is successful. 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. Burham the first Sunday in March; probably Mary A. Charter the second Sunday, and J. Frank Baxter third and fourth Sundays; Mrs. Little 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, 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 age. Mrs. Pope, daughter of Mrs. Yeaw, accompanied her, giving a recitation in the afternoon from Little Dorrit's poems, and in the evening rendered Whittier's "Legend of the Lake," in an admirable manner, which was heartily appreciated by the audience. Next Sunday, Dr. C. H. Harding, of Boston, will speak and give tests. E. F. H.

Troy, N. Y.—W. H. Vosburgh writes Jan. 31st: "Mrs. C. Fannie Allen has just closed a very successful engagement here. The interest is growing, her exercises have increased in numbers each week, and she has secured nearly 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, after which he will lecture at 7:30 P. M. in Lyceum Hall, 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 occupied 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 this week.—The Ladies' Aid Society is preparing to celebrate the third anniversary of its organization, on the evening of Feb. 10th.—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 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 Mediums' Meeting at 3 P. M.; inspirational speaking at 7:30 P. M.; subjects furnished by the audience; tests and clairvoyant readings at 9 P. M. The organization of the Fraternity is located on the second floor 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 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, Cella Cappella, Eva Blahop, Don Page, Willie Pinkham, Harriet Underhill, Ellen Parsons, Mrs. C. H. Garber, Francis Page, T. Oberkircher; the Lyceum Journal was edited by Albert 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 Fythan Hall last night to a large and appreciative audience. After the lecture his guides gave some very fine tests—embodying full names and places—all of which were recognized. This closes Mr. Ripley's tour of our columns, and we are glad to give him perfect satisfaction as a lecturer and test medium."

Horsford's Acid Phosphate in Sleeplessness. Dr. HENRY TUCKER, Battleboro, Vt., says: "I have used it in several cases of sleeplessness with very pleasing results."

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, 20 Bowdoin Street (formerly 100 State Street), every Friday and Sunday AFTERNOON. The Hall (which is used only for these meetings) will be open at 2 o'clock, and services commencing at 2:30 o'clock. The meetings are held in the most comfortable and convenient manner, and the public are cordially invited to attend.

The messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher spheres; that the reader is invited to receive no doctrine but 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.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by their own investigations.

Natural flowers upon our Circle-Room table are gratefully appreciated by our spirit-friends, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their flowers of love.

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

Miss Schuchman, who is understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.

Letters of inquiry should be addressed to the BANNER OF LIGHT, and not to the medium in any case.

SPRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Sance 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, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their flowers of love.

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

Miss Schuchman, who is understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.

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Questions and Answers.

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

Q.—[By F. K.] What is the difference between obsession and control?

A.—The difference is that in obsession the spirit is a spirit-intelligence usually for some specified purpose—most probably of a beneficent character. A spirit may come to the medium and desire to take possession of her organism 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 cheer, and identifying itself to them so that 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 inspiration of a higher, divine nature to the medium, thus identifying itself with the contemplation of external things. This we look upon as a benevolent purpose. Another spirit may control a medium for the purpose of imparting healing magnetism to the spiritually or physically weak, and may succeed, through her instrumentality, in accomplishing the object for which it came. 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 toward 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 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 outward to a higher spiritual, purifying condition, but 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 persons.

Q.—[By J. H.] A noted teacher of metaphysics and mind-cure, and animal magnetism, such as Ray, Peck, Richman, and others, who are called parapsychic teachers, 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 metaphysicals, 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 concerned. Wherever the mind of an individual is affected, wherever the mind is disturbed, wherever the mind is diseased, wherever the mind is 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 necessity be applied to the mental trouble of the patient, and the metaphysicals, or mind 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 magnetism from the atmosphere is an established fact, which all classes of healers, whether physical or metaphysical, must recognize. Now, if you can bring your patient to a condition whereby he will be able to grow positive to his surroundings, he may thus be able to throw off many of the conditions of disease, and to resist the encroachments of those germs of disease which are constantly in the air.

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 amputation 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 mental healing; yet we do think that your metaphysicals must re-frame their theories and grow in ideas before they can expect to be fully endorsed 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 so sensibly to my convictions. I was ever proud to keep watch of the advancement of my fellow-beings while on earth. Sometimes I felt a little impatient in this 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 companionship of brave, wise souls, who have taught me many things which I have not learned in my earthly life. I have seen and I have heard the inspirational strength to pursue my labors in connection with earth-life.

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 it is carrying with it the best of the human race. I see that the noblest and bravest of our race are working steadily and surely for the unfoldment and elevation 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. Chairman, to take up all your time, but only to speak a few words to my fellow-workers who are still toiling in the flesh, rubbing against the hard bowlders of opposition, treading the weary feet of 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 co-workers 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 to the brave and noble, I send an influence forth to such souls which I trust will be strengthening, and will bring peace.

Perhaps I am especially attracted here today 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, and I have 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; touching 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 humanity, and which will sometime be understood.

Mr. Chairman, I thank you very kindly for this opportunity afforded me. I feel that I can come when one like John Pierpont 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 today. 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 thought it possible I might be remembered by the hearts of some of my friends, and give them a conviction concerning immortality.

I was not a Spiritualist, nor am 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 return here upon this stage of being. I would have them know that I am not a Spiritualist, but that I am a mortal, and that I have been here upon this stage of being.

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 I known of it, I would have been very much interested in it, and I 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 overthrown; that is, as though the ground was pulled 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 upon.

My earthly friends will please me very much if they will try to know this before they go to the other side. They are engrossed in material cares and considerations, perhaps more than they are in the contemplation of spiritual things, yet they pay deference to a certain extent to creeds; they respect special religious ideas, and all I ask is, that they will broaden their views, 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 not come here many times. I know she is mediumistic, for sometimes 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 receive 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 past will not do her harm now because they are spirits, but they only seek to help her and 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 strength, 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 his work in the spirit-world, and he does not have time to do so 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 earthly friends over the pathway of life and to prepare 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 spirit-world; 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 seen and I have heard what has come to my dear friends, because I have about come to the conclusion they will get just the conditions best for them. Sometimes 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.

I don't believe in telling them that they are doing well enough, and not encourage them to try and do better. I think every one should try and do the best he can under the circumstances. That is what I want my friends to do, and I am trying to do so myself. I don't think it a good plan to sit down and fret over the unpleasant things that come to one. I don't think that we have done our best in overcoming

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 speaking here to-day, and believe that I have been what I have been, 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 a young lady who is among the circle of my friends, and I shall be able to use, after a while, in manifesting to those friends. Charles E. Walker.

Mary Spencer.

I came from Portland, Mr. Chairman, and I 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 Lizzie know 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.

I was weak for quite a while before I passed away, and for a time I could not see. 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 I were at all away, and it gave me a feeling of pain. I think I will be here 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, 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.

When I was here, 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.

Jennie Hubbard.

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 suddenly called away. I was very young, and my mother felt very badly; she rebelled, and for a long time refused to be comforted. I was with her day and night, though she did not know it, and I felt that if 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 she came to the spirit-world and looked around at the beautiful objects and the kind people I found there. My grandmother Hubbard came to give me welcome, and I went with her to her spirit-home. I have lived with her ever 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 way of life.

My father is not at home; 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 stay here, and I hope he will be able to comfort and ease in his declining days. I also 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 from Pawtucket, R. I. I am 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 a great help to him. I think he would be able to receive it. Well, he has not yet come, but I am hoping that some one of his own immediate family would come to him, but they either cannot 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 this world a few years ago, and I suppose he will be looking for me, for he is my 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 what you are doing very well in certain ways; but that you are by any means indolent, but it seems to me that you are not taking more than 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 friend if I could see him, and I think I can.

I am very glad that this friend of mine is looking into spiritual things, and that he wants to know something of the other side of his nature as well as of the physical. That is a good outlook, and I think it makes him a rare one of those who are around him on earth. Perhaps 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 heavenly riches.

I am sure you allow a spirit to speak plainly if he feels moved to do so. I feel that I can 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 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 medium in Chicago and communicates through her, helping those who feel and believe 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 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 aside her work for the sake of the paper, and 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 what you are anxious to do their work, and to help all mortals who can; they know what you have done, and they are helping you to do still more. By-and-by, 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 be with you, and we will do our best to help you. Your little spirit stands by your side every night when you retire to rest; he 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 love, fragrant blossoms, and they will strengthen you and give you rest from the cares that surround you. I always call myself Minna.

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

Questions and Answers.

Q.—[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?

A.—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 spirits. It is intended, this custom being prompted by the affection of the friends. It 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 he is remembered, and his place reserved by the remaining members of the family.

[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-incarnation 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 we had one?

[The same question in substance was handed in by four other persons.]

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 to remember our successive past lives. 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 earth what has gone before or not; let it suffice for his entire attention; he must disengage his mind from all other subjects; he must devote his entire energy and thought to the outwarding and completion of that particular piece of work. For a time he gives his attention to nothing else, not even to the claims of society; he is plunged in the contemplation and study of the work in hand; to all intents and purposes he is not conscious of anything but that which has gone before him, and to all that may possibly come after him in the future. So it is in connection with re-embodiment. 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 he is not conscious of anything but that which is to be his future; his time, his study must be devoted especially 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 passing to the spiritual world the soul of man becomes a detached being, 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 which it has encountered through various gradations of mortal experience; and in summing up its entire past, it 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 soul-power and intelligence, and just where it must be able to go to work and endeavor to perfect itself in those departments where it needs perfection.

Oliver Stearns.

Mankind is a great study. My experience on earth taught me that, and the experience I am gaining in the spirit-world is confirming 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, are closely our own mortal nature, we shall most certainly come to some kind of an understanding of the Father of all.

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 by others, and I think it makes him a rare one of those who are around him on earth. Perhaps 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 heavenly riches.

I am interested in the education of youth, principally because my attention is called to the demands of the growing race. I know that uncomely man and woman past. That 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.

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 the weight and labor brought to me a little while ago, but that has all vanished, and I feel strong and clear in mind, eager to press on in some 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 spheres and other works, Boston holds an interest for me. 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 all in their power to make mankind strong and happy. I think that it 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.

Mary Lord.

I seem to follow naturally the good spirit who has just spoken, and he leaves an influence which inspires me. I did not at first quite

fancy the thought of coming publicly to express myself, but it is brought to me I ought to do so, and when the conviction came, I found my happiness until I attempted it. That is why I have endeavored to speak at this place to-day.

I desire to bring my love and tender remembrance to friends on earth, and to tell them that both my companion and myself are interested in the works which engage our thought and attention while in earth-life. I was rejoiced to find him when I passed from the body—to recognize his familiar smile, and to learn that he had power to still engage in noble works for humanity; it seemed to thrill my being with new life, and I felt that I had indeed come to my own.

While we find many works and movements 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 our relations by our good companions. 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 love of morality or to inspire the young with those earnest truths which will point them onward to a many career.

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.

SPRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 21.—Elizabeth Turner; Charles Warren; Lydia Weeks; Mary E. Carroll; John Barstow; Carrie M. M. Dec. 24.—Ellen Dean; Henry Cross; John Lambert; Sally 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 Cole; John Robinson; Silas Watkins; Manlio Howard; David Hunt.

Jan. 23.—Ida Montgomery; Henry Staples; William Hall; Anna Wood; Bessie Tucker; John Kelley; Mary Gordon; Mabel Clark.

Passed to Spirit-Life

From Island Creek, Durbury, Mass., Jan. 18th, 1887, Mrs. Hannah H., widow of James S. Seal, of South Hingham, aged 62 years and 6 months.

In her new home she was looking forward to a season of spiritual refreshment and labor, and life was full of hope and promise to her. She was a devoted Christian, and a true friend to her fellow-men. She was a true friend to her fellow-men, and a true friend to her fellow-men.

From her home in Worcester, Mass., Jan. 18th, 1887, Mrs. Laura A. Goffe, aged 49 years and 4 months.

She passed to the higher life with the knowledge of spirit communion and a full faith in the love of God. She was a true friend to her fellow-men, and a true friend to her fellow-men.

From New Paris, O., Jan. 7th, 1887, Dr. James L. Bratford, aged 61 years and 8 months.

Dr. Bratford was a social life to his friends, and as every one who was acquainted with him can attest, having a kind word of cheer for all alike. A man of strict integrity, a true friend to his fellow-men, and a true friend to his fellow-men.

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ST. LOUIS The Association of Spiritualists meets at 314 E. Franklin hall, south west corner of Franklin and Ninth street, every fourth Tuesday in each month.

From America
South
1957