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#### CONTENTS.

FIRST PAGE. - Our Agents. The Spiritual Rostrum: The Realities of the Spirit-World. From the Pacific Slope SECOND PAGE. - Spiritual Phenomena: Pictures by Magnesium Light; Mrs. Bliss's Séances in Philadelphia Interesting and Remarkable Materializations. A Loving Tribpte. February Magazines. Free Thought: Criticism on Spirit Dr. S. B. Brittan's Message In R

THIBD PAGE, -Postry: His Wife. Banner Verrespondence: Letters from Massachusetts, District of Columbia, Kansas, Connecticut, New Jersey, Ohio, Michigan lowa, and Missouri. Hon. Warren Chase in Worcester.

FOURTH PAGE.-Thought Transference-Mental Cure-Hypnotism, Mrs. H. V. Ross. FIFTH PAGE.-Forty Years for Woman Suffrage. Social

Reunion and Benefit. Movements of Mediums and Lecturers. New Advertisements, etc. SIXTH PAGE. - Message Department: Invocation ; Ques-

tions and Auswers; Spirit Messages gives through the Mediumship of Miss M. T. Shelhamer from Elizabeth Turner, Charles Warren, Lydia Weeks, Mary E. Carroll, John Barstow, Carrle May, Ellen Dean, Henry Cross, John Lambert, Sally Church, George Shepar Flora Bell Chase, Elizabeth, Verifications of Spirit Messages. In Memory of a Pioneer. Obituary Notices. SEVENTH PAGE. - Mediums in Boston, Book and Miscolin neous Advertisements.

Meetings in Boston, Cleveland Notes. Spiritualist Meetings in New York: What of the Dead? etc.

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## The Spiritual Rostrum.

The Realities of the Spirit-World. Discourse Delivered through the Mediumship of MRS. R. S. LILLIE.

By Spirit Theodore Parker, at Berkeley Hall, Boston, Sunday, Jan. 30th, 1887. [Reported for the Banner of Light.]

I come to you as an individual spirit, wishing to address you as such as best I can, through one whose organism has not responded to me hitherto, though I have addressed you through other instruments. The world of spiritual beings or spirits is at work for mankind through the development of what is known as Modern Spiritualism, and I wish to speak a word wherever it is possible for me to do so. I am limited, am in a measure withheld from exhibiting those individual characteristics that would be satisfactory to you. Still the principles which shall enunciate may be accepted by some as he utterance of the individual.

I am led out into the infinite realm of thought by your questions. In that realm I will attempt to answer some of them-not all.

You ask if the individual controlling spirit knows anything of planetary spirits, or others outside of earthly spirits?

In answering this, I shall speak very much as I have spoken in reference to the God-idea. I shall give you nothing except what I know by personal experience and observation. Therefore, in regard to this question, must say that I am limited to my actual experience and observations in those spheres of existence into which I, as a spirit, have entered. In such, I have found, as you find here, a vast variety of thought and expressions of thought; I have found a vast variety of intelligences who are making their way from plane to plane of what you call spheres of existence, and giving their experiences and their thoughts.

We find a class of spirits that pass us, as you might say, winging their way earthward, who, in passing through the spheres of existence that belong to us, give us their experiences. This knowledge which is gained by the testimony of others, is not the knowledge of which I spoke in the beginning—that of actual personal experience.

The world spiritual is divided and subdivided: and the world material expresses also like divisions and subdivisions. From the lower or lesser are continually rising emanations to the oped, yet purely natural children of the earth. higher; emanations from the higher to the These already belong to the first really spirit- ours, must make man modest in his self-assertlower are ever descending. Spiritual beings are ual sphere that invests your earth. They are ings; and the more he learns of the infinitude currents, so that in reality, as we look upon it, there seems to us to be but one world, and that posed. filling the infinite realms of space. All these

divisions are but chapters or parts of the same. this room, you would find that part near the floor very different from that near the ceiling, | it by inheritance—though there are some who, the intermediate portion filled with poisonous gases, passing upward and outward until it mingles again with the external air, and, lightened and purified, passes onward, until, at last, The Spiritual and Reformatory Works published to ened and purified, passes onward, until, at last, it attains to etherealized conditions, and because the lamner of ight, can be found at the office of The Truth-Seeker, 33 present condition to live in. So, in the world of spirit, the spiritual atmosphere becomes purer and more refined the higher we ascend, and spiritual beings must live in the atmosphere to which they are adapted. They cannot rise from a lower to a higher until, by virtue of preparation, they have acquired a fitness, an adaptation, that is suited to that which lies

beyond. At death spirits enter one or another of the many conditions that belong to spirits who have outgrown the mortal. The condition they enter depends, in part, upon what the earthly life or career of the individual has been, but more upon the degree of life, in its purification, as to the elements or properties thereof.

Therefore we say again in as positive a mauner as we have before, it is not belief in Gods, one or many, that fits a man, as a spirit, to inhabit the higher spheres in spirit-life; it is not belief in Gods, one or many, nor is it any kind of what you' denominate religious belief that prepares a man to enter into the higher spheres of life in the spirit-world. Therefore we say that religious belief is not a necessary preparation for enjoyment and advancement in the life to come. A man may believe in a God with one head, or a God with three heads, or he may believe in no God atall; yet if he is a moral man, a good man, in reality a truly religious man—which is to do good—then he is fitted for the higher walks in life and he lives upon a high plane wherever you may find him-in the world of matter or the world of spirit.

Now let us look upon the realities of the spirit-world, for it is to those I would direct your attention to-day. Of these I speak as a spirit who is addressing you. as best he may through the instrumentality of this organism. As I look upon your faces to-day I see that you are seekers after truth, seekers after light and wisdom, and that it is in pursuit of these as a

principle that you are here to day. . There may be some among you who are still holding to idols in reference to God and the ideas thereof; but they have the knowledge that the door of the spirit-world is open; that through the instrumentality of mediumship, through sensitive organisms, spirits return to tell of what lies beyond your vision, and we say to such that there are many spirits who, when here, have believed in God or in Gods, have worshiped at his altars, have bowed before his throne, have trembled at his hell and shuddered at his devil, who, on entering the spiritworld, have found themselves, unable to pass Lagra to a markey on the east channel

not, in reality, spiritually minded. Their religion was the outgrowth of selfishness and fear. Such knowledge as they have gained, such development as they have attained, has not fitted them for the higher life, has not taught them to control matter or spirit.

In this first stratum of the spirit-world are the greatest obstacles that the spirit has to encounter and overcome in its passage to the land beyond. What are these obstacles? They consist of a world as real as this, filled with all manner of intelligent beings who have passed out of the body but are still unresurrected, shall I say? They are still earth-bound, they are still held in the bondage of darkness, in superstition, in all they carried with them as an inheritance to the world which lies beyoud the boundary-line known as death. The critics of Modern Spiritualism say: "Here is the danger in commmuning with the spiritworld." They raise the cry of diabolism, and warn men to have nothing to do with Spiritualism lest they should come in contact with 'evil spirits." They may say that I am this morning admitting that all around the world is this class of spirits. I answer: "Very well; but stop at this point a moment, and know this-that progression awaiteth every one; so,

bad as the outlook is, it is better than hell." While we, as returning spirits, tell you of the reality of things beyond, it behooves you, as believers who receive this message of life, to work as though you understood it, and, un- is needed for the expression of their thought? derstanding it, to bring your lives up to the

level of your philosophy. Now, then, we say the spirit finds in the first place the obstacles of this condition to overcome; many are able to rise above these immediately. In the sphere adjacent to this are those whom Nature leads triumphantly above this first condition. No obstacle can impede their progress because of their native purity. They are spirits so pure in essence and substance that the lower condition has no power to hold them. Use your electric light and the light of your gas' jets as an illustration. The first goes far above, and reaches far beyond, until it dims the light of the other. So it is with the light of the spirit that belongs to those who are children of Mature—children pure in spirit, who pass without the taint of earth upon them. In this second sphere, or belt, you will find the pure in spirit and yet undeveloped. Among them are your children and your American Indians-those undevelpurity of the elements of which they are com-

Those who inhabit the first stratum of which I have spoken are those in whose composition If you were to analyze the atmosphere of there is a mingling of elements. They have lost the purity of the child, if they had received by the law of generation, have not received it -they have lost it by false modes of life in the years of their earthly existence. These years may have been few or many, it matters not. In many instances they have been few, yet sufficient to give the color and contamination of the false life which men are living to-day. All this is to be outlived.

And this condition, this darkness that the spirit brings with it, this is hell—all the hell that is known; and it is enough. Ont of this hell, or these hells, men are lifted by these cleaner hands, these kindly souls, these ministering spirits, that come to you in the simplicity of children, or are children in reality. This is a part, but only a part, of the work of the soul on its passage, until it passes from the outer circles or spheres of our own earth, and reaches the circle in infinite space that belongs to worlds-not this world alone, but other worlds-and enters the kingdom of life, and, some would say, the home of God. When we look upon this outer, infinite circle of life understandingly, we must realize that our earth is only one of an innumerable host of worlds, worlds that are inhabitable, or working outward to that condition; worlds that developed to that condition long before this, our earth, was a suitable dwelling-place for man. Our world, with its millions of human beings, is only one of countless worlds that are inhabited. Therefore we must believe that there are spiritual beings not in the realms of infinite or spiritual space, who have come from these inhabited worlds. Now you may ask, can they and we, as spiritual teings, know each other? That depends upon our knowledge and experience. Can you talk with a Frenchman? Can you hold converse with a German? Can you talk with an Italian? Can you sustain a conversation with one of your native Americans? Not unless you speak their language or they

yours. But some will inquire, "It is not so in the spirit-world, is it?" I answer, the spirit-world is made up of men-beings coming to it from this and other material worlds—and these beings are limited in a measure to like conditions, untilthey have progressed out of them. I believe there are spirits—I know such—who can hold intelligent conversation, (shall I call it conversation?) and understand each other, without the expression or outer manifestation of thought called language. You are learning some of the primary lessons in this school language when you alt down and simply think, and theone with whom you would communicate receives your thought. This is done, sometimes, without regard to space or distance. When you have experimented long enough you will understand how it is that an intelligence in the world of भेजिमिन में महिन्दिक है जिसे हैं। कि कि कि कि कि कि कि कि कि

the spirit-world, who have in reality laid aside as many bodies, who have died, if you so express it, as you have died, several times. You old men, you men in middle life, you have laid aside several bodies. By-and-bye another death will disrobe you, not gradually, but seemingly all at once, of one more body, and your friends will say of you: "He is dead," and the earthly part of your present existence will be dead. But out of this death comes the resurrection to the higher life of the spirit. Out of all the deaths you have known have come higher conditions: for with age comes the wisdom of experience. So in like manner we pass from one condition to another in the spirit-world; we rise from one sphere of existence to another, leaving behind the mantle or garment which has served us in the spheres we are leaving as your body serves you here. This change you may call death if it please you; it is simply leaving behind that which you have outgrown, and for which you have no more use.

So, having passed through one condition after another, these two spiritual beings of whom I was speaking, meet each other after their through all these changes that have etherealized the body, and have arrived at that completeness that experience brings to the soul of words, or that language, as we understand it. Not at all. Then out into this condition come at last the souls of men. So you see that this human life, which you sometimes call Infinite may come from the planet Jupiter or the planet | correct themselves in a little time. Mars, or from those for which you know no name, who are strangers to your system. But come it from whence it may, it is life, manifest life, giving expression to thought, to thought thought eternal, the power of which you dimly your thought limited by language, just as I find myself trammeled and limited to-day when I speak upon this theme, which is infinite in its grandeur and god-like in its proportions. In giving expression thereto in the limitations of this hour I can only say that, in this manner, it is possible for souls to speak with souls, from whatever part of the universe they may come. Then knowing and feeling how infinitely small a part of this great universe is this world of To the Editor of the Banner of Light: claims for himself or the earth-planet which is his birth-place, and from which he is evolved.

Realizing that we are but a drop in the great ocean of life, then do we look into every human face, and say, My brother, my sister; then do we look out into the vastness of space, and say only this, My world, my universe, my Creator, my God.

As children of the living, as children of nature, as children of the universe, let us no longer quarrel one with another. Believe God one or many, believe Jesus of Nazareth as the only one blessed with the sonship of the Infinite, say of him that he is the only Son of God. if it satisfies you; but looking into every human face, looking into the face of every Mary mother of earth, looking into the face of your child, looking into the faces of the great and good of earth, seeing there manifest the spirit of truth, and love, and wisdom, which are attributes of God, say you not then, with a soul full of love, "Are we not children of the same father? children of the same parent?"

When this truth enters the heart it makes life broader and brighter; it makes men kindly disposed one toward another; it brings the Kingdom of Heaven to earth. And he who looks upon human life to-day, seeing the sorrows and difficulties that beset it, hearing the discords and inharmonies that afflict it, yet feeling the great heart of love and sympathy beating within him as he calls every man his brother-he is the true Christian, the true worshiper. Outside of this, where there is quarroling, contention, bitterness, envy, malice, selfishness, there is no religion, no matter what forms or modes of worship may be adopted. While it is impossible for me to take up the

many themes that have been suggested by my hearers to-day, I must speak for a moment of the children and the question that has been presented in regard to them: I must speak for the children—for the children are the coming men and women of the world. You ask me why it is that there is at present and everywhere such a condition of inharmony and discord among those who are known by the name of "Young America." Before answering this I ask those who condemn the children of today to go back to the old tradition of Cain and Abel; go back six thousand years and read the story, as told in the Old Testament, of how the first family that was created became so corrupt that the first brother was the murderer of the second. It may seem to us that our children are very far out of the way, but we must take the position now that we always have—that is, that we are progressive beings, and the children of the present age are the best that have yet been created. Bad enough, they may be, but still the most perfected that the world has yet known. We are progressive beings, and so, although there is much that is disturbing, there is no reason for fear or discouragement.

Do not despair, of your boys; do not be discouraged. They may seem full of mischief tospirit can impress his thought upon a subject of | day, may cause you perplexity and trouble, even through the first stratum thereof. Now earth, To do this requires time, patience and ex- but by and bye you may find that these boys

what is the reason for this? Because they were | perience. Now, fancy for a single moment two | so full of life and energy have grown to be the spiritual beings who have passed centuries in | pride and hope of your life, that the irrepressible energy of their being is asserting itself in grand and noble ways, and they have become a power in the world. It is these strong natures, and not the "goody-goodles," who make their mark in life. This healthy activity will sometimes seem to work mischief in the flush of childhood, as it bubbles up and runs over, butby-and bye the stream goes to work, and the strong life creates an impress upon the life of the world.

> It is impossible for me to speak at length upon this topic, but I want to say this: Live as you should live, and you will have no occasion to be troubled about your children. If your children go to the bad, I ask you to look close into your own lives until you have found the cause thereof, going back to pre-natal conditions, if need be. Men and women who live pure, true, spiritual lives will, in the first place, generate spiritually-minded children, and these children having continually before them examples of upright living, it will be impossible for them to become vile and worthless. But if the Spiritualist is only half a oneis a coward who dare not live the truth he accenturies of experience, after having passed knowledges-his children will not only be cowards like him, but may end in manifesting still more unlovely attributes. Parents cannot justly blame the child for being what, under man. Do you think they need to speak with inharmonious pre-natal conditions, they themselves have made it. We look out into the future and we see our children filling the places of the men and women of to-day. Hence we say again, let the activity of childhood and youth express itself. If your own lives are and have Life or life immortal, may come from the been what they should be, you have no cause planet earth, or from planets far in space. It for anxiety. The things that trouble you will

> I have on this occasion but taken you a little way out into a spiritual experience which is wide; have carried you as far as possible for me to do into the realm of spirit; have tried to untrammeled by language, thought infinite, answer some of your questions. I have shown you some of the difficulties that lie in the way feel to day. Now you find the expression of of returning spirits; have told you that what you call death is only one of the changes of life -life infinite and eternal, and through these changes, one by one, you will be led by helping hands, by the ministrations of those whom you call angels, but who are your brothers, being, like yourselves, children of the Living Good, called God.

## From the Pacific Slope.

A word from this far Western shore in refer-

ence to Spiritualism and the popular estimacontinually ascending or descending upon these able to come and go freely, by virtue of the of space, of the wondrous majesty of the whole tion in which it is held may not be uninterest. creation, the less liable is he to make mighty ing to your Eastern readers. While Boston is considered the home of this new movementwhile we "look to the East" for light and advancement in independent thought-we still claim that our climate and our location offer especial inducement for the development of this science, which depends so largely upon electric conditions for its phenomena. We have had several of your Eastern mediums sojourning temporarily in this city, who can, on their return, testify to this fact. Principal their return, testify among these is Mrs. Mand E. Lord, whom the BANNER has always recommended so highly, and whose seances have been the delight and wonder of all who have attended them in this

Mrs. Lord, during her brief visit here, has given the cause a wonderful impetus by the earnest manner in which she presents all she has to say and by the wonderful success that has attended her seances. She has been com-plimented by the Golden Gate Religious and Philosophical Society by the tender of the use of their beautiful Temple for her meetings on Sundays — while our wealthy and aristocratic people have thronged her parlors every day of the week, so anxious are they for private sittings and seats in her séances. She boldly challenges the investigations of

the unbeliever and skeptic, and in a kindly manner never tires of her work. To all such the Spiritualists of San Francisco extend a warm welcome. In no city in the United States does Spiritualism stand higher, or claim among its believers men of greater prominence in all that relates to the business of life. What we most need from the East is genuine, honest me-diums, whose lives are a guarantee of their sincerity, to present the phenomena in a manner to challenge unbelief. This has been done by Mrs. Lord.

She announces that she will, on her return to Kansas City, Mo., retire from the public for a few months for the purpose of writing an ac-count of her experiences—an autobiographical -which will be given in book form at an

sketch—which which we say date.

We know of no abler advocate of the truth of spirit return, no bolder defender of the cause; and a history of the phenomena given through the cause with the beautiful imagery her, if interwoven with the beautiful imagery and grand philosophy which has characterized her utterances from the Metropolitan platform in this city, will make a book valuable to the whole religious world. "Golden Gate." San Francisco, Cal.

A SOCIAL EARTHQUAKE.—Even those who read the newspapers and have no knowledge of affairs except from them, but much more those who have traveled through European countries, know the turmoil and fermentation that is taking place in all Europe. There is not a nation of Europe, if we except Switzerland, that is at rest and on whose horizon there is not a stormcloud. Certainly France is agitated enough, and Italy is not at rest, nor is Austria or Germany...There is not a nation on the Continent contented with its government, or its people with their condition. Nor is it much better when we cross the channel and pass into Great Britain. There is that thorn that is present in the flesh of Great Britain—Ireland—that has kept her for years in a feverish state, and will keep her so until she opens her arms and takes Ireland to her bosom, and then she will be at rest. Another question that must be settled is the redistribution of land. It is very certain that two or three hundred men have no right to hold all the land of Great Britain, and no man has the right to sequester thousands and thousands of acres while millions and millions are starving for want of food. That is the com-ing earthquake. You can already feel the earth tremble under your feet.—Henry Ward Beecher

## Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by rollable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those we have witnessed and personally endorsed; Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements,—Publishers B. of L.

#### Pictures by Magnesium Light. To the Editor of the Banner of Light:

Within the last twelve months a new materializing medium has been sufficiently developed to enter the field for public medial manifestations, day and evening. This is Mrs. Moss, whose séance-rooms are located at 707 8th Avenue, near 44th street. Having heard that the spirits manifesting through this instrument were able to maintain themselves in the glare of a magnesium light for a time sufficient to

allow their photographs to be taken, and that such likeness had actually been taken, I called upon Mrs. Moss to learn from her the particulars of so important a feature, new at least to this locality. Fortunately I found Mrs. Moss, and Mr. John R. Sunderland, the photographer, present, and quite willing to give me any information in their power upon the subject. Mrs. Moss is a portly lady of English birth and parentage, now in the prime of life; the mother of a youthful daughter, who is also a medium, with healing powers. Mr. Sunderland is a young gentleman, a widower, and mostly selftaught in the photographic art, wherein he has acquired great skill and proficiency.

The seance-room is the front parlor of a first story flat, and opens into the photographer's laboratory at the rear. The cabinet was a corner of the parlor curtained off in the customary way. To my mind there was nothing to excite suspicion in the room, its appointments, connections or surroundings. Both Mrs. Moss and Mr. Sunderland impressed me as being plain, honest, simple-mannered persons, quite incapable of entering upon a career of deceit and

Upon being informed that Tuesday evening, Jan. 25th, would be set apart for further experiments in photography, I made it a point to be present. Except myself and a lady medium (L. M.) the circle was made up of inmates of the house, and including the photographer, numbered, all told, but seven persons. What transpired I propose to give in detail in the order of events.

At Mr. Sunderland's invitation I attended upon his photographic operations. Entering his dark room with him, he took from an unbroken package four prepared plates, and put them into sliding frames. These he requested me to hold until placed in the camera for use, which I did. All things being in readiness, the medium seated herself outside of her cabinet. and was apparently entranced before entering it very soon afterward. Almost immediately the spirit chemist in attendance entered into familiar conversation with the circle, in a full, round voice, which greatly resembled that of Nelse Seymour, the familiar control of Mrs. Cadwell, a materializing medium. Then a form clothed in white, much slimmer than Mrs. Moss, made her appearance, and after a few words of greeting, with a firm, confident step approached a member of the circle, and upon making some rapid manipulations in her lap, produced several yards of white lace, which she spread upon the carpet. This experiment was twice repeated with different individuals with the same result, the three webs, so to speak, like spider-webs. They nearly covered the carpet space between the sitters and the cabinet. By this time we were given to understand that this was really a school of instruction, and that the manufactured or materialized lace was to be used as drapings for materialized spirit forms.

We were informed that a greater wonder was to be shown. The medium (L. M.) was taken by the hand and led to the front of the sitters; whereupon the same presence in the same way produced apparently from her dress a quantity of dark material, which, upon being spread upon the lace, under a stronger light, closely resembled satin, the color being something between a garnet and a cherry red, but brilliant beyond anything of the kind I had ever seen.

Once more the same presence appeared, and, taking me by the hand and drawing me toward her, inquired what I had in the outside pockets of my coat. I replied, "As usual, nothing."
"Well," was the reply, "I think I shall be able to find something there." Then, with bare arms and hands exposed, she thrust a hand in my pocket, and, after working it about a little, asked me to bring out what I found there. To my astonishment, the pocket was filled with fresh, natural flowers-pinks, roses, geranium leaves, etc.—enough to adorn the most extravagantly-minded society belle for a ball in uppertendom. All this finery, we were told, had been brought by our spirit-visitors for their use and adornment, and so it appeared, for, after being gathered into the cabinet, it was evidently made to serve that purpose.

The first to appear after this was a slim, white-robed female figure that took its place just outside the entrance to the curtained recess serving as a cabinet, in a position to be photographed. I then delivered to the photographer one of the double-plate frames, and saw it placed in the camera. The magnesium tape was then lighted, the lens uncovered, and in a flood of light as intense as the noonday sun the form kept her place with gaze centered upon the point indicated by the operator.

The same routine was thrice repeated; once in the case of a female figure with a kind, benevolent face, but apparently old and wrinkled, and shrunken, toothless gums, who was recog-

upon retiring from view, after her photograph had been taken.

I should be remiss in my duty as a faithful narrator of events should I omit to say that the last two figures described-those of Perez and Lemme-bore a very strong personal resemblance to the medium; so strong, indeed, that I do not hesitate to give it as my opinion that her organism was used to make the personation, and in form and feature was but slightly transfig-

It is well known that in these phenomena we have by turns etherealization, consisting of thin vapory forms; transfiguration, being the medium so changed in form and feature as to resemble the earthly form of the spirit manifesting; personation, wherein the medium, almost or quite unchanged, is brought out to talk with the earthly friends of the spirit for the time being holding control of her; and, lastly, full form materialization, which, to most minds, is by far more wonderful and satisfactory than the before-mentioned phases; yet, as I view it, the fact of transfiguration, now generally conceded by all but the ignorant or indifferent. is no less marvelous and convincing of spirit presence and power over matter.

After the four photographs had been taken and before the seance was at an end, I once more entered the photographer's dark-room and watched the process of their development, thus observing one after another the production upon the sensitive plates of the four spirit likenesses. Whilst so engaged, a little spirit, who meanwhile had made her appearance, sent for me to go and see her. It was "Spring Water "-(the familiar control of L. M.)-a youthful Cherokee, who passed to the other side only a short time ago. She was at least a head shorter than the medium, with long, coarse black hair, which hung carelessly about her shoulders-barefooted, but as strong and full of life as a young Hercules. Seizing upon me she lifted me in air, letting me find my way back as I best could. She called up another, and lifted us both at once; then taking her medium in her arms she ran with her, as with a little child, about the room.

I am aware that I shall be asked by many how I account for these things. I feel that if I had had no similar experiences I should account for at least a large portion of them by the use of a much abused monosyllable. As it is, I am quite unable to offer any explanation which would be convincing to the generality of readers. There must always be a startingpoint for any course of reasoning. If the premises be untenable, arguments and conclusions founded thereon are sure to be correspondingly so. In the present case, the first thing to be considered is the honesty and good faith of the about one hundred and ten pounds, came to medium, but only so far as furnishing a ground of belief in her actual entrancement, which is given out as taking place before she enters the cabinet. If she is so entranced, and remains in that condition to the end of the séance, it follows that she can have no voluntary part in what takes place.

The next thing to be considered is, were the medium not entranced and ever so much inclined to practice deception, even admitting her to be an expert prestidigitateur and ventriloquist, is it within the possibility of human achievement for one, and especially a woman in womanly habiliments, with no implements, paraphernalia, confederates or other accessories, to produce such effects and accomplish such wonders as those I have described? In themselves, they certainly were no delusion, for there were the living presences, the apparent production of the lace, the satin and and capable of being seen and handled. But, says one, you admitted that two figures, at least. were that of the medium; how do you explain it? I have already explained it upon the theory of personation and transflauration: personation, when the entranced medium is taken possession of and brought forward by the manifesting spirit, perhaps draped and built upon, but otherwise unchanged, as in the instance of Lemme: transfiguration, when so used, but so changed in form, feature and manner, as to present a likeness, more or less perfect, of the spirit, as in the case of Perez, and even "Spring Water." It is my belief that had the spirit form been rudely seized and held on either of these occasions, the holder would have found, after much confusion, the medium in his arms. I am aware that this view of the case is unpopular with materializing mediums. and the expression of a like belief in respect to others has drawn upon me no little opposition: but my endeavor is to arrive at the truth; to save, rather than destroy; for if what I have stated be the true solution of the problem, much that is now suspected by many well-meaning Spiritualists to be fraud would be accounted for upon some theory that would at least assert the innocence of the medium. To such as know everything, without the trouble of investigation, I have nothing to offer.

New York, Jan. 29th. NELSON CROSS.

Mrs. Bliss's Scauces in Philadelphia. To the Editor of the Banner of Light: Mrs. Bliss, the materializing medium of Bos-

ton, held séances in Philadelphia for three weeks in December, which warrant more than a passing notice, for the manifestations were varied in every particular, not only in the appearance of the cabinet spirits and the members of the regular band, but in the coming of the friends of the sitters in such a manner as

was. Dorris, a little Quakeress, one of the guides of Mrs. Sinker, a Philadelphia medium. guides of Mrs. Sinker, a Philadelphia medium, came in her Quaker costume, bonnet and ali, as small, piquant and pretty as in life, and called several up to see her. Mr. Goodwin, a son of S. S. Goodwin, of Boston, fully materialized, and came out into the room, and stated to the audience that it was a request of his father that he appear in Philadelphia, and make his presence known, and that he had complied with that request to please his father, and accomplish a test.

There also came an ancient spirit, tall and majestic, with full flowing black beard. A friend of Capt. Roberts, whom he has known for thirty-seven years, was fully identified, and called many up to see him, and to shake his hand. Helen Western came, and had a merry time with Mr. Sinker, followed by Lucille, who sang with hor old-time vigor and sweetness.

Several strangers were called up to see their friends, all of whom were satisfied of the identity and loving kindness that brought them face

Daisy, Billy (Mr. Verity), Miss Blue Flower, Mrs. McCarthy, and Rosie, with her little songs, were in active service during the evening, and filled the 'ntervals between the coming of others to the pleasure of the audience. Capt. Hodges came in full uniform, and called many up to shake hands, and to see that he was what he purported to be, a fully materialized form. Capt. Davis and Miss Alice Brooks appeared, Miss Brooks calling up the tallest men in the room to compare height, and walked out into the room before all the people.

Carrie Miller manifested several times in perfect form, and on various occasions when the form of the medium was plainly visible to all present, all seeing both forms at the same time.

During the seance there, some fourteen female and three male forms appeared, who were not recognized. The medium several times was taken out of the cabinet, a form appearing at the same time. Two daughters of Mrs. Kate Arata, May and Rosie, came to her at the same time, and kissed her on either cheek. At different times during the scance parties were called into the cabinet, and on leaving it for their seats a white-robed form would follow them out of the cabinet, and on more than one occasion five different spirits have manifested their presence inside of one minute, each one totally unlike the other in height, size, actions and general appearance. On one occasion as the medium, in a conscious condition, passed to the mantel piece, a spirit came out of the cabinet, and pulled her back into it. Miss Lucy Mayberry, a spirit eighteen years of age, blue eyes, light hair and complexion, and weighing me, and allowed me to call up many to see her, so entirely different from the medium in every respect as to leave no doubt in the minds of those who saw her that she was whom she represented herself to be.

Mrs. Bliss has many warm friends in Philadelphia, and it only needs a visit to one of her séances, and a careful and honest investigation of the phenomena which take place there, to convince any one that she is one of the finest materializing mediums in the country.

LEONARD I. ABBOTT.

#### Interesting and Remarkable Materi-\_alization,

To the Editor of the Banner of Light: It is not often that we have a case of materialization at a medium's séance held within six hours after the interment of its subject, and that reappearance accompanied with concluvarying in fineness and texture, the finest the flowers, out of invisible elements, be- sive evidence of identity, at once in face and being soft and silky, and clinging to the fingers fore the eyes of all, submitted to examination feature and in the spoken words of the returning spirit.

> On Monday night, January 10th, a gentleman well known and highly esteemed in social and commercial life in this city, WILLAM H. NEW-MAN, at the age of sixty-two, succumbed to a three-days' attack of pneumonia. He was my brother in law, our wives being sters. We were all closely attached together in family affection, though I was the only Spiritualist in it, all the rest being of the highest Orthodoxy in several denominations. I think they would all be Spiritualists but for the restraining fetters of their respective church Orthodoxies.

After funeral services in the Episcopalian Church, in 32d street, crowded with friends (among whom was the usual group of half-adozen ladies who looked like pyramids of black (among whom was the usual group of half adozen ladies who looked like pyramids of black crape—let this circumstance be remembered by the reader)—we had rather a long journey to the graveyard on the further end of Staten Island, called the Moravian Cemetery, where the remains of Mr. Newman, formerly a resident in its neighborhood, were to be buried. I got home from the interment at about five p. M. of Thursday. Though much exhausted, a strong impulse prompted me to go to the eight o'clock seance of Mrs. E. A. Wells, well known as one of our best and most highly respected mediums for materialization, with a hope which I little expected to be realized. The group of the audience was unusually small, consisting only of two ladies and seven gentlemen.

The first spirit to appear was the one who rarely fails to do so when a good medium opens the gate ajar. After a few natural phrases interchanged with her, and her usual sign of the symbol of Christ traced with gentle fingers on my forehead, I said to her: "Mother, I am sure you know the affliction in which we have all been this week." "Yes." "Is he here now?" "Yes." "Will he appear in form?" "We will do our best." And she disappeared. (When prepared for the casket which was to receive the body lying there all sheeted in white, and seemingly itself of marble, we were all strongly impressed with that strange spiritual beauty which often seems to settle upon the

strongly impressed with that strange spiritual beauty which often seems to settle upon the faces of the dead. I had and have still its image vividly in my mind.)

Four or five others of the circle had received

to preclude all possibility of the medium having any knowledge of the spirits who came, or of the circumstances connected with their passing away.

At one seance over sixty different materializations occurred, many of them being of a marked and startling character. Amanda, the daughter of Mr. and Mrs. Register, came to all my experience I have never seen a material all my experience I have never seen a material

the voice dying out as the form slowly disappeared.

That he was William H. Newman, not exactly as I was familiar with him in life, but as I had seen him beautiful in death six hours before, and through the preceding two days, with his parted white hair, his moustache, and his white beard clipped to a rounded point—I positively affirm. Neither the medium nor any one present knew of my relations with him, nor my object in going to the scance. Of Spiritualism he knew nothing till he became himself a spirit. He had occasionally expressed the wish to accompany me to some good scance, but the idea had never come to a practical head. He shared my own opinions about the common practice of black crape mourning, and as a spirit certainly gave emphatic practical as a spirit certainly gave emphatic practical

as a spirit certainly gave emphasic practical expression to them.

A few days after, I went to a scance of Mrs. Stoddard Gray, a medium not inferior to Mrs. Wells, nor less entitled to respect. He again came, though with a difference. Nor did he speak, except to repeat what he had said before, "Tell my wife not to look for me in the grave." I think that this had some reference to our having stood a little time looking down into his grave, upon his coffin, covered with a profusion of floral tributes of friends, crosses, crowns, palms, etc. I will only mention that on my asking him whether, when just before the closing of his casket I had taken and pressed his hand, and touched with my lips his cold forehead, he had had cognizance and consciousness of it, he nodded assent, and at the same time selzed my hand in both of his and pressed it strongly.

229 West 23d street, New York.

expression to them.

#### A Loving Tribute.

To the Editor of the Banner of Light I must send a little word in grateful and loving tribute to one just arisen, George W. Smith. He was a life long friend whom, with his companion, I have known and loved almost from the time of my first ministrations in Boston. He was ever the same genial, whole souled, hospitable, truthful friend. A second father—as his loved wife was a second and dear mother -their children were as my own family, their hearts made me ever welcome to their home.

How he will be missed in mortal form! But none the less will his strong, true, cheerful, loving spirit be the genius of that home—the home their united industry and kindness made the ideal of hospitality.

I should say of him-if I were to sum up those qualities by which he was known—that in business and to the world he was stanch and reliable; at home, and to his loved ones, he was cheerful, tender, loving, kind; to all his friends a social, genial, mirthful companion; and to his convictions true, faithful and unshrinking, fearing neither public censure nor personal pride.

He was hospitable ever, and charitable in more ways than aimsgiving-although he was not sparing in his gifts to the less fortunate; his charity was of the spirit, and toward the faults of others he was ever enlent.

His belief in and fidelity to the spirit-world, his early acceptance of spirit communion in his own household, and his fearless avowal and undisturbed enjoyment of his convictions, must have had their weight among the minds whom he met in business aocial circles. "Quina" sends the following poem of

WELCOME TO THE SPIRIT OF "LIVE OAK TREE. (The name Ouina gave many years ago to George

W. Smith.) The winged shadow that sweeps the earth Is glory in the spirit state, And thou hast sprung to spirit-birth As one who willingly might wait, Neither hastening the time to go, Nor wishing here to stay the hand

Of the silent messenger, the glow Of the spirit ready at Heaven's command. Many hearts claimed thee here below, And many claimed thee, too, above, But the former in their souls may know How thou art welcomed there in love How the strong tree with giant strength Hath yielded silently its power, To clasp more closely at time's length

The full fruition of life's dower. The three-score years and ten have A double garniture of sheaves, In kindness and in labora done. In youthfulness like summer leaves : And now when labors here are done What can the noble spirit do But rise unto the triumph won Keeping the higher heights in view?

We welcome thee from all of toil, It yielded useful purpose there; We welcome from the world's turmoil. Thine seeketh no respite from care. For still the loving duty bends, And the strong will for others' sake Upon the loved household attends. A smoother path for them to make,

Thy life hath stood against the storm Hath borne it nobly day by day, With courage true and heart most warm, Now it is time, now come away. The loving hearts of those above Long watching thee with tender care. Claim now thy presence pure in love, Still watching those remaining there

Yes, thou art welcome! O'er thee bend The emerald branches of life's tree; The loved, long risen, now attend, And in their gladness welcome thee. Thou risest to thine own estate. Thou hast the world thy life hath made. Uncaring for the worldly great. Thy home with blessings is o'erlaid.

From the casket of dust on earth, To where in love's immortal urns Thy spirit finds its treasure-birth. She, looking, longing, follows thee, (When every duty is complete,) Thy children bless thy memory And thy soul-presence when they meet.

And she, thy dear companion, turns

Welcome! The shadows of earth-lands Fade from thy spirit; pains depart. One clasp of the unsevered hands, One pang, and you are heart to heart. The gold and purple mist divides. The glory bursts, and it is day-Whatever mortal being hides, Standeth revealed to thee alway !

After what Ouina has written, I can add no more in memory of a good and noble heart. Yours sincerely, CORA L. V. RICHMOND.

and shrunken, toothless guns, who was recognized as the spirit-mother of a gentleman present. The third was a portly male figure, with long black beard, on whose form the cherry-close and the standard of the said of the sa ed by the Bishop of Durham (Eng.), pledging equal purity for man and woman, is the subject of the blog-raphy under the general caption of "Bome Buccessful Women." It presents a model worthy of the study and adoption of young women whose query is: "What Bhall I do?" Other articles, entertaining and instructive, fill the remaining pages of this department and those that precede it. D. Lothrop's Co., Boston."

The Century.—The most notable feature of this month's issue is the continuation of Nicolay and

Hay's minutely detailed history of the life of Abraham Lincoln, illustrated with a profusion of portraits: and maps. Further pages of blography comprisesketches of President McCosh of Princeton College, a portrait of whom is given as a frontispiece, and the once famous and quaint preacher to sailors in this city, Rev. E. T. Taylor. "A Midwinter Resort" is a sparkling description of the Bahamas, in connection with which allusion is made to members of President Cleveland's family. Mr. Cable and Mr. Stockton, both universally favorite authors, contribute to the fiction of this number, of which the great variety and interest of contents has not been surpassed by any that have preceded it. The Century Co., New York : Cupples, Upham & Co., 283 Washington street, Boston.

## free Thought.

#### Criticism on Spirit Dr. S. B. Brittan's Message In Re the Spiritual Phenomena.

To the Editor of the Banner of Light:

As your paper is open to discussions, I propose, with your permission, to say a few words. upon a subject which seems to create a wide difference of opinion on both sides of life. In all my long investigation of what is known as materialization, I have frequently consulted trance mediums in the hope of obtaining some information upon this subject, but in more than half these instances I found that the spirits, or what purported to be such, denied the truth of the phenomenon, and asserted that where solid forms appeared in the seance they were either personations by the mediums or confederates. I invariably found, upon conversing with these mediums in their normal state, that they did not believe in materialization, and my experience has led me to the conclusion that there are many spirits who are entirely ignorant of the phenomenon, and some who claim to know all about it who have yet much to learn.

While I accept the truth of spirit communication, I heartily agree with the statement that s always kept at the head of the Banner of Light Free Circles, that "spirits carry with them the characteristics of earth-life" intothat beyond. This seems to be fully sustained by the communication from Bro. Brittan in the-BANNER OF LIGHT of Dec. 18th. I understand that while here he did not believe in materialization, but since passing to the other life has been studying the subject with more or less success, and now admits that materialization is possible, but under conditions that rob it of every vestige of moral element, and reduce the séance to a mere puppet show. He sums up his investigations in the following statement:

"I have before stated that it is possible for "I have before stated that it is possible for cabinet spirits to mold one or two figures from the material they find at hand, and, through certain transformations and changes, send those figures out repeatedly, so that each time they may appear as the spiritual form of a different person. I know this to be a fact, for I have observed it, as have other spirits in my presence. How easy, then, is it for a band of spirits who have a medium in charge, having collected a certain amount of material, to manipulate it over and over again, using the one nipulate it over and over again, using the one form as their basis, and send it out from the cabinet repeatedly to claim kinship or recogni-tion from those who are present."

I beg the reader to carefully consider the ideas expressed in this quotation. If they are true-if these cabinet spirits build up lay figures and manikins in such a way as to descive us, leading us to believe that they are our friends and relatives—they furnish the best possible evidence that our Orthodox friends are right in asserting that these manifestations are the work of evil spirits, and the sooner we avoid them the better. If such is the moral atmosphere of the materializing scance, what may be the conditions of trance-mediumship, where the operator is entirely behind the scenes, and there is no tangible means of detecting deception?

In a matter so complicated and so little understood as materialization, it is no wonder that there are many theories and mistaken ideas concerning it. In the early part of my investigations, I became so impressed with what appeared to be fraud, that I should have abandoned all further efforts in that direction had it not been for the explanation given me by one of these materialized spirits pointing out the occasional deceptions practiced by one of the controls, and warning me against certain influences that were inseparable from the surroundings (a very unlikely proceeding for a lay figure, or the medium personating my friend). Mediums are, like other people, tinged with the imperfections of human nature. From an extensive acquaintance with them, I am certain that they are vastly better than they are represented to be by those who malign them. I am equally certain that in some cases their controls are not always to be trusted. I have known instances where they pretended to materialize and dematerialize, and occasionally passed themselves off as friends and relatives of the visitors. These things occurred while the medium was entranced and could not know what was taking place, and are, I am happy to say, the exception and not the rule.

No matter how adroitly these deceptions may be carried on, they will in time become known, and the public will quietly but surely abandon all such séances.

The only explanation I can suggest of Bro. Brittan's position on this subject is that he has been attracted to one of these unfortunate seances, or he does not see clearly what takes place on this side of life. Be that as it may, the assertion, "I know this to be a fact," in opposition to hundreds of careful investigators who have come to a different conclusion, is oheracteristic of the man, and is the best possible evidence of the authenticity of the communica-

Bro, Brittan expresses the hope that the investigation of this subject will go on, and that we shall get more light upon it. In that spirit and in that hope I commend him to the study of Mrs. Ross's seances, where from one to ten living, breathing, pulsating hurdan forms come out at one and the same time from a small cabinet where a confederate is impossible.

Here he will occasionally find manifestations that set at naught all theories and explanations hitherto made by spirits or mortals, of this phenomenon. Possibly he may yet find that these materializing seances, freed from their imperfections, will, white retaining their objective character, yet develop the highest type of physical beauty, the richest expression of life and the pures it manifestation of affection. Let us all contribute to that result by carrying into these scances only the highest and best expression of thought remembering

#### HIS WIFE

I cannot touch his cheek,

Nor ruffle with a loving breath his hair;
I look into his eyes, and hear him speak—
He never knows that I am there!
Oh! if my darling would but only know
That day and night, through all his weary life,
I, whom he loved in the years long ago,
Am with him still—his wife!

I watch him at his task,
When the broad sunbeams first light up his room.
I watch him till the evening lays her mask
Upon the face of Day; and in the gloom
He lays his penoil down and silent sits,
And leans his chin upon his hand and sighs;
How well I know what memory round him flits!
I read it in his eyes.

Has sometimes wrought a touch of happy art,
I see his face with sudden gladness fill;
I see him turn with eager lips apart,
To bid me come and welcome his success;
And then he droops, and throws his brush aside;
Oh! If my darling then could only guess
That she is near who died! That she is near who died!

And when his pencil's skill

Sometimes I fancy, too,
That he does dimly know it—that he feels
Some influence of love pass thrilling through
Death's prison' bars, the spirit's bonds and seals;
Some dear companionship around him still;
Some whispered blessing, faintly breathed caress,
The presence of a love no death can kill
Brightening his ioneliness.

Ab, but it cannot be !

Ab, but it cannot be!
The dead are with the living—I am here;
But he, my living love, he cannot see
His dead wife, though she cling to him so near.
I seek his eyes; I press against his cheek;
I hear him breathe my name in walling tone—
He calls me, calls his wife, I cannot speak—
He thinks he is alone.

This is the bitterness of death ;[\*]
To know he loves me, pines and yearns for me;
To see him, still be near him, feel his breath
Fan my sad cheek, and yet I am not free
To bid him feel, by any faintest touch,
That she who never left his side in life—
She who so loved him, whom he loved so much—
Is with him still. his wife. Is with him still, his wife. -Justin McCarthy.

[\*SPIRITUALISM has (for whoever will heed its revealments) demonatrated the personal presence of those whom the Churchman calls his "loved and lost"; proved their power under proper conditions to hold communion with friends on carta, and taken away "the bitterness of death,"—ED.]

## Banner Correspondence.

#### Massachusetts

SALEM.-Miss Amanda Bailey writes: "Some time having passed since the BANNER OF LIGHT informed its readers of the grand work being done in Salem for the cause of Spiritualism, the writer improves the present opportunity of affording a brief review of the labor performed. The organization which is known as the Progressive Spiritualists' Society of Salem, is composed of interested and devoted men and women, who labor in season and out of season for the advancement of the cause. At the present time the so-clety is out of debt, and has a handsome amount in the treasury. The meetings are self-sustaining, the collections at each meeting being voluntary and generous. Inspired with an ambition to perform all the work possible for the good of mankind, the members work unitedly without murmuring or dissent. Great credit is also due Mr. George Moreland, our worthy

During the present winter brilliant speakers have addressed the meetings, which are held every Sunday afternoon and evening in Cate's Hall. Among the speakers who have been present are Mrs. Dick of Boston, Mrs. N. J. Willis of Cambridge, Mrs. Carrie E. S. Twing of Boston, Mrs. Sarah Kimbali of Peabody (a most excellent test medium), Mrs. Sanger of Peabody (Inspirational reader), Mrs. Estes of Salem, and Mrs. A. N. Burnham of Boston.

All our services are well attended, and the utterances of the speakers heartily endorsed. Socially the members have royal good times, some of the gatherings being exceptionally inferesting. Some three weeks since a grand concert of ancient and modern music was given under the direction of Miss Amanda Balley. The ball was packed with an appreciative audience, and so successful was the entire programme that it is to be repeated at an early date. Thus the work goes on, success attending the efforts made. During the month of February Mrs. Abble N. Burnham of Boston will address the meetings."

WORCESTER .- Fred L. Hildreth writes: "Months ago I saw in the columns of liberal Western papers reports of lectures given by Mrs. H. S. Lake in leading northwestern towns and cities, and seeing that she expected to visit the East, I at once agitated the day, Jan. 20th, she came as our guest, accompanied by her husband, and Sunday, Jan. 23d, she gave her first lectures on 'Religion; Its Rites and Reasons,' and 'Reform and Reformers.' Jan. 30th the afternoon lecture was on 'The Rights of Man,' and in the evening 'Marriage and the Home.' The subjects were well handled, showing that our speaker was deeply conversant with her topics. Had her engagement been for four instead of two Sundays, I venture to say G. A. R. Hall would not have held her audi-

Our home has in years past been the resting place of many of the grand speakers and reformers of the age, and in that way we have been granted views (as It were) of the interior lives of these ploneers; but among them all I have never met one who is more thoroughly honest, largely disciplined and deeply devoted to her mission than the sister who is our guest to-day. Going from our home and midst, we wish her the best that life can offer: by that we do not mean all peace and joy, for champions for the slave-women and the slave toilers of America to-day will find hard, earnest work for their bands and hearts; but one breath of freedom is worth a million gasps of slavery. We wish our sister au revoir, and hope herself and her noble companion may return in some future day to minister to our needs."

NEW BEDFORD .- C. L. Purington writes : "Seeing in your last fesue an account of the doings of the Spiritualists of this city, I desire to make further mention of one whose services have been of inestimable value to the cause of Spiritualism in this city, having known him as a laborer in the cause for the past eighteen or twenty years. If there ever was a man who worked from pure motives and an honest desire to disseminate the truths of Spiritualism, and deserving the thanks of Spiritualists, that man is Bro. George Y. Nickerson. Bro. Nickerson commenced meetings November 13th, 1885, in a suite of rooms he hired for the purpose. He furnished the rooms, bought an organ and built a cabinet, and we have enjoyed the pleasure of attending meetings there every Sabbath since. He has been instrumental in having meetings the year through, and has had the support of a few loyal ones: Mr. Albert Soul and Mrs. Maud A. Eddy, assisted by such available talent as Mrs. Emma Jackson of Acushnet and Mr. Joseph L. Glines, inspirational speakers.

In addition to these may be mentioned the materializing seances held by Mrs. James A. Bliss, under the able management of Bro. Nickerson. There is hardly a person to be lound who has attended one of these séances who has not received something resulting in a conviction that our glorious cause is a fact in nature that caunot be put down. The last seance Mrs. Bliss held here convinced eight new investigators and made them happy. ... We dipoot Mrs. Bliss here again as soon as she returns from Pittsburgh, and then there will be another feast for some of the poor famished souls, and a happy meeting with friends who have

vended to continue my journey further West; my time being all devoted to Ohto and Bastern engagements for January prevented me doing so. The 19th of No-vimber I left Montague. On that evening a period of Mrs. Charles Montague. On that evening a period of Mrs. Charles Montague. The 19th of No-vimber I left Montague. On that evening a period of Mrs. Charles Montague. The 19th of No-vimber I left Montague. On that evening a period of Mrs. Charles Montague. The 19th of No-vimber I left Montague. On that evening a period of Mrs. Charles Montague. The 19th of No-vimber I left Montague. On the could not tell how far back in the thousands of years during which man had occupied this earth this change occurred, as not time-tables were kept, or if kept were not recorded in the hieroaltyphics.

On the tables were kept, or if kept were not recorded in the hieroaltyphics.

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to his pleasant home, 105 Cross street, where I was introduced to his sister, Miss Tillie, and daughter Pearle. After partaking of a bountiful repast, which was very gratefully received after the long night's journey, and two hours spent with Bro. Lees, I left Cleveland for Sandusky, where I received a warm welcome by my elder brother, Judge A. E. Merrill, and his family. I spent there a very pleasant Thanksgiving, reminding us of boyhood days and the Thanksgivings of 'auld lang syne, upon the Litchfield County hills of old Connecticut.

I returned to Cleveland on Saturday, Nov. 27th. Bro. Lees had arranged for the following two Sundays at the People's Theatre. Both meetings were well attended, Miss Annie Hinman, the trance speaker, assisting the last Sunday; everything passed off in a pleasant and acceptable manner. I held three very pleasant and satisfactory circles, one at Dr. Bodifield's, one in Newburgh, and one at Bro. Burrell's house in East Cleveland. At these circles I met many very pleasant friends. I received during my stay in Cleveland calls to go to Detroit, Mich., Des Moines, Iowa, Chicago, Toledo, Berlin Heights, and many other places. I spent one day in Willoughby at Bro. Powell's; three in Vermillion. Returning to Sandusky held two very pleasant circles; one in the West House parlors, one at my brother's residence. great interest was manifested. Many of the first citizens I found to be Spiritualists, including the Mayor, Capt. B. F. Lee. In fact, I found the deepest interest shown, and received many congratulations. The first part of my stay in Cleveland I was the guest of Bro. Thomas Lees, whose kind hospitality, as well as that of Misses Tillieand Pearle Lees, made my stay pleasant indeed. The last portion of my time I spent in the beautiful home of Mr. and Mrs. John Critchley, on Scoville Avenue, where every effort was made by Mr. and Mrs. Critchley, their son Frank, and two daughters, to make the visit a pleasant one. I find our cause is advancing rapidly in the West, and the best thinkers are investigating its truths. I can add, in closing, my Western visit was a most enjoyable one, and hope I may safely say some good was done."

#### District of Columbia.

WASHINGTON .- "Sojourner" writes: "Chancing to visit the city of Washington, D. C., during the present month, and being always interested in the doings of the Spiritual Societies, I visited their hall on several occasions, and found an earnest and thriving Association. I found its President, Mr. John B. Wolff, very energetic in the cause of Spiritualism, and its Treasurer, Henry Steinberg, one of the most indefatigable workers I have ever met. I was informed that during the present season they have been favored with lectures by Frank T. Ripley and J. Frank Baxter; during the present month Mrs. A. M. Glading, of Philadelphia, is the speaker. I was informed that this lady is a general favorite, and although within the last two years she has occupied the platform of this society for six months, there seems to be a general regret that her services cannot be secured for a longer period during the present season. Her lectures are profound, and her answers to questions from the audience display a depth of wisdom and a breadth of thought which, to say the least, are astonishing; added to this, her tests and gift of prophecy are very

remarkable. She is also a builder; during her month's engagement she has, by entertainments, social gatherings, etc., built up an era of good feeling among the mem bers, besides enabling them to pay off quite a debt of the Association. In appreciation of her success a valuable memorial token was presented to her, and hearty good wishes were expressed for her future wel-

Washington being so cosmopolitan in its character is a good place from which to radiate the light of the sun of Spiritualism. Strangers take with them its warming influences to their distant homes, and I heard of many who have determined to form circles among their friends when they return to their own firesides, to investigate the problem of life, the mys tery of so-called death, and the life beyond."

### Kansas.

MILO .- P. C. Mills writes : "I came to Solomon Valley in October, and have since been speaking in Lincoln, Ottawa and Republic counties, from three to six times a week to crowded houses, with two exceptions. which evenings were extremely cold and stormy. The young people, especially, are thoroughly interested in the subjects presented. This valley is one of the most beautiful spots of earth I ever beheld, rich in soil, pleasant in its location and beautiful in its surroundings: the Solomon river, with its belt of timber, parrow but picturesque, breaking the monotony of this | alive and steadily at work, trying to cultivate not only great prairie country.

theral element here, as everywhere, represents the best minds of the country, and is a majority. But Spiritualism is now appealing to those who were dissatisfied with the religions of the past, and had adopted materialism as the only thing they could accept. Nearly all of this class I have met are ready to say, 'You have the best of the argument over the churches and we are ready to listen,' and come out to all my lectures.

There have been a few Spiritualists in this country for years, and now their honest lives and earnest advocacy of truth, as they understood it, are bearing fruit. A good test medium is much wanted here and would do a grand work, though how well it would pay financially I cannot say.

The BANNER OF LIGHT is more dear to me than ever. Long may its glorious folds wave. And standing by its side will I ever be found striving for the advancement of truth, the elevation of the race, the reformation of the erring, and the encouragement of the pure and good."

## Connecticut.

WEST WINSTED .- E. B. Parsons writes: " In the passing hence of Mr. Hosea G. Hulbert, of this place. the cause of Spiritualism loses the visible presence and service of one of its most ardent and efficient workers. He was formerly of New Boston, Mass., and it was in that place on Friday, Jan. 21st, he was unddenly deprived of earthly existence by the falling of a shed. Mr. Hulbert shortly after noon left his family, consisting of his wife, brother and only son-Dr. William 8. Hulbert-for the purpose of attending to some stock on a farm in New Boston, intending to remain there until Saturday night. Reaching the farm he told the man in charge of the stock that he would do nothing in regard to them until the next morning. The next morning, upon going to his work, the man found the lifeless body of Mr. Hulbert. Word was sent to his family at Winsted, and it was ascertained that mother and son had been deeply impressed with feelings of anxiety respecting Mr. H., resulting, doubtless, from spiritual interposition.

Agreeable to the known wish of Mr. Hulbert, Mrs. velile J. T. Brigham, an intimate friend of the family, attended his obsequies, and delivered one of the most able and consolatory discourses ever heard in Winsted. The house is a large one, but was filled to overflowing. Music was conducted by Edward Clark, one of our most prominent citizens. I have been intimately acquainted with Mr. Hulbert many years, was much attached to him, and for myself, and all who knew him, extend to his bereaved family the deepest sympathy."

New Jersey. NEWARK .- Mrs. G. Dorn, President of the Spiritual Fraternity, writes: "The Spiritual Fraternity holds meetings every Sunday at 7:30 P. M., at 223 Haisey street. This month the audiences have been very

dence of the truth of Epiritualism through Mr. Powell's mediumship will please bear this in mind; Mr. Powell has also been before several Psychical Research Societies, and should receive the hearty welcome and cooperation of Spiritualists and others wherever he may go. Another séance at same place, several days later, resulted in equally surprising tests, although obtained under obviously most disadvantageous conditions. Mr. Powell goes from here to Indianapolis, St. Louis and Kansas City."

#### Michigan. BENTON HARBOR .- W. T. Jones writes : " While

the columns of our spiritual papers are largely filled

with criticisms and counter-criticisms upon topics and questions of vital importance to the well-being, growth and development of the human race, I some times think that Spiritualists, as a class, have fallen into a condition of mild bordering on non-apprecia-tion toward many of our speakers and mediums. This may be due to the fact that we have not attained to that degree of eminence which inspires to do right, to be just, to possess the freedom and a willingness to publicly express our appreciation of their labors. And I might say, and plead guilty to the charge, that this condition is in a measure due to neglect on the part of persons holding positions at the head of spiritual societies, for I am reminded that 'ye editor' often invites such articles as this, only not so long perhaps. While we have scores of eloquent speakers, faithful workers and true mediums, only a few have had the pleasure of a visit to our beautiful village. Until within less than two years Spiritualism was seldom men-tioned except by a very few families in Benton Harbor. During this period we have had at intervals Mr. A. B. French of Clyde, O., Mr. J. H. Randall of Chicago, Ill., Mrs. A. C. Woodruff of South Haven, Mich., and Lyman C. Howe of Fredonia, N. Y., all of whom are well known to your readers; they won hosts of friends and by their eloquence and logic made deep and lasting impressions on the mind of this community. The above-named workers having received more than a passing notice through other sources, I wish in this article to mention more particularly Mrs. S. E. W. Bishop who gave two lectures here on Sunday, Dec. 26th (while on her way to Lansing and Grand Rapids). The subjects were 'Inspiration, Ancient and Modern ; Its Uses and Abuses,' and 'Spiritualism as an Educator.' While both lectures were, in point of argument and logic, powerful and strong, the latter was conceded by many to be equal to the best they had ever heard. During her sojourn among us she gave three parior seances which from ten to thirty persons attended. These were indeed to us unexpected and unlooked for feasts, and highly enjoyed by those for-tunate enough to gain admission. I have attended many similar gatherings, but do not recall any that gave more general satisfaction to skeptics, and there were many who were at a spiritual séance for the first time. Her clear clairvoyant sight enables her to give a very perfect description of spirits, frequently accompanied with a faithful delineation of character, and fond and loving meesages to relatives and friends. Besides this there were other features of these scances that were not only interesting but amusing and instructive as well, namely, the marked and seemingly entire change of spirit controls, the variety of subjects treated upon, short talks of a general character and of practical value if heeded. Several poems of merit and excellence were given each evening

predicated upon subjects suggested by those present. Mrs. Bishop is one of the pioneer workers in the cause. At a meeting held in her father's house more than thirty years since, when but a girl, she was entranced and gave the announcement of time and place where the first lecture was given through her mediumship. As a speaker she is powerful, logical and prac-tical. As a wife and mother self-sacrificing in her devotion to duty and to the rights of others. As a healer and friend many can attest to her wonderful magnetic powers-her soul-inspiring and sympathetic nature. As a reformer, never bowing at the shrine of the popular side of life, but striving to know and do the right And as a result of such a life there are but a few, if any, of her age, who have borne the burdens and crosses of a medium's life that make a better appearance or present the Spiritual Philosophy with greater force and conviction to the skeptic than our Sister Bishop. While we hall with delight all new comers into our well filled ranks, let us not neglect or lose sight of or interest in the pioneers of our cause."

## Iowa.

MAQUOKETA .- Mary E. Preston, Secretary of the Liberal Society, writes: "Perhaps the friends of Spiritualism and liberty in general will be interested and encouraged to know that the friends here are their own individual, spiritual, moral and intellectual Spiritualism is well planted in this section. The | natures, but this part of the moral vineyard in general.

We sustain our regular meetings, Children's Lyceum, etc., and are making at least fair progress. Mr. W. F. Kenyon has been ministering very satisfactorily to-the Society for two months past, and gave us three very able, profound and scholarly discourses on the 29th and 30th, in commemoration of the birth, life and services of the noble patriot, author and hero, Thomas Paine.

The times are hard, and our struggles during the past two years here have been many and severe, but the determined and faithful few still 'hold the fort.' and intend to continue to do so, as well as, by disseminating their ideas, to be instrumental in establishing other forts or strongholds of liberal thought and power. As the mouthpiece of the society I send greetings to the friends of humanity everywhere, and especially to the workers."

## Missouri.

RICHMOND .- J. G. Anderson writes: "Many here are interested in Spiritualism and anxious to hear lectures on the philosophy and witness the phenomena. But most of them, while they admit Orthodox salvation' is not free, want free Spiritualism.

Mr. John Slater has in a manner promised to stop over here on his return from San Francisco in March It is up bill work here, but that does not discourage me at all."

## Hon. Warren Chase in Worcester,

Mass. To the Editor of the Banner of Light:

Sunday, Jan. 30th, Mr. Chase delivered an address before the Free Religious Society on "The Progress in Religious Ideas," giving a graphic picture of the ancient and modern objects of religious devotion, and their peculiar charac-teristics, as described by the various teachers, down to what might justly be called "the tail of the kite" in the "Salvation Army."

of the kite" in the "Salvation Army,"
He said the most ancient remains of human skill and mechanical ingenuity were the old temples, cut out of or built of stone, in which are still to be found many of the objects of ancient idolatry, some on the natural plane, but most of them in the form of imaginary monstrosities. This he said, was because the restrostics. This, he said, was because the religion, which was inherent in man, was perverted and expressed under priestly control wholly through fear, while the rewards and punishments were entirely confined to this life, as no other was then even dreamed of or ex-

Evolution in the human brain, he said, opened Evolution in the human brain, he said, opened the eyes of the people to the fact that these images did nothing in return for offerings and prayers, and that the flamen stood between them and took the presents; and the priests, realizing this feeling in the public mind, in order to retain their power and control of the direction, changed the objects to the sky, which was heaven, and the only heaven men knew or believed in. He could not tall how far hank in

During this long era of religious devotion to this old and grand trinity of sun, moon and stars, the world moved, and evolution still worked in the brain of man until the people again discovered that the priests were deceived. again discovered that the priests were deceiving them, and that there was no partiality to the worshipers by or from these gods—but that the blessings and afflictions fell alike on the just and unjust, on the devout worshiper and those who paid no attention or devotion to them; and again the priests were losing their control over the people and their devotions; again another change in the idols became necessary; and imaginary personal gods by the score and the hundred were substituted by and for each nation, adapted to the enlightened condition of the public mind, in which the Greeks had the best character attached to their gods, and the Jews a very bad character to their one god, who could sanction and even order merciless cruelties and murders, on the part and for the benefit of his chosen people. Still up to a late day in religious history all rewards and punishments were confined to this life, as in the case of promises to Abraham.

rewards and punishments were confined to this life, as in the case of promises to Abraham, and the reward to Job for his patience, and not to his murdered children; and in those of the Greeks and Romans in the success of battles, and in their wars and conquests, in which the Jews and their god were powerless to resist the stronger gods of more enlightened nations. These gods took part in human affairs—or were represented as doing so by their priests—and even in the wars and battles.

and even in the wars and battles.
In time this kind of teaching became effete, and the people opened wider their mental eyes and saw that the rewards and punishments were not meted out according to devotions or service for their gods, and again the priests were in danger of losing their hold on the devotions of the people. The descendants of Abraham had lost the possessions given them forture by their god and the chosen result had ever by their god, and the chosen people had become subjects to the worshipers of other heathen gods which they contended were less powerful but had proved to be more powerful. Then another move had to be made, but there Then another move had to be made, but there seemed to be no way to substitute other idols, and they removed the rewards and punishments to another life which was attached to this by a miraculous resurrection of the dead bodies, as taught by all of our popular Christian churches to this day, and in this enlightened but not civilized country. The priests still retain the varied characters of the personal gods, and in Christendom attach the Jehovah of the Jews to a better and milder character in a Christ, and even improve on that by the Virgin Mary and a Holy Ghost that is said to aid greatly in converting sinners to Christ.

The speaker said it was now plain to all

The speaker said it was now plain to all The speaker said it was now plain to all thinking people in this country that the gods—even the trinity—did nothing for the people in this life, especially after witnessing the failure of the clerry to secure by prayer aid for Garfield and Grant, and safety against earthquakes, cyclones and pestilence. The people were beginning to think that the vast expense of building temples and supporting seventy-five thousand priests to interced with the gods was a waste of means and time needed in other dethousand priests to intercede with the gods was a waste of means and time needed in other departments of life, and were turning their attention to educational institutions and charitable objects, and trying to apply human aid instead of looking to God to answer prayer, and feed the poor, clothe the naked, and restore health to the afflicted. It was a hopeful sign of the times, and of progress, and he hailed it with joy. At the close a unanimous vote of thanks was given the speaker.

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the varied shades of opinion to mich Corporative Space witerance, and we do not read anonymous letters and communications. The name and address of the writer are in all cases Indispensable as a guaranty 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, tho sender will confor a favor by drawing a pencil or ink line around the article he desires specially to recomment for perusal.

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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Plerpont.

#### Thought Transference Mental Cure-Hypnotism.

"T. P. B.," a writer in the Boston Journal, in the course of a recent article in that paper, bearing the title "Psychology," endeavors to 'spread" his knowledge upon the above subjects, but in order to make it cover the entire ground he has succeeded only in showing to the thinking mind the exceeding paucity of the entire sum of his information.

"T. P. B." begins his article-which, by the way, is one of a series of "Health Talks" -with the following statements designed to set forth the power of mental affliction in producing disorder in the organic system:

"The relation of the mind to the body and its influence over it is an interesting and important study. Psychical research is really a branch of mental philosophy, and should be so treated. It also becomes a study in physiology and hygiene as well, because of the regnant control of the physical system by the mind. Some bodily diseases originate in abnormal mental and moral states, and can only be cured by attention to the mind.

A certain clergyman, from whose lips the writer heard the statement, had burled a favorite son. He was, as a result, in such distress of mind and in such a state of rebellion against his Maker it induced bodily III health. He consulted his physician, who, being aware of the real cause of his sickness, frankly told him that medicine would do him no good until he submitted with a better grace to the inevitable.

More people become sick and even die from morbid mental and moral conditions than is ever known in this life."

These are statements that no thoughtful mind will undertake to disprove in the main, and had the writer confined his action to a lucid discussion of these points we should not attempt to impeach his judgment. Nor do we cavil at the affirmation which follows concerning the transference of thought from one mind to another-to wit:

"As regards the transference of thought and volition from one mind to another, there is no reasonable doubt but that in some cases it is done. This has been acknowledged by some of the ablest scientific and also devoutly religious minds in Europe and this country for half a century past.

President Mahan in his work against Spiritualism admits the clearly proven fact of mesmerism, even to its highest development, including the clairvoyant, cataleptic and second sight states. He gives in detail | that "mesmeric diseases." or "a chronic weakmost fully substantiated facts to prove these mental states and results.'

But when "T. P. B." goes on to claim that the communion between mortals and spirits evinces neither wisdom nor righteousness, we beg leave to inquire whether or no he has himself held such intercourse with departed spirits as to prove to him that such communion is both unwise and unrighteous, or whether his supposition is born of the hearsay of others, or a presumption of his own mind. What ground can this gentleman have for believing it more nication with minds apart from the physical body, than to commune with the same minds while they are incarnated on earth?

embodying the presumable reason for this gen-

" Even if it could be proven that some have intercourse by this method with spirits in the other world, it is far from evincing the wisdom or righteousness of such intercourse. When the woman of Endor, at the instigation of Saul, called up the spirit of Samuel, as the inspired narrative evidently teaches that she did. the prophet at once questions the wisdom of the proceeding by inquiring why they had disquieted him to bring him back to this world. The king then told him that God had forsaken him, and as he could get no direction in the usual way he had resorted to this method. It was after Saul was forsaken of God that he consulted with the dead. But for his presumption, even under such a stress, the inspired historian tells us be was slain !"

Here we are told that the spirit of Samuel was disquieted at being called up by the woman of Endor at the institution of the perturbed Saul, and therefore we are to conclude that the whole proceeding was unwise and reprehensible on the part of the king; especially as the historian relates that Saul was afterward slain for his presumption. (?) But minds given to the exercise of clear thought and of individual opinion will not be likely to accept this judgment so easily. While they may concede that Samuel, enjoying the fruits of his spiritual life in worlds remote from the conflicts of mortals, might feel disquieted at being called back to earth to give advice upon these barasting aubjects, yet the historian does not show that the

spirit refused to grant what God had denied, disease for years by being partially hypnotized many nor is it proven that the woman of Endor and times by a worthy person of her own sex. was, as she her kingly visitor were at all contaminated by the presence of this spiritual being. To whom should the troubled mind of Saul turn for light and instruction, if not to the intelligent spirit all heware how they trifle with this mysterious but of one who had known his difficulties, and who |-mighty power." would be likely to counsel wisely if but an audience could be held with him?

Further on our writer says:

"We have enough light and comfort in this world through the Scriptures without seeking it from the dead. And those who to thus seek should remember that there are many 'lying spirits' ready to deceive the very elect, if possible, while good spirits are resting far away from this world of strife and sin. At any rate, to the law and the testimony if they speak not according to this word it is because there is no light In them."

Thousands are daily called to mourn over the to the testimonies that have appeared in our over the coffined remains, vainly asking for tures brought to these troubled souls? They turn in vain to Bible pages for knowledge of the | cal and observing habits of mind. fate of their dead. The human heart will not be satisfied with merely, the hope or the promise of immortality held out for those who believe certain things; it demands knowledge of the Hereafter, and hence we see these thoucomfort" that "T. P. B." accepts, and turning toward something brighter and grander and more soul-satisfying in what is called "communion with the dead."

We do not seek to disparage the Scriptures; grand and ennobling, truths are to be found on the pages of the Bible which may profitably be appropriated for use on the part of humanity; but we submit that were man to be confined to "holy writ" as the sole source of all knowledge of death and the after-life, then would his night of woe in times of bereavement be dark indeed-lighted only here and there by the faint glimmerings of a Hope born of clinging mortal affection, or the icy rays of a totally dependent Faith!

The warning which the writer holds out in the last quoted paragraph to "those who seek," viz.: that there are "lying spirits ready to deceive the elect," is one that is not new to investigators in the realm of spirit-communication. Certainly—while morally undeveloped or "bad" men and women on earth go through life without mending their ways, and pass into the spirit-world still "in the iniquity of their sins" -there will be deceiving and vicious spirits: for death does not change the moral nature at once; there must, as here on earth, be in spiritlife slow progress from dishonor to a state of virtue; and such undeveloped spirits may, in harmony with their present status, seek to deceive the unwary who look to spirit-communion for selfish ends and worldly purposes. But

men, and next to being possessed by demons, the greatest curse is to be physiologically controlled by the mental and volitional power of a wicked person. There is also danger of disturbing permanently the re-there is also danger of disturbing permanently the re-th lation between the reason and the imaginative and emotional faculties.

A certain writer affirms, with show of reason, that there are certain insane people who are simply in a

chronic somnambulic condition.... We can easily see how wicked men then, as now, could so control, especially nervous and impressible young persons, that they would accuse of witchcraft good and plous people. The great mistake of the Puritans was in punishing, in some cases, the victims of the sorcerers instead of the real mischief-makers

theniselves." He states in addition that he is cognizant of a sad case wherein a young lady of Boston, through being hypnotized by some careless operator, has ever since been in an abnormal mental condition; he is confident that the bringing back of hypnotized patients to their ordinary condition is often attended with much more difficulty than people generally admit to themselves; and instances the experience of a missionary in the East whom he avers discovered ness of the will," was found to attend after a time his patients whom he treated surgically while in a cataleptic state, etc. Much of what he says is quite near the borders of practicality, but the great trouble seems to be that he has, apparently, become familiar with the subjects he treats through the conclusions of others, rather than by an investigation of his own. It is now well-known that certain minds in the body-robust, of self-will and full of positive force—can control certain other minds, susceptible, passive and negative, also in the unwise and unrighteous to enter into commu- body, and frequent inducements of the mesmeric or somnambulic state will undoubtedly bring the subject more fully under the control of the operator. It is true that such a power The subjoined paragraph may be regarded as | held over a sensitive by a strong-minded and not carefully disposed operator, might produce tleman's fear that spirit communion is of evil: | inharmony or even disaster in the experience of that subject; just as the abuse of any faculty or the disregard of the natural workings of any law will produce disaster, wreck and

But does it follow, by any means, that because any law or function may be outraged and abused, these laws and functions should never be studied, understood or exercised by intelligent and conscientious minds. It

only proves that a wise and studious investigation of every occult law-whether relating to the universe or to man-should be closely made by those who desire a full knowledge of life and its possibilities.

In the cure of disease, the alleviation of pain, the harmonizing of mental forces in the treatment of insanity and the impartation of physical or spiritual strength to the weak and afflicted, the magnetle forces of the human operator may be utilized to a wonderful degree, especially if an intelligent understanding of his own powers is entertained by the man himself-a point acknowledged by the writer under consideration in his closing remarks

when he says: "How far the odyllic force can be used in the transference of palif, as well as thought, and the impartation of strength to weakened herves, or in diagnosing disease, is worthy of serious thoughten that the Harriet Martineau, after having been prostrated by

testifies, completely restored to health and also cured thought and utilization of wise physicians. But let

Very true. It is a power bestowed upon man for his own improvement and blessing, and one to be utilized for the needs of humanity. Let it be wisely used, that all who suffer may be benefited by its application.

#### Mrs. H. V. Ross.

Believers in and investigators of spirit-phenomena in this city and vicinity were somewhat startled from their equanimity on Friday of last week by the following published in the Let the broken hearts of weeping parents, of | Post of that day. We place it before our readcomfortless wives, of mourning children, all ers and supplement it with the statements of bowed in sorrow over the loss of loved ones, the parties implicated, and others who have atreply to the assertion that "we have enough tended the scances of Mrs. Ross, in order to a light and comfort in this world through the full understanding of the unfortunate affair. Scriptures, without seeking it from the dead"! At the same time we would refer our readers death of beloved friends. They bow in anguish columns to the genuineness of the manifestations at Mrs. Ross's, particularly to the accounts light to follow the footsteps of their darlings, in the BANNER of January 8th and 29th of cru-How much of light and comfort have the Scrip- cial investigations by gentlemen of undoubted veracity, scientific prestige and the most criti-

This alleged exposé differs essentially from many purporting to have hitherto been made of materializing mediums, in the fact that no material supposed to be used in the simulation of forms was secured by the raiders; this, too, sands who mourn, rejecting the "light and notwithstanding it is stated that "ghostly muslin" was stripped from the face of "the 'spirit Harry.'" Neither is it shown that any one of the alleged confederates was brought face to face with the company, or in what manner or in what direction they escaped.

The raid, while apparently well planned, is meagre in results, and possesses none of the elements of careful investigation which should entitle it to public confidence.

MATERIALIZED SPIRITS .- An Interrutped Scance and What It Developed - Sharp Tussie Between Mortals and "Shadows," in which the Latter Are

Badly Worsted - The Magic Mopboard. Bally Worsted—The Magic Mopboard.

Some time ago there came to this city from Providence a woman by the name of Mrs. H. V. Ross, who had acquired quite a reputation as a Spiritualistic medium. She was accompanied by her husband, and together they produced materializations and manifestatious that were not only startling but were apparently quite free from any trickery or charlatanism. Mrs. Ross courted investigation; she invited to her scances scientific gentlemen, clergymen of note and hard headed business men, who were amazed at what was revealed to them and for which they could assign no physical reason. These scances were continued at madame's house, 96 West Concord street, on Sunday, Wednesday and Saturday evenings, and on three at madame's house, so West Concord street, on Sunday, Wednesday and Saturday evenings, and on three afternoons of each week. On the afternoon of Dec. 27th, 1886, a distinguished party gathered in Mrs. Ross's parlors. Among them were Professor Alfred R. Wallace of England, Professor William James of Harvard College. Dr. James R. Nichols of Haverhill, the Rev. Minot J. Savage of this city, and Mr. E. A. Brackett of Winchester. There were also a number of ladies in the company. Both before and after the réance the cabinet was thoroughly investigated; also the room above and the cellar beneath. The cabinet consisted of a curtain stretched across one corner of the front parlor. The walls in this part of the room were solid, and to all appearances would not admit of the passage of anything mortal. Directly back of the cabinet in the rear is a small ching closet, but as it is separated from the front room by a wall twelve inches ion for selfish ends and worldly purposes. But let the investigator visit any "woman of Endor" of modern times with clean hands, a pure heart and an earnest spirit, and he will not be contaminated by the character of spirit responding to his call.

We have devoted so much space to the first portion of the article that condensation must be in order regarding the residue. "T. P. B." proceeds to lay out his work in this direction in the subjoined paragraphs:

"Even in the mundane use of the odyllic power there is much danger. There are evil minds in wicked men, and next to being possessed by demons, the greatest curse is to be physiologically controlled by Mrs. Ross's success negatively excited much company. Investigation were even more wonderful. The materialized form of a tall Indian took a particularly active part, and finally had to be remined that he was making himself a little frequent, but before he retired into the cabinet he escorted a little child in the audience into the middle of the room and waltzed her about for a minute or more. The distinguished gentlemen were greatly mystified, and Professor Wallace declared he had never seen anything like it.

Mrs. Ross's success negatively excited much cabinet to the cabinet of the cabinet of the cabinet metally and particularly active part, and finally had to be remined that he was making himself a little frequent, but before he retired into the cabinet he escorted at little child in the audience futor the middle of the room and waltzed her about for a minute or more. The company, having been satisfied that there and the rear is a small china closet, the about it was no opport unity or desire from the front room by a wall twelve inches thick, it apparently played no part in the perform ance. The company, having been satisfied that there ance. The company, h

ment in spiritualistic circles, and all her scances were well attended. Many persons who were willing to be convinced paid her repeated visita, and all came away with the belief that her manifestations were as wonderful as they were unaccountable. Among those who, out of curiosity, were present at some of these scances was Mr. O. A. Braman, manufacturing jeweler, 416 Washington street. A few visits, in company with number of friends, convinced him that the forms which appeared in such a mysterious manner were of the earth, earthy," rather than belonging to the spirit land. They had seen the babies, the young men and maidens, and even the "big Injun," and their curiosity was aroused. So they quietly formed a little plan which was put into effect last Monday night. The "conspirators" consisted of Mr. C. A. Braman, his son, Mr. C. L. Braman, Mr. R. G. McLauchlan, Dr. N. W. Gilbert, Mr. John S. Nichols, Mr. William S. Metcalf, Mr. Fred E. Phelps, Mr. McLeod, Mr. Foster, Mr. Harry Tutts and Mr. Rassom Willard. Mr. Williard is a powerful man who has had experience in the violent ward of an insane asylum, and his muscular powers made him a valued companion in case the "spirits" became unruly. The plan was as follows: It was agreed that when the Indian should make his appearance, some one man, who had previously been selected, should seize him; another should occupy himself with Mr. Ross, a third with Mrs. Ross, a fourth should light the gas, and the others put in the best possible work. If the Indian did not appear, then the chimes of the little French clock on the mantel, striking nine, should be the signal. Mr. C. A. Braman provided himself with a box of lucifer matches, so that a bright light could be obtained at short notice.

Thus prepared, the party assembled in the front parlor of 60 West Concord street last Monday even.

matches, so that a bright light could be obtained at short notice.

Thus prepared, the party assembled in the front parlor of 96 West Concord street last Monday evening, and the gentlemen state that everything started off as usual. The cabinet was examined; Mr. Ross made his little speech, the lights were extinguished save a small lantern situated in the opposite corner of the room from the cabinet, the doors leading to the back parlor were closed and the performance began. The curtains were drawn aside and a shadowy form revealed for an instant. Soon the manifestations remained longer and finally began to move around the room. For some reason the Indian did not appear, and the fatal hour of nine was approaching without any action having been taken by the company. At last a "spirit," who claimed to be a friend of Mr. McLauchlan said at a venture: "Is that you, Harry?" The "spirit" nodded an assent. "My dear friend," continued Mr. McLauchlan, putting out his hand, which the "spirit" took, "I am very glad to see you." Mr. McLauchlan tightened his grip on the spirit's hand. "Come out here," he said, and then in a quick, sharp voice he cried: "Come on, boys, I 've got something!"

The party responded to a man. Mr. Braman's matches flashed into fiame, and in an instant the room

sharp voice he cried: "Come on, boys, I've got something!"

The party responded to a man. Mr. Braman's matches flashed into flame, and in an instant the room was as light as day. The "spirit Harry" found himself in the middle of the floor, with the ghostly muslin stripped from his face. Mrs. Ross was accurely held, while the stalwart Mr. Williard caught the gentle Mr. Ross in his arms just as that gentleman pulled his revolver. But the most singular part of the affair was yet to come. Young Mr. Braman, who is a finely-built, muscular fellow, sprang to one side of the cabinet, and as he lifted the curtain he saw his "big lipiun" with an uplifted chair, preparing to brain the first person who entered. Under a blow like a flash of lightning, which landed on poor Lo's jaw, the now thoroughly materialized spirit fell to the floor. Young Braman was on top of him as soon as he struck, when he perceived, to his astonishment, that his victim apparently had no legs below the knee. A vigorous pull, however, discovered the cause of 'he phenomenon, and solved the mystery of the cabinet at the same time. The mopboard in the seminaly solid wall had been pushed up by some ingenious mechanism, and a clear passage into the china closet before mentioned in the back parlor was effected. It was through this open mopboard that the spirits were admitted to the cabinet, and it was in the rooms of the house that the various changes of contume were made.

While the battle in the cabinet was progressing there was agencial mide going on in the parlor. Poor little Mr. Ross was struggling in the embrace of brawny Mr. Willard, begaing to be released and acknowledging that the game was up. The "spirit little Mr. Ross was struggling in the cabinet, serving there was agencial mide the cabinet, serving as a background for the presentation of the spirits, were found two boys, or young men and a poor little (trembling gir), not over eighty grant of his pict. The bid little gir. The "big linjus" proved to be avenue man of twenty or more years old. The party responded to a man. Mr. Braman's

any explanation, but refunded the money paid by each one of the audience present, and the company departed well satisfied with the night's work.

In addition to the above an article of similar import was published on the same day in the Boston Globe, the only part of which having any bearing on the events of the evening of Jan. 31st is the following:

ing any bearing on the events of the evening of Jan. 31st is the following:

"There were twenty people, including some half a dozen young and younglish men who had learned their parts well, in the room. One of them, who is called 'Mac,' had seen two or three times at previous circles what claimed to be the spirit of Harry, a boy whom 'Mac' knew, and who had died a year or two ago. On this occasion he came again, but he appeared once too often. When he offered his hand, 'Mac' selzed it with a vise-like grip, which, so far as that ghost was concerned, was the grip of fate. As he did so, he said:

'Harry, my boy, I've got you this time.'

That was the Signal for a general onslaught. Instantiy a man, who had been usigned to that duty, drew as many parlor matches as he could conveniently hold between his thumb and flugers across the side of the box which had held them, when the lurid flame shot up under the chandeller, which, in an instant more, was shedding its rays upon a most interesting scene. The cabinet curtain had been torn down, and there, like a nest of young mice, appeared three masculine young spooks in their undershirts and breeches, as lively as possible. They were held by as many of the young men, while one of the party was holding in his embrace the former master of ceremonles, Mr. Ross, who was wriggling around and begring to be let alone. At one time he held a revolver in his hand, but didn't use it, and finally surrendered and said:

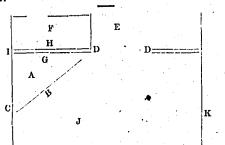
'It's all up; you've uncovered us.'

Then he offered to give the money back, and did pay back what he had taken that night, but said that was all he had, though he would pay back all the next day.

The party captured three boys—young men and hove whe was delay the 'Mare' day's was delay the 'Mare' day's

day.

The party captured three boys—young men and boys—who were doing the 'form' business or who had 'materialzed,' but they were altogether too material for spirits. There was also a little girl, who was frightened and ran away, nobody trying to detain her."



Position of the medium. Position of the medium.
Curtain of the cabinet.
Solid wall of house facing on Shawmut Avenue.
D. Folding doors.
Position of Prof. Wallace.
China closet,
Portion of moploard questioned,
Back of china closet.
Groove of folding door.
Position of audience.

K. Hall door. The above diagram is intended to convey in some approximate degree to the mind of the reader an idea of the premises now the centre of so much public interest. It is furnished us by a gentleman who is a thorough mechanic, and who has personally made for us the measurements given below. We are also indebted to him for the accompanying descriptive points. As will be seen, the cabinet is arranged in the corner of the room, the curtain not extending to the end of the groove of the nearest folding-door; the medium is seated with her back to a solid wall; the audience faces the opening, a gentleman who is a thorough mechanic, and and is in such position that no person can enunless he or she passes through the ranks of the sitters in order to do so.

The folding-doors at each séance are always closed while the curtain of the cabinet is still open and the chandelier in full light. These doors, when closed, are generally sealed by some one among the sitters, as an invitation to do so is always extended by Mr. Ross. It will be remembered that at the séance described in the BANNER of Jan. 8th, as attended by Prof. Wallace, these doors were left open and the Professor sat in the back parlor, thus affording an additional proof of the verity of the séance.[\*]. The wall between the cabinet and china closet is only thick enough to allow the folding door to slide properly, not over eight nails which secure the mopboard at the back of the cabinet are all countersunk, puttied and painted over, with no marks of disturbance since last year's painting. The back of the china closet presents an unbroken surface, from ceiling to floor, of plaster, skin, coated: at the floor a four-inch strip is attached by way of finish, but no one will be expected to believe this small space to afford any means of ingress or egress. The floor of the closet is uncovered. and the nails in the four-inch strip are in the same undisturbed and untampered-with condition as those in the mopboard on the other side of the wall (i. e., back of cabinet). This closet was built into the house when the structure was erected, and is not capable of being moved in any way. The folding-doors, in their grooves, run back to within six inches of the wall by measurement.

## OPINION OF MR. TICE.

W. R. Tice, of Brooklyn, whose letter endorsing the claims of Mrs. Ross recently appeared in our columns, writes us under date of Feb. 6th asking for information in the premises, and testifying to the impossibility of the "mopboard" theory, as follows:

"I read in the New York Times of the 4th inst an account of an alleged expose of Mrs. H. V. Ross, and that a mechanical contrivance by which a board could be lifted, giving access to the closet in the back parlor, was discovered.

If I remember rightly that would be impossible, as I examined both walls of the cabinet as high as I could reach and found no evidence of such a contrivance.'

#### MR. ROSS'S STATEMENT. To the Editor of the Banner of Light:

In January last a man who furnished us with neither his name nor place of residence, engaged Mrs. Ross to hold four private séances. They were to be held on Monday evenings, and not more than fifteen persons were to be present at each. Notwithstanding this, there were twenty at the first and twenty-five at the second. At the close of the second, I informed the individual who had made the engagement with the proviso that there were to be but fif-teen present, that neither Mrs. Ross nor myself cared to continue the scances with so large a number in attendance. The man apologized, and said that at the next it would be all right;

and at the next, which was the third, there were but eight in the party.

At the fourth and last there were fifteen men and five women. The circle commenced men and five women. The circle commenced and continued as usual. Shortly after nine o'clock, after several forms had appeared, a face was seen at the opening of the curtains. I stepsed forward as usual to afford any assistance I might render the spirit to make itself known, and to learn, if possible, who it was and to whom it came. As I did so, the face withdrew and was no more seen. However, before I could resume my position, one of the party left his seat, marched up to and forolbly entered the cabinet, exclaiming, though he could not possibly have seen the face sufficient for recognition, and did not then, for no face was to be seen by any one:

"I know who it is; it is for me, It's Harry!"

He then shouted, "Come on, boys!" in an

\* Prof. Wallace at this particular soance was allowed to sit in the back parior (as shown in the plan), the folding-doors being left open; so that the "imopheard" theory proves incompetent to account, for the manifestations on that occasion, since the folding-door nearest the cabinet was necessarily in its grows pushed back to the wall within aix, inches, thus awording a barrier which or itself would have prevented ingress or egrees; at the rear of the cabinet.

swer to which about a dozen of the party rushed to the cabinet, one of them with the scance lamp, which he had taken from its place, in his hand, which he had taken from its place, in his hand. One of the strongest of the assailants seized Mrs. Ross by both wrists, dragged her from her seat in the cabinet, and whirling her round, lodged her against one end of the organ. At the same time two large, burly men seized me and held me with a power sufficient to hold one double my size.

I should have before stated that the doorway into the hall was open during the entire evening, the stairs leading to rooms above being in full view; one of the doors—there being two folding on each other—was taken from its artipar attuu the have cor koo this store at the saturation by de ar

folding on each other—was taken from its hinges and stood in the hall.

During the molice the scance-lamp was knock-

During the molec the seance-lamp was knocked from the hand of the man who held it, and the glass in the sliding-door nearest the cabinet was broken. Hearing the crash of glass, Mrs. Ross's son and his cousin, both of whom were in a chamber above—the former about twenty-two, and the latter about sixteen years of age— came down and into the seance room to learn the cause of the turmoil. They had no sooner made their appearance than they were also

when in the hall preparing to leave one of the men demanded that their money be returned. Fearing further damage and desiring to bring the disturbance to an end, I gave all I had received from them to the person who addressed me. Apparently not satisfied with this, another said he wanted \$75 and another \$20: Before they left one said to another. "We this, another said he wanted \$75 and another \$20: Before they left one said to another, "We have not found out how they (the alleged confederates) got in." The person thus addressed replied, "I don't care how they got in." In addition to the breaking of the pane of glass in the sliding-door, the front window was opened and the blind thrown to the sidewalk, it apparently having been forced, by kicking or otherwise, from its hinges. The morning after the unprovoked assault upon Mrs. Ross and myself the door-bell rang furiously, and going to it a diminutive piece of paper was passed to Mrs. Ross, which she refused to take, and she was told that if one or both of us did not call at some place on Washington street by twelve o'clock of that day and settle we should be arrested; but we failed to see for what an arrest could be made, and also failed to obey the peremptory summons.

failed to obey the peremptory summons.

I most unqualifiedly deny having said, "It's all up; you've uncovered us." The cabinet was not "pulled down" or in any way injured, and is now in precisely the same place and condition it has been at every scance held in the house.

CHARLES R. Ross. Boston, Feb. 7th, 1887.

MRS. ROSS'S STATEMENT.

To the Editor of the Banner of Light: I was wholly unconscious—being entranced—of all that occurred during the evening until I found myself in the grasp of a man who held me by both wrists close against the organ, six feet from the cabinet. Suddenly realizing the confusion I said to him: "Why, what is all this? What are you doing?" Looking toward the front window I saw a man holding Mr. Ross, and near the hall door another man holdand is in such position that no person can en-ter the room and gain access to the cabinet other indications of having received injuries. During the disturbance, which lasted about ten minutes, the word fraud or confederate was not mentioned in my hearing, or that of Mr. Ross.

H. V. Ross.

Boston, Feb. 7th, 1887. This is to certify that I was called some four or five days ago to see Mrs. C. R. Ross, of No. 96 W. Concord street. I found her in bed sick, suffering from violent hemorrhages, nervous prostration and a high fever. Pulse 108. She has been under my care ever since.

At this date she is somewhat improved, but not well enough to leave her room, or even her bed. I have forbidien her holding scances, seeing company, or to do anything whatever until such time when I consider her out of all danger.

Dit. R. C. Flower,

Boston, Feb. 8th, 1887.

1762 Washington street.

A STRONG ENDORSEMENT OF MRS. ROSS'S ME-DIUMSHIP.

Mrs. H. V. Ross: I do not write this letter inches in all, and the mopboard, up to the top to give an old friend a little laudation, for that of the molding, is less than eight inches. The is not my style, but 1 do it to say, in as strong language as I can write it, that I was both pleased and interested in the two seances for materialization that I attended on a recent Sunday at your residence, No. 96 West Concord street. I have been present at your scances at other times and places; and with very pleasant remembrances of those you gave also in this city a few years since, I was prepared to expect satisfaction. I had no doubt of it from my experience with you and my experience with you and my experience with the man my experience with others—having had what I consider absolute proof, under test conditions, of the fact of the materialization of forms—and I can say all that without discount of your two scances of which I have spoken as having attended on

the Sunday specified.

I wish to say, also, that your arrangement for the satisfaction of your patrons is in the highest degree simple and convincing; I do not see how in any way it could be improved. It is well known that the invisible factors of this phase seem to have gradually met the wishes of hungry mortals of late years in doing away with many of the attending disabilities, and have tended to simplicity in the conditions, so that the seances of the most popular mediums in this city and other places have wonderfully im-proved; the chances for fraud have been almost entirely removed; and the claim of their being spiritual manifestations has been made absolutely certain, at least to those who, like my-self, have been permitted to witness them under test conditions and of their own planning.
What pleases me in your case—and to which

What pleases me in your case—and to which I wish to call especial attention—is the self-evident proof of honesty, concerning which no one, whether skeptic or believer, can have a doubt. You have a curtain arranged in a corner of your parlor for your cabinet, which is simplicity itself. It makes a small triangular space between the wall and the partition between the front and back rooms, and is so arranged as to leave six inches of the white partition visible all the time, so that all present can see that there can be no surreptitions entrance from the other room; the walls are visibly intact, and every eye protects it. It is absolutely certain that the only human occupant is yourself tain that the only human occupant is yourself as medium, and it is as absolutely certain that there come out from that cabinet extemporized forms of men, women and children, often several and the company of the compa eral at a time. The children, on the occasion of which I am speaking, constituted a very interesting feature—one or two of them being bables in an adult spirit's arms; they were klased and handled by me, and they were living flesh and blood, not rags or dummies; at least they appeared so to my senses as much as any human being does, and were apparently of the same material that mortals are made of.

I am glad I was permitted with others to go into the back parlor and to have been perfectly satisfied that there was nothing suspicious there, and also to go into the cellar under the seance-room; I am sure there were no trap contrivances. All this was entirely unneces-sary, except for the fact of my being able to say so to people who were not present; all who were or may be hereafter attendants at your seances—with the methods and the conditions as they are now arranged—need take no one's testimony; the coular proof all the time makes the apparitions palpably honest to every one

think you deserve a good deal of oredit and a good share of patronage for waiving the sensi-tiveness so common with your profession and in meeting in your simple method the wishes

often expressed by honest seekers after light, Yours for the truth always, Boston, Mass. John Wernenber.

CARD PROM E. A. BRACKETT. In the Boston Post of Feb. 4th and the Globe of the same date are sentational accounts of a pretended expost retailed. Ross. As my manual in consection, while other gentlement is dragged into the report desire to say that the two

articles do not agree—neither do the several parties who were in the brutal and disgraceful attack on Mrs. Ross tell the same story.

Unfortunately this was a private seance, and the conspirators felt confident that they could have things all their own way without fear of the confident by any one event Mr. and Mrs. nave things all their own way without fear of contradiction by any one except Mr. and Mrs. Ross. A part of their statement is not a question of veracity between them and the Rosses, (who deny everything that affects the honesty of the medium,) but is one of possibilities. The story of young Braman's heroic exploit with the Indian, the mopboard, and the china closet as a place of ingress and egress for confederates, has not a particle of truth in it, as any one can demonstrate to his entire satisfaction by examining the premises. It is a rule in evione can demonstrate to his entire satisfaction by examining the premises. It is a rule in evidence that when a witness testifies falsely on any point, his whole testimony is thrown out. Whatever the parties who planned this raid may think, they know it is easy to prove that a confederate could not have been used in the way they describe, or in any other way, under the conditions of her cabinet and its surroundings.

So far as my investigations have gone, I have So far as my investigations have gone, I have found nothing that leads me to doubt the genuineness of Mrs. Ross's séances, and I still have perfect confidence in her honesty and integrity.

Winchester, Mass. E. A. Brackett.

#### Forty Years for Woman Suffrage.

Next year the National Woman's Suffrage Association will celebrate its fortieth anniversary. During those forty years, says Susan B. Anthony to an interviewing reporter, she has each year visited a number of States in the interest of the cause, and in every State had the satisfaction of seeing much accomplished. "I do not know," said she, "of any cause in | South Boulevard will all be repaired early in the world's history that has spread more within a lifetime than has this cause of woman in this country. I remember distinctly when there were not half a dozen avocations open to woman, and when the obstacles to her participation in active business life were insurmountable. The expansion of woman's sphere of usefulness, the increase of compensation and of influence, have been marvelous. Women are gradually obtaining all their rights, and every step gained in every direction is a step toward gaining suffrage. Fourteen States have yielded in some way to her claims, and nearly every State is now considering them.

"At our fortieth anniversary we propose to have a union of every branch of woman's work. The representatives of all these associations will show what has been accomplished in many directions in fitting woman for the exercise of the ballot, and in demonstrating the necessity of giving it to her. After our anniversary, the younger women must come to the front and let some of the older ones retire. Forty years is enough for one woman, and we must be relieved."

This statement, deliberately made by one of the recognized leaders of the Woman's Suffrage movement, is to be accepted as conveying a sess if it came from any other person. Miss Anthony's distinguished ally and associate in recent convention held in Washington, though has just been bereaved of her husband, Henry B. Stanton, who died full of years and honor. The cause to which these two noted women vances as now forever forbid its going backward. It is allied with the cause of civilization itself, and therefore it cannot fail. Having gained so large a possession of public opinion, it now has a powerful leverage which it had not before; and the friends it continually

## Dr. Henry Slade in Paris.

gains are likely to adhere to it to the end.

An unusual degree of interest in spiritual things has been awakened in Paris by the phe-Slade, and the press has accorded to them considerable attention, favorable notices appearing in many of the journals. Galignani's Messenger of January 17th publishes a detailed account of a séance held with Dr. Slade by its own reporter, at the close of which the writer says:

"My impressions of the phenomena which I have recorded are entirely in favor of the genuineness of the manifestations. I can conceive of no legerdemain that can produce writing in of no legerdemain that can produce writing in the small space between two slates laid one on the other. In regard to the question written by me, and the reply given, I am sure that Mr. Slade did not see my writing, and, assuming that he did, it is impossible to believe that he could have produced the answer, written as it was between the body of the slate and the surface of the table. All I can say is that the things which I saw 'with my own eyes' were far more remarkable than anything in the way of conjuring done by Houdin or Maskelyne. of conjuring done by Houdin or Maskelyne.
Utterly skeptical as I was before visiting the
medium, I am certain that any one who cares
to examine for himself will come to the same conclusion as I have done.

## New Zealand Items.

The first anniversary of the Wellington Spiritualist Society was held Oct. 29th. Addresses were made by Mr. W. McLean, President of the Society, Mr. W. C. Nation and others. The Treasurer's report, read by Mr. Isaac Plummer, outlined growth and satisfactory prospects, and Mr. Thomas conducted the musical part of the programme. The Society has nearly one hundred members. The attendance at the Sunday meetings is constantly on the increase.

Mr. McCurdy of Wellington proposes to commence the publication of a paper in advocacy of Modern Spiritualism.

A Spiritualist funeral was lately observed in Wellington, an address being delivered by a medium under spirit control at the grave.

A correspondent of the Harbinger (Melbourne, Australia,) says a "Mrs. McLennan, in the Wairarapa, is a wonderful medical clairvoyant; having once seen a patient she can tell the progress of disease, though both may be separated for miles. She is not entranced for the purpose of diagnosing a case; the moment she sees the patient a mist appears to cover him and the internal organs alone are visible. In circles her proofs of spirit-presence are very convincing."

Dr. Rogers, the independent slate-writing medium, of New York, and wife, are in Boston at present, at 688 Tremont street. Their permanent address will be given hereafter. We shall next week publish an article in reference to these excellent mediums from the pen of our New York correspondent, Judge Nelson Cross.

CINCINNATI, O .- An interesting account of J. Frank Baxter's work, and the appreciation in which he is held by the friends in Cincinnati, was put in type for this issue, but is deferred to the next from want of space.

We are requested to announce that Eben Cobb manager of the College Hall meetings will speak in the First Spiritual Templa (New-, WRITTER EXAMINATIONS, on Health or Hours and Eight friend; Boston) on Sundayal, ness, by J. W. Fletcher, 6 Beacon street, 1 ton, Mass.

The Rhode Island M. Ds.

Are, we are informed, besieging the Judiciary Committee of the Legislature of that State for their endorsement of a proposed measure which shall punish with fines and imprisonment all other than "Regulars" who endeavor to cure the physical ills of mortality by any method whatsoever.

The friends of medical freedom in that commonwealth should at once put themselves in communication with their legal representatives and make urgent appeals-either in person or by letter-to the members representing their respective districts, that, should the proposed bill be brought before the Legislature by the committee having the matter in charge, they will refuse to vote for it-since such legislation is nothing more nor less than an abridgement of the people's liberties wholly for selfish ends.

#### Onset Bay Grove Camp-Meeting.

The Eleventh Annual Session, under the auspices of the Onset Bay Grove Association, will take place on its grounds at East Wareham, Mass., July 10th to Aug. 28th.

Dr. E. Y. Johnson, of Warren, R. I., has been appointed to take charge of the leasing of privi-

Nearly all of the Association cottages have been leased, which is an unusual occurrence so early in the season. The wharf, the bridge, and the sidewalk on

the spring. Under the skillful direction of President W. D. Crockett, aided by his efficient staff, the Camp-Meeting of '87 cannot fail of proving a grand success, both as to large attendance and spiritual profit.

### A Grand Work in Press.

The attention of our patrons is particularly called to the fact that within a few weeks the publishing house of Colby & Rich will issue a volume of Discourses by the late THOMAS of the children of Lyceum No. 1, under the GALES FORSTER. To those of our readers who superintendence of Mrs. Maggie F. Butler, have listened to the eloquent and inspired utterances of Bro. Forster during his earth-life. as well as the many who had not the opportunity of hearing him speak, this will prove a most welcome announcement. The volume will be handsomely printed and bound, and embellished with a fine steel-plate portrait of Mr. Forster, engraved by Mr. John Sartain, of Philadelphia, Chief of Department of Fine Arts for the American Exhibition, London.

Due notice will be given in our advertising columns as soon as the book is ready.

We learn from a New York correspondent that the final séance to be held for the fullness of meaning which it could hardly pos- committee appointed to report upon the genuineness of the materialization phenomena and tests, as produced through the mediumship of the work, Mrs. Stanton, who is President of Mrs. E. A. Wells, will be held Friday eventhe National Association, is at present in Eu- | ing, Feb. 11th, at the residence of H. J. Newrope, and therefore was unable to attend the ton, Esq., and soon after the committee, of which Mr. Newton is Chairman, will make its a noble letter was read from her hand. She report for publication. These séances, under positive test conditions, have been held from week to week for over four months, excepting a short recess during the severe illness of Mrs. have devoted their lives has made such ad- | Wells. The New York friends and the public are anxiously waiting for the statement of the conclusions arrived at by this Board. Mrs. Wells has fully recovered her health, and her time is fully and profitably occupied in proving to mortals that this life is continuous. Mrs. Wells goes to Philadelphia Saturday, Feb. 12th, to hold materializing séances Saturday and Sunday evenings, at the residence of Col. S. P. Kase, 1601 Ninth street.

nomena occurring in the presence of Dr. Henry | covers, as to contents, the reports of séances | etc. held on Dec. 21st and 24th. Questions find treatment regarding intelligence incarnated and excarnated, "free agency," etc.; Elizabeth Turner (Bangor, Me.), Charles Warren (Baton Rouge, La.), Lydia Weeks (Salem, Mass.), Mary E. Carroll (New Albany, Ind.), John Barstow (Wilmington, Del.), Ellen Dean (Montreal, Canada), Henry Cross, (Northampton, Mass.), John Lambert (Trcy, N. Y.), Sally Church (Richmond. Ind.), George Shepard (Trenton, N. J.), Flora Belle Chase (Union, N. Y.), and "Elizaheth" appeal to the recognition of friends; and the Controlling Spirit voices a message for little "Carrie May."

Dr. Edward McGlynn, the New York Catholic priest lately deposed by Archbishop Corrigan, denies the right of Bishop, Propaganda or Pope to punish him for his acts as an American citizen. He admonished his superiors in the Church of the grave danger, folly and shame of condemning scientific truth as religious heresy-a shame and folly of which their predecessors had been guilty in the condemnation of Galileo and Copernicus. And thus this good, conscientious man, for speaking his mind freely in behalf of the humble toilers and according to his own conscience, has been set aside by the officials of the Roman Catholic Church.

A lecture and concert will be given in Horticultural Hall, Feb. 18th and 14th, in aid of a fund to establish a home for friendless and homeless girls. No doubt such a home is a necessity, and it is to be hoped sufficient funds will be collected to found such an institution.

Thanks to George Sanderson, florist, Weston, Mass., and others whose names we did not learn, for elegant fresh flowers for our Free Circle-Room table.

J. W. FLETCHER has resumed his medical practice at 6 Beacon street, Boston. Written examinations \$2,00.

Professor Alfred R. Wallace was in Washington, D. C., at last accounts.

HALL'S JOURNAL OF HEALTH .- The current num ber of this periodical treats, in its opening article, the subject of Somnambulism, quoting largely from Dr. 8. B. Brittan's book," Man and His Relations," and discussing the matter in a manner that cannot fail to augment the study of that mental phenomenon. Following this, Dr. B. D. Babbitt outlines "A Grander System of Human Life" than now prevalls, and other articles of similar interest and importance fill the remaining pages. Publication office, 200 Broadway, New

Just as we go to press intelligence reaches us that Oscar B. Gray-husband of Mrs. Stoddard-Gray, materializing medium of New York-passed to spiritlife Monday, 7th inst., at 6 A. M., at the age of 66 years, from an attack of apoplexy. The funeral services were to take place at his late residence, 223 West 34th atreet, on Wednesday, 9th Inst., at 8 P. M. Interment

at Baraloga, propose there the path lost wi ness, by J. W. Fletcher, 6 Beacon street, BosBuchanan's Journal of Man.

Just issued, is characterized by the same vigorous grasp of great questions for which it was formerly famous. The leading article reviews the past and present status of the phrenological doctrines of Dr. Gall, showing his high rank as the pioneer in the anatomy of the brain, whose footsteps have been followed by all anatomists since, and whose discoveries of the mental functions of the brain, though incomplete and in some respects inaccurate, have been sustained by every observer since, who has studied the comparative development of the brain after the method of Gall. The im-

mense additions to the science made by Prof. Buchanan which have brought it into close rapport with Spiritualism, and with all the modern discoveries in anatomy, will be fully presented in future numbers of the Journal, making a complete exposition of the sci ence of man in all its departments, comprehending spiritual and psychometric science, and a vast number of new ideas based upon positive experiments.

On its handsome title-page we find an "introduction to the Journal of Man," which brings the reader a clear conception of the new world of science to which the Journal is devoted. The Journal has also a statement of the great Land Question now agitated by Henry George, the principles of which were first presented in a thorough manner forty years ago by Dr. Buchanan. This is followed by an account of the Sin-alea Colony, a grand cooperative enterprise in Mexico, and valuable articles on Health and Longevity, Remarkable Fasting, Cerebral Psychology, Music, Insanity, and a chapter of Miscellany, ending with an account of the hairy family, and the glant Winkelmeler, eight feet nine inches high. The hairy family is illustrated by pictures of its members, Moring Phoset and Mahphorn (now in London on exhibition). The Journal is rapidly increasing in circulation, and those who are interested should send at once for a specimen of the first number.

"MIND IN NATURE."-This monthly of "psychical, medical and scientific information," closes with the current number its second volume and suspends publication, for the reason, it states, that though "not started with the expectation of making money, those interested do not feel justified in doing all the work and paying the printer also."

### Social Re-Union and Benefit.

On the evening of Feb. 3d a social entertainment was held in Laugham Hall for the benefit assisted by Mrs. Lizzie C. Clapp. Notwithstanding the inclemency of the weather a large number were present and partook of an old-fashioned supper, after which an interesting entertainment followed, Capt. Richard Holmes presiding. The exercises opened with plano solos by Prof. Fisher, of Cambridge. Dr. J. D. Moore congratulated the leaders and friends on the success which had attended this movement thus far, giving words of encouragement to the teachers and all connected with the Children's Lyceum. The exercises that followed included Lyceum. The exercises that followed included Lyceum. The exercises that followed included plane selections by Maudie Banks and Willie Fairchild; songs by Mrs. Lovering, Mr. J. T. Lillie and Dr. C. T. Buffum; and recitations by Hattie Dodge, Winnie Hayward. Alden Bradford, Harry J. Merrill. Mr. H. P. Trask addressed the company in regard to the training of children. Mr. Tom Roscoe gave an account of his development as a fire-test medium, and an exhibition of his mediumship hy hold. count of his development as a fire-test medium, and an exhibition of his mediumship by holding his hands in a fiame with no injurious effect. Mrs. Butler, under control of "Wildflower," gave a welcome from a band of children in the spirit Lyceum to those of No. 1, and referred to the coming thirty-ninth anniversary. She also, normally, made some pleasing remarks and introduced the Conductor of the Lyceum, Mr. Benj. P. Weaver, who spoke in reference to the spiritual education of children, and invited all to visit the Lyceum.

The sum of money realized from the concert

The sum of money realized from the concert and benefit entertainments for Lyceum No. 1 is one hundred and sixty dollars. Thus the teachers and guardians have been encouraged and stimulated anew in their labor of love. The next meeting will be held in Langham Hall, Feb. 17th. All are invited.

MRS. MARY F. LOVERING.

## A Voice from the Coal Regions.

To the Editor of the Banner of Light: I notice an article in the BANNER OF LIGHT of Jan. 20th headed "Respectable Robbery," THE SPIRIT MESSAGE DEPARTMENT wherein mention is made of "corners in coal,"

There is much truth stated therein, and much There is much truth stated therein, and much more might be said of the iniquitous doings of the coal rings, and I would it could be remeded; but alas! so long as railway companies, otherwise known as "common carriers," are coal operators, i. e., engaged also in coal mining in disguise, and so long as coal operators are "common carriers" in defiance of law, so long may the public expect to pay high prices for coal shipped to places outside and remote from the coal regions.

Yet it is strange, but nevertheless true, that

coal is shipped to far off Boston much cheaper than it is shipped to near-by Philadelphia— funny, is n't it?—but the coal operating-common-carrier might explain even that conun-

In conclusion, compel common-carriers (rail-way companies) to live up to the letter of the law, regulating coal transportation—so fla-grantly transgressed by soulless corporations engaged in the mining and transporting of coal in more than one particular—and then the poor may get cheaper coal, but not otherwise.

Pittston, Pa. W. E. W.

Do You WISH TO DEVELOP? Write to J. W. Fletcher, 6 Beacon street, Boston, Mass., for instructions.

## Movements of Mediums and Lecturers.

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

Dr. W. Smith Jackman will enter dates for lectures. ddress Attleboro', Mass.

Address Attleboro', mass.

Mrs. Carrie E. S. Twing filled an engagement Friday evening, Jan. 28th, at Providence, R. I., also at Epping, N. H., on the 30th; is engaged for Chelsea, Mass., Feb. 20th; and at Berkeley Hail, Boston, March 6th; is ready for other engagements until May ist. Address 13 Davis street, Boston, Mass.

Address 13 Dayls street, Boston, Mass.

Hon. Warren Chase is lecturing in Lawrence, Mass.,
this month. He speaks in Troy, N. Y., March 6th and
13th; in Albany, N. Y., March 9th and 16th; in Haverhill, March 20th and 27th. He will be at the Anniversary celebration in Boston, March 31st; and make
engagements after that date till the camping season
begins.

begins.

Bishop A. Beals closed a successful engagement of two months' duration on Sunday, Feb. 7th, at Topeka, Kan.; he spoke at St. Louis, Mo., the first Sunday in February, and will be at Chatsworth, Ill., the second Sunday; will attend the Quarterly Meeting at Benton Harbor, Mich., Baturday and Sunday, Feb. 19th and 20th. He will be pleased to make engagements to speak in Michigan State the last Sunday in February, and for the month of March. Address, Benton Harbor, Mich., care W. T. Jones.

A correspondent writes: "Dr. Dean Clarke and A.

A correspondent writes: "Dr. Dean Clarke and A. A. Wheelook have arranged to discuss the question of "Mind-Reading—its Possibility and Method," on Sunday, Feb. 20th, before the Phenomenal Association in Berkeley Hall. The ability of the speakers warrants an interesting occasion."

Miss M. T. Shalbaraa ...!! Latter the speakers warrants are the statement of the speakers.

Miss M. T. Shelhamer will lecture in Parker Memorial Hall, Boston, Sunday, February 18th, at 2:45 P. M.; subject to be chosen by the audience.

Mr. J. Frank Baxter will lecture Sunday, Feb. 13th, in Troy, N. Y., Monday or Wednesday evening, Feb. 14th or 16th, in Middleburgh, N. Y., and on Tuesday evening, Feb. 16th, in Albany, N. Y.

Mrs. Lunt Parker (accompanied by her daughter, Lily May Hunt, six years of age) would like to make engagements to lecture and give tests. Oan also be engaged for summer camp-meetings. Terms reason-able. Address 42010th street, N. W., Washington, D. C. Dr. F. H. Roscoe of Providence speaks in Haver-bill, Mass., at Brittan Hall, Feb. 13th, 20th, 27th; also March 31st. He is meeting with wonderful success everywhere. Would like to receive engagements for the Bundays in March.

Frank T. Ripley occupied the Spiritualists' platform at dilnton, Mass., on the 6th. His tests were recognized and were satisfactory. He is engaged there again Feb. 27th.

A Card.

To the Editor of the Banner of Light:

Allow me space in your columns to say to my many friends who for days and weeks have been waiting a reply to their kind and congratulatory letters, that my silence is caused by mental indisposition. For the past three years circumstances have thrust one shock after another over my nervous vitality; this—together with nearly thirty years of public labor, under control of the most radical powers coming to mediums from the realm of spirits—has prostrated my mentality, compelling a cancelling of all engagements (excepting Aprilin Philadelphia,) until September next.

I shall be glad to hear during the intermediate time from my many friends as frequently as in the past, hoping ere long to be able to reply to each. I shall anxiously watch the results of the work of my colaborers.

AMKLIA H. COLDY-LUTHER.

Crown Point, Ind., Jan. 22d, 1887. To the Editor of the Banner of Light:

#### . Married.

At East Middlebury, Vt., February 1st, by Rev. Geo. Severance, Mr. David J. Etz, of Mendon, and Miss E. E. Martin, of East Middlebury.

Horsford's Acid Phosphate as a Tonic. Dr. John Gerdine, Athens, Ga., says:
"In dyspepsia, accompanied with prostration from mental overwork, I think it is a fine tonic."

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

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

#### Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for re. newal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH, Publishers. the work.

## Subscriptions Received at this Office

FOR
FACTS, A Monthly Magazine, Published in Boston,
Per year, \$1.00.
BUCHANAN'S JOURNAL OF MAN. Monthly, Published
at Boston, \$1.00 per year,
THE SPIRITUAL OFFERING, Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00.
THE OLIVE BRANCH, Published monthly in Utica, N. Y.
\$1.00 per var Branch.

THEOLIVE BRANCH, Published monthly In Utics, N.Y. \$1,00 per annum.

THE CARRIER DOVE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cai. \$2.50 per year.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Per year, \$2.50; six months, \$1,25.

LIGHT: A journaldevoted to the Highest Interests of Humanity, both Here and Horeafter. London, Eng. Price 13.00 per year.

THE MEDIUM AND DAYBREAR: A Weekly Journaldevoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

THE THEOROPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per annum annum.
THE GOLDEN GATE. Published weekly in San Francisco, THE GOLDER NATE. A Monthly Magazine, devoted to Universal The PATH, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy, \$2.50 per annum.

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Public Free-Circle Meetings

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

son. All express as much of truth as they perceive—no more.

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

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

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

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

AT Letters of inquiry in regard to this department of the BANNER must not be addressed to the medium in any case.

Lewis B. Wilson, Chatrman.

#### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

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

#### Continued from last issue. Elizabeth Turner.

My name is Elizabeth Turner, but my family and intimate friends called me Libble. I come here hoping to reach my friends in Bangor, Me. I have not been able to manifest to them at other places, so I come here, hoping that I may succeed this time. I wish to say that I am very happy in the spirit-world. I am not troubled with weakness, nor have I been disappointed in any of my plans; though they were not fulfilled on the earthly side, yet someway I have been allowed to develop them on the spiritual, and to find them growing larger and more useful.

Before I passed from the body I promised a Before I passed from the body I promised a friend that, if it was possible, I would return to her and give her some token of my presence. I have not been able to accomplish this, although I have tried many times. She does not believe spirits can return, and sometimes she says: "If it was possible for any of the dead to come back to their friends I know Libbie would come to me, because she promised to, and be-cause I know she loved me." This is all true, and I have been trying so much to fulfill my promise, but could not until to day.

I want my friend to know I remember the associations we held together; I remember every word of friendship she gave me, and they are like beautiful blossoms, giving mefragrance and freshness day after day. I thank her for all her kindness in the past. I am try-ing to make her life a little happier, for I can come to her, although she does not see or know that I am by.

To my other friends I also bring love and remembrances. I do not wish one to think I forget them. I cherish the thoughts of their past kludness, and as I see them going on from day to day, doing their work, although they are un-known to the world, I feel they are truly chil-dren of God, and by and bye they shall find a happy place in his holy kingdom.

### Charles Warren.

[To the Chairman :] Charles Warren, sir; and I hail just now from Baton Rouge, La, at least I feel a very strong attraction there, for I have some dear friends centred in that place. They will not expect to hear from their old friend, because it is their conviction that when a man dies he cannot send back any word across the deep waters. I have labored to convince them of their mistake, but without success. I was not old in years when I went from the body, though sometimes I felt as though I had en-countered more of life than many a man of double my age.
I was somewhat restless, and my friends

might tell you that I was not contented to let well enough alone; I would try to make it a good deal better; and so, perhaps, I exhausted the energies of life rather quicker than I would have done had I taken things a little more easy. That is all very true, and no one knows it bet-ter than myself; still, as I find I am on solid ground, so to speak, although you cannot see it from your side of life, and as I find my energies are growing again, and that I have new power, I don't know as I have any fault to find concerning the closing of my mortal life.

I have one desire, and that is to have an op-

portunity of talking squarely and face to face with my earthly friends. Why, it seems to me I have more to say to them than ever before; thoughts crowd upon me, and sometimes, when I step into their homes and look around me. I can hardly contain myself, so strong is the desire to go over the past with them, and also to speak of affairs that concern them and myself now, and stretch on into the future.

Being of a restless temperament, this thing chafes me a little—I grow impatient. I do not

find any mediums down in Louisiana, where I was acquainted, and it seems to me it is time some were taken there, or developed there, or brought out there in some way, for the use of the spirit-world. Our people would, if they understood the thing, be just as anxious to hear from their departed friends as are those who have opportunities of doing so, and our spirits are just as anxious to reach their earthly friends as are those of any other section.

I hope the time is not far distant when we shall have facilities for these things, as you have them here. In the meanwhile I send my regards to all friends, and want them to know I shall keep hammering away, hoping to break through the crust that envelopes them, and let a little light through from the spiritual side. I shall not rest from my labors, but shall keep on until something is accomplished.

## Lydia Weeks.

I come from Salem, Mass., and I have friends in that old place who I think will be glad to know I have come back from the spirit-world. I have been trying for several years to accomplish this thing, and had almost given up in despair, thinking it was of no use, I could not do it; but I find the way open to-day, and I am so

glad to accept it.

My name is Lydia Weeks. My father comes with me here; he was an old man when he passed away, and he has been trying for years

passed away, and he has been trying for years to manifest to his friends, hoping to bring them some knowledge concerning the immortal world. He has not succeeded, but he is very much pleased that I am here in this way.

All our friends from the other world unite in kindly remembrances to the friends who are here. We know that light is apreading concerning the soul of man, and it gives us great joy. When I was here there seemed to be but little understood of this thing, although I sme. joy. When I was here there seemed to be but little understood of this thing, although I sup-pose there were more who knew of it than I re alized, only they kept it close in their own homes, and did not let the truth be known.

Now I see that some of those whom I knew who used to talk with me or religion, are learning something of Spiritualism—are gaining comfort from it, and that gives me joy. I hope its teachings will spread and reach every heart so that they will understand fully what it is to

enter into communion with those who have passed on to another life.

There were some little matters connected with my earth-life which I did not have quite settled, and for a while I lingered around the settled, and for a while I lingered around the old place, anxious to have all things straightened out and made clear. My friends were also a little puzzled, because they desired to do as I wished, only they did not quite understand. I want to say to them I am entirely satisfied with all that has been done. I can understand their melives and see that they did what they considered for the best. I am not at all disturbed in mind. I have out loose from those material things, and I am trying to understand more of the spiritual. I hope I shall be able to bring them, lessons from the spiritual life which will prove useful to them while they are here, as well as he of service to their souls when they pass out from the body. Mary E. Carroll.

I have a sister, Mr. Chairman, who resides in I have a sister, Mr. Chairman, who resides in New Albany, Ind.; she is the only one-left of our family, and she feels very sad sometimes, when she thinks of all who are gone. It is true that she has ties to bind her here to earth, but yet sometimes when she thinks of the sister and brothers and father and mother who are gone away to the unknown world, she feels as though the could not struckers but must find though she could not stay here, but must find them somewhere.

I have tried, and so have we all, to give her consolation from our side of life, and I come here to day to send her our love, and to say: Dear sister, we are with you many times, muk-ing your home bright with our presence, filling it with spiritual light that you do not see, yet sometimes you feel peace descending upon you that hushes every rebellious thought. This peace comes from the angel-world, from loving riends who desire to surround your life with blessings, to give you strength to press on with

I am not weak, suffering from a languishing disease, as I was so long before I passed from earth; all these things have fied from me, though I feel a little disturbed in coming in

his way. I want my sister to know that great strength has been given me; that I feel buoyed up in spirit; that no remembrance of the past can now give me pain. Those things which I could not understand I can see more clearly now; the misrepresentations that hurt me so have been all cleared away. She will know to what I re-fer. I think it will give her pleasure to realize that I am so happy in my spirit-home. Mother and father and all the friends send the same mes age of good tidings, and they wish our dear one to feel that all is well for her, as it is with those who have passed on beyond. Mary E. Carroll.

#### John Barstow.

My name is John Barstow, and I lay claim, or I did, to a home in Wilmington, Del.; but perhaps my claim to that home has lapsed, so long a time has passed since I went from it, yet somehow I always feel as though I held a yet somehow I always feel as though I held a mortgage on it, that a part of it, at least, belonged to me. Not that I have any desire to take from those who are here, for the remembrances of affection are still strong in my heart, and when I think of my earthly life and its conditions, I feel that I am drawn toward the old places.

the old places.

Some of the friends I loved have joined me Some of the friends I loved nave joined the in the spirit-world; we have been able to talk over the past, and to enter on new associations together; but there are those still in the body who no doubt will remember me, and perhaps give a thought of interest to what I have to give a thought of interest to what I have to the course and tried to manifest there because say. I felt troubled in spirit for a while after passing from earth. There were a few complications connected with my affairs, and more or less discussion over them which disturbed me, drew me back and held me down to earthly things. Now, I did n't care how they were settled so long as they were settled satisfactorily all round, and in a straight manner. But one or two desired to have them arranged differently from what the others did, and, as I tell you, the discussion gave me annoyance.

After a while, however, things were straightened out and I cut loose from them. I was glad to be free. I turned my back on the past and went off in new directions. I was gone, I suppose, counting by earthly time, three or four years, then I found a drawing toward the ledd home and familiar places. I followed that old home and familiar places. I followed that, and found one of my dearest friends was about passing to spirit life. I took my stand by his bedside, and when he opened his eyes I was the first to give him greeting.

My friend was something of an atheist. I think he had very little faith in the future, and so when I hailed him by the old familiar term

so when I hailed him by the old familiar term and gave him greeting, you may be sure he was very much startled. Well, he has been trying to reach his friends from that day to his, and he has not succeeded any better than have, so he just asked me to tell them that he is doing very well, and has found a real, sub-stantial life apart from the body; that his old notions were altogether at fault; that he has about come to the conclusion there must be some kind of a God in the universe—so he is making over his plan of life and trying to start anew. It will give him satisfaction, as well as anew. It will give him satisfaction, as well as his friends, if they learn this from him, and I think they will. Thank you, Mr. Chairman, for listening to me so patiently.

#### The Controlling Spirit then spoke for Carrie May.

A little girl by the name of Carrie May, who has frequented this circle during the last two months, is very anxious to give a brief message It seems that the mother of the child is very much depressed in spirit, and calls upon her little one constantly to come to her.
We do not think that the mother is really

convinced of spirit return, but she clings to the hope that it may be true that her child is per-mitted to reach her. This little one is very much disturbed because of her mother's anguish, and it also retards her from giving ex-pression through a medium. She sends out all the love of her spirit to her mother and earthly

We see that the parties to whom the child belongs are studying the Message Department of your paper, hoping at some time to see the name of their darling, and to get a few words from her. We have not been able to come closely into the atmosphere of this little spirit so as to collect clearly all the facts concerning her earthly home, but we can see that she has not been out of the body more than a year or two; that her demise was rather sudden, and a great blow to her friends. The child brings a floral token to her mother, a beautiful wreath of white lilles, and we should judge that a similar token had been placed upon the little body before buriel fore burial.

## Report of Public Séance held Dec. 24th. 1886.

Invocation. Oh! thou who dost stir the waters of life, bringing forth consciousness and animation from their depths, we return thanks to thee for the blessed boon of existence and for all its manifestations; we send forth our grateful incease of praise for all the experiences and unfoldments of the past, for the discipline of the present, and for that which is to come in the future. We would, oh! our Father, come into nearness of apirit with thee and thy heavenly hosts, that our souls may become purified and spiritualized in thought and expression. We would grow more like unto thy angels who delight to do thy will continuously. We would learn from them, gain power from association with such as they, and press forward with renewed strength and vigor for the conflicts and achievements of the coming time. At this season when the glad anthems of "Peace on earth, good will to men," ring forth on every hand, may each of us respond in gladness with the same beautiful sentiment flowing outward with the milk of human kindness toward all creatures in the desire to promote and to extend peace. Oh I thou who dost stir the waters of life, bringing ward with the milk of human kindness toward all creatures in the desire to promote and to extend peace, and to give forth good will unto every life. Unto this end, that harmony and peace and all things lovely may be promoted, may thy angels be given power to return to earth singing their glad songs of cheer, speaking their loving messages of hope, giving evidences of eternal life, and in all ways fulfilling a blessed mission unto mankind. We welcome all returning spirits to this place; we would give to each one sympathy and hearty greeting, and may the hour and the time be fraught with meaning to every life, be filled with pleasant remembrances and holy influences for all who are here.

#### Questions and Answers. CONTROLLING SPIRIT. - Your questions are

Controlling Spirit. — Your questions are now in order, Mr. Chairman.

Ques.—[By J. H.] Are the mind of the material body and the mind of the spiritual body one, or are they distinct entities?

Ans.—We recognize but one mind, although that mind may manifest itself somewhat differently through the material body from what it would when in contact with the spiritual form alone. We look upon it as the intelligence of the individual. The mind depends upon the formation of the physical brain for external expression in mortal life, and if the physical brain be not so well formed as to adapt itself to the free use or the intelligent workings of the mind, then the manifestation will be enfeebled. The mind of the spiritual body also depends upon the formation of the brain-structure of that spiritual form; yet it is generally the case that the spiritual body is more perfectly and symmetrically formed than the physical, it being composed of their emanifestation of mind, perfectly or imperfectly, and coming down to the

real inquiry of the question, we would respond that mind is essentially one and the same, whether acting through the mortal or spiritual body; yet when it expresses itself through the latter it will have become so developed, so increased in mental power and so educated that it may appear to be very different from what it was when formerly expressing itself through the corporeal frame.

Q.—[By the same.] Can the doctrine of free agency be made to harmonize with the fact that the acts of a person are often at the time, or subsequently, repretted by him, and the sum total of the results of his life not in accordance with his hopes or purposes?

with his hopes or purposes?

A.—We think so. Despite the fact that man is largely a creature of circumstances, impelled to act in certain directions because of his environments, we believe him to be essentially a free agent. Endowed with intellect, with reasoning power and judgment, it is given to him to determine whether or not he shall make his life one of usefulness to himself and to the world. The results may not be just what he world. The results may not be just what he anticipated, but if he seeks to profit by his experience and to govern his conduct to the best of his ability, he will, though his high hopes may be blighted and his plans go awry, be able to accomplish much that is good.

#### Ellen Dean.

My name is Ellen Dean, and I lived in Montreal. I had not seen my thirtleth year when I passed out of the body, and it seemed to me as though life had been very short, there were so many things to be done and so much to learn. I felt as though I had been deprived of something that was my right when the conviction came to me that I could not live, for I did not know what the future would bring. My peo-ple attended the Episcopal Church, holding strictly to its views, and I never knew anything else than the doctrines which it inculcated. As else than the doctrines which it inculcated. As I thought of them during my last illness, they seemed very cold and unmeaning. I could glean no comfort from them. It seemed as though they were far off, and had nothing to give that I could hold on to. I shivered with dread at what was coming, but I could not stay here, and so I went to the spirit-world. It did not take me long to find out what that world really meant, and it seemed to bring me great warmth and supplies and pleasant things.

great warmth and sunshine and pleasant things, for it really was a revelation to my soul. I learned that spirits could come back here to their friends and sometimes communicate. I tried hard to accomplish something in that line, but I did not, and this is the first time I, have

there is a spirit of inquiry among them; they are becoming dissatisfied with their old beliefs, and want to learn something of the great truth that is spreading abroad. So I would like my friends here also to gain information concerning these things, and not be backward when others are stepping forward trying to learn others are stepping forward, trying to learn and to grow wise. I send them all my love, and wish them to realize that I am happy in the spirit-world. I have no desire to return here, only to meet my friends occasionally, to partake of their love, and to bring them something of affectionate remembrance from my

#### Henry Cross.

[To the Chairman:] Good afternoon, sir. [Welcome.] I thank you. I think I may say I am from Northampton; at least I felt an interest in that old town, and have always maintained it. So long a time has elapsed since I tained it. So long a time has elapsed since I left the body that no doubt I am quite forgotten by those who knew me when I lived on earth; yet there is much I would like to impart to them concerning immortal life, which will be of benefit when they come to me. I was very energetic when here, but I did not understand just the best way of using my energy. If I had I might perhaps have accomplished more in mortal life, as well as been better able to understand the suffit world when I entered it. derstand the spirit world when I entered it. However, we must all live and learn and grow

by experience—a thing I have been trying to do
on both sides of life.

I have recently discovered that there is an
old friend of mine, residing in Springfield who
has mediumistic qualities. She seems to be a writing medium, and lately is developing in that direction. Now, sir, I have an eager desire to make use of her hand in sending messages to those who knew me in times past, and I thought if I came here I might learn how to proceed. This is my primary object in presenting myself at your circle; but I also wish to ing myself at your circle; but I also wish to send greetings to my friends and tell them that I am active, that I have not fallen asleep, nor do I intend to seem to do so. I see there is great need of awakening people to an understanding of immortality. There are a great many earnest spirits working in this direction, and I hope to be one of them. The woman of whom I spoke, who is mediumistic, is Mrs. Wolff. I know she remembers me, and perhaps she will be glad to receive something from my mind through her organism. I trust from my mind through her organism. I trus so at least. You may call me Henry Cross.

## John Lambert.

My name is John Lambert, and my principal errand here is to reach friends of mine in Troy; not that I expect they are looking for me, not that I think they are waiting for a message from the unseen world, for I doubt if they think much of the future life or of those friends of theirs who have gone on to investigate it.
My friends do not know much outside of this
material life, for they have not been taught of the spirit and its conditions. I never was a teacher, and I never had any faculty for imparting knowledge; yet when a man goes abroad he must be a silly sort of a creature if he has no ability to interest his friends with stories concerning his new discoveries; and it seems to me if I had the opportunity I could interest my friends about this strange and beautiful life in the spirit-world.

I had not rounded out quite half a century on earth. For a year or two before my depart-ure, however, I felt old and tired—as though breaking down. I did not understand it; I breaking down. I did not understand it; I tried to work against it, but all to no purpose, and I did break down—and passed to spirit-life. I felt as though my work here was done, and so expressed myself to a few friends when they talked with me. I remember that one said to me, "Oh! no, John, you must not think that; you must cheer up, and believe that you have a great deal to do on this side yet." But have a great deal to do on this side yet." But the conviction was strong in me, and it was verified in one sense and in another it was not for I found much to do in spirit-life. I have many things to work out in connection with the lives of my friends, and I want to talk them over with them. I desire to come to them privately for this purpose, and I think some of them may be able to provide the means for my doing so. I thank you, sir, for

## Sally Church.

[To the Chairman:] Does thee welcome all, friend? [All are welcome.] This is a new experience to me. I suppose I have been a spirit for a long time, but I have never tried to speak for a long time, but I have never tree to speak in this way before, though my people believe in women's speaking in meeting when moved upon by the spirit. I think I could speak while here when I felt moved to do so, but this is something different, and I do not know how it will be

#### George Shenard.

I would like to be ecorded as George Shepard; and though I am a spirit, and have been for more than five years, yet I must say that I feel as fully identified with mortal life as I ever did in the past. I have more to attract me here; I have many kinsmen, friends and associations that draw me, so I come back feeling a strong, hearty man of the world in one sense, although divested of the physical body.

I had considerable vitality to the end of my career. I did not fade away, but I went out career. I did not fade away, but I went out suddenly, and when I seemed to be in the prime of life. Perhaps that is why I linger about the mortal plane looking after old affairs and past friends; but really, sir, it seems to me that there is a great deal for me to do on earth before I shall care to undertake a new journey in another world. I come here to bring greetings to me triends and to tall them that I am your another world. I come here to bring greetings to my friends, and to tell them that I am very glad they are getting along so well. It seems to me that they have picked up during the last two years, and taken a new start. I mean some of my particular friends, sir. I am very glad of it, for they deserve what has come to them, and I hope they will make a good use of it.

I am not interested in any commercial career new yet I find quite enough to do to keep my

now, yet I find quite enough to do to keep my faculties in operation. I am interested, howraculties in operation. I am interested, now-ever, in a young kinsman of mine (who was also a namesake) and in his opening career. I be-lieve it may be one of usefulness, and I trust that he will try to be faithful to duty as well-as to develop the best of what is within him. I find that he has certain talents that may be used for good work, and I think his father will do well to encourage him and not to suppress or cramp the tendencies of his mind.

I do not send this message to any one in par-ticular, because I want all of my friends and relatives to feel that this is for each one—and to whom I bear hearty good-will and friendly greeting; and any time when they provide me the means for communicating I will give them something from my chapter in the spirit world as well as from my past history on earth. They cannot expect me to do this in a public place, for I do not care to have the world gains knowledge of our personal, private matters. I have friends and relatives in Trenton. New Jersey, and I also have dear friends and near relatives in Philadelphia.

#### Flora Belle Chase.

[To the Chairman:] I would like to come, for my mamma feels badly all the time, or a good part of the time, because she thinks I am away from her; but I am not, I am often with her, and I know how sad she feels. I want her to feel that it is all right—I am not taken away, but can come close to her every day, and bring flowers and try to put pleasant thoughts into her mind, so she will not cry. I saw her the other day when she was getting a Christ-mas present ready for my little cousin. She cried over it, because it made her think of me,

cried over it, because it made her think of me, her own little girl.

I was real glad she was trying to do something for my little cousin, and then I felt sorry because mamma did n't know I was there. If she only knew I was with her she would feel so much better, and would think: "Well, my little one is here, even though I cannot see her, and I'll try to be cheerful until I go to her in the spirit world."

My mamma knows a little about spirits com

My mamma knows a little about spirits coming back—but she would like to be sure—she would like to know really and truly that I can come to her. Sometime, perhaps, I can make myself known. I have touched her on the foreshe felt the soft touches, and wondered what caused them—but she did not believe that I gave them, for that she thought would be too

good to be true.

I want to say that grandma is with me. She has been just as kind as she could be. She comes to mamma too, and brings her love and a peaceful quiet, "to take away the sadness," she says, "when it seems almost too much for mamma to bear." We are all bappy in a pleasant home, and we are only waiting for her and others to join us over there.

others to join us over there.

My name is Flora Belle Chase, and my mamma's name is Mary Ellen Chase. [Where does your mamma live?] At Union, New York.

## Elizabeth.

I wish to thank the kind friend who has brought these beautiful flowers here, and to say to him: Your spirit-band know and understand what you have designed to do. They know that you have not been able to fulfill all your desires in contemplating a work for them and for others who are here; but they feel that you are doing all that is possible, and they are working steadily to open ways and means for the accomplishment of that mission, not exactly as you have sometimes thought, but in other directions that will be useful, and the results of which you will find when you join them in the spirit world.

join them in the spirit world.

Each one of your band sends special greeting at this time. Each one has his or her own work to do with and for you. The outside world does not know altogether what you have designed and thought of, and what your spirit-friends have from time to time given you in messages of advice and guidance, and it is not necessary that, it should. It is enough that your spirit-friends understand and your own heart approves. We bid you go on, because in the year that is opening, although you may not attain all that you expect in special ways, there will be larger opportunities in certain directions for doing work that will please your spirit friends, because it will be for good.

We intend to give you, through a private medium, some words of advice to help shapen

medium, some words of advice to help shapen your course during the next year; and rest assured that what will be given has been fully weighed, and you will be guarded and guided through every step of the way.

I am one who has been with you a great deal, who has been pledged to jealous watchfulness over you, who has been closely identified with your life, and yet not often attempted to manifest in external ways because others have had a work to do that must be attended to first. a work to do that must be attended to first. I shall simply give the name of Elizabeth.

## SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 28.—Samuel Carmen; Mrs. B. F. Sargent; David acques; Jonas White; Oliver Jenkins; Henry S. Cook; Dec. 22.—Balluci Catalon, Maria Henry B. Cook, Charles Burbank; Joseph Martin; Maria Hooper; Charles Fulton; Parvenia; Mary Hall; Indian Chiefs Meoulta and Waunekaga. Dec. 31.—John Hayes: Mary Howe: William Packard; Eben Fisher: Clara Norris; Harriet Bishop; Albott Main; Mrs. Laura Bramhall; John Morgan; Mary Ann Johnson; William Elliot.

THE MESSAGES GIVEN

As per dates will appear in due course.

Jan. 28.—Warren H. Gudworth; Isalah Stone; Annie Morse; Henry Chase; James Scott; Mary Wentworth; Bannel Glover. amuel Glover.

Feb. 1.—Mary Cutler: John Mason; Elizabeth Hanson;
Atkins; George Gould; Albert Simonds; Carrie Davis.

### Verifications of Spirit-Messages. D. AMBROSE DAVIS - MAY SHAW - JUDGE EDWIN LAWRENCE.

Among the many communications published in the Message Department" of the BANNER OF LIGHT of Aug. 7th, 1886, there appears the name of D. Ame BROSE DAVIS of Chicago. I was intimately acquainted with Father Davis for more than filteen years preceding his departure to spirit life, and I can truthfully vouch for the statements made as being characteristic of his life while in the mortal form.

Also, of the same date appears a communication from the spirit of MAY SHAW, a beautiful and well-known medium in Chicago for many years previous to her departure to spirit-life, about four years since. The writer distinctly recalls her appearance at a materializing scance held in Chicago at that time, and seeing and holding converse with her as a spirit before her mortal remains had been consigned to mother earth. After giving her name in full she called me to her and stated: "My body now lies in my mother's house on Washington street, and I wish to communicate to you in private." Something like a year or more passed, and, to my surprise (the event mentioned having been forgotten). I received a communication through independent slate writing—Mrs. Minnle Myers Marshall medium—signed May Shaw, and marked "private."

Agalo, in "Message Department" of Aug, 2sin, 1886, appears a communication from Spirit Typoon Howards.

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Agalo, of the free Also, of the same date appears a communication

that the characteristics mentioned in the message were borne by him during his long and eventful career as an investigator of spiritual phenomena, and, being fully convinced, he did not besitate at all times and under all circumstance to proclaim Spiritualism a demonstrated fact. GRO. MOSTOW.

#### Philadelphia, Pa., Jan. 14th, 1887. DANIEL J. PICKERING.

I noticed in the BANNER OF LIGHT of Nov. 27th, 1886, a communication purporting to come from DAN-IEL J. PICKERING, of Bellingham, Mass., and it was copied into the Evening Reporter, and created quite a sensation in this village. I met a gentleman one day who asked me if I had seen that plece in the Reporter —referring to the message. I replied that I had. Bald he, "What do you think of it?" I replied I understood it, as it was all perfectly plain to me. I asked him if he was acquainted with Mr. Pickering, and he said he formerly worked in the shop with him, and that the message sounded just like him. Several others that I have talked with about it said it was just like him in every respect.

He was at one time a collector of taxes in Belling. ham. I was talking with my son a few days since about Mr. Pickering, and he said he knew him well, and was in the habit of doing business with him in a professional way. My son, Daniel B. Pond, is a lawyer, and was well acquainted with him, and says the message appears to be all correct.

Not having seen the message recognized, I thought would send you the information I have obtained. ELI POND.

### Woonsocket, R. I., Feb. 1st, 1887.

CAROLINE BEALL. In the BANNER OF LIGHT of Dec. 25th, a message was published, purporting to have been given by MRS. CAROLINE BEALL of Mount Pleasant, Md. I wrote the postmaster at that place for a verification of the same, and herewith find my letter to him and his reply to it. Fraternally yours,

F. A. GROVE. ALTOONA. FLA., Dec. 10th, 1886.

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chomicare un knowl pr., the bl forms comple pr., have had for forms for free pr.

ALTOONA. FLA., Dec. 10th, 1886.
P. M., MOUNT PLEASANT, MD.:

DEAR SIR: I shall red under obligations for a reply to the following: Did a Mrs. Caroline Beall die in your town in the early part of last June? Was she an elderly lady? Was her husband's name A. O. Beall? Please answer at your earliest convenience. If desired, will give you reasons for making this inquiry. Very truly yours, F. A. GROYE.

MOUNT PLEASANT, MD., Jan. 10th, 1897.

MR. GROVE—DEAR SIR: Mrs. Caroline Beall, an elderly lady, wife of A. O. Beall, died at her residence near this place last June.

Yours, etc.,

C. A. THOMAS, P. M.

In Memory of a Pioneer.

Frank A. Howig, of Mancelona, Mich., forwards us the subjoined from the columns of the Detroit (Mich.) Tribune, with a wish that we transfer it to our columns-adding his own individual endorsement that from his personal knowledge of Mr. Woodworth he believes all it sets forth to be strictly true:

believes all it sets forth to be strictly true:

"The Tribune has already mentioned the death of that sturdy and eccentric old ploneer of Ingham county, Uncle Elijah Woodworth of Leslie, who died Dec. 23d, aged 94. The Leslie Local gives many interesting items of his history. He settled there in 1835 and built the first house of the town, and soon afterwards put up the first saw-mill. For several years he teamed between Ann Arbor and Leslie, fording streams wherever there was one. He practiced some as a physician, but did not like the profession. Once he preached the Presbyterian faith, after which he published some of his works on the Old and New Testament. In the winter of 1883-4 he ordered his own tombstone and wrote the inscription, which reads as follows: as follows : . In memory of Elijah Woodworth, born 1792, who now

In memory of Elijah Woodworth, born 1702, who now resides in splitt-life, a real personal being in progression eternally: served in the war of 1812; a sectarian minister; an athelst lecturer up to 1852; first resident of Leslie, Ingham county; as surveyor and Thiompsonian doctor; the first itinerent lecturer in the field of Modern Spiritualism, and controlled to write anolent languages in the form of hieroglyphical characters; a modern seer and sage in instural and spiritual civilization, whose sunlight shall never close; vilely persecuted by bigots although living in temperance and good morality; who filed a mortal body with vigorous health and memory nearly one century, traveling in seven States in the Union.

He drew a pension of \$8 a month for his services in the Mexican war. His last request was that he be buried in Leslie, but without any ceremony whatever, and designating his pall-bearers."

We are pleased to see the familiar face of "Yours for Health" in the papers again; long may it continue. The ladies have learned to love it.

## Passed to Spirit-Life

From his home in Wattsburgh, Pa., Dr. Bela E. Phelps,

aged 62 years. Dr. Phelps, physician and surgeon, was born in Herkimer Co., N.Y., June 15th, 1823. After preliminary schooling, he entered the Medical College in Castieton, Vt., afterward the Albany (N.Y.) Medical College, and then took his third and final course in the Buffalo Medical College. As physician and surgeon he won a high reputation throughout Pennsylvania. He leaves one son by his first wife, a son and daughter by a second wife, and a third wife, to whom he was married about three years ago, a worthy and estimable woman, who is almost heartbroken at the sudden demise of her husband. He had started out on his professional duties, but before he was gone a quarter of an hour he returned, and never spoke again after asking to be helped into the house. Paralysis had marked him, and in about fourteen hours the old body was left tenantless, and upon the other side of life the angels rejoiced in a new birth.

Less than a year ago he and his good wife became investigators of the Spiritual Philosophy, and from the evidences received in their own home and elsewhere, and from the reading of the favorite Banner of a progressed that he passed out without a single doubt of a continued life on the other side, Mrs. Clara Watson, of Jamestown, N.Y., was the speaker at the funeral, and I understand it was the first spiritual discourse ever delivered in Watsburgh. The services commenced by singlog "Where the Roes Ne'er Shall Wither": an invocation was given by Mrs. Watson which was soul-stirring and grand; then another song. "When for Me the Bilent Car." Mrs. W. then took for her theme what Jesus said, "I go to prepare a home for you, but will send the Comforter." Eyes that were unused to weeping were wet with tears as she spoke-f the comforters that were ever coming to stricken households; of the loved ones constantly passing and repassing from the thresholds of homes here to the homes on the other side; of the paipable proofs of immortality which form the basis of Mouern Spiritualism. Dr. Phelps, physician and surgeon, was born in Herki-mer Co., N.Y., June 15th, 1825. After preliminary school-

From this city, Mrs. Eden S. Weston, aged 37 years.
Mrs. W. suffered severely, though with much patience,
for nearly three years, the nature of her complaint being
such that she never knew the luxury of a bed during all that
time. She was always cheefful, never complained of her
lot, and appreciated all that was done to make life endurable. She took alively interest in all that was passing around
her until within a few weeks of her demise, and was ready
and anxious to join the loved ones who have long writed for
her. Mrs. W. leaves only two descendants; a daughter,
Mrs. M. A. Porter, the well-known clairvoyant physician,
and a granddaughter, Mrs. W. H. Ford—both residents of
this city.

Boston. Jan. 31st, 1837. Boston, Jan. 81st, 1837.

On Wednesday, Jan. 12th, Mrs. Sarah B. Worthen, wife of Prof. A. Worthen, State Geologist of Illinois, passed from her home in Warsaw, Ill., to her spiritual home in a

fairer clime.

Several months ago Mrs. Worthen contracted a severe cold, which resulted in the illness that has terminated fataliy. She leaves a husband, six sons and a large circle of friends to mourn her loss. The deceased had long been familiar with the truths of Spiritualism, and as she neared the mystic river the gray mists of the valley were illumined with the spiendur of a never-ending day, and the air voice-ful with the loying tones in shining watchers, who waited to welcome her to the home of the blassed. The funeral services occurred at the residence at 1:30 P.M. Bundsy, Jan. 16th, and were conducted by Mrs. N. P. Fox. of Ottumwa. Lows, after which the remains were conveyed to Oakiand Cemetery and there placed in the vault.—

The Spiritual Ofering.

From Boston, Dec. 27th, 1886, Mrs. Elizabeth Haley,

aged 75 years. Attick, Mass., but resided in Boston for thirty years, where she was well known as a consistent Spiritualist for more than twenty-five years. She passed out with full faith in its truthfulness and beauty. Services Jan. 1st by the writer, assisted by Mrs. Leslie, who spoke kind and pleasant words under what purported to be the spirit influence of the late lamented sister and co-worker, Mrs. Aggie Davis Hall.

Baratoga Springs, N.Y. aged 75 years.

Granville Sproat, seventy-nine years of age, who has been

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The remains of James Lick have been placed in a niche made for the purpose in the foundations of the great Lick telescope on Mount Hamilton, Cal., recently completed. Mr. Lick gave half a million dollars to establish this useful institution. It was thought by the Trustees that no more fitting monument to his memory could be devised. At his death the body was placed in the Masonic vault in the Masonic Cemetery.

There are three millionaires among the local preach ers of the Methodist church in Canada.

The Naval Committee of the United States House of Representatives has accepted without amendment the bill prepared by the sub-committee appropriating \$2,450,000 to begin the construction of the new cruisers, four gunboats and one torpedo boat for the navy.

A Boston lady prominently identified with Sunday-A Boston lady prominently identified with Sundayschool work, and who is much interested in bringing
our Chinose residents within the pale of Christian influence, called the other day upon one of her Celestial
proligis. John welcomed her visit to his laundry with
evident pleasure, and, when the greetings were over,
the Mongolian, in response to her inquiry, gave her to
understand that he enjoyed very much attending the
Sunday-school—information that was exceedingly gratsunday-school—information that was exceedingly gratifying. Anxious, however, to receive more practical demonstration of the influence of the school upon him, she asked him if he did not think it did him good. "YI, yI," came the convincing response; "washee followhole conglegation."—Boston Budget.

on the line of the equator, the sun sets and rises at 6 o'clock the year round. Your clock may break down, your watch stop, but the sun never makes a mistake there. When it disappears for the night it is 6 o'clock, and you can set your watch by it.

At Quito, South America, the only city in the world

Land in the city of London increases in value, despite the general depression. A lot of only 296 square feet on Cheapside was lately sold for £14,050. This is at the rate of more than £1,500,000 an acre.

Twenty years ago women could not vote anywhere. To-day they have school suffrage in thirteen States, full suffrage in three Territories, and municipal suffrage (single women and widows) throughout England, Scotland, Ontario, Nova Scotla and British Columbia. If woman suffrage continues to "remain stationary" at the same rate for twenty years more, [as some dailies have recently asserted.] Its advocates ought to be tolerably well satisfied with the state of things at the end of that time.—Woman's Journal.

Legal documents are sometimes queerly worded. A man at Tulare, Cal., lately deeded a piece of property to his wife in consideration of "love and affection in

"Competence is better than consequence," said one of Albany's most successful business men the other day. This remark was brought out by the reflection that too many young men, and some who are older in business experience, seek recognition in the social world by prodigal expenditure of their income instead of pursuing an economical course and providing a competence for their families.—Albany Journal.

Henry Ward Beecher said to a Philadelphia reporter the other day," Holmes, Lowell and Whittler are all that remain of the Abolition party of the past. As for myself, I found the British people had the most absurdidea of the importance of my work in the cause of the emancipation of the slave. My services in that matter were always dwelt upon at length by those who introduced me when I lectured. I finally got to believe that two people were alone responsible for the emancipation of the colored people. I was one, and my sister. Mrs. Harriet Beecher Stowe, was the other."

We should not always judge from appearances. It is difficult to tell whether the man who says "Amen" fervently is devout, or glad that the prayer is ended.—

Boston Courier.

It is estimated that in case this country should unfortunately get embroiled in a foreign war, she could readily muster in the field 7,700,000 able-bodied menmen, too, familiar with firearms. It is true, as a writer in the daily press asserts, namely: "As for men and the money, the resources of the country are so wonderfully good, that Nature could be depended on to immediately supply the place of every man and every dollar yielded up in the national defense."

The man who possesses the milk of human kindness ought to have been a woman. Sam Jones said last Sunday that the community

would not have any use for Masons or Odd Fellows if the Church gave enough sympathy to the poor. When an Odd Fellow dies, he said, his widow gets \$1000; but when a Methodist dies his widow gets nothing.

Rabbi Schindler, of the Temple Adath Israel, of this city, is an able man. In his discourse last week-the twelfth-he said:

"If the struggle between labor and capital assumes every day greater dimensions, if our whole social or-der is in danger of being upset, such is the outcome of the error to establish the principle of justice upon the assumed equality of man. There is no such equality, and it is the province of justice and not of charity to balance the scale."

The Union Club of Chicago is lucky in having captured James Russell Lowell for a guest on the 22d of February. He will put Nina Van Zandt quite in the

A TERRIBLE DISASTER .- At about 2:20 o'clock or the morning of Feb. 5th, upon the line of the Central Vermont Railroad, and near the town of Hartford (some five miles from White River Junction,) occurred the saddest accident yet known to the history of railroading in New England. The Montreal Express. with engine, baggage, mail, two coaches and two Pullman sleepers—six cars in ail—struck, it is supposed, a broken rail at the bridge, and the four passenger cars made a wild plunge into the dark abyss, and down upon the ice of White River, fifty feet below. From forty to fifty persons—it is variously estimated—were killed, and an equal number received serious injuries. Many of the unfortunate sufferers were burned alive. fire springing up almost instantly from the broken

"Anna Eva Fay announces that she will give up her spiritualistic farce after this season, and appear next year in a regular comedy, with her mediumistic tricks interpolated."—Washington (D. C.) paper.

SERVED HIM RIGHT .- An English vicar recently discharged a female servant because she refused to attend family prayers, whereupon she prosecuted him and got judgment for a year's wages. The vicar was greatly surprised by this "heathenish decision." In his opinion a domestic has no right to think for herself in any matter.

The appointment of Flavius Josephus to a postmastership way down in Maine may be interpreted, we suppose, as a sort of a triumph for the Boston Monday lectureship. Flavins Josephus, P. M., has a real Romanesque aspect. Some stamps, please !—Boston Herald.

countries in this reform movement.

Spiritualistic Meetings in Boston.

Sanner of Light Circle-Boom, No. 9 Bosworth Street, Béances are held every Tuesday and Friday at-ternoon at 30 'clock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson, Chairman.

Chairman.

Boaton Spiritual Temple, at Berkeley Hall.—
Services every Sunday at 104 A.M. and 7% r.M. Richard
Holmes, Chairman; Wm. A. Dunkice, Treasurer. The
Ladies' Industrial Society will meet fortnightly the coming
season at Laugham Hall, No. 4 Berkeley street.

Parker Memorial Hali, Berkeley and Apple ton Mircets.—Public meetings every Sunday at 10% A.M., 3 and 7% P.M. Lecturer, W. J. Colville, Organist, Rudolph King.—683 Tremont street: Monday, 7% P.M., W. J. Colville's receptions for answering questions, etc., Tuesday and Friday, Classes in Spiritual Science, 2% and 7% P.M.; Saturday, Lecture and Conversation on Theosophy, at 3 P.M.; Ladies' Henevolent Union meets every Wednesday from 2 till 6 P.M.—all ladles cordially invited. we concease from z the F.M.—all fadles cordially invited.

First Spiritual Temple, corner Newbury and
Exoter Streets.—The Spiritual Fraternity Society will
hold public services every Sunday P.M. at 24. Sociables
overy Wednesday ovening. All invited.

College Hall, 34 Essex Street.—Sundays, at 104.

A. M., 24. and 74. P. M., and Wednesday at 24. P. M.
Eben Cobb, Conductor.

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

\*\*Repiritualistic Phenomena Association, Berketey Hall.—Meetings Sundays at 2½ P. M. Address all communications "Spiritualistic Phenomena Association, 1631 Washington street, Boston, Mass." D. J. Ricker, President. This Association also holds meetings every Sunday evening at 7½ o'clock at the Ladies' Aid Pariors, 1031 Washington street.

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

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

Boston Spiritual Temple at Berkeley Hall .-Last Sunday morning Mrs. H. S. Lake, in response to the question "Are we not all differentiated Gods in embryo?" said: "What is the idea embodied in the word God? All have thought of God; what is the nature of this thought? The term God, or the thought conveyed by it, is expressed by different nations in their own language, all meaning a universal power, and that in accordance with their own conception and spiritual unfoldment. You are each an embodied idea of the universal whole. The best expression of God in man is when he is working out the best good he can for humanity. Each personality is composed of spirit, mind and body; these constitute a trinity. The mind is the outworking of the spirit through the external brain; the body is that which belongs to earth only; the spiritual, physical and mental compose the personality I am. The universe is yourself, to the extent of your capacity for receiving and experiencing. Men on the physical plane desire spiritual manifestations of a tangible nature, and they will seek for them until a higher condition of unfoldment is attained. God is love and love is God, and the warming influence of the universe, whether you place it on Jesus or your own child. All religions have tended to the spiritual development of mankind; you are all Gods on different planes of development. It is best, then, to develop your own Godlike qualities, for none but the pure in heart can have a pure God and apprehend a principle called God." Remarking upon the question "What is prayer?" the speaker said: "It is the ingoing of the soul to the universal principle. Love leads to this ingoing, and God is as near at that time as though worshiped in a magnificent temple. God is a principle to be sought for according to interior principles. Reverence what you will, it will make you better; as you grow you drift away from the physical to the spiritual. The ego of each person is the God within; all growth and development are from within. Hell and neaven are conditions. What means the unrest of society tod Last Sunday morning Mrs. H. S. Lake, in response to the question "Are we not all differentiated Gods in

also. While you desire justice, compet your own personality to deal out justice unto all." M. F. L.

Evening.—Mrs. H. S. Lake's control selected for the subject of discourse "The Present Conflict; its Outlook and its Results," and said, "When one suffers, all suffer. The intellectual, the material and the commercial world are all stirred by the inharmony of either one. Conditions now exist that have never before existed on this planet. Selfishness defeats its own object, because there is a higher law. The spiritworld has been watching this republic from the landing of the Pilgrims to the present time; it understands the result, and that it will be justice for all. The new movement will gradually obliterate the dividing lines in the religious as well as the political world. Denominational lines will yield to this onward movement. A party will come out of the present unsettled condition of all parties greater than either of the existing ones. New conditions will allow woman that will give justice to mapkind."

The whole discourse was replate with power and elo-

The whole discourse was replete with power and eloquence, and commanded the attention of the audience to the close. Both morning and evening service opened and closed with excellent singing by Mr. J. T. Lillle, Mrs. Lake and Prof. Peck. Blie speaks next Sunday only for this Society, morning and eveni

W. A. D. THE LADIES' INDUSTRIAL of the Boston Spiritual Temple Society met at the residence of Capt. Richard Holmes, Brookline, Tuesday evening, Feb. 1st. The exercises were opened with a song by Mrs. Lovering. Dr. J. C. Street, after relating some of his experiences and giving a poem, under control, answered questions propounded by his auditors. Dr. C. T. Buffum rendered a song with guitar accompaniment. Mrs. C. N. Mellen, under control of Spirit Charles Holmes, gave an address of welcome to all, and with deep feeling and affection, advice and encouragement to his parents in their labor of love. Dr. C. T. Buffum, under control of Red Jacket, gave greetings. The meeting closed with a song by Dr. Buffum, and a season of social converse.

MARY F. LOVERING, Secretary. Holmes, Brookline, Tuesday evening, Feb. 1st. The

The Spiritualistic Phenomena Association .-It was expected that Mr. Joseph D. Stiles would occupy the platform last Sunday, but owing to illness

It was expected that Mr. Joseph D. Stiles would occupy the platform last Sunday, but owing to illness he was unable to do so. In his absence Mrs. Carrie E. S. Twing of Boston and Mr. John Slater of Brooklyn, N. Y., gavetest séances.

The exercises of the afternoon were commenced by singing by Mrs. Edwards and Miss Wakefield, after which Mrs. Twing read an original poem, and then introduced Mr. Slater, who, she said, had just come from San Francisco and was fatigued with his journey, but, hearing of Mr. Stiles's illness, had kindly consented to take his place a portion of the afternoon.

Mr. Slater, although known as a remarkable testmedium, is almost a perfect stranger in Boston. He stated that, aside from Mrs. Twing, he did not think there was a person in the ball whom he had ever seen before. He is a tali, slender, youthful looking gentleman, extremely rapid and nervous in his speech and action. He is never quiet, but moves about constantly, darting from one part of the hall to the other, returning to the platform or sitting down to play a few strains on the plano, all the time talking rapidly. He described spirits fully, giving many incidents and circumstances that would lead to their identification, without always giving the name. A large number were described and recognized in this way. He leaves no one in doubt as to whom the spirit comes, for he moves rapidly about the hall, picking out the persons favored with the communication, often taking them by the hand or pointing to them and saying: "This is for you, sir, or you, madam." With one or two exceptions all spirits described by him were recognized. Mr. Slater did not confine himself to the description of spirit-friends, but talked of business matters, giving descriptions of persons and places, eyen telling some of conversations they had had before coming there. To one gentleman and his wife he said: "You were talking about in your own room." He gave details of the conversation, telling the lady at the close that her husband's name was William Butler. M

ceived communications. Next Sunday afternoon Mrs. M. C. Bagley and Mr. Thomas Dowling will occupy the platform.

First Spiritual Temple, corner Newbury and Exeter Streets,-Miss M. T. Shelhamer lectured in lectureship. Flavius Josephus, P. M., has a real Romanesque aspect. Some stamps, please !—Boston Herald.

It is said that a barrel of kerosene oil buried ten feet under ground will contaminate every well within a quarter of a mile, and the oil will be apparent to the taste.

A patition is being signed in Germany asking the government to open the universities to women. Hemale students have been allowed from time to time to study at Eddelberg and Leipsie, but not to take their degrees. Germany is behind several other continental countries in this reform hovement. It is a content and of strife were but the muterings of discountries in this reform hovement. this place on the afternoon of Feb. 6th-her theme

of the conditions of ignorance and superstition through which humanity has pushed forward to its present standpoint of knowledge. Let these agitations increase until man gains his highest conception of justice and of right living. As the storm that sweeps over earth may bend and break the proudest tree, but cleanses the atmosphere of corruption and leaves it pure and sweet for our use, so the threatened storms in human life, the thunder of dissension and of disagreement, while portending sad results, may prove the very purifying process through which man shall be prepared to welcome the dawn of that approaching era when Peace and Justice and Love shall rule the world.

shall be prepared to welcome the dawn of that approaching era when Peace and Justice and Love shall rule the world.

Man has advanced to his present plane of observation and of knowledge through struggle and effort and painful discipline. But his progress could not be hastened. The planet itself has been the result of growth; and as dire convulsions of nature have attended earth in its development, so mighty convulsions in human life—experiences that have rent and pained and harassed the race—have proved to be only the natural course of gradual unfoldment operating in the life of mankind,

In relation to the solution of the labor question and kindred subjects, Miss S. declared that only through educational processes could they be forever adjusted. The poor laborer with his grievance, and the capitalist with his sense of injury, must alike be taught the laws and principles of equity and right. When man learns thoroughly his relations to the universe, his duties toward his neighbor, and the true meaning of life's purposes, these problems now affecting humanity will be forever solved. Only through the agitation of thought can this education come; and through its work will dawn the golden day when Truth, unclouded and free, will shine resplendent upon an awakened world.

Services are beld in the Temple every Sunday at

world. Services are beld in the Temple every Sunday at 2:45 P. M. Eben Cobb will be the speaker next Sunday after-

Paine Memorial Hall-Boston Spiritual Lycoum.-Although the weather was unpleasant, a large company gathered to participate in one of the most

company gathered to participate in one of the most interesting sessions of the year. Among our guests were Mrs. Carrie E. S. Twing, Mr. John Slater, of Brooklyn, N. Y., J. V. Mansfield, and others.

Mrs. Twing read a beautiful selection, and spoke kind words of love and encouragement to the children, who always greet with joy her visits to our school.

Mr. John Slater was warmly welcomed. After a short address, supplemented by tests, he entertained all with vocal music, which was highly appreciated.

J. V. Mansfield rehearsed many interesting reminiscences.

Mrs. W. S. Butler delivered no address, but did effectual work in many departments of the Lyceum

niscences.

Mrs. W. S. Butler delivered no address, but did effectual work in many departments of the Lyceum beside the one she individually supports, the class in elocution, under charge of Lucette Webster.

There were twenty one young people whose names appeared on the programme of exercises for the day, all of whom it was impossible to hear from.

[Will parents kindly remember that it is impossible always to have all who desire read or sing, especially when noted people from a distance are with us? Put yourself in the presiding officer's place before you unjustly criticise.]

Readings were given by flattle Dodge, Adel Black, Ruth Parkhurst, Clara Robinson, Grace Scales, Bessie Brown, Louise irvine, Hannah Roscoe. Plano solos, Mr. Fairchild, Bertie Newton.

Spiritualists should not forget the suppers given by Mrs. W. S. Butler at Langham Hall in aid of the good cause. Show your appreciation of her endeavors by attending them.

Miss Jennie Smith was honored by a dinner complimentary to her by the members of the Adonis Club. The committee on arrangements deserve much praise, C. C. Fearing (Chairman), H. H. Bradford and Miss May Havener. This club will participate in an entertainment in aid of the Phenomena Association at Ladies' Aid Parlors on next Wednesday evening, giving the faree of "Turn Him Out."

Mr. David Brown recently held a séance in aid of the Lyceum, which realized quite a little sum for the treasury. He and all others who interest themselves in the Lyceum to aid it financially or otherwise deserve and will receive the thanks of the association.

FRANCIS B. WOODBURY.

College Hall, 34 Essex Street .- The morning service in this hall last Sunday was opened by Mr. Eben Cobb with an eloquent address upon the general

Eben Cobb with an eloquent address upon the general work of Spiritualists, and the progress made during the past forty years. Tests and readings were given by Miss A. Peabody, Mrs. M. A. Chandler, Arthur Mc-Kenna, and Miss Sheldon, all of which were fully recognized. Dr. H. B. Leighton gave a very interesting lecture upon "What Spiritualism is Doing for the World," which was full of practical truths, and listened to with the closest attention.

Mr. Jacob Edson entertained the audience at the afternoon session in his clear and scholarly manner, and readings were given by Mrs. J. D. Bruce, Mrs. B. F. Willard, and "Little Lulu."

The evening session was opened with singing by the choir, Mrs. Nettle Wentworth, organist, foilowed by Mr. Cobb with a short address upon the "Doctrines Preached in the Pulpits of Christian Boston," consigning all those who do not accept some one of their creeds to eternal misery, but the angel world says, "throw away all groans and tears, there is a beautiful world open to every child of humanity. It is ordained by the great God of nature that every being shall live on in the life beyond, with pleasures far exceeding any that earth has ever dreamed of. The time is near when we shall be free from the dogmas which so hanper us in this life." Tests and readings followed by Mr. J. M. Temple, of Charlestown, and Mrs. C. W. Odiorne, of East Boston; one spirit giving the following couplet: forne, of East Boston; one spirit giving the follow ing couplet:

ing couplet:

"Count the milestones one by one,
It is better further on."

A song entitled, "I'm Going Home," was finely rendered by Mrs. Hattle Mason, followed by some of the most convincing tests ever witnessed, under the control of "Little Sunshine."

The attendance was large notwithstanding the inclemency of the weather, showing an abiding interest in the cause of truth and progress.

Cleveland Notes. To the Editor of the Banner of Light:

Memorial Services were held last Sunday (30th) by the West Side Progressive Lyceum in honor of their martyred Conductor and Founder, Mrs. Althadine Smith. Lyceum No. 1 was especially invited, and many of the members and scholars attended. Mrs. Laura Martio, the present Conductor, presided, delivering a warm eulogy to the memory of the beloved Mrs. S. Other addresses were made by E. W. Gaylard, C. F. Christian, Mrs. Mary Moss, and your Cleveland reporter. Several of the little ones in the Lyceum spoke appropriate mottoes and pleces, and little Miss Lillie Boot a very pretty "In Memoriam" written for her by Mr. Christian, of Newburgh. The Lyceum, though not as strong in numbers as it was a year ago, is flourishing under the charge of Mrs. Martin, assisted by Mrs. Graves, Mrs.—, and a few other zealous workers. It is the intention to hold similar services annually.

The Baxter Reneft.—The Complimentary Benefit tendered Lyceum No. 1 by the Prince of Mediums, J. Frank Baxter, of Chelsea, Mass., took place on Thursday evening at the Lyceum (G. A. R.) Hall. It was a pronounced success, and must have been gratifying to Mr. B. in that he attained the object of his generous offer, to help the Lyceum's finances. Much disappointment was manifested that Mr. Baxter could not remain over and lecture in Cleveland, but to make sure in future Mr. B. is booked for the first vacant month—December (or January, 1888).

In my next I hope to record another successful Benefit to the Children's Progressive Lyceum, through the kindness of the Hon. S. E. Adams, who is to lecture Bunday, Feb. 5th, on "The Spirits and Spiritualism of Shakspeare."

Fact Meetings.—A series of Sunday, evening free meetings is to be held in G. A. R. Hall, commencing probably Sunday, Feb. 13th. The public is cordially invited, and the meetings promise to be of unusual interest, as all the resident mediums are to be specially invited, and the meetings promise to be of unusual interest, as all the resident mediums are to be specially invited, and the meaves already signified their interthe West Side Progressive Lyceum in honor of their martyred Conductor and Founder, Mrs. Althadine

invited, and the meetings promise to be of unusual interest, as all the resident mediums are to be specially invited, and many have already signified their intention of being present.

The South Cloveland Society still hold Sunday evening meetings at Thomas's Hall, and social meetings every other week at the homes of its members.

The Good Samaritan Society (incorporated) has just ended a fairly successful year, under the presidency of Mrs. Lucy A. Turner. The officers elected for the coming year are Mrs. Kato Tracey, President; Mrs. A. Lemmers, Treasurer; —, Becretary (not yet elected); John Madden, Mrs. A. M. Ingersoil, Samuel Russell, Trustees. The semi-monthly meetings held by this society are very enjoyable and harmonious.

The Lyceum Sociables, held in G. A. R. Hall the second and fourth Fridays in each month, are highly enjoyed by all who attend. For a change a masquerade (the first and only one of the season) is to be held Friday, February 25th.

Yours for the cause,

Feb. 5th, 1887.

Thos. Lees.

Epping, N. H .- We had with us, Sundays, Nov. 28th and Dec. 12th, Mrs. S. Dick of Boston, one who stands high as a speaker and test medium. Large and

stands high as a speaker and test medium. Large and deeply interested audiences were addressed by her, and the truths she uttered will long find an abiding place in the minds of all who had the good fortune to be present.

Bunday, Jan. 30th, Carrie B. S. Twing addressed at G. A. R. Hall, afternoon and evening, a crowded house, giving wonderful and beautiful expressions of the higher life. All receiving tests were pleased, and her private sittings were most convincing, my wife receiving one from a friend on the other side of the river, a well known clizen, John H. Pike, that fully identified him and was satisfactory to all. We hope to have both Mrs. Dick and Mrs. Twing with us again soon. Feb. 20th and 27th, Lizzie Ewer of Pottsmouth, N: H., will be our speaker.

Neuburyport, Mass. Miss Jonnie B. Haran less.

Newburyport, Mass. Miss Jennie B. Hagan lee tured here on Sunday last to the acceptance of large audiences. She speaks again next Sunday -J. W. Cadwell, the mesmerist, remains here another week, having met with great success.

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

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

Wited.

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

#### What of the Dead?

To the Editor of the Ranner of Light: On Sunday evening, Feb. 6th, Mr. J. J. Morse delivered an address upon the above subject before the First Society of Spiritualists of New York City, at the Grand Opera House. Under the influence of his control, Mr. Morse spoke for over an hour, delivering one of the most eloquent and logical addresses that it has been our pleasure to listen to, and it is a matter of regret that every earnest thinker in the country could not have heard the words spoken.

After questioning ecclesiasticism, theology, science and philosophy and getting no satisfactory answer to the question "What of the Dead?" he questioned Spiritualism, and got the reply that "The dead alone are capable of answering that question," and these through the instrumentality of Spiritualism replied, "There are no dead. We still live as personal beings, possessing tangible bodies. Self-consciousness is ours now as it ever was. We are the same now as we were when in earth-life, save as we have by effort on our own part attained to higher unfoldment and development. Our world is as real and tangible to us as the one we left is to you, is as material to us as is yours to you." Afterquestioning ecclesiasticism, theology, science

as the one we left is to you, is as material to us as is yours to you."

I will not attempt to give even a brief abstract of the discourse. The point made was that only those who have made the change called death are qualified to speak from personal knowledge of the conditions existing in the realms beyond the tomb, and that they affirm from their own knowledge that man is immortal, and that through the lessons taught by the school of experience, every human being, wherever born, in the unfolded universe of worlds, will, sooner or later, attain to a condition of harmony with the principles of Being, and unfold and exercise the God-like qualities that inhere in Being per se, until all persons shall surpass in themselves the highest conception that mortals to-day entertain of the God of the universe.

verse.

In the morning Mr Morse spoke in answer to questions submitted by the audience. He will speak for the First Society each Sunday morning and evening during the present month. JOHN FRANKLIN CLARK.

Spiritualist Meetings.

The great pressure of matter regarding the Ross imbroglio, and other themes, will this week oblige us to curtail such of our local and other meeting reports as came to hand on press-day, Tuesday, (which some correspondents seem regularly to forget.)

THE PROPLE'S SPIRITUAL MEETING, of New York City, holds services on Sunday and Thursday after-noons, at 3 cyclock. Dr. Euglish, of Vineland, and others spoke on the 30th ult. The 6th was devoted to a "mediums' meeting." "A Doomed Woman's Prayer" will be the theme for conference next Sunday afternoon. Mrs. M.C. Morrell will make the opening address.

EAGLE HALL, BOSTON, had large and interested audiences at the sessions on Sunday, the 6th inst. Mrs. Loomis-Hall, Dr. M. V. Thomas, David Brown, Mrs. J. E. Davis, Mrs. M. A. Chandler, Mrs. Jennie K.D. Conant, Dr. E. H. Matthews, Dr. P. C. Drisko, Mrs. M. W. Leslie and Mr. Ernest Kirsch participating.

HAVERHILL, MASS.—BRITTAN HALL.—Dr. C. H. Harding, of Boston, addressed the Spiritualist Asso-ciation of Haverbill and Bradford in Brittan Hall last Sunday, and gave psychometric readings, which were much admired. Next Sunday the platform will be oc-cupled by Dr. F. H. Roscoe, of Providence, R. I.

SPIRITUAL LITERARY UNION, of Brooklyn, E. D. N. Y.—A report of its first public meeting, at the hall, Bedford Avenue, corner South 2d street, on the even-ing of Feb. 5th, will appear next week. Mr. J. J. Morse will speak at the next meeting, Feb. 19th.

Chicago, Ill .- The clergy of this city are at present instrumental in directing public attention to the subject of Spiritualism. One, last Sunday evening, chose for his subject of discourse "Fools," and included Spiritualists in the number. Dr. L-, formerly of Boston, said in his Sunday evening lecture, that in of Boston, said in his Sunday evening lecture, that in Saul's case it was nothing but mind-reading. Another one I heard state as his belief that Samuel came back because the Bible said so. Dr. A. Bond says God showed his power by causing an image to rise from the ground and talk to Saul. Buch remarks tend to lead people to investigate, and consequently our meetings are fast increasing in numbers and interest. We have some good workers with us, who, a few months since, came as sight seers. One man told me he and his wife came to the hall door and looked in. He said his wife came to the hall door and looked in. He said to his wife, "They don't look like crazy people, I think we will go in." A few months before they buried a child, from whom, at the second coming to our hall, they got a word, so they think, and are now with us in the good work, and would not give up their belief for all Chicago. Bo the work goes on.

W. S. King.

Haverhill, Mass., Good Templars Hall.-Mrs. C. M. Nickerson of Orleans, Mass., spoke for the First Spiritualist Society of this city, Sunday, Feb. 6th, at Spiritualist Society of this city, Sunday, red. cin, at 2 and 7 o'clock P. M.—good audiences being in attendance: Subject for afternoon, "Who and What is the God of the Present Day?" In the evening the speaker gave a plain, candid talk on the ignorance, pains and ills of humanity.—Joseph D. Stiles will occupy the same platform next Sunday, and Miss Jennie B. Hagan will be with us Sundays, the 20th and 27th.

W. W. CURRIER.

Providence, R. I.—The Providence Association of Spiritualists was addressed Sunday, forenoon and evening, by Mrs. Nellie J. T. Brigham, of New York. Her lectures were predicated upon themes given by the audience, five or six in number, followed by short poems on subjects suggested by tuose present. Discourses and poems were both ably presented, embodying much of truth and many ideas, significant and important. Mrs. Brigham fills the remaining Sundays of the month.

WM. FOSTER, JR.

Geneva, O .- A correspondent writes : " Mrs. Carrie C. Van Duzee is still lecturing to the Society with marked success. She speaks every two weeks, and could fill other appointments alternate weeks. The Society holds sociables every Friday evening, which are very interesting. We always have the best of music kindly furnished by the family of Mr. George-Clark, our worthy President."

Saratoga, N. Y .-- Mrs. Clara A. Field has been doing valiant service for the cause in this place, as testified to by The Eagle, by Mr. Huling, and others An account of a reception tendered her by the friends there, will appear next week.—Mrs. Nellie J. T. Brigham was to speak there on Wednesday evening. Feb. 9th; and Mrs. Field on Sunday, 18th.

Renion Harbor, Mich.

Benion Harbor, Mich.

The Spiritualists of Southwestern Michigan will hold a Quarterly Meeting at Benton Harbor Saturday and Sunday, Feb. 19th and 20th.

Mr. Blehop A. Beals, an inspirational speaker and singer of well-known merit, together with other gifted mediums, will address the Convention.

Meetings to be held in Conkey's Opera House. Saturday sessions to commence at 2 P. M. and 7 P. M. Sunday sessions as follows: Conference at 10 A.M.; lectures at 1:50 P.M. and 7 P.M.

as follows: Conterence as a A.A., second and 7.M.

It is especially desirable that the members of the Association make every possible effort to attend this meeting and help make it in every way a grand success. Strangers in attendance will be enterialned as far as possible.

It is hoped that arrangements can be made with the rail-road companies for reduced rates.

AS As for excursion tickets.

W. T. JONES, Bonton Harbor, President.

MISS. E. A. TOWER, Paw Paw, Vice President.

MISS MINNIE NESBITT, Decatur, Secretary.

MISS, H. A. SHEFFER, South Haven, Treasurer.

Spiritualist Meetings in Brooklyn.

Conservatory Hall, corner Falton Street and Bedford Avenue.—Services every Sunday at 11 A.M. and 7% P.M. Frateriity Rooms, corner Hedford Avenue and South Second Street, Services every Sunday at 1/4 F.M. Oblideen's Lyceum at 3 F.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 F.M.

NEWARK, N. J.—The People's Spiritual Fraternity olds meetings every Sunday evening at 7% o'clock at Aberal League Hall, No. 177 Halsey street. Mrs. G. Dorn,

CHRCAGO, REL.—Avenue Hall, 150 22d street. Ohil-dren's Lycoum, Bunday, at 1% P.M. Spiritualists' and Mediums Meeting, 3 F.M. Mediums' Heceptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

BT. LOUIS, MO.—The First Association of Sairtinalista meets at 3/4 F. M. every Sunday in Brandly Haff, south-west corner of Franklin Avenue and Willing Street. Friends of the came invited to attend, and correspondence mileting from America and Survey. H. W. J. 7/7 President, Hu. 190 South Broadway, lease 8 J. H. Corner, No. 190 South Street, St., Louis, Mo.



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Author of "Natty, a Spirit," "Bible Marvel-Workers,"
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This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far famed attack upon Modera Spiritualism in 1857 miscalled The Harvard Investigations. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that cilege, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, aims and operations, present and prospective, of Modern Spiritualism itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

Harvard Investigation; Agassiz, Professor; Bell, M. D.; Eustis, Professor; Felton, Professor; Gardner, Doctor; Lunt, Editor; Peirce, Professor; Putnam, D. D.; Walker, President; Willis, Doctor. INDEX.

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