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# The Spiritual Rostrum

### Spirit-Phenomena.

A Discourse Delivered through the Trance-Mediumship of

MRS. R. S. LILLIE, Before the Boston Spiritual Temple Society, In Berkeley Hall, Boston, Mass., Sunday Morning, Jan. 15th, 1888.

(Reported for Banner of Light by Miss Ida L. Spalding.)

INVOCATION.

We ask your presence, oh! spirits of wisdom, love and power, and we ask for that illumination which ye are able to lend, by which to read understandingly the truths revealed to us. Aid us first to enter the temple of our beings and drive therefrom all such thoughts as have held us in bondage. May we be willing to see the idols, before which we have hitherto bowed, broken and lying in fragments at our feet, if demolished by the power of truth alone. Lead us by your thought upon that higher plane of wisdom where we may be enabled to discern the way and the truth, and to walk therein henceforth in steadfastness of purpose. Alone and unassisted, we are weak and often fall; but, your strength supporting us, we may meet and overcome all obstacles and difficulties. As we rest under the shadows to-day, and there falleth over us the silent mist of rain, may we rise in the spirit above the spiritual clouds, if any there beabove the mist and the darkness that obscures our vision, into that realm where the eternal sun of truth, of life, and of the spirit, is glowing in radiance. Afded by your presence, strengthened by your words, we return our glad thanksgiving to you now and evermore. Amen.

### DISCOURSE.

We have chosen to give you a few thoughts on "Spirit-Phenomena." Spiritualism, differing in a great measure from any other form of religion of the present time, is alike open to the manifestations kept on in their course until enter; but that doorway admits both the light criticism of its methods and misunderstanding of its teachings. We use the phrase "Spirit-Phenomena," or "Phenomena of Spirit," rather than "Phenomena of Spiritualism," realizing that there is a power underlying this movement which is in reality its substance, but given in every tongue. which is not confined by isms nor appropriated by any class of people.

Looking back over the history of the human power which, in its manifestations, has given rise to every form of religion extant and extinct, and that power is spirit. The phenomena of spirit taking place nineteen hundred years ago in the villages of Judea round and about Jordan, form the foundation and cornerstone of Christianity. Jesus, as one of the workers of wonders at that time, stands out prominently as an illustration of this power. We do not believe, as reasoners to-day, that he | must meet it with reason, understanding and | will bind and hold the medium in such antagowas any more the son of God than are others, our Philosophy. but that he was endowed with this common power, which is the power of spirit, to a greater extent than many of his fellow-beings. There were, however, faculties that were not developed to the degree that they are in many organisms or individuals. That power of brain or mind that makes a clear-headed business man was lying dormant in his case; while the power of spirit, taking possession of the faculties that responded thereto, endowed him especially in that direction. His was not an isolated case; there were many others. He poster that ever veils the spirit of man, and when touched their possessor with the magic power that permeated his own being, and commissioned him, saying: "Go forth and preach this gospel of truth."

The two worlds, as we sometimes denominate them, or rather the two conditions, that of the material and that of the spirit, are so closely related that there is no line of separation between them which will permit us to say: "Here ends the one, and there begins the other." These two forces are commingled throughout the universe in all expressions of life. We may go back to ancient forms of religion as far as you can verify our statements that even the condition of mind acts either as by history, and you will find that spirit phe- a barrier or an impetus to the truth. Thus we In these many and diversified manifestations nomena have given rise to them all; the pecu- find mediums to be very sensitive and suscepti- we find a great variety of expression. Every liar forms of belief being the result of that externalism with which man always clothes spiritual things. Thus we have the ancient Buddhism of the older religions, and we have our Christianity based upon the phenomenal experiences of the people of nineteen centuries ago, marking a period of man's spiritual history which stands out prominently above many of the others. Two thousand years prior to this purer channels through which spirit could opwe have another marked period of spirit phe- erate. Therefore we say to you, you must ever have investigated the subject earnestly, seri- though there is a great deal mixed up with

self.

It is unnecessary for our purposes to-day to tled: "Why does not that which took place in spirit? the past, take place now?" Thousands worshould again show forth its wondrous power.

At length it came, but as it always has done, ters. It came in the outside world, as it were, for we trace our modern spirit phenomena temple of the living God, the body human. back to the early manifestations taking place must have grieved the Spirit of God, and it has not accomplish a great deal here on earth. departed from you. This is the spirit of the Evil One. Pray earnestly that it be removed quire why these things occur: You have they had spread like a fire over the prairies and the dark, the true and the false; and just

to it, and the old conception of good and evil, shut up in some bottomless pit or some fourof God and the devil, is at work to-day just as square Paradise, but to have freedom and librace, we perceive that there ever has been a | it ever has been in the past. In our enlightened | erty for growth, progress and development. land, in this age of knowledge and wisdom, Perhaps the medium has, in such cases as those there are plenty of people that stand behind | just mentioned, invited, or some one has thrown pulpits as their entrenchments and cry out: upon him something antagonistic. Some mem-"Disholism," and "Verily I say unto you this bers of the family, for instance, begin disputis the work of Beelzebub," even as did the ing; one believes, another does not believe: Jews when the same power rested upon the Do you know what power thought has? Do you man of Nazareth nineteen centuries ago. It is know how very forcible and tangible it is? Do the cry of humanity to-day, ignorant of the you know how easy it is to make a mesh, as it true causes that underlie these facts; hence we

> We are asked by those holding controversies upon the subject: "What is the reason that individual spirits bring us many times false ty the result, in such instances, is mixed spiritcommunications, or those which give rise to the susploion that they emanate from evil spirits?" This assertion comes more especially from the Orthodox world, or from those who claim that est and best in spirit-manifestation, we must the devil and his angels, or evil spirits, are allowed to go forth over the earth, but that good spirits do not return.

The communications received through undeveloped mediums, and called evil because they sessed the ability to penetrate the guise of mat- are not understood, are used as an argument to prove this statement. We have all these things he detected spiritual gifts lying unused, he to meet, all these things to look in the face, and to give some reasons for their existence.

> Spirit-phenomena are, at the present time, as they ever have been, bound by the limitations of matter, or of the individual mediums through whom the manifestations occur: Their action, their ability to do injury or to do good, the extent to which their power can be exercised, are questions which cannot yet be fully answered. hecause experiment has not brought sufficient knowledge in this direction. Still there is prove immortality, to prove the reality of the enough to enable every intelligent being to understand that mind in the body as well as mind out of the body influences their character, and ble beings, and as such they should be treated by those making investigations.

Nothing is perfect, so far as we are able to ripened up to a condition that we believe it is just growing toward, we should find human beings in a riper or more perfect state of being,

among the people, by whom they were regarded | held as among the most important of the re- | manifestations occur, and the observers pass as oracles, or the nearest possible approach to quirements of Spiritualism as a philosophy to- out about equally divided in opinion. Onethe godhead. Man, with his strange ideas of day. The religious of the past have not called half of them are satisfied that what they have God, has given himself greater credit than be- for reason, but for faith. When reason assertlonged to him according to our understanding; ed itself, and you inquired why such and such or, in other words, according to his idea of this things were demanded on faith, you were inpower which he possessed has he attributed to stantly hushed, and told that you must not ask himself more or less of the god-power, claiming these questions you must not use reason, you to be a specially endowed being, a son of God, a must accept by faith. We have passed that Messiah or messenger of God. In most in line now; we do not ask you to accept by faith; stances, however, the claim has been put forth but we do request you to exercise your reason; by those who afterward idolized and deified the and that is why spirit-phenomena as a part of individual, rather than by the individual him- your Spiritualism have been given you once

more from the spirit side of life.

When the question is asked: "What are the trace Christianity through all its varied changes | phenomena of Spiritualism?" Spiritualists are | the power of temptation; and spirit manifestato the time when we find it crystallized into very likely to divide this array of experiform and ceremony. This was the result of a mental testimony into two distinct classes—the tion that it should be until such time as you belief that the past held all revelations of God, physical and the mental; but they are, both all manifestations of the spirit. The phenomena and all, spirit phenomena. The making pas- prepare a place for the carrying on of the work that were called miraculous were recorded, sive of the will of another and the controlling that mankind might read what the power of of an individual mind is as much a phenomenon ums who publicly represent Spiritualism should spirit has been, and live in the letter alone. of spirit as is the controlling of physical forces But the spirit of man as related to the vast in order to produce certain other results. A as they individually are concerned. When that spirit of the universe: the spirit of man as an child is entranced, and while in this condi- time arrives, the earnest, investigating public immortal something which ever reaches on be- tion gives utterance to words of wisdom only can come to you as an organization or society, yond his present condition—which makes in-|equalled by those of the most learned men of to recommend to them a medium for the parquiries, and desires to know-kept asking the the period. Can you not class this manifesta ticular phase they desire to witness, as they question, which to many minds remained unset- | tion, and do you not, with the phenomena of |

Sometimes we ask the mediums whom we shiping at the altars of different denomina- have chosen for a special work upon the mental ) miscuously about to-day, a dollar at a time, so tions, prayed that the signs that were given to | plane, to give us an hour a day for developthe early Christians be given to them, that a ment: "What shall we do?" they ask. "Sit you have doubt concerning, was gathered in an demonstration of spirit be made, but it did not passively," we answer; "that is all we require organized way, and systematized, it would be come——In the Church! The main body of that | of you; the rest we do on our side of life unseen | enough to present the phenomena of Spiritualinstitution was satisfied; but hungry souls out- by you." Sometimes our request is granted, ism to a skeptical world under conditions that side, yearning for more facts, dissatisfied with sometimes it is not. Whenever it is there is could not be gainsaid. Such mediums then as what they had received, and unsatisfied in growth, and after perhaps months of this work spirit, walted for the time when God should be on their part, simply sitting quietly, it is found their high and holy gift, would willingly place manifest in the flesh again, or when the spirit that some power, or spirit, has gained control themselves in a position to be cared for by an of the brain to such an extent that the vocal organized body that would see them protected, organs will respond as readily to its touch as to in an unexpected way and in unexpected quar- the touch of the master mind or spirit that has at least of the body should not lead them into its habitation upon the mortal plane in this

In the course of development in this direction in the Fox home nearly forty years ago. It for a time everything moves on smoothly and came in a Christian home, but not in the satisfactorily. Brautiful communications from perplexity went to it for advice, it was not the and truthfulness, are received, and then sudcould tell her what it was, why it was, whence received as before, but they are uneatisfactory it came, or what she might expect. She bowed at times, and untruthful. The medium is disbelieved that this family were obsessed by dev- periments at that point. If we were as easily ation as those of another class. who were holding high carnival in this discouraged in our pursuit of every other ob Methodist home. Here is the argument: "You ject as we are in the pursuit of truth, we should

swept by a mighty wind, and were heard of in as they did in the past and as St. Paul said in many other homes. In these forty years the his letter to the churches in early days, you power of this movement has been felt in every | must try the spirits to see of what nature they land by every people, and its utterances are are. The other world is continually receiving spirits from this side of life. They are enter-Different ideas, to be sure, are held in regard | ing the field of existence over there, not to be were, of these threads or cords of power, that nistic elements, thus permitting the approach of spirits that cannot enter the inner circle where love and harmony reign? Of necessi-

phenomena. I speak of this as a possibility, but we know it is a fact. In order to attain to the very highwork earnestly and thoughtfully. I do not believe in organizing a circle with as little few tea-table guests, and yet this is often the case. We are in pursuit of the truth : we are endeavoring to communicate with the spirits of men arisen, with angels in the life beyond: and if there is anything that we should hold pure and sacred, that we should enter into with deliberation, forethought, earnestness and sincerity, it is this work of opening the doors be-

tween the two worlds. made sensitive to the thought of spirit, on to that of the spirit returning clothed temporarily in matter, each doing all in its power to life that lies beyond, and to disprove some erroneous teachings which have been given to man in the past, and to which he clings so tenaciously as to retard his growth spiritually. medium differs from every other medium. Those whose gifts are of a mental character, such as clairvoyance, clairaudience and test learn. If our earth had perfected itself, or mediumship, differ in a great measure from those through whose instrumentality physical ists we find ourselves divided just here. The and we should also be able to find clearer and cry of "fraud" is raised against mediums pulpits have been obliged to admit its truth,

we call mediums to-day, walked familiarly | and we are glad that the exercise of these is | ance-room, pay their fee, take their places, the | portion on the side of truth that cannot be exwitnessed is spiritual in its source, and that they have seen their friends; the other half are equally satisfied that it is the veriest deception they have ever looked upon. In this way controversies arise that are taken into courts of justice, and you then discover of how little account is this proceeding in settling the vexed question either one way or the other. We do not feel that this course is or should be necessary.

Spiritualism should be so organized as to control its phenomena by holding mediums above tion will not be based upon the solid foundahold it so sacred that you will raise a fund and under holy and pure conditions. Your medibe cared for beyond "the dollar limit" as far would come to you for a minister. "But," perhaps some of you will say, "we cannot afford it as societies." If the money that is thrown promany times a week or month, in places that valued the truth for its own sake, and prized cared for and supported in a way that the needs temptations of a pecuniary order.

Some of our spirit phenomena are already of such a character that the spirits producing them through certain instruments can give you ligible to the few, or be whispered by the telealmost any condition that you require. Some Church; for when that praying mother in her loving friends, that bear the stamp of identity | slate-writers, for instance, are able to give the | ble. As these achievements have been accommanifestations in such a way that no reasona- plished on the mortal side, we may reasonably priesthood that could give her an answer, that denly there is a change. Communications are ble human being can dispute their origin, and hope that still greater results may be attained could tell her what it was, why it was, whence received as before, but they are unsatisfactory those who are so unreasonable as to doubt it on the spirit side, and that spirit phenomena it came, or what she might expect. She bowed upon her knees in earnest prayer, day after typed, and often the friends are discouraged. In their investigations into that which they duplicity, or of any little sham being taken for day, to the God of her fathers that he might They say: "If deceiving spirits come to me, I have not wit enough to understand even when the real, the true and the genuine. Then such remove from her this which caused her so much do not want anything to do with the matter," they behold it. Such mediums as these do not, advertising as we see in the papers to-day will trouble, but it was not removed. The Church and they stop in their investigations and ex- perhaps, so much need your care and consider- call only the foolish to listen, for the truly wise

Many manifestations but down as spirit phenomena, and for whose character we are brought to account before the bar of public | wrecked so many upon the shores of time, we The first thing to do at such times is to in opinion, bear no relation whatever to them. It pray you "Be wise as serpents and harmless as is enough to make the blood of any honest Spirfrom you." But prayer did not remove it, and opened a doorway and invited the angels to itualist boil to take up the paper of a Sunday morning like this and read that "the greatest medium of the age" will perform so and so; that "the great trick of slate-writing will be shown," etc., the notice closing by stating: "If any have been foolish enough to believe, let them come and behold, and let their superstitions vanish." This is called by outsiders an exposure (!) of Spiritualism. It is no more like spirit-phenomena than black is like white; it no more represents true spirit-phenomena than the night represents the brightest day. The conditions under which such manifestations and the manifestations of spirit are produced bear no comparison whatever. I hope no Spiritualist, seeing a little flimsy trick performed. will say: "Well, that operator, whether he knows it or not, must be a medium," because it is not so. There are tricksters and jugglers, as there have been ever since the Egyptians met Moses, and as I suppose there were for thousands of years before. When the true ing (malaise).

manifestation meets the false, face to face, These may have been preceded by a feeling there is a wide difference, to the careful observer, between them.

"You had better keep within your own ranks," some one says; "there is enough for you to look after there. Many, claiming the gift of mediumship, give us the false instead of the true." This may be a fact, and it undoubtedly is. If so, Spiritualists are the ones who must meet it, weigh it in the balance of their thought as you would give to the selection of a own judgment, and not leave it for the outside world to do. But, remember, Spiritualists are not the only ones who have deceivers in their ranks. There are those representing themselves as Christians, who wear as heavy masks and as long cloaks to cover their iniquities as do the worst of bogus mediums. This. I know, is no excuse for dishonest mediums, but I desire to state just here that, in reality, I believe there are very few who A great variety of phenomena has grown up | actually practice fraud. There are, then, two in the last forty years—from that of the child kinds or classes—the real mediums and the pretenders. Again, some one says—and he may be a Spiritualist: "I know that some genuine mediums practice deceit." Very well; I am not surprised; I have seen a man that could tell the truth a part of the time, and lie like a villain the remainder. In this cause, as in every other, we find the mixed compound of human nature, the good and the evil, the true and the false; we find much that is orude, much that is not understood, and much for you yet to study.

Spiritualism, as a modern movement, with all its manifestations, is to-day what it is after only forty years' growth. In that time it has, moved the world; it has gained adherents from phenomena are presented. Even as Spiritual- the ranks of every denomination in Christendom. Some of the wisest men back of church whose phase is materialization, by those who and some of the best of these say to-day: "Alnomena, when seers and prophets, those whom use reason and intelligence in your researches; ously and singerely. Individuals enter a se- | Spiritualism that is spurious, there is a large

plained away."

I wish at this point to say: Be ye diligent as Spiritualists. You read that there is no law that can touch a spirit medium. Some of you sincerely believe that, for the good of the cause, those caught in the use of real deception in manifestations purporting to be genuine should be punished; but in your zeal be cautious that you do not call for a law which, when once enacted, can be taken into the hands of any petty tyrant and used on any medium in your ranks. It were better to bear a little in your own home circle, wisely and with your eyes open and single to the truth, than to assist a world in throttling you, as it would like to do even to-day. So I say be vigilant, be cautious, and you will find that at length, by God's own law, the truth will come uppermost, right will prevail and error vanish.

Spiritualism is passing through an ordeal out of which it will come brightened, purified, uplifted and exalted; and while we may stand in fear in a measure of law used unwisely in the hands of man, let us remember that we are citizens of America, and that as such the Constitution itself stands by us as a religious body. Do not be too anxious to step out of the protection of a law that says it shall be yours, as citizens of America, to worship God according to the dictates of your conscience. We believe, however, that there is wisdom and strength enough in Spiritualism and in the ranks thereof to carry our mediums, our mediumship and spirit phenomena forward until we shall all realize what a mighty power it is that is brooding over the nations, seeking to bless and uplift humanity. Though the truths that have come from this source are often misunderstood and misapplied, still, with God and the angels on our side, we feel that we are in the majority and that the truth will prevail byand-bye. I am looking for the time to come when spirit phenomena, in all their phases, will be lifted above doubt, and I believe it is coming just so surely as I know that I can to day see demonstrated the fact that a thought can be ticked out over a wire by sounds only intelphone along a highway in language unmistaka-

will understand that there is no comparison between the two.

That you may avoid the rocks that have doves." With earnestness of purpose and with the spirit within turned toward the truth, seek ve the light and it shall be given you.

### Bilious Attack.

This is the popular name for an affection with which most are familiar. The name, however, is somewhat deceptive, and often leads to injudicious treatment. It is doubtful if there is any special allment of the liver in the case. is probably only a brief, functional disorder of the digestive system. This is the general view of the medical profession.

It is a mild form of acute, as distinguished

from chronic, dyspepsis, induced, it may be, by indigestible food, over-eating, physical exhaustion, excessive brain work, violent emotions, or by general care and worry. It is more liable to occur in the spring, because while one continues to eat the same food and in nearly the same quantity as in winter, the power of the system to assimilate food is reduced

The most prominent symptoms of "biliousness" are loss of appetite, nauses (sometimes vomiting), coating of the tongue, an unpleasant taste, headache and a general sense of ail-

of fatigue and aching in the back and limbs. Sometimes, in persons inclined that way, the headache becomes what is known as "sick headache."

As to treatment, aside from medicine and tonic, the malady usually presents little difficulty. Says Quain's "Medical Dictionary": "Such attacks are most effectually prevented by careful regulation of diet and the careful avoidance of exposure to cold, fatigue and undue mental exertion and anxiety; when they come on, abstinence from food is desirable, with rest in the recumbent posture and perfect quiet."

The writer in Reynolds's "System of Medicine" says: "In the milder forms, a tolerably complete abstinence from food for four-and-twenty hours will frequently do much toward.

complete abstinence from food for four-and-twenty hours will frequently do much toward effecting a cure. This abstinence secures for the stomach that rest of the organ so essential to the cure. After this rest, light farinaceous puddings may be allowed, followed by a cau-tious return to a more nourishing diet." "". The too common practice of people who fanny that they are "bilious" of dosing themselves with cathartics, to "clear out the system," should be discouraged. In most cases nature will cure the patient if he will give her a

the patient if he will give her a chance.-Ex.

### A Spiritual Book.

'OUTSIDE THE GATES: And other Tales and Sketches by a Band of Spirit-Intelligences, through the Me-diumship of Mary Theresa Shelhamer.

The publishers, Messrs. Colby & Rich, are very kind to send us so many of their spiritual books, considering our materialistic proclivities. It is friendly on their part to keep us posted in their literature, and we are obliged to them for the numerous favors they bestow on us.

on us.

"Outside the Gates" is a large book containing 515 pages, and is full of descriptions of spiritifie, what the employment of the people is, their language, society, literature—and, in short, everything concerning them. All which seems to be candidly related, and will no doubt prove interesting to believers. For sale by Colby & Rich, 9 Bosworth street, Boston.—Boston Investigator.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.—Emerson.

Written for the Banner of Light, GOOD-NIGHT! BY M. T. BUBLHAMER.

"The world is weary, friends," he said, And darkening is the light; The stars are struggling overhead; 'Tis time to say 'Good-night!' Oh! lone and dreary was the day, And rugged was the road O'er which I pressed my tollsome way With many a heavy load.

"The burning heat has cooled at last, The din and noise are still, The strife and discord all are past, I know our Father's will; His tender hand supports me now, His smile to me is light, Beneath his touch I gladly bow To thee, old World: 'Good night!'

Out through the portal dark he passed Into the clear star-shine; All suffering and pain at last Exchanged for peace divine; All earthly prospects growing dim Before his quickening sight, Till heavenly greetings brought to him:
"Good-morning!" not "Good-night!"

# free Thought.

[Read at the First Spiritual Temple Social, Eve Jan. 18th, by Mrs. Elenora Mason.] SOUL-GROWTH.

AFFIRMATIVE QUESTIONS FOR CONSIDERATION. How can we Account For and Reconcile all the 80-called Accidents and Incidents of Lifethe Calamities that Befall and Afflict the Just and True, as well as the Depraved and Incorrigible-with the Doctrine of a Perfect Cause?

BY JACOB EDSON.

[Concluded.] ΧV.

In soul-growth, ought we not to distinguish between the development of the faculties of the mind, the functions of the body, and the progression of the soul which possesses and uses said faculties and functions? Does not the former exhibit the capacity that may be utilized, and the latter, the plane of thought, the sphere of love and affection—soul growth—the utilizer has attained? Is not probation the time and condition required to obtain and unfold our individual identity? Does it not commence at the time of our first conscious transgression of the higher law, and continue on until it ends in our conscious at one-ment with God, or until the identity necessarily ceases to be, because of the disintegrating effect of persistent degradation, moral disease, debasement and crime? Is not pain either physical or spiritual evidence of life? Is not pain medicinal-corrective in its nature and tendency? If it were not so, who is there among us that would now have a finger on his hand or a toe on his foot? Should we not all of us have burned, bruised or frozen them off long ago? Is it not true in the spiritual as well as in the physical that "as long as there is life there is hope"? Is not repentance a state—a condition—rather than an act? Does it not precede and produce action? Is not regenerative transformation the ultimatum of persistent repentance? Can there be full and complete forgiveness for us so long as we remain vindictive or unforgiving?
Is not prayer a receptive state or condition in which the Infinite Father and the finite child, the coming man, are conjointly demand and supply? Is not the spiritual food being prepared supply? Is not the spiritual food being prepared while the child is being unfolded to need it? Is not repentance and forgiveness in accordance with inexorable law? When we comply with the conditions, is not the law executed? In other words, is there not a sense in which we forgive ourselves, take the effect, and go onward and upward in soul-growth until we know by observation, as well as by a blest experience, that "all things work together," not only for the good and the true, but also for the most depraved and incorrigible? Do not "the pure in heart see God" and rest in his all-embracing Providence, as the lily rests receptively on the bosom of the lake? om of the lake?

Is it not true that tadpoles will grow to enormous size in the dark, and remain tadpoles until they receive the invigorating rays from the sun in the heavens, which necessarily transforms them into frogs, changing their nature, mode of life and habits of living? Are they not, because of this transformation, so to speak, like the symbolic Jonah thrown upon dry land? Is it not also true that the Adamic man may be Is it not also true that the Adamic man may be developed intellectually into enormous proportions, and still remain unprogressed in soulgrowth until he receives the transforming rays of divine life, reflected through the spiritual sonship of God in man? Is not this sonship the metaphysical expression of our subjective self, in which is the kingdom of heaven with its king enthroned? Is not the kingdom of heaven subjectively within us? Is not the reflect persubjectively within us? Is not the perfect personage there, the Christ in the new tomb, as Lazarus was in the grave, or Jonah in the great fish, waiting to come forth?

Are we not gods in embrye? Is not the finite soul in essence, the eternal, the uncreated part of man, that obtains an individualized existence in spirit which expressedly embodies itself in matter, in which it may unfold and be self in matter, in which it may unfold and be regeneratively transformed into higher life? Is the fact that brutalized animal men live on and manifest themselves after leaving this world reliable evidence that they have attained to immortal life and consequently can never cease to be? Do not evil and debasing desires and communications corrupt and disintegrate, and if parsisted in may they not ultimate in we not so relate and condition ourselves as to become channels for the communication of the higher life? Are not stars and flowers sisters? To they not reveal the beauty of God in not any with the life. higher life? Are not stars and flowers sisters?

Do they not reveal the beauty of God in nature and reflect his glory above? If we keep company with the lily, the violet and the rose, may we not so unfold our nature as to emulate their

Is not this new theology based upon fundamental truth? Is not the uncreated Cause our eternal Father? Do we not inherit our Father's nature and attributes? Are not love, justice, mercy and truth hereditary? Was there not a point, a condition, in the endless chain of causation, in which the Infinite and the finite are truth such a considered attempment as to came into such a confoined at-one-ment as to conceptively beget the finite child with inher

beauty and use?

conceptively beget the unite child with innering spiritual capacity to become the son of God? And does not such conceptive begetment bespeak spiritual gestation, travail and birth? Are we not spiritual as well as physical beings, dualities, sons and daughters of Father God and Mother Nature? Did we not, on our Father's side, inherit eternal life? Is it not within us an expectancy? Did we not, on our Mother's side, obtain states, conditions, environer's side, obtain states, conditions, environ-ments, through which this eternal life is to be ments, through which this eternal life is to be evolved? For aught we know, may there not be millions upon millions of unfolding spiritual entities, occupying every conceivable standpoint in the discrete degrees of spiritual evolution, from the lowest all along up the spiral stairway, in the spiritual sonship of the living God?

HOBERT BYRNES.

In the BANNER OF LIGHT of Jan. 14th, 1888, is a communication given through the mediumship of Mr.

J. W. Fletcher, which I fully recognize as coming from my son ROBERT, who passed away some eighteen years ago. Although but seven years old health walk.

s differentiated out-births of the divine, with inhering divinity seeking personification through us, must not the distinguishing differthrough us, must not the distinguishing different does that constitute our different identities remain? Can any amount of soul-growth or spiritual culture obliterate or extinguish them? May we not go on and on in spiritual culture, improving, perfecting, and progressively opening up these distinctions, and through them our inhering personality, and by so doing con-

tinue to demonstrate over and over again that we are the same individuals we used to be, with this exception—we have been converted to the new theology, the doctrine of a perfect Cause, its spiritual evolution, and are now in the transitional coudition of regenerative transformation from the animal through the human into the divine department of eternal life? We now know that God is love, that he is subjective, and that it is our privilege as well as duty to objectify him—his perfect personage—within ourselves. Can the hatched chicken ever get or be put back into its broken shell? If we, as embryotic substance, existed from all eternity in the unconscious consciousness of the uncreated Cause, and have obtained veritable entities and still survive, growing stronger and entities and still survive, growing stronger and more God-like every day, are we not among the survivals of the fittest? Who, tell us who or what, can prevent us from living on and on as conscious entities in the eternal, never-end-XX.

If we are to live on and on in the eternal, is there not a history being written by the finger of time on the tablet of the soul concerning each and every one of us? Are not these histories to constitute in each his own identity, by and through which he is to be judged? Is by and through which he is to be judged? Is not the Christ—the metaphysical substance of justice, mercy and truth, that has been evolved through the unfolding son-ship of God within us—to be the judge? If so, is there not a sense in which the day of judgment has come—the motive has been touched? Finding where it is attached, may we not trace each step the soul has trod, so that divers mazes, unnatural wanderings and inexplicable contradictions will be seen to be the clear and necessary results of seen to be the clear and necessary results o easily defined law, the law of love, the perfect providence, that is universal to the utmost, including the most extreme detail of all particu-lars? If as embryotic substance we have ex-isted from all eternity in the bosom of the uncreated Father, we in Him are at home, we have always been there, we, so to speak, are bride and groom, cause and effect. We came from Him unconscious embodiments of the divine entity: He was subjectively within us; we return to Him, through soul-growth, evolved conscious beings, divine entities, individualized drops of the universal ocean of all good; and, as the ocean is composed of innumerable drops, each drop fulfilling its mission through the execution of law, so also may it not be with us, no large, no small, each a perfected spirit, a polished stone in the spiritual temple of eter-

Is there not an exact standard of absolute self? Is not absolute justice to be given and received in such a manner as not to admit of doubt, discrepancy or demur? May we not, through persistent animalism and gross bru-tality, so demoralize and degrade our spiritual nature—so shrink, shrivel, dwarf and obliterate our consciousness of right and wrong, our manhood with its inhering divinity—as to leave nothing but the mark of the beast to indicate what had been, and through the execution of law, absolute justice, mercy and truth had ceased to be? On the other hand, is not humane justice tempered with wise mercy, judiciously applied, the chief factor in the ways and means of soul-growth, so that by and by e when we get home to our Father's house—"the city of light"—our transformed affectional nature may be so illumined by the light of infinite love and life that our conception and applica-tion of justice may so exhaust the element and function of mercy that from disuse it will cease to be? Then, and not till then, may we be ena-bled to perceive and comprehend the sublime fact that everything that is, has been, or is to be is absolutely right, and that the rule, the ruled and the ruler, are but three distinct departments of the all in all of life, not unlike the triune personage called in old theology "Father, Son and Holy Ghost."

XXII. If we cut man loose from the object of his affection or the religion that bound him, without giving him the new theology to which to attach himself, will he not straightway fall into a pit of despair? But if induced day by day to fix his affections on more and still more worthy will be not approach, step by step. objects, will he not approach, step by step, nearer and nearer, and reflect more and still more clearly the spirituality and attributes of the perfect Cause?

is, with its theosophic doctrine of a perfect cause and Providence, can we base a satisfactory argument in favor of prayer? Is not our perfect Cause, with its differentiated agents, omnipresent and all-controlling? Can he not omnipresent and an-controlling? Can he not do through finite agents—ministering angels—what otherwise could not be done? Is not this idea gloriously adapted to the wants of the human soul? Is it not the only one by which may be produced the results each man knows he cands? It such an idea unreasonable? It such needs? Is such an idea unreasonable? needs? Is such an idea unreasonable? Is such a course a mark of fickleness of mind on the part of God? Are not his laws ever the same, his providences ever changing, the latter always adapted to the circumstances and conditions of the agent's influence? May we not as well charge him with fickleness of mind, because from the same soil, expanded by the same sun, from the same soil, expanded by the same sun, watered by the same showers, two plants grow side by side, as dissimilar as the rose and the violet? May we not as well accuse him of inconsistency because the acorn planted in the deep soil expands into the splendid oak, while another dropped in the crevice of some granite rock becomes a mere scrubby shrub? Is it inconsistent with the infinite perfection of the Omniscient to make blessings dependent upon the action of the recipient? Let the skeptic question the necessities of his own soul, to deny the efficacy of prayer in toto. To hold that the unchangeable God cannot be moved in accordance with his will, leads at once and directly to the doctrine of fatalism, which, believed in, renders the soul apathetic and incapable of ad-

twenty-six years. She was always reticent, very brief and to the point in her remarks, and this message is entirely characteristic of her. The names mentioned are a wonderful test to her friends

I also wish to verify the communication from S. B. WING, in same issue. It is a complete test, true in every particular.

I am at present time at home with my aged parents and sister, Mrs. Annie Lord Chamberlain, who is still suffering greatly from her accident. She is grateful to the friends who have written and taken so much interest in her case, and will respond soon as able. The injury was to the head principally, therefore she is unable to do much writing. I agree with my friend, Mrs. Almira McLaughlin, that The Bannen is the leading and best paper published in the interest of Spiritualism. Long may it wave.

Sincerely yours, in truth, JENNIE L. WEBB

Box 56, Mattapan District, Boston, Mass.

quite conversant with spirit control, being quite mediumistic, and used to enjoy having a chat with Scio. who is one of my spirit controls; he also had great love for his grandma. I often feel his presence when traveling from place to place. It used to be a great saying with him, "When I go to the spirit-world I will come and watch over you." Long may the BAN-NER be unfurled to open the way between the two

BARAH A. BYRNES

# From the flower-Kund.

Letter from Mrs. Clara A. Field. To the Editor of the Banner of Light

I left the bleak and wintry city of Boston on the 6:30 P. M. train, Jan. 15th, for the land of sunshine and summer called Florida, arriving in Jacksonville in forty-two hours without delay or accident. Mrs. Dr. Brigham, of Fitchburg, Mass., made the journey with me. The change from ice and cold was so great as to be thoroughly appreciated by us; we arrived at high noon, and found the thermometer at eighty degrees in the shade; the drive from the depot, through streets shaded on both sides by orange trees loaded with their golden fruit, gardens bright with roses in full bloom, as well as many other levely blossoms, made a contrast which was delightful in the extreme.

We took rooms at the pleasant, quiet Hotel Glenada, where a nice lunch awaited us. We were assigned very pleasant rooms by the genial host, Mr. Gerrard himself, who personally looks well to the comfort of his guests-seconded ably by his amiable wife and the gentlemanly clerk, whose name has escaped my memory.

After a day's rest I sallied forth to find some of the friends of our cause. I called upon Dr. Johnson and wife, and found that I was well known to them by reputation. I received a cordial welcome, and from them learned that our good worker, Mr. Geo. P. Colby (who is under engagement to travel for the Southern Spiritualist Association), was to speak for them on three evenings, commencing that (Wednesday) evening. I attended the lecture, of course, and had a treat-it being the first time I had ever seen Bro. Colby. His discourse was a fine one, as also were the others in the course, as I learned afterward. I only attended one of them, as I had been invited by "mine host" of the Glenada to entertain his guests in the parlors of the hotel (on the evening of his second lecture), which I consented to do-the local papers speaking very flatteringly of my efforts. So the ball is started, and earnest workers, such as Dr. Johnson and wife, with a few others, will do all they can to keep it moving. May the angels be very near and help them in their efforts.

By invitation I left Jacksonville for St. Augustine, to be the guest of Mr. and Mrs. Whitney (old time workers and pioneers in this great movement), and to lecture for the Society Sunday, Jan. 22d. There is much interest manifested here, and both sessions were well attended. Arrangements are being made to keep me here for the winter as their speaker; Mrs. Margaret Fox Kane is expected also. This is just what all speakers need at the present time -the corroborative evidence offered by a good test medium-and Mrs. Kane comes in excellent time to fill this requirement with us.

The cause needs the services of all our workers; it is time that we all realize the necessity of cultivating harmony-each helping the other, and thus aiding our angel friends in their efforts to make this world what it ought to be-a place of happiness and peace!

I shall do all I can to increase the circulation of the BANNER OF LIGHT, being sure that by so doing I am helping to spread the light in the dark places of the earth.

Fraternally yours, CLARA A. FIELD. Magnolia Hotel, St. Augustine, Fla., Jan. 23d, 1888.

### Palatka, Fla. To the Editor of the Banner of Light:

By the article in the BANNER of the 21st, under the head of Palatka, by "Octo," your readers will be perhaps misled. The entertainment there referred to was given at St. Augus. tine-that part of "ye ancient bailiwick" known as North City.

We have, however, had the pleasure of listening to a series of lectures from Prof. George P. Colby, the well-known and popular trancemedium. I can only say that "He came, he saw, he conquered."

A Spiritualist society was organized, and the following officers were elected for the ensuing year: Mr. J. G. Mangold, President; Mr. W. C. Nicholas, Vice President; E. A. Kniskern, Secretary; Mrs. M. Mann, Treasurer; Dr. J. A. Hall, Mrs. Nicholas and Mrs. Kniskern, Trustees

In conclusion, allow me to say to the host of readers of the Banner, that although we cannot boast of an ancient city whose foundations were laid over three centuries ago, yet we do wear the proud title of "The Gem City of the St. Johns," and that we will unite with our "friends in the cause" at St. Augustine, in extending to all Spiritualists and Liberals of the North, who contemplate coming South this winter a warm invitation to visit us and attend our meetings while here, and we will assure one and all a hearty welcome. Jan. 23d.

PREAMBLE AND CONSTITUTION OF THE FIRST SPIRITUALIST SOCIETY OF PALATKA, FLA. E. A. K., SECRETARY.

E. A. K., SECRETARY.

Whereas, It is our belief that there is a spirit-world, with its objective and subjective realities, and that mankind, in the way of orderly and progressive soul-unfoldment, pass from this world of matter into and become inhabitants of that spirit-world; and Whereas, We believe that we may, under certain psychological conditions, aspirations and sympathies, receive communications from such spirit-world; and, Whereas, We recognize as a truth that progression is the animating principle of both the spiritual and material existence and of the whole universe; and believe life on the material piane to be an educational course and necessary developing experience in attaining to the higher or spiritual life; therefore, be it Resolved, 1st, That the spiritual minded and sincere truth-seekers of the city of Palatka and vicinity do now organize themselves into a society to be known as "The First Spiritual Society of Palatka," for the purpose of further investigating the above-set-forth claims, and disseminating the same to the world; and that we recognize as Spiritualists all who believe in communion between the spiritual and material planes of existence.

Resolved, 2d. That while we recognize the fact that

of existence.

Resolved, 2d. That while we recognize the fact that Resolved, 2d. That while we recognize the fact that positive knowledge of immortality must necessarily precede any ethical or moral system based thereupon, and that external phenomena are indispensable in the acquisition of that knowledge, we hold that such knowledge and accompanying phenomena are not sufficient in themselves to spiritualize mankind.

Resolved, 3d, That while phenomena may be produced independently of the moral qualities of the medium, or earthly instrument of production, all phases, and especially the currents of inspiration flowing through inspirational speakers and writers, are dependent in their force and moral value upon the purity of the instrument through which they are transmitted.

Resolved, 4th. That all spiritual teachers, or those who appear before the world as such, should be held to strict accountability for their moral conduct while acting in said capacity.

Resolved, 5th. That this Society will not undertake

Resolved, bt., Inst this Society will not undertake to prescribe special rules of moral conduct, leaving that to the individual consciences of the members, but will insist—as a qualification of membership and respectable recognition—upon the observance of those general rules of life that constitute good citizenship.

Resolved, 6th, That this Society shall be organized as an auxiliary to the Southern Association of Spiritualists.

MEMBERSHIPS. Article I. Any person may become a member of this

Society by subscribing to its preamble and accompanying resolutions, and the payment of one dollar as a franchise right.

Article II. Any member convicted of gross im-

morality may be expelled by a two-thirds vote of the Boolety.

OFFICERS. Sec. 1. The officers of this Society shall consist of a President, Vice President, Bearetary, Treasurer, and Board of three Trustees; and these seven shall constitute an Executive Board, five of whom shall be considered a quorum for the transaction of business. DUTIES OF OFFICERS.

DUTIES OF OFFICERS.

Sec. I. It shall be the duty of the President to preside at all meetings of the Boolety, to issue calls for special meetings, and perform such other duties as devolve upon presiding officers of similar organizations.

Sec. II. It shall be the duty of the Vice-President to preside in the absence of the President, and perform all other duties imposed upon the President in the absence of the same.

Sec. III. It shall be the duty of the Secretary to keep the minutes of the meetings, and the records and books of the Seciety, issue certificates of membership, and perform such other duties as may be directed by the Executive Board.

Sec. IV. It shall be the duty of the Treasurer to keep and hold all moneys, and render just and true accounts thereof to the Seciety, at least once in three months, paying out said moneys only upon the written order of the President, countersigned by the Secretary.

Sec. V. It shall be the duty of the Board of Trustees to hold in trust all properties, real or personal, which may, by will, gift, deed, purchase or other conveyance, become the property of said Seciety, and to furnish a good and sufficient bond for the value of the same.

Sec. VI. It shall be the duty of the Executive Board

same.

Sec. VI. It shall be the duty of the Executive Board to transact all business belonging to the Society, to engage lecturers and mediums to disseminate the principles herein set forth, and to perform such other excepts distance the principles herein set forth, and to perform such other excepts and the second of the secon

cepties herein set forth, and to perform such other ex-ceutive duties as may devolve upon it. Sec. VII. The annual meetings of this Society shall be held on the second Sunday in the month of January in each year, provided, however, that at least thirty days' notice shall be given prior to the holding of the same, at which time the election of officers shall also take place. same, at which time the election of officers shall also take place.

Sec. VIII. The term of office of all officers of this Society, except the Board of Trustees, shall be one year, or until their successors shall be elected and qualified. Vacancies shall be filled by appointment by the Exec-

Sec. IX. The term of office of Trustees shall be three years.

Sec. X. The deliberations of this body shall be governed by "Cushing's Manual."

# Banner Correspondence.

Missouri.

KANSAS CITY.-S. Edmunds writes: "I am a Spiritualist in every sense of the word, and though I was not convinced of its reality until 1882, since that time it has been to me a constant study, and through its teachings I have been led to see where I stood and somewhat of my relations to the invisible and potent forces in whose wonderful maze of constantly revealing mysteries I have, through more than forty years, been enveloped.

For about fourteen years I was engaged in the humble field of pedagogics, during which time I delved somewhat profoundly into the sciences, gaining from them that so-called knowledge as taught by the savants of the nineteenth century. And, though I had the best authorities on both sides of the Atlantic upon the kindred topics in which I was deeply engaged, they utterly failed to supply the longing desire that burned within my soul.

I continued teaching, studying and investigating until I was told by a number of good mediums that I must leave the educational field as teacher of children and prepare myself for the teaching of men. Such ideas to me sounded very Utopian, but I came to realize that they contained more truth than I had supposed, and gradually the contending forces have battled with my own inner self, and I have concluded to follow out the advice of my spirit friends.

While reading the message in the BANNER of Dec. 3d from Prof. S. B. Brittan, I was struck with his

words:

'Truth fears no opposition, needs no defense, counts no protection, and is ever ready and alert to enter late conflict with error... It seems to me that there are those yet in the body who have the ability, the power and perhaps the desire to come into close association with their ascended co-workers, and push this important department of work into every field; to send out from their stronghold such protests against the human denunciations and worldly scorn that are heaped upon our cause and our people, to send out such arguments and evidences in favor of Spiritualism and its claims, and indeed to busy themselves in spreading before the world just such accumulated testimony as will prove the worth, the utility and the undying and unimpeachable value of Spiritualism to a thinking world. This, I believe, may be undertaken by and-bye—it may be so in a slight degree at the present time—and I say: All hall to those friends who are trying to do their best! All hall; your efforts are appreciated and understood by the higher councils of spirit-life.' words:

To those who have read the writings of our noble message sounds!

But where are those who shall stand as the beaconlights? Our old and tried veterans are rapidly passing from the green fields they have sown, to reap an abundant harvest in the spirit-world. While truth cannot be forced upon the bigoted mind, it is true that it can be made to appeal to the heart, yea, to the very soul. Then we say that there is a work for all earnest laborers in the broad fields of humanity.

In Miss Shelhamer's beautiful story, 'Sowing and Reaping,' we are taught that a well spent existence in the temporal is rewarded by a rich harvest in spiritlife: and we aver that it is the teaching of such truths that is to redeem the masses of mankind.

Kansas City contains quite a number of Spiritualists, and the interest is kept in a healthy condition by the labors of permanent speakers, and the seeds of truth are being sown by that tried veteran in the spiritual ranks, Bro. Lyman C. Howe. Bro. Howe's controis are grand. Their illustrations are very plain. and those who are so fortunate as to attend those weekly meetings are filled with many of the good things which the spirit-world has in store for earth's

Long live the BANNER OF LIGHT! It has been assailed for carrying upon its colors apparently false shades and tints; but in the true light of Modern Spiritualism, as it unfolds under the resplendent brilliancy of the Sun of Progression, each color responds to the vision in its own proper order; and its rainbow of hope stretches even across the ocean to bind in one common brotherhood all peoples of the civilized world. Its messages of love and affection have cheered thousands of hearts as they have been given through the noble organisms that have been attuned to the divine harmony of the spheres."

### New York. AUBURN.-J. H. Harter writes: "Allow me to

thank you for the important editorial in a recent BAN-NER OF LIGHT, viz.: 'The National Reformers at Work.' The title or name is a good one, but the work 'in which these 'Reformers' (?) are engaged is not good, allowing me to judge from what bappened to me when in one of their meetings held in our city. A service was held in the Academy of Music in Auburn, which was addressed by the Rev. D. Mc-Alister, General Secretary of the 'National Reform Association.' At the close of his address he offered

an opportunity to any one who wished further light upon the subject to ask questions. The lecturer argued the great importance of so changing our National Constitution as to acknowledge 'God, and the Christian Religion' in it. I arose from my seat, and asked the reverend speaker to give the definition of the kind of Christianity he wished incorporated into the Constitution, as there were several hundred different sects or kinds, each claiming to possess the true definition. and the genuine article, called 'The Christian Religion'? Without replying to my question, he ab ruptly asked : 'What are you?' I replied, 'I am a Spiritualist.' Without answering my question he said: Friends, appoint your delegates to attend the State Convention.'

When this was over I again arose from my seat, and recommended that if he wished to change our National Constitution it be so changed as to prohibit the importation, manufacture and sale of alcoholic liquors as a beverage; that inasmuch as we had in the United States, in full operation, about two hundred and fifty thousand dram shops, working misery, taxation, pauperism, orime and other evils too numerous to mention, it was in my opinion our first duty to make peo ple sober, and in that way enable them to put more God and true Christianity into their own constitutions. After this was said by me, Mr. E., the President of the Young Men's Christian Association in our olty, said: 'We must cut Harter's tongue off in order

to keep him still." At this juncture, the Rev. Dr. H .. one of the Professors in the Auburn Theological Seminary' (Presbyterian), arose, and said jocosely

We must give Mr. Harter a new heart.'

Not knowing but that some theological or surgical operation might be attempted to be performed on me without my consent, and without any good result, I shouted, I won't have it; it won't work. I have the same heart God gave me in the start, and it beats for the welfare and happiness of all human beings, and I won't have any other.' The meeting was here brought to a close, and I came away with the original heart of Harter, and I am doing what I can to gather up the Beauments of Humanity.

May the BANNER OF LIGHT continue to penetrate by its lustre the darkness of the people, whether their errors be found in the Church or State, or in that combination of the two now known under the name of National Reform."

### Colorado.

DENVER .-- Mrs. F. A. Logan states that great satisfaction is experienced by her at time of writing by the receipt of copies of the BANNER OF LIGHT, Golden Gate and Carrier Dove: also letters from Moses Hull (who was then speaking in Leadville) and others in Oregon, and different points—all showing that the good work is going on in an encouraging manner. She was much gratified by tidings from her only brother, informing her that he had resumed the meetings at Shattuck Hall. Oakland, Cal., which were suspended during the last days of her beloved sister Browne. 'Perhaps," she adds, "some of my old-time friends would like to know of the whereabouts and doings of the 'Lone Pilgrim.' Eight Sabbath evenings in succession we have had good audiences in Harmony Hall, Lawrence street, in this orderly city of eighty thousand inhabitants. On New Year's eve. notwithstanding the inclemency of the weather, it was estimated by the door-keeper (who took the admittance of twenty-five cents) that three hundred went away who could not gain even standing-room inside the hall-The attraction only consisted of a short address, with realing, and a developing circle at the close: some inspirations and tests by two or three mediums, and some fine singing by a young German girl under control, her phase much resembling the gift possessed by Jesse Shepard. We purpose continuing these meetings indefinitely. Our object and aim has been to harmonize mediumistic elements, that each physical organism may be a fit temple for the Holy Ghost to dwell in. How well or how imperfectly our work may appear will be seen in the Summer-Land. It is not for us to question now whether the majority of earth's children approve or condemn, but 'what do the angels think of us?' We trust implicitly to heavenly powers for guidance in the right."

### Massachusetts.

HAVERHILL.-Speaking of the services conducted Jan. 22d in this place by Jennie B. Hagan, under the auspices of the First Spiritualist Society, W. W. Currier writes: "In response to a call for subjects, a good supply was sent up to the platform. The first subject used was as follows: 'Do we Attain to Immortality? If so, are there any that do not?'

The influence controlling Miss Hagan contended that immortality is the result of life, and the fact of our living is the evidence of immortality; therefore life once individualized cannot be annihilated. Our life here is the winter of our existence. If one particle in creation could be annihilated, the whole could be. God being all and in all, to annihilate one particle would be to annihilate a part of God.

Second subject: 'The Dangers of Ignorance.' The speaker said that ignorance had many dangerous roads leading to the jail, the work-house and kindred untoward outcomes-all being the logical result of want of knowledge. Many persons have but a single line of thought and action—upon nearly all things else being wofully ignorant. All who are trained by their profession or daily avocation to a single line of thought, are subject to dangers proceeding from those with

which they are practically unacquainted. Money and ignorance at the ballot-box too often decide the fate of the nation, at present. If you are a foreigner by birth, you can become an American by adoption; but you should be taught the worth of American institutions by and through a knowledge of their real value. Schools to more practically educate the masses would, to the mind of the speaker, prove the saviours of America and the world.

Six questions were also utilized in groups, for poems, in Miss Hagan's u-ually pleasing and instructive

BROCKTON .- D. T. Averlil writes : "The discourse of Prof. W. F. Peck, of Boston, given before the Spir itual Society of this place on Sunday evening, Jan. 22d. was delivered to a good-sized and highly-appreciative audience. The speaker presented a vivid description of the feelings and experiences of his boyhood and youth-reared as he was under the rigid discipline of a mother imbued thoroughly with the principles of Orthodoxy of the olden type. He led his hearers step by step along his life's pathway, as he climbed, by the light of reason, from an undoubting belief in the dogmas of the endless damnation creed, up to the stirring heights of the Spiritualist's cheering faith and knowledge. First he was led to study the Philosophy of Spiritualism. Finding this so beautiful and satisfving, he then began to look for proof by giving attention to its phenomena. He gave a very interesting recital of some of the tests that brought conviction to his longing soul. All who have a chance should not fail to hear Prof. Peck; for the thoughts he gives forth are instructive, and presented in a very pleasing and entertaining manner."

### Connecticut.

WATERBURY .-- A correspondent writes : " Thurs lay evening, Jan. 19th, was the twelfth anniversary of the marriage of Mr. and Mrs. R. R. Callender. For many years his house has been open to Spiritualists; still longer has he been instrumental in giving messages and counsel from the other side of life. Their home has always been a headquarters for those interested in our Philosophy, and an avenue for spirits anxious to return.

The completion of twelve years of happy wedded life gave their friends an opportunity-which they gladly improved-to show their appreciation of the hospitality always so freely extended; so a strong delegation called on Mr. and Mrs. Callender, presenting them with a handsome bed-lounge, and giving them, also, a complete surprise. It proved to be a thoroughly enjoyable occasion, where every one was inspired by the spirit of good-will and cordiality. Several out-of-town friends joined with those here in offering congratulations and good wishes.

J. P. Thorndyke made the presentation speech, expressing in a felicitous way the good feeling of the donors; a poem, written by Eleanor S. Bird especially for the occasion, was read. Mr. and Mrs. Callender responded modestly and briefly, yet to the point, and with music, conversation, dancing and feasting the evening passed quickly away.

Their many friends all over New England will join in wishing them many prosperous years togethermany another anniversary, made brighter by the grateful remembrances of those whom they have lessed."

### Michigan.

LANSING .- Mrs. C. W. Ayres, Secretary, writes, Jan. 23d: "The interest in Spiritualism has been quiet here for some time, but is now reviving, owing the labors of Mrs. Lunt Parker, with her daughter, Lily May Lunt. They came among us strangers. Her lectures and tests have called out many new seekers for something more satisfactory than the oldtime doctrines of the Church. Through her efforts there has been a new society formed here, designated: The People's Spiritual Progressive Union.' The officers elected are as follows: President, Henry E. Porter; Vice-President, Samuel P. Buck; Secretary, Mrs. C. W. Ayres; Treasurer, Dr. A. W. Edson. This Soclety will hold meetings every Sunday at the new Spiritual Hall, 125 Washington Avenue.

The jug goes to the water until it breaks. That neglected cough may rack you until it breaks down the entire system and consumption is fastened onto you. A sure cure is found in Warner's Log Cabin Cough and Consumption Cure. Two sizes, \$1 and 50.

# Spiritual Phenomena.

IN THE SEANCE-ROOM. DY E. A. DRACKETT.

No. 3.

To the Editor of the Banner of Light :

there never was a time when it could not have preceded their appearance. been demonstrated in a few minutes to the entire satisfaction of an unprejudiced mind.

As mesmerism is the foundation of tranceforms, its acceptance must eventually lead to the recognition of all its different phases.

The opposition to mesmerism, with increased bitterness, has been transferred to materialization, and men who are considered respectable in the ordinary walks of life demean themselves by the false charges they make against

of Spiritualism are those who are so unjustly optruth to a vigorous defense and exciting the public to investigation.

No truth was ever crushed out by its oppomade in the present instance will retard the progress of the spiritual forces that are throughout the civilized world moving to the front.

anything to fear; the danger, if danger there knew him. "Yes," he said, "perfectly well. be, comes from pretended believers, whose lim- He is one of a band of ancient spirits who are ited knowledge and narrow minds lead them to promulgate ideas and theories adverse to ing and encouraging your friends to reach you. the great principles which underlie the whole movement.

I assume that the moment the existence of one of these beings is demonstrated by or through the phenomenon termed materialization, the fact of a spiritual world is assured hash of all the old occultism of India and beyond a doubt, and the quality of the manifestation may safely be left to its unfoldment. teachings as true?" "That," he replied, "de-A phenomenon of such transcendent magnitude cannot fail, under the laws of evolution. to develop a character in keeping with its origin. The charge that they are evil spirits, de- stated that, to your understanding, it is not mons, is but a relic of barbarism still nursed and cherished in the bosom of old Theology.

I have studied hundreds of séances, some of them in my own house, and have never seen ends has been and is inherent in all nations; one where the moral tone of the manifestations | the priest of ancient India and the priest of tofell below the average character of the audi- day differ, in this respect, only in methods. In ence. On the other hand, I have seen much that was so beautiful that it is impossible to convey an idea of it by any known language.

My object in these brief sketches of the séance-room is, if possible, to point out some things which may aid those who have had less experience.

In a former article I spoke of a male form that came to me at the Berrys', in whose intelligence I had confidence. By this I did not mean to be understood that all the forms coming to me there, as well as at other times and places, were not equally as intelligent, but that the different individualities lead to different lines of thought and expression.

This spirit claimed to be my brother-in-law, who served in the late war, and was struck in which penetrated the brain. He lived some give me his name; his garments were ill-fitting. were possible, to be made up of the odds and ends of the séance.

On one occasion he came wearing coarse hair certain I could have removed it without hurting him. At another time he called me "Father." Remembering the old adage, I wondered if that were not the beginning of wisdom on his part. His confused condition lasted through more than a dozen interviews, and while I treated him kindly, I was, for that reason, but little interested in him.

At one of the afternoon séances I made up my mind to tell him that our meetings were not profitable, and that he had better retire. I was busily conversing with a lady on my left when a heavy hand was laid on my shoulder, and starting from my seat I found George standing beside me. Reaching out his hand with a hearty grasp, he sald: "Are you glad to see me today?" With a sudden impulse I said: "What! you here, so far from the cabinet, and talking plainly too?"

Putting both hands on my shoulders he replied: "Yes; but it takes more strength to talk than it does to materialize." In both the tones of his voice and the light of his face there was an expression of great tenderness. Gently stroking my beard, he said: "This is longer than it was when I knew you. How do you think it would look on my face?" I replied, "It is too old; it would not be becoming." Instantly he remarked; "Look at me." As I looked, there came upon his face a perfect facsimile of my beard. Placing one of my hands upon it, he said: "I want you to be sure about this; pull it; do anything you please." I not only pulled it, but traced it up to its union with his face, and found it to be as firmly attached

to his face as my own beard to mine. After satisfying myself fully, I said: "This is very remarkable; still I have not changed my opinion; it is too old for you." "How is it now?" he said; and instantly the beard disappeared, and his face was as smooth as a boy's.

I had ample time and light to study this remarkable manifestation, and if I was prejudiced, it certainly was against him. Both his hands were on my shoulders, or on my beard, during the whole time. If what I have described did not occur, then trained human perception is worthless.

As he retired to the cabinet he shook hands with me, and said: "I should be very glad to meet you again." From that time he has rap-

idly improved. Had my experience up to this interview been confined to the meeting of this one form I could not have been very much interested in materialization. My perplexities did not altogether cease with the sudden awakening of his faculties. As he grew stronger, his tone of voice and manner of speech grew very like those of one I knew on this side of life. He comes to me at Mrs. Cowan's scances with the same peculiarities; and is one of the few spirits who appear through different mediums with little or no change.

To a person of limited experience the resem-

blance of which I have spoken might be considered evidence of a confederate, but I am satisfied that such was not the case. My interviews with this spirit have taught me an important lesson. The shortcomings, the apparent blunders and mistakes made by these forms are often the best possible evidence of the truthfulness of the seance.

I have elsewhere given Bertha's explanation In 1776 Mesmer published his discovery of of the confused or dazed condition of some of Animal Magnetism, and for more than a hun- these spirits on coming into the seance room. dred years, amid the jibes and sneers of edu- If they are not strong enough to assert their cated men, it struggled for recognition. Now, individuality over the magnetic influences, under the name of hypnotism, it is an accepted they are liable to blend with or take on somefact. During the period of its forced probation | thing of the interview which has immediately

The visitor often adds to this confusion by his disappointment and suspicion of fraud, even though these are not expressed, spirits mediumship and the so-called materialized being cognizant of mental conditions. With some, this has been a fruitful source of misunderstanding. Had they understood some of the laws governing these manifestations, they would have helped the spirits out of their bewilderment instead of wrongly accusing them.

There is a class of spirits connected with these manifestations with whom I have had this last and most advanced phase of spirit but little acquaintance. At Mrs. Cowan's se ances there sometimes comes a tall, well-pro-While we may despise the ungentlemanly, portioned male form, dressed in Oriental cosand in some cases brutal attacks, we should tume. Twice I have seen him come out into not forget that among the strongest promoters | the room and in a clear voice address the audience in a very impressive manner. I have had posing it; they are forcing those who know its opportunity to study this figure and to satisfy myself that there were no appliances independent of his form to account for his great height. Although generous and open in his nents, and no one need fear that the attacks | bearing, I did not find him very communicative, not because of unwillingness, but apparently from inability to converse to any great extent. Wishing to know more about him, I It is not from this class that Spiritualism has asked the materialized form, George, if he connected with all materializing séances, aid-Having no particular affection for any individual at the séance they do not often appear outside of the cabinet."

"Then," I said, "if they are controlling these manifestations, I suppose we shall have a re-Egypt. Do these spirits still regard those pends on how you understand them. What was taught in those days by the spirits was true enough, but has been so perverted and mistrue. If your best friend was so disfigured and covered up you would not know him. The disposition to pervert spiritual truths to selfish your free republic, where every man should be master of himself, we hope for an honest hearing. This communication with another life is now open to you, and will go on developing facts as fast as you are able to receive them, and it will make all the difference possible whether you listen to the pure, simple teachings of intelligent spirits, or draw your conclusions from the distorted relies of the past.

We are passing through a revolution of materialistic and spiritual ideas, and it becomes the honest seeker after truth to avoid, as far as possible, the false statements and equally false theories which such an unsettled condition al-

ways gives birth to. The rapid disintegration of old forms of religion has set free from their sectarian prisons the inner corner of the eye by a buckshot, a class whose minds are drifting through the realms of unrestricted thought. Many of these days, and passed away in an unconscious state. persons are attracted to these manifestations. On his first coming to me at the Berry's he All this would be well enough if they would came so weak that it was difficult for him to leave behind them the debrts of old creeds and the mental dyspepsia engendered by decaying and in every way he appeared, if such a thing ideas. The orthodox heaven and hell, the effete spiritism of India, the revival of Theosophy, with its elementary spirits, its floating human shells and the mythical brotherhood of the on his head, arranged in such a way that I felt | Himalaya Mountains, have no direct bearing on the present phase of Spiritualism.

Whatever of truth those early communications may have contained, they come to us laden with speculations and conclusions adverse to our civilization. New wine is not for old bottles, neither can the evolution of thought in its onward march carry with it these lifeless remains.

There is, probably, but one Principle or Intelligent Force which governs everything. It creates matter and all its varied changes, calling out from space invisible forms that are made visible to our outward senses, and rendering them again invisible.

The eruption of volcanoes, the storms that inundate the valleys, the gigantic upheavals of the earth, the almost infinite phenomena of life, whether called good or bad, are alike due to this all-pervading Force.

High and low, good and bad, are only different degrees of unfoldment. Nature leaves, for a time, the waste material of her handiwork to be changed and molded into other forms.

The temple she builds is sacred to the indwelling spirit, and all esoteric or other teaching that tends to debase the body, as fasting, penance or self-inflicted punishment, is a per-

version of that which in itself is noble. While spirit is united to what we call matter, a vigorous, healthy mind and body must ever remain the best expression of the Divine Force in nature. Science has paved the way to a more realistic method of thought, and the dominant materialism compels us to walk with our feet on the ground. If we build at all it must be upon solid facts, and not upon the mystical

vaporings of a bygone age. To meet this changed condition, intelligent spirits have descended to the sensuous plane of materialized forms, demanding recognition. Until the mental atmosphere that surrounds these phenomena is free from the poisonous influence of falsehood and distrust, we can form only imperfect conceptions as to what may be their future development. Their present outcome is the one great fact of spirit return through that harmony which love alone creates. Like the pure and affectionate teachings of the early Christians, Spiritualism is in danger of being engulfed by attempts to engraft upon it theories and ideas entirely foreign to its present mission.

Make yourself nests of pleasant thoughts. None of us yet know, for none of us have been taught in early youth what fairy palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses built without hands, for our souls to live in.—John Ruskin.

Hotel Watter-"You are late for lunch, sir." Eminent Physician—"Yes, I had to finish my magazine article on The Laws of Health,' so as to get it into the next mail. What have you to-day?" "Hot rolls, clams, plum pudding, apple dumplings, mince ple and fruit cake." "Bring 'em all."—Omaha World.

### Passed to Spirit-Life.

From her home in Warwick, R. 1., Jan. 8th, 1888, Mrs. . W. Brown (formerly Mrs. Pease, of Putnam, Conn.). in her 54th year.

in her 54th year.

Blio was a firm Spiritualist and a good healing medium, and did much good for suffering humanity without fee or roward. Blio was a kind, generous-hearted woman, and segreatiy imented by those she had saved from sickness and death, as well as all others with whom she was associated. She was a great sufferer for months, bearing her affliction with composure and great fortitude, knowing that on her departure from her body she would be unbreed into the higher world of unfoldment, where life is real.

LUCIAN CAMPENTER.

Providence, R. I., Jan. 21st, 1888. From Plymouth, Mass., Sunday, Jan. 15th, 1888, Mr. Nathan Churchill, aged 76 years.

than Unurchil, aged 76 years.

Mr. Churchili was a veteran Spiritualist, carnest and conscientious, and in his own way did a good work for the cause so dear to him. He was subscriber to and occasional correspondent of several spiritual papers, and an outspoken friend and advocate of mediumship, realizing that through its channels only can the Spiritualist claim any superior knowledge of the hereafter.

From Needham, Mass., Jan. 16th, Mr. John Thomas Saville, formerly of Annisquam, aged 66 years and 6 months. (Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

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

### Confession at Last-Truth is Mighty.

So scientific thought really has its limitations. At least Prof. Josiah P. Cooke of Harvard University makes a public declaration to that effect. His frank assertion is that there is but a small class of the laws of nature which may be regarded as exact. He admits that most physical laws are not realized with mathematical exactness, but are ideal truths, more or less false in each particular case. When we are able, he says, to go behind the phenomena to their proximate causes, we shall undoubtedly find that the law and its variations are merely different phases of the workings of one complex system, but it is doubtful whether, by man's limited powers, the anomalies of nature solved. In most cases the relations of phenomn approximate expression

relations of spiritual phenomena, they have no answer to offer but one of affected contempt. By what authority do they presume to discriminate after such a fashion, confidently expecting that other men, not professed scientists, will reverentially subscribe to all they utter? Professor Cooke sincerely protests against the sophistries of materialism, but if raw assumption is a whit better than raw materialism, we should be glad to know in what particular.

A law of nature, says Professor Cooke, is simply a declaration, or statement, of a certain order, sequence or relation obtaining among natural phenomena; simply a statement of observed relations. Causation is associated with advocates while they think they are critics and a law of nature in the popular conception, which undoubtedly arises from the figurative selves baffled in their search for real knowluse of the word "law" in this connection. Human laws may be cruel, but to call the law of gravitation pitiless is like calling the multiplication table inexorable. The problem of evil which the world everywhere presents is a fact of nature as well as a law, but is not to be confounded with law.

Man, went on the Professor, cannot increase by the smallest fraction either the material or the energy he employs; but he can introduce into the chain of causation conditions by which he is able to control and determine events, and even to alter the face of the earth. Why, then, he necessarily asks, may not new issues appear in nature? Why may not a new force overrule an old one? Why, indeed, may not unrecognized agencies which have always existed, and whose effects have been slowly accumulating, at any moment appear as important factors in human affairs and relations? He calls on his ordinary matters is considered unreliable. hearers to remember that it was only a century ago that the first indications were noticed of a called the power of insight, of penetration, is power which is now one of the chief agencies | regarded as superior, in point of gifts, to those of our civilization. What were these indica- around him. It is all one and the same thing, tions? Only the momentary twitching of a however; at any rate, it would baffle anyfrog's hind legs. But the audible and intelligi- body's acuteness to draw the line between the ble occurrence of raps in an humble house at one and the other. If there is any difference Hydesville is held up to ridicule by the same | between the one who sees visions and the one men who speak in such terms of respect of the | who possesses ready insight, or vision, it is in momentary twitchings of a frog's hind legs. the practical sense only, and that is always to Why may there not be wrapped up at least as much meaning in one as in the other?

Now if it be true that there are unrecognized agencies which have always existed, that may at any time make their appearance as important factors in human affairs and relations, and if man can likewise introduce conditions into which merits perhaps more than ordinary atthe chain of causation by which he may even alter the face of the earth, what have we the glit of sight in general, without which we at last but an out-and-out admission from a should be robbed of many of the higher joys of scientific Harvard professor that the very life, the speaker propounds the significant quesagency for which his class has had only con- tion whether sight implied merely the observatemptuous ridioule from the beginning is fully tion of the varied objects of the physical world; capable of controlling and determining events and changing the face of the earth itself? And dowed with eyes is the equal of the most giftif, also, the relations of physical phenomena are ed person. The eyes of the tiny ant outshine too complex to be even simply expressed, why those of the fairest maiden, and vie even with our lives. We need not be whathe world calls

and self-abased scientists to find adequate ex- sect cannot behold what we do, sunset glory degree. And in possessing it we secretly bethat its mysterious and subtle claims can be determined by the very men who give up in the presence of the external and natural? The question answers itself. In this compelled confession of a leading professor of science is his surrender of all assumptions as to the worthlessness of Spiritualism.

If, as Professor Cooke allows, man in the bodily form can introduce new conditions into the chain of causation, he certainly ought to be no less, but even more, able to do it when he exists as a spirit. In that case, what should | cal and our intellectual view of life is modified forbid such interference by him as a spirit being rightly called one of the "unrecognized agencies which have always existed," appearing as "an important factor in human affairs and relations"? We are only pursuing the train of thought laid down by Professor Cooke practiced geologist, the delving miner and the himself. We are simply accepting his suggestion in reference to the appearance of "new issues in nature," which he properly points out as likely to announce themselves by so ridicu- have the same eyes, but not the same gift of lous a herald as the movement of a frog's hind

It was inevitable that the scientists would be brought round to this newly proclaimed position which is held with so much reason by Professor Cooke. He could not, indeed, stand forth and truthfully answer the questions awaiting an answer in regard to the operation of law, without conceding the fact that all law conditions which man can control with greater facility as spirit than as mortal.

nite or equally exact, and that very few of fixed and invariable. Yet his class are prompt to assert that the spirit-phenomena are in contravention of the laws of nature. After all, they know nothing certain about it. They are not to be permitted to plead ignorance in one case, and to assume omniscience in the other. If it is all mystery at best, where all is claimed to be known, much more profound must the mystery be where everything is unknown. Spiritualists ask for nothing unreasonable here. They have never failed to protest that they could do little more than observe and interpret phenomena as they were presented; and what more does Prof. Cooke profess for the scientists to be able to do in regard to the accepted laws of nature, ending at last with the confession that, at the best, they are but ideal truths, and wholly incapable of apprehension.

He goes further, and freely admits that they are so far from being wholly understood that agencies hitherto unrecognized and unknown, but always existent, may at any time present themselves in a manner that will compel recognition. In a statement like this, how plainly does he not put the case for the appearance of Spiritualism, with its manifold and mysterious phenomena. And in his felicitous, because truthful, statement that so common a circumstance as the jerking of a frog's hind legs may be employed for the announcement of an agency till then unknown in the great repertory of nature, how convincingly does he not put the case in favor of the simple phenomenon of the rappings at a child's pillow, the announcement of the appearance of an infinitely more powerful agency, which is destined to direct into new and deeper channels the life of the human race. Why, then, do the scientists note Dack and

scornfully refuse any longer to give recogniwill ever be fully developed or its discords re- tion to the existence of spiritual phenomena equally with those which are called natural? of the glory of Greece and Rome, the eyes of the ena are so complex as to admit of no simple, Here is the open statement of mystery on every population were lustrous to see the many dei-This is an important admission, coming from the confession of inability to decide where the source it does. It is as good as a "give knowledge either begins or ends; here is a away" of their case by the scientists. Here complete overturn of all the conceited and they are, now, forced to own up that the rela- | clannish assumptions on which so-called scitions of physical phenomena are too complex | ence rests its claims; what is to hinder the apto allow of expression; yet when they are | plication of the same conclusions to the phebrought face to face with the far more complex | nomena of spirit that is made to the phenomena of matter? what makes truth true for one class, or kind, of phenomena and not for all? what shall be allowed to finally decide that one hitherto unrecognized agency in the production of phenomena is to be welcomed into the circle of knowledges, and another one contemptuously shut out?

Evidently the issue is rapidly narrowing itself in men's minds into a close compass. We need have no fears, either, that truth will not precourt of human judgment. As we see already, the scientists who have superciliously turned their backs on its plea are unconsciously made final judges. Even while they confess themedge respecting nature, the light of the spiritual streams along the lines of their limited attainment to show them that science is not to be arbitrarily limited by the visible and external, but is privileged and instructed to reach out after all forms and relations of truth, which ignorance can neither distort nor prejudice

### The Gift of Vision.

A verse in Proverbs (xix: 18,) says: "Where there is no vision the people perish." Then, as now, there was a vital need of vision. There is a great deal to be said, as there is also a great deal thought, on this matter of Vision: It is oftener called visions, and so its real meaning suffers disintegration. The person who sees visions is generally thought to be unbalanced, if not flighty, and his judgment on Whereas the person who possesses what is be held subordinate to the unlimited and spiritual sense.

A suggestive discourse on this most interesting subject of Vision, uttered by Rev. Mr. Houghton, Universalist minister at Storm Lake, Iowa, has recently fallen under our eye, tention. After an ascription of gratitude for because, if that is all, any creature that is en-

should it be so very easy for these same modest | the flash of her diamonds. Yet the little inpression for the infinitely complex relations of and starlight beauty, the mountains and the the phenomena of spirit? If the material is so seas. It lives in its own diminutive world, baffling, how is it that the spiritual is so plain | beautiful but narrow. And so with the entire animal creation.

> So that mere eyes are not enough; they are but windows to look out from. The windows themselves cannot see, but are the medium through which vision is transmitted. It is the capacity of the seer alone that determines what shall and what shall not be seen. It is the seer that possesses the vision. If we could only put our own eyes into the heads of some other persons, how much more and how differently we should see from what we do now. Our physiin numberless ways by our experience, our education and our habits of thought. The trained botanist sees in flowers and plants and trees what does not exist for the eyes of the person who knows little or nothing of botany. The artist each sees wholly different things from the height of a mountain, and only because they are all looking for different things. They seeing. And that gift belongs to the being within to whose external being the eyes belong. We all look abroad on the world with the power and in the direction which our temperaments, our tastes and our habitual thought combine to inspire.

Our Universalist expounder of this profoundly interesting subject admitted the two-fold nature of vision. Though his definition paris at most but an ideal truth, and subject to takes, insensibly perhaps, of the theological character, he really means to convey the idea that there is but one true vision, and that is The Professor is ready to admit that what | the internal, or spiritual. If we see only exare called natural laws are not all equally defi- | ternally, we are not much better than blind. The Scriptures, says our friend, nowhere atthe recognized laws of nature are absolutely | tempt to limit our vision. We are summoned to look and to penetrate the mysteries of life. Revelation and religion include all things good. The days of mystery are passing away, and a world of order and beauty is opening to our awakened sight. In life it is the one whose vision is the clearest that succeeds. The mechanic or the merchant must needs make his calling a vital part of him. Neither can hope to prosper if he is careless or heedless. The lawyer must be quick to discern the value of testimony, to follow the meaning of statutes. The medical man must have a clearness of vision that enables him at once to comprehend the nature of disease and the peculiarities of temperament which are so interwoven with it in its many forms. And the minister should have the vision of Luther, of Wesley and of Murray to keep the world of men from spiritually perishing. Washington and Lincoln saw the vision of a whole and happy republic of freemen, or they could have accomplished nething. Grant saw the vision of final victory, to be undisturbed thereafter, on the smoky heights of Vicksburg, in the swamps of Chickamaugua and through the dreary Wilderness.

In our domestic life, remarked this speaker, many a home is perishing to-day for want of vision. How many infelicities under domestic roofs would clear up and disappear, if the many peculiarities of disposition and the varied motives of mind and heart were more clearly seen. A more perfect knowledge of character before marriage, and a more considerate judgment afterward, are sadly wanted. In all household tempests we should strain our vision to behold the dawn of peace. In the whole course of our lives it is vision that helps on reality. The people perish in poetry, in art, in invention, in literature, where there is no vision. This is one of the plainest lessons of history. In the height ide, in what is both seen and unseen; here is ties that presided over their destinies. As the light went out for them, the darkness set in.

There would be no civilization for the human race if these lights of vision were not all the while kept burning somewhere. For an untold multitude life would not be worth living, if it were not thus illuminated. Some people call it illusion, and fancy that thus characterizing it ends it; but what is life at best but an endless series of these so-called illusions, raising expectation, but never satisfying the enjoyment, and leading us on and on to the end? It is furthest possible from self-deceit; it is but the gift of vision that is imparted in a larger or less degree to us all, and is to be cultivated as the very life and reality of our being. Some people name it ideality, but that in its turn requires explanation. For if the idealization of things extersent its case in the most effective way in the | nal, the turning of the real into the ideal, is the same thing, then it is neither more nor less than vision, and that is in the last analysis our very life itself. Thus does the man of vision realize what the self-styled practical, that is external, man is wholly ignorant of.

If, continues our preacher, a clear vision is so essential to earthly progress, what shall we say as we enter upon heavenly pursuits? We listen, says he, for the footfalls on the further shore 'Many believe the sea of eternity bears on its bosom many a white sail, that the angels of love have launched their silvery barks and are gliding down to earth, laden with messages of joy and peace for a suffering world." We seek the light, he said, and shall it be long hidden from us? Is there an earthly answer to every human cry, and no response to the questionings of the soul? Is nature more generous at the foundation of her temple than in the finishing of its dome? Do we make all earthly things ours, then stand like paupers at the gate of heaven? Is not the upper life as brilliantly lighted as the lower? Does the giant of Death conquer the God of life?

That the soul is possessed of eyes other than the visual organs, is apparent from the spiritual experience of the race. Some there are who see not, as there are others who sing not; but this is no argument against the reality either of music or of the spiritual vision. Illustrations of spiritual gifts are to be met with all along the pages of history. If the range of our vision were shut in by the walls of the material universe, and no light could cone from beyond the grave, civilization would mon perish with the dust. In the very midst of the cares of life we are to seek for that view of destiny which brings light out of darkness and snatches victory from defeat. The heart is always strengthened for external trials by the hward belief, a vision at most, in something fundamentally good. We are therefore to seek for and await the coming of the true vision before we yield to discouragement, which is he precursor of despair. When we do thus yild, we are truly said to perish.

We earnestly commend this ligher and truer view of the things of this life to every one's thoughtful consideration. What comes to us all in flashes, like the wind that ges and comes as it listeth, we are to make habinal and regular. the guide and companion an inspiration of

great in order to possess vision in the largest come conscious of having what the world can neither give nor take away. It is wholly of the spirit, and spiritual. It gilds the past like the clouds that make the pavilion for the setting sun. The drudgery of life ceases to be drudgery, and takes on a poetic, that is a divine, significance and meaning. It crowns our commonest experiences with a halo of beauty. It smooths the rough ways, defies poverty, inspires cheerfulness and courage, and wears the harness of life without letting it chafe in any part.

### The Public School-A Western Warn-

ing. The recent session of the Association of Teachers in Montana Territory, continuing for three days, was held at Helena, and we find an account of the Association's proceedings in the Helena Daily Independent. The essay read by Mr. Carleton, principal of the Helena High School, treats of the future of our public schools in a manner that is urgently suggestive. He makes the statement that seventy-five per cent. of our vast immigration goes west of the Mississippi River, and that a very large majority of it is apt to be against the public school. Along this stretch of country, he says, in which we form a conspicuous part, truth and error, freedom and bondage, knowledge and ignorance, tolerance and intolerance will one day contend for the mastery in a struggle whose echoes will be heard around the globe. The day when we could laugh at these dangers and hurrah for

the United States in the same breath is passed. Recurring to the oft-quoted definition of the word Education, the essavist declared that there is no religious element in the meaning of the word. Yet Cardinal Gibbons, in an article in the North American Review, quotes freely from the obsolete definitions of Webster, and asserts that education means to instruct, to instill into the mind principles of art, science, morals and religion, and therefore insists that religion cannot be divorced from education. But the wish is father to the thought in all these arguments of our Catholic friends. The speaker said frankly that the Catholic opposition to our public school system is one of the greatest dangers that threaten the free schools in the Northwest. Yet he disavowed all wish to cherish any sectarian feeling on the subject, and would consider it only in a spirit of candor and open and absolute truthfulness.

He declared it to be a fact which could not be questioned, that the vast majority of Catholics in this country, comprising the better classes and the best educated of them, are firm believers in and friends of our public schools. It is likewise a fact that it is the policy of the Catholic Church to build up a great system of parochial schools in opposition to our public schools, and a gigantic beginning has already been made in the Northwest. Every priest and church officer seems pledged to this policy of the church. The charge brought against the public schools by the Catholic hierarchy is that they are godless and immoral. They insist that religion and education shall be joined together.

But what kind of religious teaching shall we have? The Orthodox Protestant wants his kind; the Universalist Protestant desires his kind: our Catholic brother demands his kind or none; our Hebrew friend insists that none of these will do for his children; and there are many others who do not want their children to be instructed at school in religion of any kind. What, now, is to be done in the face of such varied wants, demands and preferences? The founders of our republic, answers the essayist, with that wisdom and sagacity which characterized their every undertaking, left the religious instruction of the child to the home and church, where only it belongs. They declared for all time that the Church and the State could not have anything in common. We our boys and girls to be true, noble and useful men and women; and leave the rest to the Church to do.

Cardinal Gibbons says, however, that if the denominational plan of Canada prevailed, the evils of our school system would disappear. Would he compare the condition of the people of Canada, under the denominational plan with that of the people of any State or Territorv of this Union? The Church, said the essayist, advocates the denominational plan in order to secure its proportion of the school money. Suppose we concede to our Catholic friends the right to draw their proportion of the school money. What results? In a little while our Episcopal friends demand the same right. Denomination follows denomination with its claim. The public school thus goes out, and the denominational school comes in.

The result is, as a nation we turn squarely about and face the setting sun. We take our leave of liberty and progress. We welcome thrones and altars that for centuries wrung the life-blood from the starving peasantry of Europe. And America, called the hope of the world, disappoints the world, because the public schools, which were the hope of America, were displaced and overthown. The public school, said the essayist, must not perish, but it must be purified. It is the corner-stone of our institutions, and they stand or fall together. That can but be a strange conception of religious education that would put secular education in jeopardy, which is ready and willing to sacrifice all needed progress in practical knowledge to the supremacy of its own claims to authority.

The South Carolina zealots who hounded the Rev. Dr. J. Woodrow because of his liberal views and teachings on evolution, and caused him to be turned out of the chair of didactic and polemic theology of the Theological Seminary in Columbia, have been at their old tricks | day previous to the building of the Temple, again, of late, and he has been made to feel the | which we endorsed, and said so then and there, hand of persecution once more, efforts being put forth to prevent students from listening to his lectures as a Professor in the University of | this we do aver, namely, that Mrs. J. H. Cothe Palmetto State. At last accounts both the Doctor and the students remained firm, and | during its delivery. thus virulent adversaries were enjoying(?) a quiet "set-back."

A large proportion of the trouble and inharmony in the ranks of Spiritualists is caused by hints, surmises and innuendoes for which no one individual is responsible, because the one who originates them declines to support them by proof, or even to have himself or herself known by name.

Our thanks are tendered to Mr. George A. Bacon, of Washington, for a copy of the Official Congressional Directory, by W. H. Michael, clerk of printing records. It is a royal cotavo book of reference it is invaluable.

### A. B. Richmond's New Book.

The patrons of THE BANNER have from time to time been informed of the progress made by A. B. Richmond, Esq., in his preparation of a new work-bearing on the Seybert Commission and its remarkable "findings "-which when issued from the press would, we predicted, oreate a profound sensation. The book has at last (as will be seen by the announcement on our eighth page) been brought out from the press of Colby & Rich, and cannot fail to verify our prophecy and make its way in the reading

In a clear and explicit manner Mr. Richmond describes in this work what he experienced at Cassadaga Lake last summer. As he entered the camp-ground, and saw among the crowds of visitors, judges, lawyers, doctors and learned professors, as well as business men from every condition of life, "I smiled," he says, "a complacent kind of a 'Seybert Commission smile' at the weakness and credulity of my fellowmen." At this moment he, adopting the words of Puck, said:

### "What fools these mortals be!"

But when he left he was compelled to say, And fools, who came to scoff, remained to pray."

It is needless to remark that the feeling indicated by this expression shows that what he had thought a mere fallacy had been proven to him to be a stubborn fact. He was, therefore, in order to be consistent with his well established reputation as a conscientiously honest man, compelled to report to the world his convictions, and he did so in his able "Open Letter to the Seybert Commission," a copy of which has appeared in these columns. To those who think he may have been mistaken in his observations, and consequently in his conclusions, he says: "Surely a man of average mind can tell with certainty whether he held two slates in such a position, and under such conditions that another person present could not write on them without his knowing it." He avers that, to his own personal knowledge, slates were thus held, and while being so held writing was produced on them, fac similes of which he gives. Were it to be admitted that he could be, under such conditions, deceived, "then," he says: "all the ordinary methods by which we obtain knowledge are fallacious, and the facts in life that we can be certain of are few indeed."

"Nature," he continues, "did not intend that our senses should be false witnesses, but truthful: and the instances where they testify falsely to us, compared with the millions of truths they tell us of every day of our lives, are as a single grain of sand to the accumulation of an ocean's shore, or a single leaf to the foliage of a forest."

We do not purpose at this time to give any extended review of this masterly arraignment of the Seybert Commissioners' report of their so-called investigations-that step will be deferred to another opportunity—but simply to direct the attention of our readers to the fact that no more able defense of the truths of Spiritualism, so far as Mr. Richmond has experienced them, or of the integrity and intelligence of its adherents, has been put in print than is embraced in this new and strikingly interesting book. That it will have an extended circushould teach morality, love of country; teach lation and be thoughtfully read and approved of by all honest minds there can be no doubt. A copy of Mr. Richmond's book should be in the home of every Spiritualist, and of every in-

### To Southern Spiritualists,

dividual who loves truth and desires to follow

MRS. CLARA A. FIELD has a letter from St. Augustine, Fla., on our second page, to which attention is called, as also the Secretary's statement of matters at Palatka. Mrs. Field, who is an eloquent inspirational speaker, is an authorized agent of the Bannen of Light for the taking of subscriptions. We trust that the Southern Spiritualists will feel to keep her actively employed both in her medial and business capacities.

Many years ago Mr. Epes Sargent was editor of the Boston Transcript. Later on he became a prominent Spiritualist and wrote several excellent books upon the subjectwhile doing much other literary work. Several years after his connection with the Transcript ceased, he was one day in its office, when the subject of Spiritualism was broached by the then editor. The same day he paid us a visit, and in the course of conversation remarked, in a somewhat indignant mood, that he was not in the habit of using profane language, but, said he. "I was tempted, on account of the exceedingly silly questions put to me in regard to the Spiritual Philosophy, to say 'What a blanked fool you are!' But I did n't."

Mrs. J. H. Conant, our late medium, never believed in the reïncarnation or reëmbodiment theory, as stated recently in a Boston sheet. On the contrary, she always personally opposed it. We heard Mrs. Dyar-Clough -then Mrs. Dyar-deliver a lecture on reëmbodiment in Mr. Ayer's private house one Sunconsequently we have nothing to offer against her late lecture upon the same subject. But nant assures us she did not control Mrs. Ulough

The National Republican of Washington. D. C., states that at the regular meeting of the Unity Club-held on Friday night, Jan. 27th, at the residence of Mrs. Cowling, 512 I street Northwest-the essayist of the evening, Mr. Geo. A. Bacon, read a very suggestive paper on 'Hidden Powers," which proved to be an elaboration of the subject of psychometry; the topic (as are all to the elucidation of which Bro. B. turns his attention) was skillfully handled.

THE BANNER is in receipt of the first number of an Italian Spiritual Magazine, issued at Firenze (Florence), entitled "Il Corriere Spirof 296 pages, with a fine engraving of the Capi- itico," and dated Jan. 1, 1888. It is a work of tol and a map of the city of Washington. As a thirty pages, in colored paper cover, with a portrait of its editor, Glovanni Sucol.

### Re-opening of Our Friday Afternoon Circles.

The services of Mrs. B. F. Smith, the wellknown trance medium, of Lawrence, Mass., have been secured for the present, for the transmission of individual spirit messages at our Public Free Circle Room on Friday afternoons.

Her first scance will be held on Friday, Feb. 10th, at 8 o'clock.

### George W. Morrill.

A message from our old friend and townsman, Mr. G. W. Morrill, who suddenly passed to spirit-life last year in this city, at the Adams House, has, it seems, been received through Rowley's Occult Telegraph. A full description of Mr. Rowley's mediumship in this direction has appeared in these columns, therefore it is unnecessary for us to go into any explanation in that respect. Here is the telegraphic message from the other world, which is so characteristic of Mr. M. that we make no apology for placing it on record:

"I have a message I would like to send to my friend Colby, if you will be obliging enough to receive it and forward the same to him. I am George W. Morrill. Mr. Rowley, you will probably remember me, as I met you, while in my earth-life, through the courtesy of Capt. William Wilson. I am very glad to meet you again. Please introduce me to your colleague. [Here I introduced him to Whitney.-Rowley.] Doctor, I am glad to meet you; glad to see that you and Rowley are doing such noble work, in curing the sick and afflicted. You will both of you please excuse me now if I devote the rest of my attention to my old friend, Mr. Colby. Before I go any further I will say, how ever, please do not forget to give my kindest regards to Capt. Wilson, and tell him George is all right, and that I will send him a message when opportunity presents itself.

"My Dear Friend Colby-You may think I am derelict in my duty in not writing you sooner; but I know you will pardon me when I inform you that this is my very first opportunity to communicate with you by telegraph, as Mr. Rowley is so much engaged with his medical business that it is almost impossible for a spirit who is not a doctor to get anywhere near his little machine. But now, through the courtesy of Dr. Wells and the rest of his band, I am permitted to come and send you this greeting. Oh! my dear friend C., there is so much that I would like to say that I scarcely know where to begin. I would dearly love to sit down by you and talk for hours, I have so much of interest to tell you. Won't you be kind enough to give this communication publicity, so that it will reach the dear ones who are left on earth-those of my own kith and kin? I cannot write to them all personally; but let this message convey to each and all my dearest love and most earnest affection and sincere regards. I was somewhat surprised when I found myself outside of my physical body. Thanks be to the good spirits on this side who had sent me so many descriptions of this life that I was not a stranger to it, but soon satisfied myself that what I had learned of spirit-life was true, and that I had only received a single crumb of the great spiritual feast which I have been allowed to partake of since coming over to this side. But my time is up and I must go for this time. Do you remember the time, since I passed over, when you and Capt. William Wilson went out away from Boston a short ways-when I got control of you and talked with Bro. Wilson? I know you will remember the time. When I get time I will be pleased to give you some of my experiences since coming over here. With my very best wishes for yourself and THE BANNER, I am,

### Respectfully and fraternally yours, GEORGE W. MORRILL.

" Mr. Rowley and Dr. Whitney: Permit me to thank you for your kindness in receiving and transcribing what I have written, and I will be still further indebted if you will send this to Bro. Colby. Very truly yours, G. W. M.

" Friend Colby -After I had your letter sealed up, I sat down to the instrument, and was informed by the operator that some one was present who wished to speak to you. So I read off the communication as given me, and Dr. Whitney copied it strictly verbatim throughout, as you will see from the foregoing. If you dered why some one did not send you a message before through the instrument.

Very truly yours, W. S. ROWLEY. Cleveland, O., Jan. 11th, 1888."

### Onset Bay Matters.

At a meeting of the Board of Directors of the Onset Bay Grove Association, the following Committees were appointed for 1888: Standing Committees: On Public Property

-Alfred Nash; on Legal Advice-E. Gerry Brown; on Railroads-William D. Crockett; on Temple and Pavilion-Simeon Butterfield; on Cottages and Tents-W. W. Currier; on Police-E. Y. Johnson.

Special Committees-Camp-Meeting: On Camp-Meeting Speakers-William D. Crockett; on Camp-Meeting Privileges-E. Y. Johnson; on Entertaining Speakers-Cyrus Peabody and Mrs. J. P. Ricker; on Music-George Hosmer; on Printing-E. Gerry Brown; on Street Lamps -W. W. Currier; Resident Agent-Benjamin H. Bourne.

We learn from Bro. W. W. Currier that the fury of the storm Jan. 26th, a high tide, and a surging mass of beaking ice-cakes, proved too much for the steamboat wharf at the Grove. The wharf is a complete wreck-the heavy timbers are broken, and in fact the entire landing is nearly destroyed. It is a great loss to the Grove Association, as it will probably cost over \$2000 to rebuild the wharf, which it will become necessary to do, in order to accommodate the summer excursionists who visit this favorite resort by water.

### To Inquirers.

While we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may answer for one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and judge of their claims for himself.

Now that February is with us, it is a reminder that March follows, and that the 31st of the latter month will be the fortieth anniversary of the advent of Modern Spiritualism, which no doubt will be celebrated as usual all over this vast country. And we would here suggest to the friends everywhere to send THE BAN-NEB reports of their doings for publication in

At the session of the Massachusetts Legislature last Monday, an order was presented by Mr. McCall, of Winchester, "providing that no person or persons shall fraudulently represent or personate any spirit or deceased person at any séance or religious meeting." This, it is understood, has reference to seances for materialization.

Be sure and read Dr. Smith's card in another column in re Lake Pleasant and Queen City Park.

### ALL SORTS OF PARAGRAPHS.

BRAUTY AND THE BALLOT. When beauty of feature, and beauty of stature,
And beauty of character, all are combined
in one lovely woman, his heart is inhuman
Who does not adore her, unless he is blind.
Then who but a demon could say to that woman,
While gruffly he stands by her side like a goat;
"Fond creature, you're fervent, and make a good
servant,

But. Madam, we cannot permit you to vote !"

Human nature is a great puzzle. The longer we live the more we are convinced that it is unsolvable, Why we particularly think so just now is from the fact that we recently heard a man who professes to be a good and true Spiritualist observe: "What is the use of having friends unless you can use them?" We cannot recognize this sort of policy. It is what embitters life.

Now it has come to pass that some hybrid in Congress is endeavoring to make it appear that the four per cent. bonds are not legal. What next?

A very devout churchman in this city said not long since to a friend, "The man who lies abed on Sunday will lie all the rest of the week." The good man was n't far out of the way, was he?

A very high wind prevailed in Boston on Thursday night of last week-almost a blizzard.

A joint resolution has been introduced into the United States House of Representatives to secure the extradition of all criminals who take refuge in Canada The sooner a law is enacted to this effect the better i will be for all concerned-except the thieves.

A very interesting colloquy was overheard recently in a Brattle-street restaurant between a customer and a pious colored bootblack located there. The gentleman saw him reading the New Testament attentively, and asked him if he knew where God was located. "Yes, sar, I does know. He's everywhere, sees

"According to that," queried the gentleman, "then he must live in hell, as well as in heaven and on the earth." "I do n't know 'bout dat i" said the colored man after reflecting for some little time upon the subject.

everything that everybody does."

"If what you say is true," replied the gent., "God must be in sheol, as well as elsewhere." "Go 'way, sar; I doesn't want to talk no more to

an infldel! The advanced thought of the present day is coming

to regard all merely sumptuary laws as of doubtful utility. People cannot be legislated into morality or religion. Intelligent and conscientious men differ as to what is consistent with a healthy morality and a pure religion.—Boston Investigator. BRO SEAVER of The Investigator says : " If there should be another life, 'in the land that is fairer than

day,' there are a great many people there that we

would like to see and talk with." Just keep the fact

in mind. You'll have an opportunity to gratify your wish. The Springfield Republican says that, having proper regard for sex, a valuable spaniel awaits an owner behind the bars of the women's lock-up at the police sta-

tion in that city. At Danville, Ind., the other day, a blooming widow. whose husband had been dead only a few weeks, took unto herself another husband. After the ceremony, and on the same day, the newly wedded attended the husband's mother's funeral, and the day after the

wife's mother's funeral.

A bill prohibiting persons subject to disease from contracting marriage is before the Kentucky Legislature. The ideas of the Spartans are evidently encouraged in Kentucky, by which physical development is of more consequence than sentiment. It ought to become law in every State. Not only physical devel-opment would result, but mental as well. What is most needed is quality, not quantity. Then hybrids would in time cease to exist.

To each his suff'rings; all are men Condemned alike to groan; The tender for another's pain, The unfeeling for his own.—Gray.

District Attorney Fellows, of New York, is reported as saying the next case of great public interest that would be tried would be that of Rollin M. Squire and Maurice B. Flynn.

A Pole named Hentzistezski recently settled a few miles from Binghamton. From the jagged appearance of his name we should take him to be a section of a barbed wire fence rather than a pole.—Norris town Herald.

The famous Andover case is still under fire in the Supreme Judicial Court.

It seems that Mr. Joseph Chamberlain, who came all the way from England to aid in settling or arbitrating for an early settlement of the fishery question has become very much interested in the daughter of one of Uncle Samuel's cabinet ministers. It is even intimated that she will become Mrs. Chamberlain ere

They had a fierce and stubborn blaze in New York Jan. 30th, four immense business houses on Broadway having been devoured by the fire-fiend. Estimated loss, \$2,500,000.

Rev. J. D. Fulton, it is said, is not pleased with his late visit to Washington, his anti-Catholic-lecture-spec\_ ulation there having proved an entire failure. So he has traveled to "pastures new." This is the same man who "thanked God for one thing, and that was that the BANNER OF LIGHT establishment was destroyed by the great fire!" This was said from his pulpit in Tremont Temple the Sunday after the disastrous conflagration of 1872. He's a buzz saw.

The railroad accident-epidemic still continues. The smashups seem to be on the increase.

DO N'T YOU FORGET IT.

When the wife remarks with earnestness
As you step from out the door,
"Ananias, dear, just-recollect-that-we 're-out-of-baking powder and the-installment-on - the-plano-isdue-to-day-an'-we-need-some-weather-strips an'do n't-forget-ten-yards-of-invisible-green-tricotan'-a-ham-an'-how-about-that-ssal-skin-youpromised-an'-some-rat-poison-an'-some-taplocaan'-four-yards-of-blue-ribbon-two-inches-wideyou-know-my-shade-an'-some-Jack-roses-for-tonight-an'-some-ple-apples-and-the-hanging-lampan'-the-gas-bill-came-to-day-and-remember-therug-for-the-library-floor,"
Then tie a string around your thumb,
And do n't her wants ignore,
When your wife is on the rampage
And requests a dry goods store.

—The Chicago Inter-Ocean.

The latest news from Pennsylvania is that coal will go higher in price under any or all circumstances.

Last Sunday was the hundredth anniversary of the birth of Lord Byron. The Athens Byron Club and the students of the University formed the nucleus of a grand procession to the Acropolis, where eulogistic speeches were delivered, and a portrait of the grand poet was publicly crowned with a wreath of flowers. In the evening the Acropolis was illuminated.

THE GREAT CATASTROPHE IN CHINA.-The London Times's correspondent in China says that the number of people drowned by the recent terrible flood cannot be less than a million, and probably is not so high as two. Still a European in Pekin. who. by his relations with the Chinese Government, is in a position to be better informed than any one else, has put the number at seven millions. At the lowest estimate the loss of life is terrible to contemplate. The disaster was caused by the river Hoang Ho changing its course, and this is due to the immense deposits of earth which the stream brings down from the Mongo-

On New Year's day, 1888, The Times, of London, Eng., celebrated the hundredth anniversary of its es-

The press teems just now with tales of cold weather antics in the West; we feel confident that none can far transcend this modest paragraph from an occi-

"With the mercury at 37° below at Hagle Rock, Idaho, a locomotive taking water from a tank, the flow of which could not be stopped, was frozen instantly in a bed of ice extending three car lengths and to the tops of the rails."

### Association Meeting.

The annual business session of the Directors of the New England Spiritualists' Unmp-Meeting Association was held at the Crawford House in Boston, on Satur day, Jan. 28th.

The following was the official representation : Directors, Dr. Joseph Beals (Greenfield, Mass., who is President of the Board); James Wilson (Bridgeport Conn.); A. T. Pierce (Barrowsville, Mass.); Hon. A. H. Dailey (Brooklyn, N. Y.); Lewis Bartholomew Philadelphia, Penn.); William H. Rynus (New York); Freasurer, William R. Tice (Brooklyn, N. Y.); Clerk . Milton Young (Haverhill, Mass.)

The annual camp meeting at Lake Pleasant will be held July 22d to Sept. 2d Inclusive, arrangements for which are being speedily perfected. Hon. A. H. Dalley, of Brooklyn, will give the opening address. Other noted speakers have been engaged. The usual high standard of the order of exercises will be sustained, and the outlook for a most successful summer meeting is very promising. It will be the fifteenth annual convocation.

THE PLANCHETTE MEDIUM .- Our correspondent, A. S. Hayward, writes to announce that since the appearance of his articles regarding "The New Plauchette Medium," he has received many letters of inquiry concerning her-in reply to which he would state that she does not give public scances, but only exercises her gift privately in testing the reliability of what planchette writes. She does not at present desire to be known to the public, as her time is necessarily consumed in caring for her family of small chil-

The Manhattan Art Co., of New York, have produced in photo etching a fac simils of the celebrated painting, Christ Before Pilate, by Munckacsy, one of the largest and finest paintings of modern times, and recently sold to a gentleman of Phila delphia for \$120,000. The artist was born in 1844, in the fortress of Munkaes, Hungary, and at the age of thirty had astonished the artistic world with his works. Circulars descriptive of the painting and of the photo-etching may be obtained by addressing the publishers, 53 Lafayette Place, New York City.

### Movements of Mediums and Lecturers.

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

Miss Lucy Barnicoat's lectures this season have been of marked excellence; crowded audiences greeted her inspirational lectures with applause at Portland, Me.; while at Cambridgeport, Mass. and eisewhere she has had good attendance. Her psychometric readings have been readily responded to as truthful. She can be addressed at her office, 175 Tremont street, Boston.

Mrs. L. Pet Anderson has recently returned to Chl-cago, Ill., and taken rooms at 30 Ogden Avenue, A. E. Tisdale desires engagements for the last two Sundays in March; also for the month of April. He may be addressed Merrick, Mass.

Dr. F. H. Roscoe (26 Stewart street, Providence, R. I.,) lectured in Lowell, Mass., on Suaday afternoon and evening, Jan. 29th. His wife accompanied him. He was engaged by a gentleman who has the good of Spiritualism at heart. He will be pleased to receive lecture engagements through the month of February. All letters may be addressed as above.

Charles Dawbarn, Esq., of New York, has been very busy of late; he has spoken in Bridgeport, Ct., Sundays, Jan. 22d and 29th, to splendid audiences. He is next to address the Spiritualists of Norwich, Providence, Worcester and other otties.

J. W. Fletcher lectured before two large audiences in Springfield, Mass., on Sunday last, and gave many marked tests. He will speak there again the last two Sundays in February. First two Sundays he will speak in Haverhill, Mass. He also gives a free circle every Thursday, 3 P. M., at 1031 Washington street. nursaay, 3 P. M., at 1031 Washington street.

Mrs. Clara A. Field will speak for the First Society of Spiritualists at St. Augustine, Fla., every Sunday afternoon and evening during the season, or until further notice. She will lecture week evenings within easy distance of that city. She can be addressed for such engagements at the Magnolia House, St. Augustine, Fla.

Bishop A. Beals's engagements are as follows: first two Sundays of February he will speak in Hart-ford, Conn., and the last two Sundays will speak in Bridgeport; during the mouth of March he will be in Albany, N. Y. Will make engagements with parties desiring his services for the months of April and May.

Dr. and Mrs. Henry Rogers are, we understand, now making a tour in Southern California, Los Angeles, Santa Barbara and San Diego being among the points to be visited.

Dr. J. K. Balley spoke, by invitation, to the parlors of the Leland Hotel, Springfield, Ill., Jan. ist; at Buffalo, N. Y., the 8th; he attended the "Golden Wedding" celebration of his sister, Mrs. A. B. Smith, at Bainbringe, N. Y., Jan. 19th, the occasion proving a joyous retuion of the family and numerous friends. He can be addressed for engagements Box 123, Scranton Pa.

J. Frank Baxter concluded his labors in Troy, N. Y., last Sunday; lectured in Albany, N. Y., Friday, the 27th, and Monday, the 30th; in Glens Falls was announced for Jan. 31st and Feb. 1st; and will fill engagements in Worcester, Mass., the Sundays of the present month. He is open to New England for week evaning engagements. evening engagements.

Mrs. Adeline M. Glading created much interest in spiritual inquiry at Washington, D. C., during the

month just past.

On Jan. 19th Mrs. Helen Stuart-Richings gave an entertainment for the patients of the Athens, O., Insane Asylum; on the 20th, one for the patients of the Columbus Asylum; on the 25th she lectured in Ashland, and is now en route for Pittsburgh, Pa., where she lectures during the month of February. March she will spend in a visit to relatives in Detroit, Mich.: April 22d and 29th she speaks in Norwich, Conn. Societies in the New England States wishing her services for the first two Sundays of April or the Sundays of May, or week night lectures during either of these months, will please address P. O., Boston, Mass.

Geo. A. Fuller, M. D., has just closed a most successful lecture engagement of five Sundays in Worcester, Mass. His lectures there have won the hearty appreciation of all who have listened to them. He will lecture in Lynn, Mass., Feb. 5th and 12th, and in Norwich, Conn., the 19th and 26th. Would like engagements for the last Sunday in March and the engagements for the last Sunday in March and the last two of April. For engagements, address Dover, Mass.

Feb. 6th and 7th Mr. and Mrs. G. W. Kates will speak in Fireman's Hail, Ashland, O., and a treat is anticipated by the people from these faithful and indefatigable workers.

### Card from Dr. Smith. To the Editor of the Banner of Light :

My letters have heretofore been so numerous through the spring months from parties making inquiry about Excursion Tickets to Lake Pleasant and Queen City Park, that I have decided to put one day in a month in Boston, to receive patients, and be able to answer all questions about excursion rates for the approaching camping season. I am one of the Committee on Transportation for Lake Pleasant, and Queen City Park also, and I am trying to arrange some very cheap excursions from Boston and Lowell, New York and Troy, so that all can have an opportunity to visit these delightful resorts next summer. I shall be at the Crawford House, Boston, Tuesday, Feb. 7th, March 6th, April 3d, and once in four weeks until the camp season opens. Yours very truly,

E. A. SMITH, Pres. Queen City Park.

Brandon, Vt., Jan. 30th. Excursion Tickets to Lake Pleasant and Queen City

A REVIEW OF THE REPORT OF THE SEY-BERT COMMISSION: Boston, Colby & Rich, 1887. This pamphlet of fifty-four pages, issued under the authority of the American Spiritualist Alli-ance, merits a candid reading by all whose prejudices do not prevent their recognition of the fact that "There are two sides to every question."—The Unitarian Record, Chelmsford, Mass.

THE NATIONAL WOMAN SUFFRAGE ASSOCIation has called an International Council of Women for March 25th to April 1st inclusive, to be held in Albaugh's Opera House, Washing ton, D. C.

All advertisements, notices of meetings, or other favors intended for publication in this paper, must be sent in prior to 12 M. on Tuesday of each week, otherwise such matter will not appear until the following week.

Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

### Forty Years on the Spiritual Rostrum; A Sequel to the Life-Line of the Lone One.

This book is now in the hands of the printers, and will be issued as soon as it can be got out by the publishers, Colby & Rich. It will be a work of about three hundred pages, substantially gotten up, and will contain an elegant likeness of the author. The chapter of poems will be worth the orice of the book-a copy of which, as before stated, will be sont as soon as issued to every person who forwards to my address one dollar and ten cents before the 22d of February, which will kelp me to pay for publishing. Address me a BANNER OF LIGHT office, Boston, till above date. WARREN CHASE.

### Special Notice.

The date of the expiration of every subscription to the Banner of Light is plainly marked on each 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 renewal 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.

"The Old Vegetable Pulmonary Baisam is the best cough cure in the world." Cutler Bros. & Co., Boston.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

### AMERICAN SPIRITUALIST ALLIANCE MERTS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

Nelson Cross, President. o become members. NELSON CROS. J. F. JEANERET, Secretary, 44 Maiden Lane, New York.

Subscriptions Received at this Office

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. \$2.50 per year. BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. \$1,00 per year. THE SOUL. Menthly, Published in Boston. \$1,50 per year.

HALL'S JOURNAL OF HEALTH. A Progressive Family
Health Magazine. Published monthly in New York. \$1,00

per year.

THE BETTER WAY. Devoted to Spiritualism and other Topics. Published weekly in Cincinnati, Ohio. Price per year, 42,00.

THE ÖLIVE BRANCH. Published monthlyin Utica, N.Y.

year, \$2.00.

THE OLIVE BRANCH. Published monthlyin Utica, N.Y.

\$1,00 per annum.

THE CARRIER DOVE. An Illustrated Weekly Journal, containing Portraits and Blographical Sketches of Mediums and Spiritual Workers. Published in San Francisco, Cal. \$2,50 per year.

Beliofo-Pihlosophical 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 Hereafter. London, Eng. Price \$3,00 per year.

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

THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per sannum.

THE GOLDEN GATE. Published weekly in San Francisco. Cal. Per year, \$2,50.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Thoosophy in America, and Aryan Philosophy. \$2,50 per annum.

THE EASTERN STAR. Published weekly at Bangor,

THE EASTERN STAR. Published weekly at Bangor,

Me. Per year, \$1,00.
THE ESOTERIC: A Monthly Magazine of Advanced and
Practical Esoteric Thought, Published in Boston, Per
year, \$1,50.

### For Sale at this Office: HALL'S JOURNAL OF HEALTH. A Progressive Family lealth Magazine. Published monthly in New York. Sin-

HALL'S JOTENAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BYCHANAN'S JOURNAL OF MAN, Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 15 cents.

THE CARRIER DOVE. An Illustrated Weekly Journal, containing Portraits and Biographical Sketches of Mediums and Spiritual Workers. Published in San Francisco, Cal. Single copy, 10 cents.

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and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stortes of several chapters each, "Here and Beyond" and "Silppery Places," which "Morna" has given to the world through the columns of the BANER OF LIGHT; and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Bind Clairvoyant; or, A Tale of Two Worlds," Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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PART I.
THOUGHTS FROM A SPIRIT'S STANDPOINT.
OUTSIDE THE GATES. WHAT I FOUND IN SPIRIT-LIFE. PART II. MORNA'S STORY. SLIPPERY PLACES. THE BLIND CLAIRVOYANT.

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Communications given through Her Organism at the Banner of Light Free Circles;
Specimen Messages, Essays, and Invocations from Various Intelligences
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The whole being prefaced with opening remarks from the ALLEN PUTNAM, ESQ.

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# Message Department.

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Public Free-Circle Meetings

Are held at the Banner of Light Office, 9 Hosworth street (formerly Montgomory Place), on Tushay Ayrsh-Noon of each week; on which occasion Miss M. T. Billingon of each week; on which occasion Miss M. T. Billings used questions as may be brought up for the consideration of the Controlling Intelligence,

The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock processly, at which time the doors will be olosed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public is cordially insided.

3 Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the Banner of Light office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

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

son. All express as much of truth as tady processed more.

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

\*\*Autural 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 pleasure to place upon the altar of Spirituality their floral offerings.

\*\*\*All Letters of Inquiry in regard to this Department of the Banner must not be addressed to the medium in any case, but to

\*\*Lewis B. Wilson, Chairman.

### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF John William Fletcher.

### Report of Public Séance held Jan. 12th, 1888. Spirit Invocation.

Spirit Invocation.

Divine Parent, whose love is ever shining down upon the world, illumining the dark places, whose voice is ever speaking through the gentle ministration of angels unto man, and whose protecting care rests like a mantle over every living thing, we would bless thy name this day; and whether we are bowing beneath the burdens of life, or standing amidst the bright sunshine that joy and pleasure give, we feel that thou dost indeed know what is best. Oh! make the heart of man patient in trial and in sorrow; teach him the lesson of waiting and of forbearance, so that when, through wisdom, what seems to him great blessings are withheld, he may be able to realize the wisdom that keeps from him the pleasure that he could not rightly use.

May those sweet evangels of the truth who walk the May those sweet evangels of the truth who walk the earth, not only inspire and illumine the hearts of some of earth's children, but find an ailar in every human heart upon which the fire of the spirit shall burn most brightly, and may the incense of noble thought, of pure aspiration, rise unto thee, our Father and our Mother. Most wise and ever-present spirit, we commend to thy keeping the children of earth, and ask that they may be made to see that when they do the best they can they have made themselves acceptable unto thee. Amen. ble unto thee. Amen.

### Mrs. Myra E. Johnson.

Mr. Chairman, I have been permitted, through the great kindness of those who have charge of this meeting, to take control of the medium and send out a few thoughts that have long been in my mind to those who hold me in sweet remembrance, and who have wondered much that I have not before this manifested my presence to them. They forget that something more is re-quired than either their desire or mine, but that some other power must be brought into action before the transmission of thought from the

before the transmission of thought from the spirit world to this world is possible.

I used to think, during my long and earnest work in the cause of truth, that investigators understood almost nothing of the law of spirit return and spirit control. They would come into my rooms in the greatest hurry possible—they could not wait a moment—and they would they could n't wait a moment—and they would sit down, their minds filled with transactions in business they had but just completed, and look at me and then at their watch and wonder why I was not in a transaction why I was not in a transaction. why I was not in a trance in a minute. Every moment that they were forced to wait was to their minds so much time lost, and why could n't the spirits say what they wished to hear and get through with the business quick as possible; then they would fly away to some other work.

Now this was all contrary to the law of spirit return. The best results can never be obtained in any such manner. Your mind needs to be quiet and calm, your heart filled with earnest and the liberty and the aspiration for the light, your spirit should reach out its hands to clasp hands with those you love who have passed on before, and in that state you cannot fail to receive something worth having through every sensitive or medium that you may come in contact with.

The opportunities of return are few; there are few doors open through which the spirits can come and breathe their thoughts; mediums are often thred and worn with their work, and receive small recognition and appreciation from those for whom they do the most. But I am not unmindful of many dear friends, who, all along the pathway of my life, did everything in their power to show me their confi

erything in their power to show me their confidence, their appreciation and love, and these friends made bright, days that otherwise might have been dark indeed.

The change comes to all of us, and so it came to me, in the summer-time, when all the rest of the world were having a pleasant holiday; the spirit called, and I had to answer.

My dear companion, who walks alone and feels as if I had gone out from his life wholly, did everything that he could to make my last days happy. Kind friends rendered every service possible; but when the voice of God calls, the king and the peasant alike must answer, and so I came away from the home I loved, from the husband who loved me, from the friends who trusted me, and from the work to which I had devoted the best years of my life. Time bas passed on and the silence has scarce-Time has passed on and the silence has scarcely been broken. I have been unable to make any sign of my presence, though I have often stood by the side of those in whose hearts my memory finds a resting place.

nemory finds a resting place.

I have come this afternoon, sir, with the idea of sending a message of love to all my friends, and to say to them that many of the sweet things that were told them as from the spirit I know they will realize, and that I have found in the new life a reward for every sacrifice, a return for all the work that I did, and that I

am happy and at peace with all the world.

To my dear husband, the companion of my earth-life, I would say that we were together in accord and are still in the same spirit. I shall meet you in the world of light to which your feet are tending; every day draws you nearer to it; you will then understand what it is impossible to explain now. Myra E. John-

### Harrington Hinckley.

I suppose an old friend can step in here without inconveniencing anybody. When I was here there was n't a place on the earth that I took so much comfort in as here. I used to look for the days as the children look for Christmas and the Fourth of July: and the paper—the BANNER of LIGHT—well, I used to read every word of it; someway, the advertisements looked a little different in that paper than in any other. I suppose the way it is when we get old, and pretty nearly worn out, the things we like, we like a heap: they are so few that all the liking goes to 'em. And up there in the "Old Man's Home," where I was the last of it, they could n't appreciate anything that I told 'em and a rolling that I told om about Spiritualism. I thought I'd make myself a kind of a missionary in my own country. The Lord knows there is need enough.

I made up my mind that if ever I had a chance to come here I'd come, and I'd send a message

to come here I'd come, and I'd send a message to good Mother L., and tell her that I bless her for all the kindness she showed to me. They say that blessings do n't amount to much, but when they are all you've got to give, why, you

when they are all you've got to give, why, you can't do any better.

And the Doctor, he's as good as gold, and I'd like to have him think that I can come around and see what he's doing, and what he's thinking about. I know he has n't forgotten me, but he'sso busy doing other things I could n't expect he'd remember me every day; it would n't be natural; but I never shall forget him, and some time in the future I'll pay him back in his own colu, for all the goodness he showed to me.

I guess I'd better go, but I want to leave my blessing on this work that you're doing here, and to say that an old man who outlived all of his friends nearly, and who laid his head down to die among comparative strangers, and with the assistance almost of charity, found the pillow softer because of the lessons he had learned here.

They used to call me "Father Hinckley." I guess you have n't forgotten me, Mr. Chairman. I wondered if you would know who it was. Put down H.; that's for Harrington.

### Walton Greene.

Whenever I come near the earth it seems as if I was right back in the water, and although I know I am not, yet the same old chill that I felt when I went away comes over me again and

again! I passed away by drowning in Coes' Pond, in New Worcester, as they call it. I used to live in Worcester. I shall be recognized there by a good many of my friends. I was a constant attendant on the Second Baptist church, but I did n't expect I should die by drowning, simply because I was a Baptist

did n't expect I should die by drowning, simply because I was a Baptist.

I'd like to have my father and mother, my two sisters and my little brother Willie know that I can return from the world to which I have gone, that I mingle with them in all that they have to do, and am constantly at home.

Now I know that they won't believe this perfectly wall for februly at home believe this perfectly wall for februly at home believe this perfectly wall for februly at home. fectly well, for I should not have believed it is any one had come to me when I was here; should have thought it was too good to be true; but I have learned that the best things in the world are only just good enough to be true that God, in his infinite wisdom, is not what we have been taught in the church to believe; he is not angry with the wicked every day, but is a great, loving Father, and high and pure and noble angels show us, who have just come to spirit-life, how to live more fully in accordance with his will, and the door has been open-

ed between heaven and earth.

The lessons that we learned in the Bible are true to that time, and we can understand their being true then, because we see the same things happening now. Angels spoke to men and blessed them by revelations of a better life, and angels can speak to day, only the ears of man are so dull he fails to hear the message they would bring. I bless you all at home; I am happy and at peace, and I await your com-

ring.
Tell Frank and Addison that I saw the beautiful flowers they brought, and I have their countries for every bud and terpart here in the spirit, for every bud and blossom told me how much they loved me and how much they mourned my coming away. I have not said much, I know, but later I shall hope to say more.

My name is Walton Greene, of Worcester

### Mrs. Sarah L. Alden.

Sarah L. Alden, to her husband, Dr. Silas Alden, of Bangor, Me.: Dear husband, I know how much you miss the material presence of both much you miss the material presence of both of us who are near to you, and who wish to comfort you all that we can. Since I came to spirit life I have used every means in my power to assist you all that I could, and to make your path brighter. I know that you have been greatly comforted by the words of encouragement that I have spoken through different ones to you, and I shall not forget in the future to continue to heave you have my resence and to

to you, and I shall not forget in the future to continue to bless you by my presence, and to make you feel that there is another life in which you have a strong and abiding interest.

Warren is here with me, and joins in sending warmest love to you, and I hope you will not forget the promises that you have made to us, but that you will do all in your power to carry them out and to fulfill them. In view of this I shall always endeagor to halp you in all ways. shall always endeavor to help you in all ways and to make you prosperous and happy. God bless you until we meet again.

### George Johnson.

How strange it seems to move about among people, and yet they cannot see me, nor hear me when I speak. Those whom I love the most I come to, and when I place my hand upon their shoulders, and seek to speak to them, they go on their way all the same, they cannot hear me speak, and do not even know that I am

Oh! I cannot tell any one what I have suffered over the sad mistake I made. Some who are in the world, as I was, and who find that it is impossible to get along with the trials that are around about them, will think as I did to end the trials by snapping off the thread of life, and feel that they may find rest the other side and feel that they may find rest the other side the grave, if not on earth. It is a mistake, a great mistake. However hard this world is, if you leave it before your time the duft must be fulfilled. You can't gut away from it. I took my own life, Mr. Chairman; sorrow and misunderstanding disturbed my mind to that degree that I do n't suppose I was fully re-

would say, but unable to speak Now, those threads have been cut, and I am here, here to send a message to a young lady, whose name I shall not mention, as it will not whose name I shall not method, as it will not be necessary, who has watched for a word from me, and whose heart, I know, will be made happy by the message I bring. All is well now. However great the mistake I made on earth, it is clearly seen it has been atoned for, and peace has come as the result. I bless you

I love you; I wait for you.

I passed out in the city of Providence. I was

connected for some time with the State's Prison there, and my name is George Johnson. Only one word, for I see I am in the presence Only one word, for 1 see 1 am in the presence of a number of people who until this moment I did not see; let me say this to you, strangers though you are: do not think to lighten the burdens of your lives by adding another to them; you cannot get away from yourselves, and it is easier to do your work in the world where you belong than to be compelled to come back and do it after you have left the world through your own folly.

### Winona

### Spoke for the following spirits: George Redman.

Mr. George Redman is here, and he says: " Mr. George Redman is nere, and he says: "I have just taken up my work on the earth again; I have found a medium through whom I can prosecute my labors in a stronger and better way than they were carried on when I was here even. I am going to devote my attention to this work, and I hope that nothing will happen to disturb his mind in the least degree. It take a long time to do all that needs to be done, and he may get discouraged before it is accom-plished. My brother, with whom I am to be closely associated, do n't turn back; have courage, and you and I will win. You are progress-

### Frankie Plumb.

Here comes a spirit who gives me the name of Frankie Plumb, of Streator, Ill. He wishes to send his love to his father and his mother. He says: "My father's name is Ralph. I am often there, and they will receive shortly after this another demonstration of my presence. I come now to answer a wish, long ago expressed, but which could not be fulfilled until now. Geraldine and Eliza are here, and they send their love also."

### Lizzie Hatch.

A very beautiful spirit, Lizzle Hatch, reaches out her hand to me, and hands me some flowers, which she would like to give to a friend, but cannot. She says: "Please send my love to a lady friend of mine in this city, and say that I have not forgotten the pleasant hours we have passed together. I am often with her now, and have tried to make her realize the fact. I am sorry that the thread of connection has been even temporarily broken, but I suppose there must be a wise purpose in it, although I should myself have rather had it continued. My father I can often visit, and I do; therefore I only send my love to him; but to this friend I send a message, because we have had much pleasure and happiness together." Right after this, please report that White Feather says: "Give my love to my darling,

### Andrew Coburn.

A spirit comes who gives the name of An drew Coburn, and reaches over to some one in the hall, pretty well down. This spirit seems to be quite disturbed, not over what has been done on the earth, but on account of the manner in which he passed away. He, with the others of the family, is present, and he wishes to recognize an old friendly acquaintance,

though he hardly thought it would be in this

manner.
To the same lady comes a very beautiful, il-To the same lady comes a very beautiful, illumined spirit, who reaches out a hand that seems to be filled with silvery light, and utters these words: "Earth is the scene of transitory pleasure. There is born to every heart a love that surpasses understanding, and may not find its full fruition in this stage of life; but in the world of spirit, by the law of attraction, hearts separated are at last joined together." The initial B. is put after that.

### Mrs. Mettler.

A lady comes who gives the name of Mrs. Mettler. She says: "I would like to send a message to my friends in Connecticut. Tell them I am more than delighted to find that the work is going forward. In the early days it seemed as if I was about the only one who introduced these ideas there; but since then—as birds carry seeds over the land—these thoughts have sprung up in the hearts of many, until laborers are numerous in this field of thought. I hope that my friends in Hartford, in Willimantic, in New Hayon and other places, will

matric, in New Haven and could places, we never weary of well doing, but be ready to make sacrifices, if necessary, knowing that he who sows the seed of truth is doing the work of heaven—and that always pays in the end."

### Mrs. Frank Warden.

Mrs. Frank Warden of New York City: " Mrs. Frank Warden of New York City: "I shall not send a particular message to my family, as it will not be pleasing for them to receive it in this manner. I regret much that I have not more opportunity of communicating with them, but I suppose it is best as it is, for if they wished to hear from me they would find a way for me to come. I have sent them several message in a manner that I shought would

Mrs. Frank Warden of New York City: "I shall not send a particular message to my family the manner. Learning them to receive the most of t nothing here in spirit-life to quarrel about; each one goes on his way, and everybody minds his own business-consequently we are happy.

### Georgie.

A little spirit gives the name of Georgie. He speaks to a gentleman in the audience: "I can see you, and I want to send my love to my papa and my mamma, and to say that we are all here to day; and I have been sitting right beside you all the time, keeping still until my turn should come."

### Benediction.

May the blessing of the spirit-world rest upon you that degree that I don't suppose I was fully responsible for what I did, and I can't tell you how I have been held down to my body, chained by a thousand chains to one place, wishing to get away from it, and yet not able to, knowing what I would say. but unable to sneak.

### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Jan. 19. – Mazio; Herbert A. Hutchins; Mrs. Hattle True; Henry C. Wright; Myrs McF.; Willfred George; Winona, for Tiny, George Lyman, Cornella C. Crandali, Dr. Stick-ney, Mrs. Minnie Livingston.

### February Magazines.

THE MAGAZINE OF ART .- The subject of a very fine frontispiece is "Mariamne," queen of Herod the Great, falsely and treacherously accused of infidelity by Salome, her sister in law, and betrayed by her mother, Alexandra. It is from a painting by J. W. Waterhouse, A. R. A., and shows us Mariamne at the supreme moment of condemnation. The haughty queen, casting a look of mingled scorn, pity and reproach at her vaciliating husband, himself the greater criminal, is a commanding and beautiful figure, contrasting strongly with that of Salome. Prof. Ruskin is the author of "The Black Arts; A Reverie in the Strand," and Richard Heath of an interesting paper upon "The Portraits of Napoleon the First," with engravings of several of them by Greuze, Guérin, David and Eastlake. A full page size portrait is given of Louis Pasteur, from the bust by Dubois. An interesting sketch is given of Gerard Terburg, a celebrated Dutch painter, with four illustrations. This month's issue fully sustains the high reputation this magazine has acquired among artists. New York : Cassell & Co. THE AMERICAN MAGAZINE.—Dense forests, gloomy caffons, steep precipices, and narrow ledges where a misstep is instant death, are tracked by the reader as he follows C. F. Holder in his thrilling descriptive narrative of "The Heart of the Sierra Madre," in Southern California. Engravings are given in illustration of the text. Rose Eytings in "A Moslem Mystery" relates an incident that came under her observation, showing the character of the secrets known only to the chief cunuch of the Sultan of Turkey, who died a few months since in Constantinople, and it is said carried more secrets to the grave than any other man." Mr. Rideing gives the last of his papers on Boston Artists and Their Studios." An interesting

reminiscence of American invention is given in a sketch of one of the first railways in this country by C. H. Roberts. Some of the results of a Government exploration of Hudson's Bay are described by J. M. Oxley in "The Inland Ocean of the North." Army Mule," "The Raid on Cagger's Cove," "The Witchery of Ice and Hoar-Frost," with other articles in prose and verse, complete the number. New York: The American Magazine Publishing Company.

CASSELL'S FAMILY MAGAZINE. - A new serial story. prospectively of deep interest, is commenced by J. B. Harwood, entitled "What the Coral Reefs Gave Me." and new chapters are given of "Monica." and "By Misadventure." Much valuable instruction is given in "Why Am I Getting Bald?" "In Case of Accidents," "Sentimental Cookery," "How I Nursed My Brother Back to Health," etc., and an interesting record is given of new inventions and discoveries in "The Gatherer." New York: Classell & Co.

OUR LITTLE ONES .- A seasonable poem and a charming picture as frontispiece, both entitled "My Valentine," lead a variety of contents that will please the young patrons of this monthly. "The Milkman's Horse," "Seven Little Pigeons," "The Snow Castle," and a dozen other sketches, with twice that number of pictures, are its attractions. Boston : Russell Pub. Co.

There is a floor-walker in one of the large dry goods There is a floor-walker in one of the large dry goods stores in this city whose great toes point toward each other in the most friendly manner. "What will you have, madam?" said he to an Irish woman who was looking helplessly around. "Calico." "Walk this way." "Walk that way, is it? Sure I'd have ye to know, sur, that I could n't walk that way if you'd give in the whole sture."—Metropolitan.

# The Rebiewer.

### "Mental Care."

Colby & Rich have just issued the ninth edition of the above named book by REV. W. F. EVANS.

This treatise illustrates the power of mind over mind and disease in a masterly manner, also the psychological mode of treatment, which is adapted to all modes of medical practice, whether [Allopathic, Homeopathic, Eclectic, Botanic or otherwise. It answers a demand that is very apparent at the present time, when speculative theories of the widest range and most divergent nature are being promulgated, touching the eradication of disease. This valuable book meets the demand of the patient as well as the practitioner-also of those entertaining various views as to psychology, magnetism and kindred subjects relative to the subtle forces in nature and human beings.

The work was written at a time (1869) when but few minds had taken thought in this direction, and it covers the ground as no other work has done, unless such has embraced similar views to those therein entertained.

The book contains 367 pages. Price \$1,50, 10 cents extra when sent by mail. A correspondent, "Vindex," writing of this book

presents the following argument in its favor, from the spiritualistic standpoint : "The treatise has none of the objectionable state-

prophecies.

The Spiritualists have the only rational solution of mind or mental cure that harmonizes the past history with the present, and it is sheer foily for them to 'sell out' their birthright for popularity, fame, or the almighty dollar."

### THE HEATHEN'S LAMENT.

Oh! my heart is grieving sadly over news received today—
It came by ocean cable to the shores of old Cathay:
At a far-off mission meeting, with most Christian wis-

dom crammed.
It's been settled that our fathers are irrevocably To the Christian New Jerusalem, with radiant streets

of gold,
There's no entrance for the heathen without Jesus,
we are told;
And thoughour fathers never heard of any such a man,
That cannot change the working of the everlasting plan.

Now we're not so very captious, only ignorant and weak We would gladly be converted, we are teachable and But, because a man's a Hindu, it doesn't follow as a

He must therefore be considered an unmitigated fool. So when a missionary of the gospel came to tell If we didn't come to Jesus we must surely go to hell, Old Rabjarkee rose and asked him, if a man had died in sin. Never bearing of the Savior, so 's to get a passport in,

And then if, somewhat later, without favor of the He somehow got a tardy introduction to the Lord—
If he then with joy accepted him, and for his sins repented,
Might his future not be brighter than the board had

represented? The preacher felt at once the point that pierced his

His heathen soul was troubled—he was thinking of his mother. So he told him how the prodigal was welcomed at the door, Without the slightest question why he had'n t come be-

And the poor old man was comforted, the tears stood in his eyes; He grasped the missionary's hand and said in glad surprise,
"I believe in God the Father ever willing to forgive;
I will henceforth love and worship him so long as I
may live."

But it seems that missionary made a terrible mistake, And is no more counted worthy the bread of life to break; So the board has called him back and forbidden him

to preach R'en the possible forgiveness that he thinks the gospela teach. So our hearts are sadly grieving o'er the news received

to day—
The news that came by cable to the shores of old Cathay,
That hereafter, to be valid, every pardon of the Lord Must be countersigned by Secretary Aiden of the board.

And we weep, for our dilemma is as bad as bad can be; But—if heaven is only open to the scribe and pharisee, Since the company's so much better, though the cli-mate's not so well, With our fathers and our mothers we would rather go -Sheol !

JAMES PYLE'S PEARLINE is considered the best Washing Compound of the day by all who once give it a trial. It cleanses the most delicate fabric without injuring it. Sold by all grocers.

### Spiritualist Meetings.

ALBANY, N. Y..-First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street, —Ladies Ald Society meets in its rooms adjoining the Hall each Friday atternoon and evening. D. M. S. For, President; J. D. Chism, Jr., Secretary.

\*\*OLEVELAND\*\*, O.—The Children's Progressive Lycum No. 1 meets regularly overy Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. Richard Carieton, Conductor; E. W. Gaylord, Secretary.

\*\*OLINGANNATI\*\*, O.—The First New Spiritual Church of Cincinnait, Ohio, meets every Sunday at 10% A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, day School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

\*\*OLINGAGO, ILL.\*\*—The Ohicago Association of Universetting Sunday 100 Child.\*\*

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1894, meets in Spirits' Liberty Hall, No. 317 West Madison street, every Bunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend, Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, INL.—The Society of United Spiritualists meets at Nos. 110 and 118 Fifth Avenue, every Sunday at 2½ F.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

dent, 17 Wisconsin street.

CHICAGO, ILL.—Avonue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

CHICAGO, ILL.—The Young People's Progressive Sociations.

clety of Chicago hold services Sunday morning and evening in their hall, Wabsh Avenue and 2th street, at 10% and
7%. The best speakers and mediums are always engaged.

DETROIT. MICH. Praternity Hall. 75 State street.
corner of Park Place, Lectures every Sunday morning and
ovening, at 10% and 7%. Augustus Day, Manager.

DEN VEH, COL. Meetings are held Sunday evenings
at Harmony Hall, Lawrence street, Mrs. F. A. Logan,
conducting.

conducting.

LANSING. BIGHT.—Meetings will be held each Bunday at the Itali 125 Washington Avenue, under auspices of the People's Spiritual Pregressive Union. Mrs. C. W. Ayres, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday ovening at Courter and Journal Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

MEWARK. N. J.—Meetings will be held every Sun-lay evening at No. 120 Congress street, commencing at 7 clock. Mrs. Jonnie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 77 Halsey street, corner of Market, evenings at 7% o'clock. I. G. Avery. President. PHILADELPHIA, PA.-The First Association of PHILADELPHIIA, FA.—The First Association of Spiritualists lectures every Sunday morning and evening. Children's Lyccum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Bonner, Vice President and Secretary, 910 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 230 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

5ARATOGA SPHINGS, N. Y.—The First Society of Spiritualists holds meetings every Sundayan the Court of Appeals Room, Town Hall, at 10 A.M. Shd 75 P.M. All are invited. W. B. Mills, President, E. J. Huling, Secretary.

retary.

ST LOUIS, MO.—The First Association of Spiritual-lats meets at 2% P. M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay. President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

### SPIRITUALIST LECTURERS.

Cremation as the Ancients Knew It. (Condensed from Chapter VIII, of Sir Edward Bulwer Lytton's "Last Days of Pompell,")

Sorrow and Death were in the house of Ione. It was the night preceding the morn in which the solemn funeral rites were to be decreed to the remains of the murdered Appeldes. The corpse had been removed from the temple of Isis to the house of the nearest surviving relative. The vast and absorbing importance attached by the ancients to the performance of every ceremonial connected with the death of a relation had as yet confined her woe to the chamber of the deceased. It was here to close relation had as yet confined her wee to the chamber of the deceased. It was hers to close the straining eyes, the distorted lips of her deceased brother; to watch by the consecrated clay as, fresh bathed and anointed, it lay in festive robes upon the ivery bed; to strew the couch with leaves and flowers, and to renew the solemn cypress-branch at the threshold of the door. It was among the loveliest customs of the ancients to bury the young at the morning twilight; for, as they strove to give the softest interpretation to death, so they poetically imagined that Aurors, who loved the young, had stolen them to her embrace.

The stars were fading one by one from the gray heavens, and night slowly receding before the approach of morn, when a dark group stood motionless before lone's door. High and slender torches, made paler by the unmellowed dawn, cast their light over various countenances, hushed for the moment in one solemn and intent expression. And now there arose a slow and dismal music, which accorded sadly with the rite, and floated far along the desolate and breathless streets; while a chorus of female voices (the Prefix or often sited by the Permer

siow and dismal music, which accorded sadly with the rite, and floated far along the desolate and breathless streets; while a chorus of female voices (the Præficæ so often cited by the Roman poets), accompanying the Tibicen and the Mysian flute, woke the funeral strain.

As the hymn died away the group parted in twain; and placed upon a couch, spread with a purple pall, the corpse of Apæcides was carried forth, with the feet foremost. The designator, or marshal of the sombre ceremonial, accompanied by his torch-bearers, clad in black, gave the signal, and the procession moved on.

First went the musicians, playing a slow march—the solemnity of the lower instruments broken by many a louder and wilder burst of the funeral trumpet; next followed the hired mourners, chanting their dirges to the dead; and the female voices were mingled with those of boys, whose tender years made still more striking the contrast of life and death—the fresh leaf and the withered one.

The priests of Isis came next in their snowy garments, barefooted, and supporting sheaves of corn; while before the corpse were carried the images of the decased and his many Athenian forefathers. And behind the bier followed, amidst her yomen, the sole surviving relative of the dead, her head bare, her locks dishavel-

amidst her women, the sole surviving relative of the dead, her head bare, her locks dishevel-led, her face paler than marble, but composed and still, save ever and anon, as some tender thought, awakened by the music, flashed upon the dark lethargy of woe, she covered that coun-tenance with her hands and sobbed unseen; for tenance with her hands and sobbed unseen; for hers were not the noisy sorrow, the shrill lament, the ungoverned gesture, which characterized those who honored less faithfully. In that age, as in all, the channel of deep grief flowed hushed and still.

And so the procession swept on, till it had traversed the streets, passed the city gate, and gained the Place of Tombs without the wall, which the traveler yet beholds.

Raised in the form of an altar—of unpolished

Raised in the form of an altar—of unpolished pine, amidst whose interstices were placed preparations of combustible matter-stood the funeral pyre; and around it drooped the dark and gloomy cypresses so consecrated by song to

As soon as the bier was placed upon the pile, the attendants parting on either side, Ione passed up to the couch, and stood before the unconscious clay for some moments motionless and silent. The features of the dead had been composed from the first agonized expression of violent death. Hushed forever the terror and the doubt, the contest of passion, the awe of religion, the struggle of the past and present, the hope and the horror of the future l—of all that racked and desolated the breast of that young aspirant to the Holy of Life, what trace was visible in the awful serenity of that impenetrable brow and unbreathing lip? The sister gazed, and not a sound was heard amidst the crowd; there was something terrible, yet softening, also, in the silence; and when it broke, it broke sudden and abrupt—it broke with a loud and passionate cry—the vent of As soon as the bier was placed upon the pile, with a loud and passionate cry-the vent of

with a loud and passionate cry—the vent of long-smothered despair.
"My brother! my brother!" cried the poor orphan, falling upon the couch; "thou whom the worm on thy path feared not—what enemy couldst thou provoke? Oh, is it in truth come to this? Awake! we grew together! Are we thus torn as under? Thou art not dead—they classes! A wake! awake!"

Are we thus torn asunder? Thou art not dead—thou sleepest. Awake! awake!"
The sound of her piercing voice aroused the sympathy of the mourners, and they broke into loud and rude lament. This startled, this recalled lone; she looked up hastily and confusedly, as if for the first time sensible of the presence of those around.

"Ah!" she murmured with a shiver, "we are not then alone!"

not, then, alone!"
With that, after a brief pause, she rose; and ber pale and beautiful countenance was again composed and rigid. With fond and trembling hands she unclosed the lids of the deceased but when the dull glazed eye, no longer beaming with love and life, met hers, she shricked aloud, as if she had seen a spectre. Once more recovering herself she kissed again and again recovering herself, she kissed again and again the lids, the lips, the brow; and with mechanic and unconscious hand received from the high-priest of her brother's temple the funeral torch. The sudden burst of music, the sudden song of the mourners, announced the birth of the sanctifying flame.

Swing, swing the censer round—
Tune the strings to a softer sound!
From the chains of thy earthly toil,
From the class of thy mortal coil,
From the prison where clay confined thee,
The hands of the flame unbind thee!
Oh, soul! thou art free-all free!

Thy steps evermore shall rove
Through the glades of the happy grove
Where, far from the loath'd Cocytus,
The loved and the lost invite us.
Thou art slave to the earth no more!
Oh, soul! thou art freed! and we?
Ah, when shall our toil be o'er?
Ah! when shall we rest with thee?

And now high and far into the dawning skies broke the fragrant fire; it flashed luminously across the gloomy cypresses—it shot above the massive walls of the neighboring city; and the early flashermen started to behold the blaze reddening on the waves of the creeping sea.

But Ione sat down apart and alone, and, leaning her face upon her hands, saw not the flame nor heard the lamentation of the music; she felt only one sense of loneliness—she had not yet arrived to that hallowing sense of comfort when we know that we are not alone—that the dead are with us!

we know that we are not alone—that the dead are with us!

The breeze rapidly aided the effect of the combustibles placed within the pile. By degrees the flame wavered, lowered, dimmed, and slowly, by fits and unequal starts, died away—emblem of life itself; where, just before, all was restlessness and flame, now lay the dull and smouldering ashes.

The last sparks were extinguished by the at-

The last sparks were extinguished by the attendants—the embers were collected. Steeped in the rarest wine and the costliest odors, the remains were placed in a silver urn, which was solemnly stored in one of the neighboring sep-

ulchres beside the road....

But first they paused to utter weepingly and many times the affecting farewell, "Salve Eter-

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[Signed] J. R. Buchanan."

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# AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism. BY C. C. MASSEY,

Of Lincoln's Inn, London, Eng. Of Lincoln's lim, London, Eng.

Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

Pamphlet, no. 16. Price 5 cents: nostage free. 6 conies Pamphlet, pp. 16. Price 5 cents; postage free, 6 copies 25 cents; 13 do, 50 cents.

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# Banner of Piglit.

BOSTON, SATURDAY, PHBRUARY 4, 1888.

Spiritualistic Meetings in Boston.

Hanner of Light Circle-Boom, No. 9 Hosworth Street.—Bances are held every Tuesday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson. Chairman. Boston Apiritual Temple, Berkeley Hall.—Lectures by able speakers Sundays at 10% A. M. and 7 P. M. Richard Holmes, President: O. F. Rockwood, Secretary; W. A. Dunktee, Treasurer.

Dunktoo, Treasuror.

The Ladles' Industrial Rociety, connected with the Boston Spiritual Temple Society at Borkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Children's Progressive Lycenm No. 1.—Sessions every Sunday at 11 A.M. in (large) Panta Memortal Halt, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1631 Washington street Wednesdays at 3 F.M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 2½ P.M. and Wednesday evenings at 7½. Seats free.

ings at 7%. Seats free.

Spiritualistic Phenomena Association, Ladies'
Aid Parlors, 1931 Washington Nireet.—Sunday
meetings at 2% and 7% p.m. Social meetings Thursdays at
7% p.m. Jackson Hall, President: Dr. U. K. Mayo,
Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.
College Hall, 34 Essex Street.—Sundays, at 10%
A. M., 2% and 7% p. M. Eben Cobb, Conductor.
Esgle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 2% and 7% p. M.; also Wednesdays at
8 p. M. Able speakers and test mediums. Excellent music.
Prescott Robinson, Chairman.
1031 Washington Street.—The First Spiritualist

rescott to Dinson, Chairman.

1031 Whahington Mircet.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Torey, Secretary. Private scance for members only, first Friday in each month; doors closed at 3 r. M. Public meetings every Friday evening at 7%.

The Independent Chair 1001 What 1001 Wha

ings every Friday evening at 7½.

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale,

Chelsen.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chest nut street, every Friday afterneon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7% o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

First Spiritual Temple, corner Newbury and Exeter Streets .- The spirit-guides of Miss M. T Shelbamer lectured in this place on Sunday, Jan. 29th upon the subject: "The Chill of Death and the Sacred Flame of Life." The speaker opened the discourse

whene of life." The speaker opened the discourse by remarking:

"All stagnation and sterility, all that is inactive and insensate, typifies death; while all that is sentient, active and fertile sterifies life. Coldness, frost and chill betoken the work of that spirit of disorganization known as death; while warmth, vigor and potential energy, wherever manifested, reveal the presence of life."

tential energy, wherever manifested, reveal the presence of life."

Then followed a beautiful word picture of an artist who prayed for the power not only to depict the ideal of his soul upon canvas, but to endow that ideal with the fire of life and the potency of active expression. At last, after coming in contact with a wonderful being of another world, and in visions beholding the grandeur of that angel-shape, it seemed as though the artist had gained the power he sought, and, seizing brush and palette, he worked with no thought of time and no sensation of weariness, until the canvas bore the representation of a lovely form replete with grace, and with a face full of the fire of expression and the manifestation of thought. But in the hour grace, and with a face full of the fire of expression and the manifestation of thought. But in the hour when his triumph seemed complete, the artist found that the creation of his brush could not respond intelligently to his own mind, and he bowed in sorrow until the angel of his vision returned and whispered: "There is none but God who can create and endow with life. Man may emulate, aspire and seek to copy the works of the Divine, but God alone can breathe the vital breath into the form of clay and give it life." The artist, humiliated and despairing, involving the The artist, humiliated and despairing, lenoring the purpose and usefulness of his lovely picture in educational and uplifting ways to man, seized his brush and with a few strokes blotted the figure from the can-

Again the speaker pictured a carver in stone who beheld the ideal of his soul starting out in a shapeless block of marble, and as he worked with chisel and mallet he prayed for power to endow the image with the fire of immortal life. The sculptor was visited in a dream by the Angel of Existence, who gave to him a bit of crystal, bidding him smite it with his hammer and imbed the talisman within the stony breast of his marble image. The man awake, and led a bit of crystal fell at his feet. Smiting it the rock parted, disclosing a tiny heart of gold with a central eye of electric fire. This he imbedded in the breast of his statue, when the image started as with life, moved, and was endowed with speech. Five years the creator kept his lovely creation, fluding companionship and joy in its presence. But the living image wearled of the world and longed to return to its former state. The sculptor could not take away the heart of living of the world and longed to return to its former state. The sculptor could not take away the heart of living flame until once more the Angel of Existence appeared, and at her touch the electric ray was withdrawn from the golden heart and the image was no more. Life is the golden flame that streameth downward from the great Eternal Sun, vivifying and animating the spirit of man. When withdrawn from the corporeal frame it is not extinguished; but by its contact with the external things of time, its powers combined with those of the body it has warmed and quickened, the immortal spirit is nurtured which shall serve as its organ of intelligent expression through all the its organ of intelligent expression through all the

ages to come.

Though death may seem to be the sum of all stagnation and senselessness, yet it is only one of the beautiful processes of life, which transforms the atoms and molecules of the organic form into new creations of utility and beauty, and which brings the immortal spirit of man under the operation of new conditions favorable to his everlasting growth and unfoldment; being the motive power, in the fullness of time, of converting the man or woman into an angel of knowledge and wisdom.

and wisdom.
The organ recitals of Mr. Truette, and the vocal selections of Mrs. Austin C. Wellington, were finely rendered on this occasion.

On Sunday next, Feb. 5th, there will be the usual monthly service of song at the Temple, and a most enjoyable time may be anticlpated by those who wish to attend.

Spiritualistic Phenomena Association, Lycoum Hall, and Ladies' Aid Parlors .- The celebration of the Anniversary of the birth of Thomas Paine was a grand success last Sunday. Many who nave been earnest defenders of the truths of Spiritualism, and done efficient service for the cause, honored us with their presence, among whom were Mr. and Mrs. Wilson, Bridgeport Conn.; William R. Tice, Brooklyn, N. Y.; Mr. Butterfield and wife, of Chelsea; Mrs. Ann E. Blinn, Mr. Benjamin P. Weaver and wife, Miss Annie L. Clark, Hon. Warren Chase, Dr. Richardson, A. A. Wheelock, Dr. Paxson and Jacob Edson. A large audience assembled in the Lyeeum Hall at 2:30, and listened to a grand oration by Hon. Warren Chase: "The pen of Thomas Paine did as much to emancipate this country as did the sword of Washington. Paine protested against the tyranny of his time. alism, and done efficient service for the cause, hor chase: The pen of Romas raine du as much to emancipate this country as did the sword of Washington. Paine protested against the tyranny of his time. Creeds backed by a power at Rome, a union of Church and State, had caused death, torture and anguish. If ever there was an inspired person Thomas Paine was inspired. Why in Europe should the blood that flows through royal veins be more precious than that of the common laborers? Why should the Church and State unite to support in Ignorance, indolence and luxury such persons? How gladly the Pope acknowledges the congratulations of the President of the United States. Why is the new Catholic institution to be builded at Washington, if not for the future home of a Pope in America? What this country needs is another Thomas Paine. Beware of the Parochial Schools must and shall be sustained. We must speak, act, vote upon these vital questions upon which the foundation of our free government rests. The religion of Thomas Paine, how grandl how sublime! His heart beat quick in the interest of the people."

government resist. The religion of Thomas Paine, bow grandl how sublime! His heart beat quick in the interest of the people."

A brief sketch does not do justice to the speaker; he received round after round of applause, and was congratulated by nearly all the audience at the close of his masterly effort.

At six o'clock dinner was served in the Ladies' Aid Parlors, which presented a beautiful appearance when the happy throng gathered around the tables. Plates had been laid for one hundred persons, but all who desired supper were unable to secure seats, so that the tables were again replentshed and about fifty more admitted. At 7:30 Lyceum Hall contained the largest audience assembled upon was rendered by Mr. Milligan, Mrs. Wentworth, Mrs. Edwards, Miss Woodbridge and others.

Fresident J. H. Lewis said, in opening the meeting, he rejoiced that so many people had assembled upon this occasion to do honor to the memory of Thomas Paine and other hole heroes who in times past have prepared the way for our reform. He introduced flow. Warren Chase, who received quite an ovation. He said: "Your applause is quite fitting at this time for the reason that my earthity pigrimage is about over. I have eulogized Thomas Paine, and choose to speak at this time of the scientific truths of Bpiritualism and the utter impossibility of the so-called intelicutual and cultured to annihilate it." His address was listened to with marked attention.

Mr. A. A. Wheelock spoke in eulogistic terms of Thomas Paine, as did also Dr. Richardson, Dr. Parson, and Jacob Edson, Miss Nettle Morris gave several fine recailings: Francis B. Woodburty, Chairman of the Entertainment Committee, returned his thanks and those of the members of the Association to all who had assisted to make this demonstration a suc-

cess, and in behalf of the Association, presented flen-jamin F. Weaver and his bride with a beautiful floral offering, thanking Mr. W. «Specially for his earnest efforts in behalf of the children. The spirit control of Mrs. Loomis-Hall spoke earnest words of advice to the newly wedded pair. Mr. Weaver, in behalf of himself and wife, returned sincere thanks, and desired that should be live to be the age of Warren Chase, he may have accomplished as much work for the cause as our honored, venerable friend. All joined in singlug "Home, Sweet Home," and after a social time re-turned to their several homes, having truly honored the memory of the author hero of the American Revo-lution.

intion.
Committee who had charge of arrangements: F. B. Woodbury, Chairman; Mr. and Mrs. Hall, Mrs. Hannah Tower. Mrs. J. H. Lewis, Mr. Foster Edwards, Mr. William Vaughn, Mrs. Smith. Miss White, Mrs. Gott, Mrs. Turner, Mr. F. Gould, Miss Chandler, Mr. and Mrs. W. Jones, Mrs. Russell.
FRANCIS B. WOODBURY, Sec'y.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday, after congregational singing, an invocation by Mrs. R. S. Lillie and a song by Mr. Lillie, the guides of Mrs. Lillie spoke upon "Charity," remark-

tion by Mrs. R. S. Lillie and a song by Mr. Lillie, the guides of Mrs. Lillie spoke upon "Charity," remarking that they believed the word to be a sufficient creed for any body of Spiritualists. "We need an organization by which to systematize our charities and care for and protect our exhausted mediums, those who have exercised their spiritual gifts until disabled through their labors, or by the infirmities of old age. There should be homes for such. Those who have means should build homes for the aged and care for the homeless. You ask, Are they worthy? If they are cold and hungry, it makes them worthy of help, and Charity is the saviour of mankind. Hand in hand with Love, it cures every ill a man is helr to." The question "What is truth?" was replied to in an eloquent and very satisfactory manner, and that problem of all ages solved so far as possible to the comprehension of mortals. Mr. Lillie closed with a song, "Cast thy Bread upon the Waters."

\*\*Evening.\*\*—After the usual preliminary exercises Mrs. Lillie, under the influence of her guides, spoke upon several questions handed in. The first, "What Comfort is there in Spiritualism?" elicited responses from them, in which the leading instructive, consolatory and beneficial results of Spiritualism were portrayed with great clearness, and an evident appreciation of the spiritual needs of the supidence. "possess spiritual gifts; cultivate them by application and study, the same as you would apply yourself to music. Study yourselves spiritually; you must subjugate the lower faculities if you would progress higher. Be watchful of false habits; become conqueror, and you will grow strong. Listen to the voice of the soul prompting to higher action, and you will not be led astray. Life is progressive. Death is not a limit to your advancement, for in the spirit world are kind teachers, and opportunities to attain that you have desired but failed to receive upon earth."

Mrs. Lillie will speak in Berkeley Hall next Sunday. o receive upon earth." Mr. Lillie sang a closing hymn. Mrs. Lillie will speak in Berkeley Hall next Sunday

norning at 10:30, evening at 7 o'clock.

MARY F. LOVERING, Cor. Sec'y.

The First Spiritualists' Ladies' Aid Society. -During the past year the Society has met every Friday except those included in the summer vaca tion. The work of the year has not been attended by any marked results. Our beautiful observance of devoting one day of the year to the memory of the sister and brother members whose names are enrolled upon a whiter and purer scroll than ours, but who are happier for our remembrance, was one that will long be recollected by those who participated in its exercises. Id tribute of respectful memory to those who have passed to spirit-life since the last observance is here given by the Secretary, which we prefer to print in full next week, rather than attempt its condensation for this issue.—ED.]

At the annual meeting of this Society held the first Friday in January, the following ladies were elected to the several offices: President, Mrs. A. E. Bilm; Vice President, Mrs. A. F. Butterfield; Treasurer, Mrs. Ada H. Simmons; Secretary, Mrs. Alice P. Torrey. Active measures are now under way to hold a Fair in the early spring. The interest of the members is unabated, and the meetings of the new year have been very well attended.

Alice P. Torrey, Sec'y. Friday except those included in the summer vaca

A large company of the members and friends of this Society were present at the last Friday meeting.

Mrs. Ann E. Blinn presided in her pleasant way,
making every one feel at home, and that they had an
interest in the welfare of the society. Supper was
served to about seventy-five persons, and the evening
was devoted to social conversation and singing 'songs
of ye olden tyme." The society received a donation
of twenty-five dollars from a prominent Spiritualist,
and smaller sums from several other sources, so that
the receipts of the day were quite large. This is as it
should be.

Friday evening, Feb. 10th, in the Lyceum Hall and
Ladles' Aid Parior is to be held an Old Folks' Supper and Dance. Supper will no doubt be of the New
Bugland pattern. Dancing from eight to tweive,
Richard Laundry, floor manager. A Fair in alg of
this society will be bette martell four, titll and 18th,
afternoons and evenings. this Society were present at the last Friday meeting.

afternoons and evenings. REPORTER.

College Hall, 34 Essex Street .- At the morning session Mr. Eben Cobb opened with an eloquent address upon " The City Just Over the Hill." Tests and readings were given by Miss Peabody, Mrs. Jennie K. D. Conant and Dr. Thomas. Dr. W. S. Eldridge gave some very remarkable tests of spirit-presence and diagnoses of disease. Face-readings were also given by

annoes of disease. Face-readings were also given by Miss S. E. Cullen, that were correct.

\*\*Afternoon.\*\*—Mr. Cobb spoke upon "A change of heart and its practical bearings upon Spiritualism."

Readings and tests were given by Mrs. Conant and Mrs. J. D. Bruce. Mrs. W. A. Rich gave a poetical recitation which was well received. Dr. Eldridge gave some very interesting exhibitions of his powers as a mesmerist; Miss Cullen gave some remarkable readings of character; Dr. E. H. Mathews spoke and gave delineations of character from several articles. gave delineations of character from several articles.
At the evening session C. P. Longley's "When the Dear Ones Gather at Home" was finely rendered by Mrs. Eudora Case, assisted by Mr. and Mrs. Chambellis.

by Mrs. Eudora Case, assisted by Mr. and Mrs. Chamberlain.
Mr. Cobb spoke in explanation of the manner in which different mediums are controlled. Mrs. Jennie K. D. Conant gave some fine readings and tests. Mrs. J. D. Bruce cited the name of Edward Jackson, who desired recognition, and also gave tests of spirit presence. Dr. Eldridge gave tests, and diagnoses of disease. "Winona," the interesting control of Miss Peabody, gave some readings, that were recognized. Dr. C. H. Harding made practical remarks, followed by psychometric readings of character. Miss Cutis gave netric readings of character. Miss Curtis gave tion. Heath. recitation.

Children's Progressive Lyceum-Paine Hall -The writer was, on account of other duties, unable to attend the session of last Sunday, but is informed that a large company of adults and children were Readings, recitations and music were

present. Readings, recitations and music were given by Lottle Giles, Eva Rosenthal, Jessie Bennier, Mamie Barbler, Alice Cumminus, Jessie Judkins, Bertle Blinn, Eva Morrison, Mary Lechenstein, Josie Smith, Mark Abrams and Flossie Bargent.

Mr. A. A. Wheelook delivered an eloquent address. The Lyceum Socials at Lyceum Hall, 1031 Washington street, on Wednesday evenings, are well attended, Supper is served at six; price lifteen cents. Free meetings are held in the evening; these have recently been addressed by Mr. L. L. Whitlook, Mrs. Ida Whitlock, and Mrs. Abbie N. Burnham. Mrs. W. S. Butler presides, and often makes an address and gives tests. Dancing is indulged in by all, both old and young, until about eleven o'clock. Come and enjoy these social occasions with us.

F. B. WOODBURY, Sec'y.

Independent Club, 1031 Washington Street .-The hall was crowded with an interested audience, who followed with deep attention an illustrated lecwho followed with deep attention an illustrated lecture upon Spiritualism delivered by Dr. B. M. Lawence of New York. This lecture was of special interest to Spiritualists, as it showed all the various forms of manifestation as only the stereopticon can; while the explanations were appropriate and interesting. Miss Gracie Scales sang very sweetly, and Dr. Smith favored the audience with timely and interesting remarks.

The Grand Master, Mr. J. W. Fletcher, announced for next Monday evening a reception to Mr. and Mrs. Benjamin Weaver of the Lyceum, for which a special programme has been prepared, and to which ail are condially invited.

services comprised singing by Mrs. Mandey, an address by Chairman, and tests and spirit descriptions by Mrs. J. R. Davis, Miss Nettle M. Holt and Mrs. Nelite S. Thomas, "At the evening session an invocation by the Chairman was followed by U. M. A. Twitchell in a short lecture on the advanced deas of Spiritualism; and by romarks, tests and character readings, in which Miss Nettle M. Holt, Mr. Ferhald, Miss Cullen, Mrs. J. E. Davis and Mrs. Nellie S. Thomas participated. W. A. HALE.

A Pleasant Occasion.

About fifty members of the Boston Spiritual Tem-ple Society of Berkeley Hall met at the residence of Mr. and Mrs. J. T. Lillie, on Wednesday afternoon and evening, Jan. 25th. After a season of social converse, at 7 o'clock the friends were invited to partake of a generous collation, which was duly appreciated. The evening exercises were opened with a congratulatory address by Capt. Richard Holmes, in which he expressed the pleasure all feit in visiting them in their new and attractive home, closing his remarks with an original poem. He then, in behalf of the friends, presented to Mr. and Mrs. Lillie a purse containing one hundred dollars in gold, as a token of the high esteem in which they were held and the friendship feit for them. Mrs. Lillie in response gave expression to her deep feeling of gratefulness in receiving this gift of love from the Society, and gave the friends a warm welcome to her home. Mr. Lillie also responded in a happy manner, tendering many thanks for the kindness shown them. Maudie G. Banks executed a plano solo. Mr. Thomas Dowling made remarks and closed with an impromptu poem. Dr. A. H. Richardson and Mr. W. A. Dunklee spoke with deep feeling. Mrs. Kate R. Stiles made a short address in her normal condition, then, under control of Ed. S. Wheeler, made a characteristic speech. Dr. C. T. Buffum rendered a song, "The Little Brown Cot on the Hill"; Miss Clara A. Clark gave a recitation which elicited applause; Mrs. Lillie, under influence of her guides, made an eloquent address and gave a sketch of her past experiences and guidance to the byseen home; piano solo by Willie Boyce; remarks by Miss Lucy Barnicoat and others; song by Mr. Lillie, Miss Mintle Eakins at the plano; recitation by Oscar L. Rockwood; and with a closing hymn, at a late hour, the company dispersed, feeling the occasion to have been one of the most enjoyable of the season, wishing the host and hostess a Godspeed in their labors, and invoking upon them Heaven's choicest blessings. Mr. and Mrs. J. T. Lillie, on Wednesday afternoon and evening, Jan. 25th. After a season of social converse,

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 7 M P.M. Admission free. Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2M and 7M P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sun-

Mrs. T. B. Stryker, pastor, will hold services every Sun-lay at 2% r.m., in Macgregor Hall, Madison Avenue, Jouth-East corner of 50th store (entrance 42 East 59th street). All are cordially invited to be present. Meetings for Spiritual Manifestations will be held

t Adelphi Hall, corner 7th Avenue and 52d street, New Ork, every Sunday at 25 P.M. Tests given by Mrs. E. A. Vells of New York and Mr. Frank T. Ripley of Boston,

Arcanum Hall, 57 West 25th Street, N.E. cor-ner 6th Avenue,—Meetings of the Progressive Spiritual-sts are held every Sunday at 3 and 8 r.M. Mediums and peakers welcome. Test Medium and Conductor, Prof. G. Soul Communion Meetings every Tuesday at 3 P.M. harp, at Mrs. Morrell's, 230 West 36th street. Progressive Spiritual Test Meetings are held each sunday at 2½ and 7½ r. m. at 52 Union Square, by Mrs. A. Pennell of Boston.

American Spiritualist Alliance.

The Alliance held its regular meeting at 219 West 42d street, on Wednesday evening, Jan. 25th, and was fairly well attended, considering the storm that was

raging at the time. The Committee appointed at its last meeting to re-port upon the best methods for investigating spirit-phenomena, so as to place them upon a scientific ba-sis, asked for an extension of time until the next regu-lar meeting, Feb. 8th, for the making of their report,

lar meeting, Feb. 8th, for the making of their report, which was granted.

However, as the question of the proper method for investigating the phenomena had been made the subject for the consideration of The Alliance for the evening, several members expressed their views thereupon, and some progress was made in learning the views entertained by them.

Among the mediums present were Mrs. Williams, Mrs. Wells and Mrs. Moss, and during the scance that followed the close of the regular meeting. Spirit Frank Cushman of Mrs. Williams's band, and Spirit Jack of that of Mrs. Moss, succeeded in addressing those present in their own voices, without using the vocal organs of their mediums.

present in their own voices, without using the vocal organs of their mediums.

Mr. Cushman had promised to try and speak with the independent voice at these Alliance circles, and iase evening succeeded in doing so, much to the gratification of all; while Jack's greeting with the independent voice was equally pleasing, and was twice manifested. Mrs. Moss has just returned from a tour to the West, began last August, and which extended to California, reaching this city only a few days ago; and her presence among us was unexpected—as the fact of her return was unknown to all present until she entered the room just as the circle was being formed.

Mrs. Moss informed us that she had engaged the rooms she occupied for her séances last summer at 52 West 15th street, and that she would hold public séances on Sunday, Tuesday and Thursday evenlugs. Jan. 26th. John Franklin Clark, Cor. Sec'y.

Current Items-New York Ctty .- One of the attractive features of the First Society services (unto whom Mrs. Brigham ministers so acceptably) is the artistic musical exercises, which it is hoped will be continued. The engagement with Dr. Dean Clarke, at the meeting for spirit-manifestations at Adelphi Hall, closed on Sunday last. On Sunday, the 5th, that faithful worker, Frank T. Ripley, will resume his services at this place, and will doubtless attract large audiences. Mrs. E. A. Wells deserves great credit for the continued success of these meetings.

Mrs. A. L. Pennell, Mrs. T. B. Stryker. Mr. Jones and Mr. Van Horn's efforts are also creating a desire among the people to know more of the phenomena of Spiritualism.

The Rev. Charles P. McCarthy, a well-known Spiritualist and a man of recognized ability, has commenced a series of meetings at Arion Hall, Harlem.

The Rev. Edward B. Fairchild, of Boston, was greeted by an appreciative audience at 219 West 42d street, on Sunday evening, Jan. 22d. We hope to have Mr. Fairchild lecture here soon again.

Mrs. M. E. Wallace, controlled by one of her guides, gave a very able lecture on Sunday evening last, which was listened to with marked attention by a goodly number of hearers.

It is expected that Dr. F. L. H. Willis (whose successful engagement closed in Philadelphia last Sunday) will lecture in Mrs. Wallace's parlors the first two Sunday evenings, Feb. 5th and 12th, after which the Doctor expects to move to Rochester, N. Y. whom Mrs. Brigham ministers so acceptably) is the

First Society of Spiritualists .- Taking into consideration the severity of the weather there was a very fair attendance upon each service last Sunday Mrs. Neilie J. T. Brigham spoke as usual morning and evening—treating subjects selected by the audi-

and evening—treating subjects selected by the audience.

In the afternoon Dr. Dean Clarke read a poem from his own inspiration, on "Materialization"; it was a worthy production, and we shall hope to see it in print. [It will appear in next week's issue of The Banner.—ED.] He also continued some of his experiences, as one week ago, and considered some questions from the audience. This was the last Sunday of his eugagement with the Society, and he has left a favorable impression with our people that will probably lead to further engagements. Mrs. Welis being confined to her room with a severe cold and a threatened fever was unable to fulfill her engagements of giving tests. Mr. Henry J. Newton interested the audience for thirty minutes upon the "Convictions of Truth."

Next Sunday, Feb. 5th, Frank T. Ripley will open the meeting for spiritual manifestations and give convincing tests of spirit identity.

The People's Meeting .- Two interesting sessions of the People's Meeting were held yesterday at Columbia Hall, 878 6th Avenue. Mr. Goodspeed made re-

bia Hall, 878 6th Avenue. Mr. Goodspeed made remarks, and gave a variety of spirit descriptions, most of which were recognized. Rev. O. P. McCarthy made the closing address, giving an interesting account of his conversion to Spiritualism.

The evening session took a conversational turn, and was purticipated in by quite a number of individuals. Mrs. H. M. Walton, of Brooklyn, one of our pioneer mediums, will give an address next Sunday afternoon upon "Media, Ancient and Modern." Other mediums and speakers are expected to take part. The evening exercises will be principally by the mediums.

F. W. JONES. exercises will be principally by the mediums. F. W. Jones. 230 West 36th street, New York, Jan. 30th, 1888.

Spiritual Test Meetings, 53 Union Square. The sessions at this place are doing a good work and meeting with great success. The platform is occupied both afternoon and evening by Mrs. A. L. Pennell of Onset Bay, Mass. The tests given by her little con-trol, "Prairie Flower," are very convincing and al-ways recognized. A. Ellsworth, Conductor.

Cambridgeport .- The Spiritualist Society of Camevening of Feb. 7th. All are invited.

MARY F. LOVERING, Sec'y.

Mishawum Hall, City Square, Charlestown.—
The Hoho Spiritualists' meeting was held at this hall the platform will be occupied by Mrs. Sue B. Fales.

Subject: "Spiritualism as It Is."

HENRY F. TRASK, President.

Uleveland (O.) Notes. To the Editor of the Banner of Light:

The ending of the Bunday evening lecture course at the Columbia Theatre has left a blank in this city, and many are the expressions of regret that the clear trumpet tones of Spiritualism are not heard there any longer. "They should have been continued," said one. ," Too bad we cannot have such lectures all the tlime," said another, and many confess they never got interested in Spiritualism before. Great good was

Interested in Spiritualism before. Great good was certainly done by the course, and it will no doubt lead to good results and better work in the future.

The New Lyceum Officers, under the conductorship of Mr. Richard Carleton, are striving to awaken greater interest in the education of the little ones. Mr. C., while quite young in the work (in fact in the cause), is by his energy and enthusiasm inspiring all with new life, and the Lyceum, under his management and the hearty support of his co-workers, will, it is hoped, regain its old-time prestige. The children all like his bright and genial manners, and if the stay-at-home, apathetic, adult Spiritualists will only come once within the magnetic aura of this new convert they will have their interest and, consequently, their activity renewed. Try it once, friends, if only as an experiment; it will cost but little and do you good.

Mediume Metthers to held the faithful together

as an experiment; it will cost but little and do you good.

Modiums' Meetings, to hold the faithful together, and awaken public interest, if possible. Sunday evening meetings have been inaugurated in G. A. R. Hall, Mr. Carleton presiding. At the first, though a bitter cold night, the attendance was quite good, and much interest manifested. Mr. C. G. Oyston opened with a few ringing remarks on the advantages of holding such meetings, and the benefit they were to the participants in spiritual unfoldment. Among the mediums present the following addressed the meeting: Mrs. Tillie V. Cooke, partially under control, gave valuable hints on spirit culture, after which Mrs. Combs, lately from Garretteville, the latest accession to our Lyceum members and the mediums of Cleveland, yleided to control, and described several spirits, some of whom were recognized. Mrs. Combs has only lately been developed as a trance speaker and test medium. Following her came Mr. George Ingham, a clairvoyant medium (not public), who spoke earnestly of the necessity of Spiritualists living spiritual lives if they hoped to enjoy the kind of home alluded to by Mrs. Cooke and the audience when singing "Beautiful Home of the Soul." Your reporter followed with a few words of advice, and the meeting closed with the Chairman announcing that Mr. Oyston would open the meeting on the following Sunday evening with a half hour talk on "Refucarnation."

A Spiritualist in Jail.—Do n't start, gentle reader, not for any orime: only in defense of principle—one

ing Sunday evening with a half hour talk on "Reyncarnation."

A Spiritualist in Jail.—Don't start, gentle reader, not for any orime; only in defense of principle—one woman's friendship for another. Mrs. Josephine Ammon, a lady of wealth residing on Euclid Avenue, has been sentenced to prison for "contempt of court." for refusing to answer questions on the witness stand that would have revealed the whereabouts of her friend, Josephine Blaun, over whom littcation is going on in reference to property left her (\$70,000), which Mrs. Ammon claims others are trying to get control of, and likewise the person of Josephine Blaun, whom the Probate Court has declared "an imbedile." Mrs. A. is comfortably fixed in jail, and has the sympathy of the general public, especially all who understand the underlying principle for which she is contending, viz., reform in our Probate Courts. The case has been widely commented on by the press generally, and Mrs. Ammon is in daily recept of letters from all over the country, and wishes to thank her spiritualistic friends through the columns of the BANNER OF LIGHT for their numerous expressions of love and sympathy. Mrs. A. is a member of every reform society in the city, all of whom have passed resolutions commending her for her pluck and sustaining her in her fight for principle.

Secularism.—That able exponent of freethought,

etty, all of whom have passed resolutions commending her for her pluck and sustaining her in her fight for principle.

Secularism.—That able exponent of freethought, Mr. Charles Watts, lectured in the Columbia Theatre Sunday, 29th, Paine's birthday, on "Secularism and Spiritualism." Mr. Watts is the editor of the Toronto paper Secular Thought; is quite eloquent and logical. Richmond's "Review of the Seybert Commissioners' Report, and what he saw at Cassadaga," is attracting general attention here and bound to meet with a large sale. Although written by a non-Spiritualist (an agnostic) it is a very able defense of Modern Spiritualism. The scholarly and lawyer-like training of its author (the Hon. A. B. Richmond, of Meadville, Pa.,) enables him to analyze the Commissioners' illogical report in a manner that shows its weakness and leaves no doubt of their inability and unworthiness to investigate such a momentous question. To the reader I will say the book is published by Colby & Rich at \$1,26 (postage free), and should be read not only by Spiritualists, but by every skeptic and investigator; it is a very strong array of facts and arguments, and certainly a "poser" for the Seybert Commissioners. To the Ohlo and western readers of The Banner I shall be pleased, on receipt of price, to send this capital work. Yours for the Cause. be pleased, on receipt of price, to send this capital work. Yours for the cause, Thos. Lees. 144 Ontario street.

Mr. Baxter in New York State.

On the last two Sundays of January, Mr. Baxter continued his labors in Troy, on last Sunday, the 29th, concluding his interesting exercises of the present engagement. Severe storms and intense cold have characterized these days, yet, despite all, great interest has been manifested, as shown by the size of the audiences. The ten lectures of the month have been progressive and timely; the music and poems, by-sermons of themselves; and the delineations of spirits—for which Mr. Baxter is unexcelled—very clear and forcible.

foreible.

Last Sunday morning Mr. Baxter observed the Anniversary of the birth of Thomas Paine, with appropriate lecture and exercises. In the evening he held niversary of the birth of Thomas Paine, with appropriate lecture and exercises. In the evening he held spell bound his auditors in answering the criticisms of the opposition, offering a lecture under the heading, "Spiritualism as a Constructor." What Mr. Baxter would be in impromptu debate, we do not know; but certainly in his controverstal lectures he is a power upon the spiritual rostrum. His Troy engagement is to be pronounced a marked success, and he has the "Godspeed" of the Spiritualists of the city as he goes to other fields of labor.

On Tuesday evening, Jan. 24th, Mr. Baxter gave the Troy Lyceum a benefit, tendering gratuitous service in recitation and song, assisted by the "Troy Harmonic Trio" in entertaining selections.

On Friday evening, Jan. 27th, although intensely cold, and many passes were snow-blocked, a large audience assembled in Van Vechten Hall, Albany, to listen to a lecture from Mr. Baxter, and to witness his wonderful mediumship. None went away dissatisfied. On Monday evening, Jan. 30th, he lectured and gave tests in the same hall.

For one or two evenings following, Mr. Baxter was announced for Glens Falls.

Springfield, III. Fo the Editor of the Banner of Light:

The Lincoln Society of Spiritualists is still holding meetings every Wednesday and Sunday evening at its pleasant hall on 5th street. The meetings are all well pleasant hall on 5th street. The meetings are all well attended, and it seems that everybody is taking a great interest in the work. Mrs. Kate Bebutt, one of our most faithful workers, left for New York City Jan. 25th for an extended visit. Our medium, Mrs. A. Beach, has been on the slock list, but we are happy to say is again able to be with us. During her liness Frank Schutt has acted as our medium, and we deshe to express our pleasure at the progress he is making. New members are coming in gradually, and a more harmonious and happy band cannot be found.

The BANNER OF LIGHT is read with satisfaction at our meetings.

Yours for the cause,

ADELINE STEVENS.

Haverhill and Bradford .- Mrs. E. Cutler, of New ark, N. J., spoke in Brittan Hall last Sunday, giving many descriptions of spirits present, together with many descriptions of spirits present, together with psychometric readings of an interesting character. She also remained with the Society during a portion of the week, giving a private séance at the residence of Daniel G. Davis, in Bradford, and a public séance in Brittan Hall on Thursday evening, both of which were for the benefit of the Society.

Next Sunday James V. Mansfield, of Boston, will occupy the platform at Brittan Hall. This will be the first time Dr. M. has spoken in this city.

E. P. H.

New Bedford, Mass.-The cause of Spiritualism has been given a new impetus of late in our city, unhas been given a new impetss of late in our city, under the efficient management of Thos. M. James, Esq. A new and elegant hall has been procured and an increased attendance is the result. Mrs. C. M. Nickerson has spoken very acceptably on several occasions. Last Sunday W. F. Peck delivered two fine discourses, deepening the favorable impression made during his former visit. Next Sunday Mrs. Nickerson will lecture for us again, and the Sunday following Prof. Peck will be with us for the third time.

Mitchburg, Mass .- Mr. Joseph D. Stiles, of Weymouth, Mass., spoke for the First Spiritualist Society of Fitchburg, in G. A. R. Hall, Sunday, Jan. 29th. He gave two poems, also two very able lectures. Ninety-two names of spirits were presented, of which eighty-two were immediately recognized. The choir sang finely one of Prof. Longley's songs, "Beautiful Home of the Soul."—Miss M. T. Shelhamer speaks for this Society the 12th of February.

MRS E. S. LOVERING, Sect. MRS. E. S. LOVERING, Sec'y.

Albany, N. Y .- J. C. Chism, Secretary of the First Spiritual Society, writes Jan. 30th a letter which will appear next week, in the course of which he speaks highly of the work wrought of late by Prof. J. W. Cadwell, whose stay the friends there desire to prolong through February.

Mrs. Carrie E. S. Twing will occupy the platform of this Society every Sunday morning and evening during February. ing February.

Newburyport, Mass .- Mrs. E. Clarke Kimball, of Lawrence, lectured and gave tests last Sunday, to the evident satisfaction of large audiences. - Mrs. H. S. Lake comes next Sunday, and we anticipate an intellectual treat. H.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Hedford Avenue, corner Falton Street.—Borvices every Bundayat 11 A.M. and

78 F.M.
Fraternity Rooms. corner Hedford Avenue and Nouth Mecond Mirest.—Bervices every Hunday at 714 F.M. Children's Lyceum at 8 F.M. The Spiritual Literary Union meets the first and third Baturday of each month at 8 F.M.

month at Fr.M.

Bio Livingsion Mirect.—Brocklyn Progressive Spiritual Conference overy Saturday evening, at 8 o'clock.

Eureka Hall, 678 Redford Avenue, near Broadway.—Mrs. A. C. Honderson speaks and gives spirit tests overy Sunday evening at 8 o'clock.

Spiritual Conference .- A treatise on "Mental and Spiritual Growth," written under inspiration by Mrs. S. A. Slocum, was read by her before the Brooklyn Progressive Spiritual Conference last Saturday evening. It was highly eulogized and gave entire sat-isfaction. Remarks were made by Mrs. H. M. Wai-ton, Mr. Nicholson, Mr. C. L. Harris, Mrs. E. O. A. Hall and Mrs. T. J. Lewis, who also gave several tests.

Hall and hirs. 1. o. Living, who have detects.
At our new hall, sio Livingston street, Mr. George Sterling Wines will deliver the opening address, his topic being "Agnosticism and Ethical Culture versus Intuitive Religion."

F. W. JONES.

Dr. Dean Clarke on the morning of last Sunday answered questions upon Spiritual Philosophy and science, for an hour and a half. In the evening he science, for an hour and a half. In the evening he spoke upon "The Dangers and Duties of the Hour," and gave a vivid portrayal of the moral, social, political and ecclesiastical corruptions which endanger American institutions, among which he showed Romanism to be the chief, and urged all to jealously guard the common school and do all in their power to check the usurpation of the enemies of liberty and progress. His remarks were frequently greeted with applause. Dr. Clarke has won a reputation in Brooklyn that will insure his return among us at no distant day.

EMILY B. RUGGLES.

Norwich, Conn.-Fine audiences assembled in G. A. R. Hall, Sunday, Jan. 29th, to hear Mrs. Emma L. Paul. The subject for afternoon was, "Liberty at

Last, or Truth shall Triumph." Evening theme: "How shall we seek the Spirit of Christ?"

The audiences listened with intense interest to the eloquent and logical manner in which the subjects were treated. And although this was Mrs. Paul's first appearance in Norwich, we hope it will not be her last.—Mr. Charles Dawbarn of New York will speak for our Society the first two Bundays in February. for our Society the first two Sundays in February.

MRS. J. A. CHAPMAN, Sec'y.

Salem, Mass .- Mrs. H. S. Lake occupied our platform Sunday, Jan. 29th, and gave two interesting lectures, which were very highly appreciated. The aftertures, which were very nighty appreciated. The arternoon address was founded upon subjects presented by
the audience. The evening address was upon "The
Life and Character of Thomas Paine," followed by
psychometric readings. Mrs. Lake is one of our best
speakers, and should be kept constantly employed.

W. F. Peck is to be with us next Sunday, Feb. 5th.

W. H. H. THYNG, Cor. Sec y.

Providence, R. I .- J. Clegg Wright closed his engagement here Sunday, Jan. 29th. His lectures have been most interesting and instructive. Sunday, Feb. Sth. we are to have Mrs. Juliette Yeaw for our speaker.

Next Thursday evening, Feb. 2d, the Association will give an entertainment, supper and dance in Blackstone Hall. Mr. and Mrs. F. H. Pope, of Leominster, Mass., will furnish the literary part of the entertainment.

MARY E. A. WHITNEY.

Chicago, Ill.-The Young People's Progressive Society desires to inform its many friends that on Friday evening, Feb. 17th, a Grand Masque Ball will be given under its auspices at its ball, 159 22d street. Invitations can be secured by addressing F. B. Fellows, 3604 Cottage Grove Avenue. This occasion will be an enjoyable one, and all, even those who do not participate, are cordially invited. During the intermission a few vocal and literary selections will be given by some excellent talent.

Haverhill, Mass .- Unity Hall .- W. W. Currier -whose tribute to the worth of Miss Jennie B. Hagan as a speaker, medium and lady we shall print next week-informs us that Miss Hagan closed a very successful engagement with the First Spiritualist Society of that city Sunday, Jan. 29th.



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JUST ISSUED.

A REVIEW

Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF LEAVES FROM THE DIARY OF AN OLD LAWYER, "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

VIEW FROM A LAWYER'S STANDFOINT, "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, whilst once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Reportor the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded, He deals his blows at the unfairness, injustice, projudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Woll aimed and woil struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Phenomena pand of friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to vikit the Lake, but wont with a firm belief that he should be able to solve the mystery and expose the fraud life experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessily comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Beybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapter XI. gives an incident which took place in 1854 at a