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Spiritual Phenomena.

IN THE SEANCE-ROOM.

BY E. A. BRACKETT.

No. 4.

I have been criticised for stating that the resemblance or non-resemblance of these forms to the individuals they claim to have been while dwelling on this side of life, could not be taken as evidence for or against the identity of the spirit controlling them. I have given what appeared to me to be true, and if I am correct, it is important that we should understand it.

Many people enter the séance-room expecting that the forms that come to them will resemble their friends and relatives, and that this resemblance will be evidence of the truth of

the phenomenon. What occurred to one of my friends will illustrate the experience of many on their first visit to a séance-room. "Did anything come to you?" was asked. "Yes, a form that claimed to be my mother; but it was n't my mother, and I told her so. Only think of it! my mother was a large woman weighing over two hundred, and past eighty years of age when she died, and the form that came to me was that of a slim

woman, apparently not over forty." This person, like many others, went away eeling that she had been imposed upon. It was evident that she was looking for the shell and not the kernel; that she did not realize that it was the spirit she should have sought, and not the old form. I have seen excellent likenesses, and many that were by others supposed to be, but were not. If they can perceive from our minds, or by any other means, how they looked when in this life, they can appear to us nearly, if not quite, as they then did.

The claim that they are our friends is lost if we base it merely on their outward resemblance, for but few make any approximation to their former personal appearance. In my interviews with these spirits I have never found one who maintained that his or her appearance was identical with that of the earth-life; on the contrary, when attention was drawn to it they invariably stated that they came clothed as best they could, in the materials drawn from their surroundings, and that this is the reason why they cannot appear externally the same through different mediums.

A change in the audience will often have a only when we have established close relations with them that they are able to sustain, with any degree of regularity, the individuality of their forms, and even then our mental and physical condition causes considerable variation. Every close student of this phenomenon understands this. During my acquaintance with Bertha as a spirit she has changed quite as much as any young girl would have done in the same time in this life.

Let us start right and thus avoid any regrets that may arise from having, in our ignorance, been led to deal unjustly with these be-

Except in a very limited sense, Nature lays no claim to permanence of individual forms; they are constantly changing. It is not necessary that the telegraph machine should resemble the operator in order to convince us of his identity. Nor is it wise, because of disappointment, arising mainly from our false estimates as to what should or should not be, to follow the example of the savage who, angered by the reflection before him, smashed the mirror to get at the face behind it, for until our mental condition is adjusted to their sphere of action, we shall find ourselves more or less reflected in them.

Around every materializing medium there are a few individual types, and these, with slight variations, constitute the material part of the phenomena. Except as a medium of communication these bodies have little to do with the higher manifestations. Developed on a sensuous plane, they are capable of scientific demonstration, of absolute proof; but beyond

this one point materialistic science cannot go. The substance composing these bodies is intermediate between that of a spirit and the grosser forms of matter, and it makes no difference from what source these particles are drawn, they, and not the medium, constitute the true mediumistic element of the seance. It is these products of human life, these emanations which

If we understand that these bodies are made up from particles drawn from living organisms, highly charged with vital forces, the diffiabove their magnetic environments will be apparent. It is this which renders them so susceptible to thoughts and influences from the public séance often precarious and unsatisfactory. Constantly subjected to new magnetwhich prevent their advancing. It is only to combat these influences that we obtain from the séance, and our association with them becomes spiritually attractive.

It is this quality of susceptibility in our make-up which accounts for the widely differ- causes that engender a feeling of opposition to ent experiences with these beings. Two marked instances have come under my observation that | ly-educated, and trained to scientific methods will illustrate this: A well-known Professor, a member of the American Society of Psychical Research, expressed a strong desire to see something of materialization. I rendered him | time, and is overwhelmed with attention from such assistance as I could, but the results were peculiarly unfortunate; for, out of more than manager was responsible for this. The manatwenty seances which he attended, nothing ger was favorably disposed toward the Procame to him personally. The experience of fessor, while on the other hand I found it diffiothers, it mattered not what their character oult to obtain permission from him for the and standing might be, did not relieve him from | Doctor to join our circle, he having refused to the suspicion that it was all a fraud, and that the forms were confederates. He asked for an composed of nearly the same parties. He did introduction to Bertha. As I always consult her in such cases, I was surprised to find that she shrank from it; but after hesitating a little she said, "Yes, I will do anything I can for you." The introduction took place in the most formal manner on both sides.

Subsequently while he was sitting near me on the right side of the room, she came up behind my chair, several feet from the cabinet. He was, at the time, looking at the place where she became visible, and under the impulse of the moment, he said, "That was very good. I was watching there when she came up. I have gained something by coming with you." Before he left the séance-room, however, he relapsed to his former position, saying that she might have crawled out there with a dark cloth over her, and become visible by throwing it off.

As I knew her to be free from deception, and applaud his suggestion, but his remarks led me tigator knows. to understand why she shrank from the introduction, and why nothing came to bim.

Knowing from friends who urged me to as sist him, something of his generous nature and high social qualities, I confess I was not prepared for what followed; and yet I ought to have known that this is not an age of martyrs, and, from his own teachings, that a man at his time of life is not likely to change his habits or methods of thought. That he was thoroughly honest in his intentions, I have not a particle of doubt. He is intensely interested in hypnotism, and we may yet have from his able pen some interesting statements on this subject, and perhaps a theory explaining Spiritualism as nothing more than the automatic action of

nerve-centres. The other instance was that of the late Dr James R. Nichols, who asked me to arrange, if possible, a private séance for him, as his health was such that he did not think he could remain through the ordinary public séance, and he did not feel that he had a right to disturb marked influence on their make-up, and it is the audience by leaving before it closed. With the assistance of two of my friends arrangements were made, and the séance held under the mediumship of Miss Helen Berry. There were seven persons present-four gentlemen and three ladies. Everything was arranged to our entire satisfaction, and the audience was placed in a semi-circle, fifteen feet from the cabinet. Soon after the séance commenced a dim light was seen on each side of the room, about half-way between the cabinet and the audience. Slowly these lights grew brighter, spreading and rising until they reached the height of about four feet, when there sprang from these apparent columns of vapor two graceful forms bounding into the centre of the room at the same time. Had I been a Hindu I should have gone down before them, exclaiming, "Om Mani Padme Hum!" (Holy Jewels of the Lotus). The unusual strength of the control, largely due to the perfect harmony of the circle, enabled them to appear closely resembling their spiritual forms. They were marvelous embodiments of beauty. As the light was good and there were no chairs or other obcrawl out from under or behind, the Professor's dark cloth was not needed.

We all rose to greet them, and for nearly a quarter of an hour they held complete sway over the audience, talking freely with all. One was Bertha, and as Dr. N. was anxious to meet her, I said to her, "I have a friend to whom I want to introduce you." Instantly she replied. 'I need no introduction to him." and leaving me she glided to the Doctor, reached out both hands, and looking up playfully into his face said, "Whence, What, Where?" quoting the the necessity of holding public seances, the title of a book written by him. Then both engaged in a rapid conversation, but what the sum and substance of it was I do not know, nor do I think any one does, unless it be Dr. Alfred R. Wallace, to whom, I have since learned, he gave an account of this scance.

On a subsequent occasion Bertha said to me,

ity, that connect the two worlds in such a way that seance, said to me, "It was the most astablished between them that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain, but imperfect, communication is tounding thing I ever witnessed. I care nother that certain the communication is tounding the communication is tounding thing I ever witnessed. I care nother that certain the communication is tounding thing I ever witnessed. I care nother than the communication is tounding the communication is tounded the communication it was simply impossible for any human being to have filled the role of what came to me. I would not have missed it for anything, and oulty met by the spirits in endeavoring to rise have never entertained a particle of doubt as to its spiritual origin."

One remarkable phenomenon followed another to the close of the sitting. I have, in this earth-plane, and shuts out the influx from the brief sketch, intentionally avoided any alluspiritual side, making their appearance in the | sion to private matters of friends and relatives who came to different members of the circle, all of whom were recognized, and were, in their isms, they struggle against adverse currents way, quite as wonderful as anything I have attempted to describe. No language can convey when they can draw from us sufficient strength | any adequate idea of this séance, and those who took part in it will ever remember it as a radithem something more than the average tone of ant vision of life and light from an unseen

The experience of these two men is instructive, and goes a long way to explain some of the these manifestations. Both were honest, highof thought. One attended some twenty or more séances, and is not recognized by a single form. The other enters the seance-room for the first these beings. Neither the medium nor the allow him to attend a former private séance not know that our object was, if possible, to obtain for Dr. N. the privilege of witnessing these manifestations.

No two persons can have precisely the same experience with these beings. They will differ, in many particulars, as widely as the individualities of those whom they meet, and while the mental atmosphere remains as it is, there will be every possible degree, from failure to success; from those who grope in darkness to those whose unmistakable evidence in these things leads them to accept unreservedly the dawn of another life.

Whatever we may expect or receive, we cannot change the laws which govern these manifestations. If we accept them at all, it must be upon their own plane of development, and not upon our mistaken ideas of what they should be. That there are some things insisted had seen her come up in parts of the room upon as essential to the scance that have no where such tricks were impossible, I did not vital bearing upon it, every experienced inves-

earnestly striving to get at the truth, I have no words of commendation for that unwise disregard of public sentiment which retains the cabinet in a position open to the possibility of confederates. The inexperienced visitor cannot see the necessity of such arrangements, and very naturally attributes them to an unworthy motive; and the fact that he finds other cabinets where this objectional feature does not exist, tends to strengthen his suspicion of wrong. While I consider the charge of confederates the weakest that has been made against mediums, and know from my long experience that at séances where these cabinet restrictions are not regarded there are true manifestations often surpassingly beautiful. I also know that nothing worse can enter the séance-room than the feelings of doubt and distrust engendered by a suspicious location of the cabinet. It is as certain as the laws of gravitation, all else being equal, that mediums who place their cabinets above suspicion will draw to their seances the largest number of patrons. With my susceptibility to the influence of these beings. it makes no difference to me, personally, where the cabinet is placed. I fully understand that the condition of mind requiring such tests is not favorable to the higher manifestations, but mediums do not grade their séances to meet the wants of advanced investigators. The public séance is primary, and while it remains so, it is folly to drive away honest, sincere persons by any unsatisfactory arrangement.

The pecuniary success depends upon the increasing number of converts and the loyalty of manager and medium to those who are earnestly asking for light. To the experienced investigator the manifestations at a materializing seance carry with them a more convincing evidence of their truthfulness than can be obtained by ordinary tests, but to the novice who is rightly seeking first for evidence of the existence of the materialized forms, they are valueless. The present condition of materialization may be stated in a few words:

First, The production of organized human forms, capable of physical and mental action. jects on either side of the room for them to If the testimony of thousands of unimpeachable witnesses is to be depended upon, no fact

in science is more fully established. Second, Owing to the promiscuous character of the audience, the public seance cannot advance beyond the production of these forms and the affectionate but imperfect reunion with friends who have passed to the other life. Until there are a number of persons sufficiently interested in this subject to form circles into which no discordant element is admitted, and with ample funds to relieve the medium from more delicate phases of the manifestations will, with few exceptions, remain unexpressed.

Through a love of the sensational, there has been an almost unconscious disposition to linger on the threshold of a great phenomenon which claims nothing less than the sensuous embodiment of beings from another world.

own level, and we cannot be too careful in our association with them. To know how to meet them and draw from their side of life that spiritual influx which, under right conditions, they can pour into our hearts, should be the earnest desire of every one who waits their coming.

REALITY OF DR. SLADE'S MEDIUMSHIP.

BY PROF. HENRY KIDDLE.

Fo the Editor of the Banner of Light:

One of the principal points of the Seybert Commission, in their "Preliminary Report," was, evidently, to destroy the credit of Dr. Henry Slade as a medium for spirit-manifestations, and to prove him a charlatan and trickster. They were not willing to accredit him with any great skill as a prestidigitateur, for they reported that he "performed several little tricks which he imputed to spiritual agency. but which were almost puerile in the simplicity of their legerdemain." They assume to "describe the processes which we [they] distinctly saw this medium adopt." The ten Commissioners sign a statement which says, "every step in the process [of substitution] we have distinctly seen." though only three of the ten attended Dr. Slade's séances; and they all asseverate under their own signatures that the character of his manifestations before the Commission was "fraudulent throughout." This false statement—false certainly as to those who signed it without any personal knowledge of the subject-has been published to the world in the book which has been issued by the Commission, and in the approving comments of the newspaper press, the members of which, now that their attention has been called to this discreditable misstatement, refuse to notice it, thus making themselves parties to as mean a fraud as any charged upon a medium; for was it not a fraud to represent this investigation as having been made by ten persons when, in fact, only a small part of the number took any real

by their own personal observation? Slade's powers and the results of their exercise had been examined and endorsed by one of the most illustrious of living scientists; and the scientilic record or that investigation was before the world in the well-known work entitled "Transcendental Physics," published by Prof. Zöllner in 1879. Hence, the design of the Commissioners, to extirpate Modern Spiritualism, could not be achieved without the destruction of Slade's reputation as a medium, I could persuade the medium Slade to grant me my own conditions.

I accordingly purchased, at a store in Broadway, New York, a pair of slates attached to each other by two substantial hinges, washed them thoroughly with soap and water in the rear of the store, secured and sharpened a pensil, and proceeded to the residence of Dr. Slade. Sympathizing with the honest skeptic who is | struction of Slade's reputation as a medium, and that of Zöllner as a person of sound mind. The one was deemed worth the expenditure of \$300 (though this was pronounced to be "prohibitory" in the case of another noted medium); and the other seemed to warrant the taking of a journey to Germany in order to obtain testimony against Zöllner's sanity. Both, however, have failed most wretchedly; and these Commissioners stand before the public branded as false to the trust confided to them, which was to protect the truth, whatever it might be.

part in it, or could know the facts which they

alleged to be true, and to have been proved so

not to enter into a "combine" to strangle it. But my object in this communication is not to arraign this Commission anew, but to present a few additional evidences of the reality of Dr. Slade's mediumship. During 1886, this medium gave a series of sittings in Paris; and I have been privileged to see the album which contains, inscribed within it, the signatures and certificates of approval and satisfaction of many highly-cultured and eminent persons who witnessed his manifestations. The book contains at least one hundred and fifty signatures, and between sixty and seventy testimonials, all favorable to Dr. Slade as a genuine, honest medium, and expressing belief in the reality of the manifestations, particularly that of independent writing, which the Philadelphia savants brand as "simple legerdemain." I give below a translation of a few of these. Among the Parisian visitors there was the eminent prestidigitateur, Prof. Jacobs, who writes in the album:

"I affirm that the seance of M. Slade is true —truly spiritualistic and incomprehensible.
This I assert anew." Another visitor writes:

'I am somewhat of a prestidigitateur, and I declare that the phenomenon of writing ob-tained upon the slates is not, as far as I can see, explicable by any act of prestidigitation." M. Bramann, Vice-President of the Paris So-

ciety for Psychical Research, and Professor of

German in the University of Paris, writes a full and very significant testimonial, as follows: "In my presence and that of M. de Rienzi, there have been produced, through the mediumship of Dr. Slade, certain phenomena called spiritual, exceedingly remarkable, especially the direct writing produced between two slates, seeming to exclude all supposition of fraud, and showing the existence of an intelligent force without any possible intervention on the part of the intermediary. I willingly give my testimony to Dr. Slade. I have no doubt of his good faith, and I certainly have brought no credulity to the seance, but have experimented with per feet coolness, though with sincerity.

J. Murray Templeton, of the Society for Psy-

chical Research, thus writes: "I am glad to testify to the remarkable pow ers of Dr. Slade—of all powers the most won-derful of this age." Mr. H. Wedgewood, an ex-police-magistrate

of London, writes: "I have come from London in order to attend some scances with Dr. Slade, with whom I have already experimented several times. I have obtained writing in German and French (Mr. Slade does not know either), within two slates fastened together, wrapped in paper and bound with a cord. In one case I sat upon the

J. Delanne, "Engineer, Electrician, and Ed-

itor-in-chief of Spiritism," writes: "I have assisted in experiments which seem to me to be absolutely demonstrative; for the conditions of control do not permit me to doubt the mediumistic power of M. Slade. The psychic influx acting upon the needle in the compass is particularly remarkable."

Three visitors from Brussels sign the following written attestation:

"After having taken all the necessary precautions to put ourselves, during the operation, in the proper condition of passivity—with a spirit of good-will toward the medium, a sincere desire to know the truth, etc., which our pre-vious experiences have shown us to be indis-pensable in this kind of experimentation—we are able to affirm, with strict conscientiousness, that the writing between two slates is due to the manifest action of intelligences independent of the medium and those sitting with him.

We obtained this phenomenon under the following conditions: (1) M. Cregnier sitting upon the slates, and the medium having his hands upon the table, and his legs well in view; (2) The slates (wrapped in a large newspaper and bound with twine) being placed under the left arm of M. Chonet, and in view; (3) A question, written out of the sight of the medium, was inswered immediately in a pertinent manner.

These few specimens will suffice to show the general character of the testimonials recorded in this interesting private record, which prove the absolute falsity of the conclusion announced in the report of the Seybert Commis-

sion.
I add to this an additional evidence of Dr. Slade's gifts presented in the following sworn statement of a well-known and highly-respected resident of New Haven, Ct., who has been employed for many years as a conductor on one of the New England Railroads. It was made at my request, after his oral narration of the incident to me, and the facts alleged may be relied on implicitly:

"New Haven, Cr., Feb. 2d, 1888.
MR. Henry Kiddle—My Dear Sir: In compliance with your request I proceed to give you a detailed statement of a sitting with Dr. Henry Slade some years ago; the exact date I am at present unable to state; and I will attest to the correctness of each detail before to the correctness of each detail before a notary.

Permit me to state that I had become inter-Permit me to state that I had become interested in the published statements of investigators, and I determined to establish in my own mind, once for all, the truthfulness of the phanomenan knawn as independent elaborwifeing, if I could persuade the medium Slade to

I found him disengaged about 11 o'clock A. M., on a most delightful day, and addressed him as follows: Doctor, I have with me a double slate, thoroughly cleaned, and my own pencil. I desire a sitting under conditions prescribed by myself, and am prepared to pay the fee regard-

He instantly acquiesced, remarking that he could never guarantee complete satisfaction. In the back parlor of his residence, with the the back partor of his two large windows, the medium and myself were seated at opposite sides of an ordinary table in the centre of the room. I then took my slates from under my left arm, removed the paper covering and opened the slates, remarking to him that he might see that they were perfectly clean, but that he must, under no circumstances, touch them. then placed a small bit of pencil between the two inner surfaces of the slates, put them in my chair and sat down upon them, joined hands with Slade across the top of the table,

and with Slade across the top or the table, and declared myself prepared for results. The medium was convulsed with laughter, and he assured me that, in all his experience, no sitter had ever required similar conditions.

Almost instantly was heard the scratching of the pencil, and I distinctly felt the vibration. Several times during the writing Slade would withdraw hig hands from mine and each time. withdraw his hands from mine, and each time the writing would cease, to be resumed upon again joining hands. Soon three loud raps were heard upon the slates, when he withdrew and announced the sitting at an end. I then examined the slates, to find both the inner surfaces written over; the medium, passing behind me, from over my shoulder, without touching the slates, joined me in reading the following communication:

munication:

'MY DEAR BROTHER FRANK—I impressed you to come here to-day, that I might fulfill a promise made to Mary the night I passed away, which was, that if Spiritualism was true, and I had a conscious existence after death, and the power to return, I would make the effort, and through the medium, Dr. Slade, if possible, and let you know the truth. Grand was my transition. As you told me before you left for the last time, dear father was the first to meet me and take me to his arms. All that you said in such comforting tones at my bedside was more than realized. I did not choke to death, as I had feared, but it was just like falling into a peaceful slumber.'

Then followed instructions concerning affairs at home, of a private nature, sufficient to fill both surfaces, closely written, and the name in full of a loved sister signed thereto.

Of the independency of the writing on that slate there can be no possible shadow of doubt; and when you understand that my wife, whose name is Mary, made the above request to her dying sister, about three hours prior to what is termed death, that she kept her secret until the termed death, that she kept her secret until the appearance of the above communication, that the promise or its exaction never abided in my mind, or in that of the medium, and, finally, the application of the matter written to the existing facts, you will draw your own conclusions. (Signed) Frank A. Hermange.

Subscribed to, and sworn to, before me this first day of February, A. D. 1888; and I certify that the subscriber is personally known to me, and that his reputation is good.

JOSEPH D. PLUNKETT,

Justice of the Peace, New Haven, Ct."

The special importance of this case consists in (1) the perfect authenticity of the record and the unimpeachable veracity of the witness; (2) the completeness of the conditions of the experiment, leaving no possibility whatever for fraud on the part of the medium, or halluoination on that of the sitter, since the slates (which never left the possession of the latter) were products of human life, these emanations which are constantly passing from us to the more refined organizations of matter, varying with different individuals both in quantity and qualpreserved; (3) the establishment of an inde-

fication of that intelligence by the name, correctly written, the promise fulfilled, and the incidents referred to.

Even one such instance ought really to suffice to establish the great truth of spirit existence, direct writing, and identity, with all the important corollaries of these facts; whereas we have a record of very many cases almost, if not quite, as strong as this.

For this achievement on the part of the spirit, Dr. Slade was the instrument; while a Commission of learned men (learned only in their own special departments of study), after what they call an investigation, have reported that Dr. Slade is an arrant impostor, and that he never does anything at his séances but play tricks of "very simple legerdemain."

The Reviewer.

Hon. A. B. Richmond's New Book. WHAT I SAW AT CASSADAGA LAKE: A Review of The Seybert Commissioners' Report. By A. B. Richmond, Esq. Cloth, pp. 244. Bos-

ton, Colby & Rich. As we take up our pen to write our review of the above-named work, the busy clicking of the telegraph-sounder in our office seems to chime with the key-note of the book, and reenforce its arguments for the operation of mind upon mind by means of an invisible and subtle agency, controlled by human intelligence. And when we seriously consider the logic of the case, Mr. Richmond seems to have as good reason to believe that human intelligence lies back of the raps that are heard in the presence of the "medium," as we have to believe that a like intelligence is behind the clicking sounder, sending its thought in pulsing currents of elec-

tricity over miles of space.

And so we are fain to read his book with serious attention, and with no trace of prejudice either for or against the claims it seeks to substantiate.

stantiate.

The book is primarily a review of the report published by a Commission, composed of the Faculty of the University of Pennsylvania, whose alleged object was the investigation of the phenomena of Modern Spiritualism. In the course of his book Mr. Richmond criticises with keen analysis and cutting sarcasm the various theories offered by the Commission as explana-tions of the said phenomena. He brings an abundance of evidence to show that their investigation was but hasty and superficial, and he scores them roundly for their apparent neg-lect of the great trust reposed in them by Mr. Seybert, whose endowment of sixty thousand dollars was made on the express condition that it should be applied to "a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism." He cites evidence from the experience of well-known men, from the world's history, and particularly from the Bible, to show that phenomena similar to those of Modern Spiritualism have occurred in all ages and among all peoples. He does not claim that the spirit origin of these phenomena is demonstrated, or yet demonstrable, but declares that no theory of fraud, or delusion, or mind-reading, or mesof fraud, or delusion, or mind-reading, or meamerism, or legerdemain, can adequately account for the immense body of facts which he
finds in the history of the past and the experience of the present. He finds the value of the
Bible to consist largely in its evidence for the
existence of a world of spirit and a future life
for man. He says: "If the records of the Bible
prove anything,.". It is the visits of spirits from
the unknown world to this. The road from
heaven to earth, as well as from earth to
heaven, has been trodden by angel-feet ever
since the world began, or sacred history is false
and the records of the Bible untrue. He quotes
Adam Clark, LL. D., the great Orthodox commentator, as saying of the class of people to
whom the "Woman of Endor" belonged, that
"they were those who had familiar spirits
whom they could invoke when they pleased,
and receive answers from them relative to futurity" He ureges the Commission to purchase and receive answers from them relative to futu-rity. He urges the Commission to purchase and read the Bible, and says: "Suppose you tear out every leaf on which you find an allusion either to spirit-manifestations or spirit-ministrations. Lay these leaves carefully aside, and then compare them with the nearly empty covers that remain, and I have no doubt that

covers that remain, and I have no doubt that you will be surprised: what remains in the binding will be but the chaff left after the wheat is winnowed and separated therefrom."

In "The Story of Methodism," a book by A. B. Hyde, D. D., late Professor of Biblical Literature in Allegheny College, Mr. Richmond finds an account of the strange phenomena which took place in the house of John Wesley's father. The narrative reads very like an account of the strange phenomena which took place in the house of John Wesley's father. father. The narrative reads very like an account of a modern "séance"; and Dr. Hyde says of the cause of these strange performances that "it was thought to be a spirit strayed beyond its home and clime, as an Arabian locust has been found in Hyde Park." has been found in Hyde Park.

Mr. Richmond has embodied in his book a condensed statement of the report of the London Dialectical Society's committee of thirty-six learned men, appointed to investigate the phenomena of Modern Spiritualism. Their re-port is contrasted with the report of the Sey-bert Commission. It contains some remarkable statements, and as the experiments were conducted by cool-headed scientists, who were not prepossessed in favor of any particular the results of their investigations lend much weight to the arguments of Mr. Rich-

But our space is too limited to review all the evidence presented by the author of this vol-ume. He has piled Ossa upon Pelion, and the mountainous bulk of evidence rests heavily on the Seybert Commission, or any who pro-pose to account for the phenomena of so-called Spiritualism by theories of delusion or legerdemain. The author presents his evidence with the skill of the trained lawyer and with the wit and logic of a master. The sword of his sar-casm cuts deeply, and the wounds it makes seem fatal. But, added to the keen analysis and persistent argument of the lawyer, we find a touch of reverence that would do credit to the pulpit and is too seldom found at the bar. Mr. Richmond's interest in the phenomena of which he treats is philosophical and religious. He sees in Spiritualism the possible scientific basis of a truly religious faith. To him the phenomena are significant, because they point to the existence of a spiritual universe, where human life that here has been undeveloped or ed in the bud may come to full and per-blossom. He says in his closing chapter: "I believe that the poorest religion the world ever knew, if it acknowledged and taught the immortality of the soul, is better for the people than no religion at all or a disbelief in a future existence." And he declares again that "if the testimony given in the preceding pages of this little book is true, the immortality of the soul is proved by demonstrative evidence, and so far it strengthens the foundations of Christianity." tum" we would select many passages did space permit; but we must be content to refer the reader to the book itself. It can be found at the bookstores and should be widely read; not only for the interesting and important nature of its contents, but as a work by a Meadville author, of whom we should justly be proud, whether or not we agree with the sentiments of his book.—Meadville [Pa.] Tribune Republi-

New Publications.

CASSELL'S NATIONAL LIBRARY has for its recent additions: "A Voyage to Abyssinia," by Lobo; "Collogules on Society," by Southey; "Winter's Tale," by Shakspeare: "Plutarch's Lives of Agesilaus. Pompey and Phocion"; "Poems," by John Dryden; "Diary of Samuel Pepys, from June to October, 1667"; an "Essay upon Projects," by Daniel Defoe: "Anecdotes of Samuel Johnson, LL.D.," by Hesther Lynch Piozzi ; "Cricket on the Bearth, with Selections from "Akatahes by Boz." by Charles Dickens. These dime additions of standard works have become very popular, and deservedly so. New York: Cassell & Co.

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

For the Banner of Light. LIFE IS IN THE WORLD. BY BELLE BOAR.

"Mother i angel mother i Come and watch beside my bed; Let me feel the gentle pressure Of thy hand upon my head ! Come and fold thy arms about me, As in the days of old; For my heart is sad and fearful, And the world is dark and cold.

"I am weary-oh! how weary! And my spirit yearns for rest; Come and fold thy arms about me, Let me sleep upon thy breast. Come and kiss me ere I slumber, Oh! dearest mother, come. And wake once more the vision Of my childhood's happy home.

"Ah! well do I remember That soft and sunny nest. The cottage in the valley Where I slept upon thy breast. Ah me! there is no palace Or stately mansion old, That was ever half so pleasant As the cottage by the wold.

"There my childhood years flowed onward, Beating time to joy and mirth. Whose music waked no echo, Save the harmonies of earth, Till one day a sable banner O'er our cottage was unfurled, And I learned be mournful lesson 'That Death was in the world.'

" For I saw thee borne, dear mother, In stillness from its door, And heard it said in sadness 'She will come to us no more. Then a great grief shook my spirit, As winds the mountain pine, And I murmured, in my anguish. Oh! would thy grave were mine!

"Since then in grief I 've wandered O'er the fair and lovely earth, Ever sighing for thy presence. And thy music tones of mirth. Mother! angel mother! 'Mid the fading sunset gleams, Come and whisper to me softly Through the golden gate of dreams."

Thus prayed a lonely orphan 'Mid the stillness of the night, When lo! a blissful vision Dawned in beauty on her sight. Through the open portals gliding, Came a soft and silvery light, And 'mid the wavering brightness Stood her mother, robed in white

On her brow were fairest garlands. On her bosom glowed a star, Whose love-light, warm and steady, Through the chamber shone afar, Then o'er the lonely orphan A holy calmness stole, And the dove of peace returning, Found a nest within her soul.

While the angel-mother, bending On her child a look of love, Smiled fondly, and then pointed To a land of light above. "Mother! angel mother!" The weary orphan cried, Yet ere the words were spoken The vision left her side.

Yet the memory of it, lingering In her lonely heart, became A star of hope, whose brightness Beamed with a steady flame, And lighted up the darkness That gathered on her way, And gave each cloud of sorrow

Then neace above her spirit. Like a banner was unfurled, And with lov her heart repeated " Life, life is in the world ! Life, life, not Death, is victor When the spirit quits the clay!" Thus sings the lonely orphan In gladness every day.

Life, life divine is thrilling All the pulses of the earth Lot it changes but to brightness. And death is but a birth-A casting off of garments Made to be thrown away-A flitting from a dwelling That's crumbling to decay.

'T is a rest, a joyous transit—

This change that we call death : Then why should we seek to flee it, Or fear its chilling breath? 'T is rising like the eagle When it soars toward the sun; 'T is the spirit flitting bomeward When its earthly task is done. Henceforth I'll sing with gladness, "Death was, but is no more!" While my heart takes up the music Of childhood's happy lore, For life is all about me, And Love, the deep and strong, Holds me fast in her embraces And soothes me with her song. While with joy my heart is singing

'Neath the banner Love unfurled.

Lo! Death hath fled to darkness, And Life is in the world. Belvidere Seminary, New Jersey.

Women's Rights versus the Bible. So long as ministers stand up and tell us that as Christ is the head of the Church, so is man the head of the woman, how are we to break the chains that have held women down through the ages? You Christian women can look at the Turkish, the Mormon, and the Hindu women, and wonder how they can be held in such bondage. Look to-day at what the women are doing for the churches! The church rests on the shoulders of women. Have we ever yet heard a man preach a sermon from Gen. 1: 27, 28, which declares the full equality of the feminine and masculine element in the Godhead? You Christian women can look a I never heard such a thing in my life. They invariably shy over that first chapter. They always get up in their pulpits and read that sec-ond chapter. Now I ask you if our religion teaches us the dignity of woman? It teaches us that abominable idea of the sixth century— Augustine's idea—that motherhood is a curse, Augustine's idea—that motherhood is a curse, that woman is the author of sin, and is most corrupt. Can we ever cultivate any proper sense of self-respect as long as women take such sentiments from the mouths of the priesthood? Now what we demand is an expurgated edition of the Bible. Men have written it—translated it—revised it, and put in and taken out whatever suited their own ideas. What respects to the property of the property ideas. ever suited their own ideas. What we now want is to call a council of women for an expurgated edition of the Bible that shall place us in our true position as equals on this Chris-tian earth. I am not willing that our sons and daughters shall read the Bible as it stands today, and become poisoned with these ideas of woman's inferiority. I went into many a Cath ollo church in Europe, where no woman is allowed to sing in the choir. I asked the reason why. Iknew; but I wanted to see what they would say. They said it was only because women were not allowed to enter the altar. Women were the authors of sin; we have been the sex that has been denounced from the fifth to the eighteenth century. History shows one continual persecution of woman. It was this that brought about the dark ages.—Elizabeth Cady Stanton.

"If this here is the College of Heraldry," said a Chicagoish gentleman, as he entered, "I want a crest with three feathers ontolt, suthin' like that man Isaac Deane has on his trade-mark."—Puck,

The Rostrum.

PSYCHOMETRY, OR THE ELEMENTS OF A NEW BOIENCE."

BY GEORGE A. BACON.

[The following abstract of a lecture on this subject before the Unity Club, of Washington, D. C., on the evening of Jan. 27th, was prepared for the Sunday Gazette, of that city, by a reporter of that paper, and a copy kindly furnished us for publication.—BD.)

The Unity Club of this city was treated last Friday evening to an unusually suggestive essay by Mr. George A. Bacon, of the Agricultural Department, on "Hidden Powers, or the Elements of a New Science," which proved to be a popular elaboration of the subject of Paychometry. The undivided attention of the company, many of whom were unfamiliar with the subject, attested the interest which it awak-

The speaker's elucidation was clear and clever, and evinced no little knowledge of practical Psychology. He claimed that when in the presence of the fair goddess of Truth, he instinctively felt to doff his hat. He would woo and win and serve her, loyally and always. With all the aspiration of his nature he would worship at her shrine, for he knew of no higher religion than truth. In striving to outwork the social problems of the age, the betterment of social conditions to get at a clearer comprehension of operating causes, he thought that human experience in the development of new yet practical truths, experiences that give a deeper insight into the springs of human action, and reveal more of the hitherto so-called mysteries of life than those that commonly prevail, are factors which should be respected and welcomed by every one who is positively interested in human advancement. Because a fact or experience is not familiar to another, it does not prove that it is not true. Because certain facts and their logical outcome, certain experiences arising from legitimate causes, chance to differ from or contravene those which another, with restricted opportunities and knowledge, might consider were non-conformable to the law governing such matters, it does not follow that these other facts of experience are necessarily erroneous. Their verity does not depend upon another's non-experience. As has been well said, the establishment of any branch of science depends not upon the views of the uninformed, generally accepted without investigation, and almost without question, and which are usually at variance with the demonstrated facts in relation to the subject, but upon the results of intelligent investigation.

Observers know that the world is not the same to all; that some see and hear and feel what others do not; that there are those who are capable of seeing, hearing and feeling immeasurably more than the vast majority; that as artists, poets, musicians, statesmen, warriors-gifted individuals in every department of thought and action, express exceptional excellence in their respective phase of development, so sensitives and psychic subjects express impressions which they alone are capable of experiencing and expressing. The principle of knowing is with possession; of not knowing with its converse. Without sensation, nothing is felt. How many of our commonly received conclusions are accepted without commensurate investigation?

What is the percentage of our automatic thinking?

When, covering a period of about two-score years, a class of experiences, extensive in nummere opinions, views and preconceived notions thing to do—make them known. "Happy would | marvelous than they are voluminous. it be," says Prof. Henry Reed, "if whenever a mystery is presented to our thoughts, we did cerning which he previously knew nothing. A not suffer doubts and suspicions, and the sophistries of a sensualized skepticism, to shut up the door wide to give the mystery a stranger's

The new science to which he invited attention was by him who first publicly unfolded its principles forty odd years ago, Dr. J. Rodes Buchanan, and who has since published much concerning it, and from whom, as well as others the speaker had occasion to freely borrow, called Psychometry. The word comes from psyche. soul, and metrom, measure, literally signifying soul-measurer, being analogous to those words which signify special measurements, as barometer, thermometer, etc.

"As a science and philosophy, Psychometry shows the nature, the scope and the modus operandi of man's higher powers and the anatomical mechanism through which they are od of utilizing these psychic faculties in the investigation of character, disease, physiology, biology, geology, etc."

We marvel, said the speaker, when some exploring navigator discovers a new harbor from ocean's desolating storms. We marvel when some exploring investigator discovers some hitherto unknown truth, which perchance lifts | clothing psychometrized, is given by a wellthe world forward with its scientific lever; and we further marvel that these discoveries, so near to our doors, were not made long ago; for some of the grandest revealments in physical science that ever blessed the world have laid right within our reach from the very beginning, till, in fact, their presence actually intruded themselves upon our attention. It is all one and in keeping. Scientific and moral as well as spiritual teachers find crucifixion a man in Egyptian clothes, sailing on a river: before their special glory becomes known.

Who are Psychometers? What is Psychometry capable of doing? What are its methods of manifestation?

All who exhibit in any marked degree a sensitiveness to influences, whether proceeding from objects, from localities or conditions, from other persons, or from psychical sources. are unquestionably Psychometers. Apparently there is no limit to the degree to which sensitiveness may not be extended, while many who naturally possess this power to a large degree have never thought to exercise or develop it, and hence really know but little about it. There are all grades of sensibility, physical as well as mental, etc., and this susceptibility can by judicious cultivation be largely increased.

Psychometers are confined to no particular faith, belong to both sexes, are of all ages, of every degree of mental unfoldment, and of all

power, says Dr. Buchanan, "the individual has the perfect use of all his faculties in his highest intellectual condition, and also generally in his best moral condition;...it is a dignified, independent and natural process, which tends, if rightly practiced, to the strengthening and ennoblement of character and mind.

"Psychometry shows how any impressible individual may recognize in any piece of writing, even an autograph, the mental and physical influence of the writer. As a means of determining the character of the living, psychometry has an accuracy and delicacy which phrenology or physiognomy cannot possibly obtain." It is the truest revelator of man's inner self. It penetrates to the centre of his being and becomes familiar with his secret thoughts and emotions. By its aid we resurrect the longburled past. Pre-historic times and scenes are hour. It has power, as Hudson Tuttle truly says, "to unlook the mysteries that lie in the things. Its utilitarian character and scientific | the mystery which they solve." value are seen in its application to every phase of human life, extending throughout all time.

How does psychometry register itself? what of the laws governing its manifestation? Considering these points, we rise "from comprechics." Agreeably with the law of impartation or impressibility, when any two objects are brought in contact, the more sensitive becomes more or less affected. There is a perpetual emanation of influences, it is said, by which each substance affects its environments, the theory being that every object, animate or inanimate, has an aura which varies in proportion to its molecular activity. Demonstrations of this law, that all material substances are affected by contact, are seen all around us. Pertinent illustrations might be quoted from Prof. Lewes, Prof. Draper, Prof. Hitchcock and many other recognized authorities. Even agriactivity of every plant on which its shadows

To the question how does Psychometry manifest itself? he answered, it manifests itself through sensation, which is defined to be "the perception by the mind of a change wrought in the body." There is objective, subjective and created independent of any present object. reflex sensation. The first requires the presence of an object. Subjective sensation involves a mental change, by which act a sensation is "It is through the instrumentality of the nervous system," says Chambers's Encyclopædia. "that the mind influences the bodily organs, as when volition or emotion excites them to action: and that conversely, impressions made upon the organs of the body affect the mind, and excite mental perceptions through the same channel." The application of the impressibility of mind to the delineation of character, then, evokes the real man. Thoughts and emotions become as an open book. Though it may be difficult to believe that

one's character can be correctly translated or delineated by another, from holding an unread, hailed and heralded as an invaluable addition it may be a sealed letter, in the hand or to the to our Encyclopædia. Spiritualism is such a forehead-that it can be, has been demonstrated a thousand times. While the potentiality of hand-writing, a lock of hair, a ring, or a bit of wearing apparel, as an embodiment of psychic influence may be difficult to accept-that it exists there is no question. It is through our senses that we cognize the world around us; and as the extent to which these senses may be ber, varied in form, ample in scope and con- cultivated is virtually limitless, the revelasistent in character, is pursued with intelli- tions they are capable of making, overwhelm | waiting, watching shepherds, grew into astronogence and by scientific methods, controvert the | the imagination. Persons with uncultivated | mers. In its incipient stages, geology made senses have no conception of the experiences of of others who happen to experimentally know a gifted or developed sensitive. The facts of ex- its teens; its votaries do possibly let man's nothing of these experiences, there is but one perience referable to psychic ability are no less Years ago, he moved into a suite of rooms con-

not reject it because, transcending our little member of his family, tired with the day's efknowledge, it happens to be 'undreamt of in fort to settle, laid down upon the sofa to rest. our philosophy'; happy would it be if we did Suddenly rising up, she exclaimed, What's the matter? My head feels as though I was going crazy, and yet it's not my own head. It's in the avenues of our souls, instead of opening the room. Somebody must have been insane here and I sense the influence. The next day he learned from the landlady that the last occupant of the room was a woman who had hecome violently insane and who had but recently died there. He was led to ask, in view of family, What do you propose to do with thousands of similar and yet more wonderful facts? facts clearly traceable to the same law, that of causation—the law of impartation and impress- use of all its inhabitants, or knows that poverty ibility by contact or proximity, involving the nervous sensibility of the individual-facts not confined to any one section of the country, but multitudinously scattered throughout the civil- | physical senses that men and women are imized world? You should do what philosophic and scientific minds do with other facts in be seen, felt and heard to speak? can rehearse other departments, systematize, classify, verify the history of wrongs suffered in the body and manifested; while as an art it shows the meth- them, for in these facts you have the basis or punish the offenders? can recall kindnesses, elements of a new science. The speaker claimed that he had a score of friends with whom he was returning the same with compound interest, more or less intimate, who are gifted with psychometric power to an extent that, in private or public, they can correctly delineate character from a handkerchief, a knife, a letter, etc., every day in the week. A good example of known writer of New York, (W. Q. Judge, Esq.) He says: I received from a friend in the year 1882, a piece of the linen wrapping of an Egyptian ibis, found on the breast of a mummy. I friend who did not know what, if anything, was witnesses—heralds of a coming millennium? in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe then that this man went ashore into a grove where he killed a bird; that the bird looked like pictures of the ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the pictures and descriptions of ancient Egyptian cities. He also quoted some of the many mar-

velous examples given by Dr. Buchanan. From a tertiary fossil obtained in Cuba, Mrs. Denton gave a minute description of its character, its formation, the surrounding country, and finally its locality. The whole account is one that overwhelms belief. From a piece marked "Modern Mosaio-Rome," she graphically described that country, the city, the buildings, the people, and the influences produced by the architecture, etc.; a piece of burnt brick from Pompeli reproduced some of the scenes through which it had passed; and a piece of marble from one of the famous baths of Italy

years ago, if known at all, were ignored as unworthy of serious attention. But the more one studies the phenomena of nature in any direction, the more does he become convinced that she is ever full of the marvelous. To affirm, therefore, that this or that cannot be true without first fully investigating the subject, is merely to assert one's ipse dixit—to substitute ignorance for knowledge; for outside of mathematics, said Arago, nothing is impossible.

Wisely does Prof. Buchanan say: "The mind of man is so wonderful and mysterious in its action and in its existence—is so widely separated in its nature and in its phenomena from the ponderable material world, that he who brings to this subject the rigid, material spirit of chemistry and mechanical philosophy, will find himself unable either to perceive its hanomena or to detect their causes. Every momade to reappear in the presence of the passing | ment of conscious thought presents a grandly beautiful mystery, for the explanation of which we must be utterly incompetent unless we can domain beyond the ordinary senses." Through | rise to the dignity of the subject, and deal its power we are led to the very origin of familiarly with facts and laws as wonderful as

HOW TO TEST AND DEVELOP ONE'S POWER OF PSYCHOMETRY

Get some reliable friend who is interested in the subject with you, and who is willing to assist in the experiment, to obtain several lately hension in physics to apprehension in psy- written letters from various parties unknown to you, each letter being placed in a plain white envelop. Let this same friend also procure various articles, say of minerals, etc., each wrapped in a separate package with nothing on the outside to indicate its character. Agree upon some hour when you both will studiously devote yourselves to this matter. Sit in an easy-chair, your own, if possible, with the back of it high enough to support the head. Sit with closed if not bandaged eyes, to more favorably concentrate the mind. Have these letters and articles where you can conveniently take one at a time, and, when all is ready, place one of them to your forehead, remaining as passive cultural chemistry shows that every cloud and receptive as possible. Let this friend be which floats in the deep blue, retards the vital | duly prepared to faithfully record in writing whatever comes in the way of impression, and when through compare the record with the known character of the writer or the article sought to be read. Let nothing be done to distract attention while the experiment is going on. Do not sit too long at a time-not over thirty minutes. Discard metal ornaments during the experiments. Keep yourself in the best physical and mental condition, and be regular in your experiments.

If anything of a satisfactory character is the result, intelligent and consistent practice will surely develop whatever powers of psychometry you possess.

Free Thought.

A New Science. To the Editor of the Banner of Light:

The discovery of a new planet is hailed by the scientific world as a valuable acquisition to the grand science of astronomy; how much more shall the discovery of a new science be new science.

If some object that Spiritualism is doubtful in its phenomenal facts, uncertain in its prophecies, or incoherent in its utterances, may we not reply by asking which of the planets passed not through its nebulous stages in the process of becoming a respectable world? and which of the sciences had any other origin? Alchemy was the child-state of chemistry. Star-gazers, Hugh Miller mad. Physiology blood circulate, but they take advantage of the fact to inoculate thousands with possible horrible diseases to save them from becoming diseased.

For ages upon ages, the diurnal and annual revolutions of the earth were hidden from the eyes of those who were ignorant that they were whirling through space at the rate of one thousand miles an hour. History itself is but a record of men and women who believed that might made right, and, knowing that ideas are stronger than swords - that knowledge is power-kept the people in ignorance and embroiled them in perpetual wars, by which they destroyed their own power of progress, and many kindred experiences occurring in his own | passed their days in mutual slaughter, keeping the nations stationary, so that at this present moment not one nation allows its women to have a voice in its government, holds the land for the is the cause of crime and fountain of war.

Do they not need a new science, like Spiritualism, to teach them by the operation of their mortal beings? that when dead they can still down to the reception of a cup of cold water, proving beyond a doubt that the mighty men and women of wickedness will indeed be 'mightily tormented" by the memory of those whom they have injured, and that justice-loving humanitarians will be like the stars, shining in garments of love and gratitude bestowed upon them by those whom they have benefited while upon earth?

Will not such a science be religion to mankind? And was it not meet that Shaker Comhanded it, wrapped up in tissue-paper, to a munists should be its first pupils and stanchest F. W. EVANS.

An Exalted Sentiment.

To do good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.—Swedenborg.

Prof. John Fiske once expressed the same sublime sentiment more forcibly and felicitously in these words: "The highest virtue is that which takes no thought of future reward or punishment."—Saratoga (N. Y.) Eagle.

The proper thing to say in Volapük, when you meet a companion, is, "Liko stadols?" and if your friend is all right, he will answer, "Stadob benuno." If it is early in the morning and he looks hungry, you should say, "Li-vilols göledön koobs?" which is the melodisay, "Li-vilols göledön koobs?" which is the meloditon invitation Mr. Schleyer, author of Volapük, extends to him he desires to see at his breakfast table.

—The Truth Secker.

Texas, it is said, has as much territory as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio and Indiana com-

shades of religious belief.

Prof. Denton considered four women out of ten to be good psychometric subjects. In the exercise of this

Bunner Correspondence.

Massachusette.

FITCHBURG.-It was our intention to explain the modus operands of one Fred Briggs, who has paid us a visit and held three dark scances for independent slate-writing and other manifestations of spirit power; but the space in your paper we hold is too valuable; we deem it, however, a duty we owe to all Spiritualists and all true investigators to enter our protest against such deceivers—for such we believe him to be, and can prove him such—so that others may not fall into the same trap. We offer a description of him and add "Beware": He stands about five feet five inches; light complexion; full face; no beard; hair short; will weigh about one hundred and sixty pounds. One of the marks of distinction is that two of his front teeth are very prominent. According to his own story he has traveled and held séances in every city of the Union, from Maine to California.

To all believers and true investigators we say: " If you want to be deceived, go to his séance"; but, as we read in Mrs. Lillie's address in a recent BANNER, some will believe all they see or hear. We had rather take Paul's advice: " Prove all things, hold fast that which is good." So we must prove the spirits and the mediums through whom they work or manifest.

When Briggs was told that his manifestations were not satisfactory, he was willing and agreed, he said, to meet us next day and prove to us he was no fraud. So two o'clock was appointed, and he was offered two dollars an hour as long as he remained and as long as his manifestations were done in the daylight; but we waited till three o'clock, then sent for him, and were told he had gone to Boston. Thus endeth the first visit of that individual to this city. We deem it a duty to make this exposition; we are a new Society, and all such adventurers hurt our good cause.

JOHN W. BRIGGS. J. L. CLARK. JOHN H. JACKSON.

LOWELL.-Benjamin S. Freeman, Corresponding Secretary, (5 Brooks street,) writes: "Hon. Warren Chase lectured for our Society Sunday, Feb. 5th, and a good audience composed of our best citizens and intelligent people listened to his able address. We hope to continue our meetings, and be able to have our platform occupied by a class of speakers that will give to those who are interested in the phenomena of Spiritualism and its truths, a chance to investigate."

Vermont.

CANAAN .-- 8. P. Shaw writes: " We have just enjoyed the pleasure of meeting and listening to the speaking of that well and widely-known medium, Mrs. A. P. Brown of St. Johnsbury Centre, this State.

For the first time in many years Mrs. Brown gave us two lectures, on Sundays, Jan. 22d and 29th. On the first of those days, although the mercury was way down among the twentles, a good audience was present to listen to the words which came through her lips. In the afternoon quite a number of the resident church members attended and gave close and earnest attention, and I hear that many of them speak very favorably of the discourses.

On the 29th again, after a terrible storm on the three previous days, a good number met at the hall and were well repaid for their trouble by a lecture from a spirit purporting to be that of Dr. Gardner (formerly of Boston), on the subject, 'The Battles of Life.' The Doctor seemed to be filled with all his usual fire and zeal. In the afternoon her guides gave us a clear, logical and scientific lecture on the subject of 'Materialization.' This discourse contained many thoughts which those who oppose the idea of materialization would do well to listen to.

We hope ere long to have Mrs. Brown with us again. This speaker, so long and so favorably known in New England, is at liberty for engagements anywhere within easy distances of her home, until about the time for the commencement of the Maine camp-meetings, in June or July next. Keep her at work, friends."

NORTH SPRINGFIELD. - Mrs. S. A. Jesmer-Downs writes: "It is now over one year since I became an invalid, and at this writing am able to do but little. I am glad to find the truths of our glorious faith are being investigated by the best thinkers on earth, who are willing to listen before crying fraud. The very welcome letters from those who have been my co-workers in the battle for Spiritualism, and the knowledge that the spirits of my dear departed ones have been near to care for me through all these weary weeks and months of extreme suffering, have been have so tenderly and faithfully watched over me.

I have recently had a medical examination from our good brother, Dr. J. Nelltz, which was correct. I can cheerfully recommend him to those in need of the services of a medium. May the angels hold him and all true mediums in their keeping, and give them strength to perform the mighty works they are commissioned

New Hampshire.

HOLLIS.-R.C. Boutwell writes: "I noticed in THE BANNER some time since an extract copied from the Eastern Star (of Maine), wherein John Wesley Howlett, West Dedham, referred to "Sa-goy-e-wa-tha" or "Red Jacket," and what he had known concerning him as a spirit for the past nine years, and of his power to aid those yet in the mortal form. I wish to endorse all that Mr. Howlett affirms concerning this grand Indian spirit, who to my own personal and experimental knowledge is actively at work with his uplifting influence and magnetic power to alleviate distress, and lead the children of earth to the doing of

PORTSMOUTH .- Miss S. Lizzie Ewer writes: " I am pleased to tell you that I have not been idle in the spiritual field through the winter or in the late fall months, and have been engaged alternate Sundays at Stratham, N. H., about nine miles from Portsmouth. I have enjoyed the good work there. A hall has been finished and furnished by Mrs. Severance—a lady very much interested in the cause of truth-which is devoted almost exclusively to Spiritualistic gatherings. The hall was dedicated during the fall, but it was my privilege to hold the first Sunday meeting in it, and since my first going there I have been regularly once in two weeks, on alternate Sundays, since last of November, 1887. There has been an increasing interest since the first meeting. There has existed a very strong local prejudice against Spiritualism in that town, and both Spiritualists and others of liberal and advanced thought congratulate themselves on the success of these meetings."

Pennsylvanta.

PITTSBURGH .-- Chas. P. Meskimen writes:" The manifest growth of our beautiful philosophy is, I believe, no more apparent anywhere than in this city. Frank T. Ripley completed a successful engagement of two months, and February ushered in that wonderfully talented lady, Mrs. Helen Stuart-Richings. We anticipated a falling off in attendance, owing to the fact that Mrs. Richings does not profess to be a test medium, but instead the hall was crowded by seven o'clock on Feb. 5th, the entryway filled, and hundreds came to the stairs, and seeing the condition of things turned away, unable to find entrance.

Mrs. Richings opened the exercises by singing a solo, with accompaniment on the organ, following with an invocation full of beauty and tenderness. After a poem she addressed the audience on 'The Phenomena and Philosophy of Spiritualism.' The subject was handled in her usual masterly manner, amid the most profound attention of her auditors-the only break being for subdued applause at times.

I consider Mrs. Richings's 'tests' as really satisfactory as those of many others who make them a speci-

Friends, keep this lady employed, but always bear in mind that her address for three or four months of the year will be Pittsburgh. Pa.

The sterling work of Mr. A. B. Richmond is being introduced to our notice by Miss Evans, of Cochranton, Pa., a lady of most lovely character, and a thorough Spiritualist."

visit "the land of flowers" "during these winter months when our State is full of visitors." He thinks the tour would prove remunerative.

New York.

NEW YORK CITY,-II. B., who says that though a firm believer in dreams he is not a Spiritualist, writes: "So many strange things happen that sometimes I wonder whether I am in the body or out of it. One night last week while walking near Bryant Park an aged man, with long silvery looks, approached me, and in trembling, but gentle voice, asked for a few pennies. Strange as it may seem, these beautiful lines came to my mind at that very moment :

'A poor wayfaring man of grief Hath often crossed me on my way. Who sued so humbly for relief That I could never answer nay. I had not power to ask his name, Whither he went, nor whence he came.

I handed some change to the old man, and turned around, as I believe is the usual custom, to see if he was importuning others; but he was gone in a second and there was no corner for him to turn off, or crowd to mingle with.

Now I have been wondering if our Master does not sometimes come among us, and in the garb of a poor wayfaring man, ask aid; however, I am willing to believe it. How will some answer when He looks them in the face, and says, 'I was that poor wayfaring man whom you met at such a place'?

It seems to me that those who turn a deaf ear to the pleadings of the poor will find, at the last day, that they have seen their Lord before, the countenance will be very striking, and falling down before him they will exclaim, . Lord, had I known it was thou, I would have given my all.'

Let us be charitable, and may we each learn and practice the prayer of Pope: ' Teach me to feel another's woe,

To hide the fault I see: The mercy I to others show,
That mercy show to me.' "

TROY .- W. H. Vosburgh writes: "J. Frank Baxter closed his engagement before the Star Hall Society Sunday, Jan. 29th. I like the firm and positive manner of Mr. Baxter when he attacks the errors and false theories of Church and State. In my humble opinion it never is too early to tell the truth. Our planet has been shrouded in ignorance and gloom long enough, and as there is a greater demand to day than ever before in its history for light and knowledge concerning life, justice, and the duties and obligations we bear to each other, let us have the truth in as positive terms as the age demands. A rapid change is occurring in liberalizing public sentiment and thought everywhere among the people, regarding the philosophy of life here and beyond the tomb, and Mr. Baxter is one of a goodly number who are nobly aiding the

grand work. Miss Jennie B. Hagan occupied our platform Sundays, Feb. 5th and 12th.

The Children's Progressive Lyceum assembles in Star Hall each Sunday afternoon at 2:30 o'clock, and is progressing finely, adding to its numbers every session. The labors of our friend and brother, C. M. Austin, Conductor of our Lyceum, are fully appreciated; his soul is in the work, and we feel that he is the right man in the right place."

GREIGSVILLE .- F. Rice states that Carol Cocher, who is strongly mediumistic, became powerfully impressed with the idea that a deposit of salt was on his farm and land adjoining. For five years that idea was constantly on his mind; finally he was instrumental in having the matter tested by boring, and to his great satisfaction, at a depth of one thousand feet a solid stratum of salt was discovered. New York City capitalists are now working it, and take out thirty carloads per day, and it seems to be inexhaustible. It is some three hundred miles from the ocean. The sait is so solid that biasting is necessary for its removal: its quality is fine, and it is used for preserving meats and various other purposes. The result of that impression has been the financial assistance of himself and the whole township, as well as those who use the salt. 'What good is there in spirit-impressions?' can be satisfactorily answered with this one fact : for there was no other way in any reasonable probability by which knowledge of this rich deposit could have come to those who now enjoy its use."

Kansas.

FAIRMOUNT .- A. H. Nicholas writes: "I have been quiet for some time, simply because I had nothing of importance to say. I have no time to be lonely; the welcome BANNER makes its regular appearthe means of keeping me on earth, hoping to be re- ance to satisfy the yearnings of my spiritual nature stored, or to pass to the higher life to meet those who and increase my stock of useful knowledge. I have had the opportunity of reading many papers which are good, but none of them fill the place of THE BAN NER. It meets my ideal of what a spiritual journal ought to be in its general management and matter We appreciate both the visible and invisible workers. If there were no phenomena to support Spiritualism, if there were no manifestations, no demonstrations of immortality, the nature and effect of its principles are of more importance to humanity than those of any other system, and the practice of its teachings yields a far greater degree of true happiness than those of any other. But, thanks to the powers of the spiritual realm, we have proofs of its truth and utility, without a doubt or shadow of doubt, and these proofs are as strong as facts can make them."

Ohio.

BUCYRUS. - A correspondent writes: "G. W Kates and his wife have interested and instructed our people, at least those of them who were present at the Opera House on the evenings of Jan. 30th and 31st-the former with an excellent lecture on the phenomena, philosophy and ethics of Spiritualism, and the latter with psychometric readings that greatly surprised her auditors by their remarkable accordance with facts. The press gave good notices, remarking of Mrs. Kates that she is a very pleasing talker, and has a wonderfully magnetic presence, and in general terms of the meeting as follows: 'To those who are interested in metaphysics or mental science, these lectures and readings afford a great deal of pleasure, and tend to start a course of thought and investigation of facts which are the only things that will cause the materialist to abandon his views for the truth of a continued existence after what we call death."

Connecticut.

BRIDGEPORT. - A correspondent forwards this paragraph from the Morning News of a recent date, as an evidence of the satisfaction Mrs. Burnham afforded during her engagement, and an instance of the cindlier tone which is being more frequently used by the secular press in speaking of the New Dispensation and its advocates :

ion and its advocates:

"Mrs. Abby N. Burnham delivered two very interesting lectures at Recreation Building. They treated on topics kindred to Spiritualism, in which Mrs. Burnham is an ardent believer, and, from that standpoint, were able, polished and convincing. Even those disagreeing with the earnest little lady found her remarks interesting. She also gave psychometric readings."

California.

YREKA. - Thomas Middlemist writes: "A lady friend, Mrs. A. B. F. Roberts of Candia, N. H., sent me a BANNER OF LIGHT of Sept. 8th, with a message published from 'Annie Pickering,' I am one of the friends she refers to: Thomas M It is the second nessage she has sent to friends on the Pacific Coast through the organism of Miss Shelhamer. She was a true child of Nature, a good medium; her memory will be always fresh and green to me. She passed o from Oakland, Cal., Nov. 26th, 1878. I have often felt the wish that I could see your medium. May good angels in and out of the form be ever near you.

Missouri.

KANSAS CITY .- T. C. Budington writes that his services were offered to the Sevbert Commission in the winter of 1885-6, the only request being that his expenses be paid, the " results be reported as they should actually occur," and that friendly witnesses should be allowed to be present in self-defense; but that the correspondence between himself and that body de-Florida.

PALATKA.—J. A. Hall, M. D., wishes that a first-class slate-writing medium could feel it advisable to

Passed to Spirit-Life.

From Esperance, Schoharle Co., N. Y., Jan, 12th, 1888, Angelica I., Wood, wife of Henry Sherburne, aged 71 years and 8 months.

and 8 months.

Ble was devoted to her husband and two daughters; their attachment was mutual. Hhe enjoyed herself more in her own family circle than in outside life; yet she was very sociable, benevolent and kind-heasted to her friends, who highly estremed and respected her, and deeply sympathize with the family in their smitction. She was a woman of strong mind and a great thinker, and was a believer in Epiritualism before the manifestations at Hydesville, having established her belief through mesmerism. The funeral was largely attended on the 17th. The address was by E. A. Tisdale, from the text, "In my father's house are many mansions." He handled his subject in a masterly manner, giving a description of what he saw in vision. Nearly all of the audience (which was composed of all denominations in his section) listened for the first time to a spiritualistic discourse, but gave close attention to all that was said, and it set them to thinking.

Erom New York City, Saurday, Ech. 4th James B. Silk-

From New York City, Saturday, Feb. 4th, James B. Slik-

From New York City, Saturday, Foo. 141, Canada S. S. man, in the 60th year of his age.

He was a firm believer in Spiritualism, and was one of those men of purely nervous temperament, who was enthusiastically carnest in his expressions. His illness seemed but the weakening of bodily strength, and he passed quickly away.

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CONTENTS.

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utterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases
indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not
used. When newspapers are forwarded which contain matter for our transpection; the sender will confer a force by used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

AP When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not lorget to state their present as well as future address.

dress.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the Bannen goes to press every Tuesday.

Banner of Fight.

BOSTON, SATURDAY, FEBRUARY 18, 1888.

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

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

"Charity"

Was the theme ably treated by the controls of MRS. R. S. LILLIE, before the Boston Spiritual Temple Society, in Berkeley Hall, on Sunday

We shall print next week a verbatim report of this thoughtful discourse, prepared especially for the columns of the BANNER OF

A Broader Life Demands a Broader Faith.

The world of mind is frequently in the very midst of a great morement without fully real izing it, but simply being conscious that something is going on. In more than one sense it is best that it is so, for men might otherwise hinder more than help in consequence of the concentration of their attention when only their the pomps and shows of tradition and of cirapparently unconscious action is required. It is afterward allowed us, time furnishing the effect, as the divine authority which can be perspective, to review the march of eventful felt by them only in the channels that have circumstances and obtain a proper mental sketch of their significance. This is no doubt superstition in all its shades and forms is going more or less, perhaps more rather than less, out, and the era of a genuine and living faith is the case with the progress that is making in these times with regard to religious faith. We can most of us see that ecclesiasticism is en- ly shown than in this stern demand which it gaged in shedding its skin and preparing for a renewal of it; that religion is passing from the the mouth of general and universal humanity legal to the spiritual conception; that the old and knotty problems of theology are being apply unfettered reason to the consideration of solved by simply being dis-solved; that faith is growing broader, more rational and inclusive; and future destiny. and that the letter is giving place to the life!

The stir is felt and is visible in all the churches, save the crystallized and encrusted Roman organization. Protestantism, wherever Christianity holds up its banner, is acknowledging more and more the fact of a spiritual impulse that is allied closely to the rational view. Religious faith is becoming more reasonable; and it is of the first importance that humanity should become religious on its reasoning, as well as on its consenting side. Christianity, by which is meant the body of pure principles inculcated by Christ, needs to be placed in such a position relatively to human nature that the latter can accept it readily and gladly. In short, what is wanted is that there shall be as thorough and complete an understanding as possible between Christianity and humanity, the latter being in its normal and healthy state. It is believed that we are steadily coming into that desirable condition. The state of the churches shows it, the fact being quite as well betrayed by their defensive efforts as by those which are more openly defiant and aggressive. There is no branch of the Protestant Church which is not now profoundly affected with this new movement.

This return to a healthier and more reasonable religious faith is secretly welcomed even where it is openly combated. Human nature, which is of larger scope than the human mind merely, works by ways which are all the more mysterious because on the surface they appear to be inconsistent and contradictory. But we need pay no attention to anything but tendency; if it is directed to the attainment of larger views and a deeper experience, we may be sure that that will be the goal finally reached. Messrs, Munger, Merriman, Gladden, Abbott, Smith and others (each in his own ecclesiastical order) are giving continual proofs of this larger outward and onward movement: the firstnamed is on record as saying that: "Every human being will have the fullest opportunity for attaining to the end of his creation as a child of God. Every human being will receive from the Spirit of God all the influence impelling to salvation that his nature can endure and retain its moral integrity. No human being will be given over to perish while there is a possibility of his salvation. These are the very truisms of the faith; its trend, its drift, its logic, its spirit, and its letter, when its letter is interpreted under the spirit. And they are equal-

ly the demand of the human reason."

tion regarding religion to reasonable beings receiving it. The Blair bill, on the contrary, in this country it is the duty and the privilege for their acceptance, while insisting that they is calculated to utimulate the spirit of self-help, of the individual to provide for himself and by human hands as if it came from the di- pends itself for free schools. vine, is too absurd to produce any effect but to provoke the ridicule and sarcasm of all people of ordinary intelligence. And the absurdity is beginning to be seen more and more, so that it acts medicinally on faith to purge it ing without using the eyes is fast being abandoned.

Rev. Mr. Merriman rightly regards the scriptures as literature, like Mr. Heber Newton of New York; and that the Bible was made for States in the ratio of the illiteracy of their popman, and not man for the Bible. He announces his belief in the spirit of God as a continual force and power in the world; not as something which acted once and can never be expected to act again. The truth which has been revealed to man through Christ and man's own consciousness is to find a better and broader expression than it ever had before.

Despite the bombardment so persistently pushed, against the apostles of advance among the theologians, from the batteries of The Congregationalist and other supporters of the Phelps and Edwards sort, who would rather go back instead of forward, and crawfish rather than progress, the improved because wider and more reasonable views concerning this life and its results in the future state, continue to find adherents in ever-increasing numbers, and on every side. The fossilized servants and agents of Old Theology, who are happier with the Devil than without him, and think Hell necessary to the true glorification of God, may cling to "the law" and fight for "the testimony," leaving the spiritual, which is the living, part of faith to shift for itself, but theirs is surely a

The present restlessness in the world of theological thought is due largely to the fact that the teachings of literature have prevailed over the teaching of systems of theology. One covers the breadth of human life; the others travel a dull round in a small world of their own creation. Humanity has outgrown Old Theology. and wants something besides its husks to feed upon for spiritual nourishment. But it cannot expect to assimilate what it cannot accept to begin with. The problem is, how to reconcile religion with life. Authority has kept them asunder too long, and the latter yearns for the termination of this unnatural separation. The priests and preachers refuse to distribute the Word unless it comes from a loaf of their own baking. If people will not believe as they tell them to, then the people must be damned eternally for their rebelliousness and lack of faith.

But human nature is waking up to see that it was never given to priests and preachers, nor to any other order of men, to limit the life of human faith or to say what constitutes rebellion to God.

And here we have the struggle going on all around us. It is not more a visible fact, challenging continual comment, among the Congregationalists than among the Episcopalians, the Baptists, and the Presbyterians. As the Sunday Herald of this city candidly confesses: "Hardly a week passes when the religious or secular press does not contain statements indicating that ministers and people are escaping from the thralldom of a dead theology, and entering upon a system of religious truth that seeks to replace an excessive individuality by a truer view of the solidarity of the race." The old house is not large enough to contain its sitates a broader faith. Men are learning to respect the divine authority only as it operates within their own consciousness; they refuse to accept any merely human authority, whatever cumstance that clothe it for a more imposing been divinely appointed. And so the era of coming in: And the power of the New Dispensation of Spiritualism is nowhere more clearnuts (through its demonstrated revelations) in in this age, for a wider measure of liberty to the details of every department of present life

The Blair Education Bill.

The United States Senate does not manifest that alacrity of spirit it was expected to show in dealing with the above important measure whose scope includes nothing less than the vital interests of the whole country. The measure is intended to give national aid to public schools. A thoroughly informed writer addresses the public through the Boston Herald to make a number of important statements in relation to its merits and claims. The educational situation of the country is practically this: Of our ten million voters two millions, or one fifth, are censused as illiterate. The writer quotes a North Carolina representative in Congress as saying: "The number of people in our State who do not know their alphabet is larger than the number of votes ever polled there for Governor or President." But for the missionary spirit and effort of a few men and women, the condition of the freedmen of the South today would be little better than that of the natives of Central Africa. The writer in the Herald arraigns those who for all these years have had control of the national finances for squandering millions in enterprises for enriching corporations and individuals, while leaving the whole care of our illiterate citizens to private charity.

To the objection offered that "federal aid for free public schools will pauperize States receiving it, and thus destroy the spirit of selfhelp," the writer pertinently replies with the inquiry: "Does the public school pauperize the districts or towns receiving such aid? Do the scholarships in colleges pauperize the students who share their benefits, and destroy the spirit of self-help among these struggling young

men and women?" Minnesota has a school fund of over six million dollars, the gift of the national government, in lands for school purposes, that nets an annual income of over three hundred thousand dollars, with which she supports her admirable school system, including a State University. In the theory of the objector, rightly reasons the writer referred to, Minnesota should have now a petty pauper spirit, instead of being the vigorous young State she is. And he pushes the argument to say that the erection of oustom-houses and post-offices and the improvement of rivers and harbors in different States was never yet charged with destroying

shall not use their reason in the process of It expressly provides that no State shall rethat acceptance, but swallow what is offered ceive more help from the treasury than it ex-

The Blair bill is only a temporary measure, its operation being limited to a term of eight years. If at the end of that term it shall be proved to be no further necessary, it may be discontinued. The amounts to be expended of its element of superstition. The idea of see- under it are graduated from seven millions the first year to fourteen millions the fourth year, and then to be gradually diminished again to the point of starting. The sums named in the bill are to be appropriated among the different ulations. Massachusetts, for an illustration, would be entitled for her share to over a million out of the seventy-seven million dollars proposed to be disbursed from the national treasury, because, according to the last general census, there were 92,980 persons within her borders, mostly foreigners, or descendants of foreigners, who can neither read nor write.

The Boston Herald, commenting on this communication in its own columns, chose to take exceptions to its statements and reasoning. It reminded the writer that he certainly would not ask the national government to interfere in aiding the illiteracy of New York and Boston if it were the only illiteracy of the country, because these two cities are able to take care of it themselves. He assumes, it adds, that the South is not able to do this, and the Herald takes issue on this point with him, asserting that the South is able to do it, that she is making a decidedly healthy improvement in her method of dealing with illiteracy, and that it would be a great pity to interfere with a system which is producing such good results. Men always appreciate that best which has cost them something. The healthy communities in education, in religion, in charitable enterprise, are the self-reliant communities. Our whole system of common schools is based on the support of the people among whom it exists.

The case of Minnesota, the Herald says, is not singular, all the other States having been treated as she has. She has not received any outside aid. Her school-fund comes entirely from within her own limits. The government gave her the millions of acres which she could not before tax, and this gift constitutes her school-fund. She owns it. But she owns it not from purchase, having paid nothing for it. Why is it not just as much government aid for education as if it were "doled out" to her from the treasury? The example of Connecticut is cited as directly discouraging any reliance on an outside fund for educational purposes.

Yet so distinguished a lawyer as Senator Evarts of New York has the rashness to support the bill in the face of the Herald's opinion. He remarked that it had received ample illustration and elucidation, full argument on the constitutional points, and full discussion of the topics of prudence and discretion. He said he was not able to see any difference between the Blair bill and the memorial of the trustees of the Peabody fund presented to Congress. Those, said Mr. Evarts, who looked at the situation of illiteracy in the States most to be affected by the bill felt that there was no time so good as the earliest time to deal with the mischiefs and dangers which it threatened. He confessed he did not look with complacency either on that political scheme or that personal or social feeling which treated the situation at the South as a situation of the South; it is a situation of the United States.

The people of this country, said Mr. Evarts, had made up their minds that there should be no ignorance where it was in the power of the State, and within proper limits of the United States, to prevent it. Mr. Marble, the Superintendent of Common Schools in Worcester, Mass., had written a letter on the subject which Mr. Evarts scathingly criticised, characterizing it as a "poisoned arrow in favor of ignorance." If, said he, education is not to dissipate the dark cloud of ignorance that rests over the South, that cloud would grow darker and descend lower. If ignorance could not be lifted from the low level where it now rested, it would not stay there, but would go lower and lower, and would become brutal, savage and hostile.

In his criticism of Superintendent Marble's letter, Senator Evarts made frequent quotations from its text. Mr. Marble says that the people of the South are waking up to the necessity of public education, and "it is only through this public active interest that a good system of schools can be either established or maintained." Agreed, says Mr. Evarts; but is not a little money to be used in this active pursuit of knowledge? Is it not necessary to provide a salary for even a Massachusetts school superintendent? And is it not desirable that there should be some treasury from which to make these influences of material aid correspond with an active service? That is the very bottom of the movement, in fact; yet we are told by Mr. Marble to leave the people to themselves in the matter. How long before that activity will fail utterly for lack of means to accomplish

the result within this generation? Then Mr. Marble says the people of the Southern States are as able to establish their own schools as any of the new Western States have been or are to-day, and as well able as any of the older States were at the beginning. And this, observed Mr. Evarts, is the reasoning on the similarity of the situation between the great population of the South under the social catastrophe that precipitated both poverty upon them and needs and burdens of education not proportioned to a growing community either early in New England or late in a frontier State. And Mr. Marble is afraid, besides that such large distributions of money would be largely wasted in an eager scramble to see who would get the most. Mr. Evarts was willing to leave that to the representatives of the

different States. As to being frightened by the naming of such great sums, Mr. Evarts stated that the city of New York spends in education within its own city boundaries nearer four than three millions every year, and, burdened as it is with taxation, it never grumbles about its schooltax. Any efforts made to reduce the people's burdens never affect the school-tax. In the public opinion no question is ever raised in regard to the honesty and the intelligence of that distribution. When you have a condition of things, said Mr. Evarts, where a State is impoverished and has a burden abnormal, and is wholly unsettled by the ignorance that is thrown upon it, are we to be turned off by namby-pamby talk, such as "Why, you will get along just as well as they do in New England, and just as well as they do in the West.' He characterized it as paltering with serious

considerations to present these ideas. The Worcester Superintendent of Schools brought up his final objection to the Blair bill, The idea of commending any sort of concept he spirit of self-help or pauperizing the State | which he rested on the general principle that | will be resumed in next week's BANNER.

take care of himself, and it is not the duty of the government to act the fond parent toward the people of this country. To which Mr. Evarts replies by merely pointing to its absurdity. A New England school superintendent declaring that the principle upon which this country has grown is that a man shall take care of himself, and that parental education is the proper mode to secure free and equal representation in politics and government! Good heavens! he exclaims in his astonishment, what a fate, if we are to be crushed by paternal education through public schools! How have we ever managed to get along with this crushing weight of paternal education upon our shoulders for two hundred and fifty years?

Hanging for Heaven.

The Baptist clergyman who administered what they are pleased to call "spiritual consolation" to young Nowlin who was hanged at East Cambridge a little more than a couple of weeks ago, had the grace to assure some one with whom he afterward talked on the subject, that the executed criminal went to heaven at once. Since his taking off, the suspicion has almost become a conviction that Nowlin was the murderer of the poor Chinaman whom he might have seen counting up his little hoard which was to be an ample fortune for him in the native country to which he was all ready to return.

The Boston Saturday Evening Gazette is encouraged to express the hope that Nowlin certainly did go to heaven immediately after being strangled, and that it will find no fault with his clergyman on the momentous occasion if he will only acknowledge that the youthful criminal's victim, who was so suddenly sent to his account, found a safe harbor in the same good place. It thinks that too much sympathy is wasted on the murderer, and too little on the murdered, by a certain class of orthodox Christians. And that is our opinion too. It is not

only unreasonable, but it is positively indecent. The San Francisco Argonaut devotes a page of one of its recent racy issues to this subject, which really challenges public reprobation. The ministers are carrying matters with too high a hand. After describing the cruel and barbarous scenes that transpired at the execution of a citizen who would have none of the prayers or promises of these skin-of-the-teeth soul-savers, it reminds its readers that it was not dissimilar to scores that have preceded

it. What is the most remarkable fact in so curious a condition of things, it observes, is that the more desperate the murderous act. the more notorious the criminal, the higher is the enthusiasm for his conversion and for the saving of his most precious soul. And it proceeds with a striking illustration:

"A good workingwoman, a decent person, a virtuous wife, had somehow aroused the passionate resentment of a worthless, brutal, drunken husband; and while she was eating a meal in a Merchant street chop-house he entered, and, coming behind her, seized a carving knife, and killed her by cutting her throat. For the cowardly crime he was tried, convicted, and sentenced to death. Around him women hovered. priests prayed; and finally on the scaffold it was announced that he had 'experienced religion,' had 'found Jesus,' had 'made his peace with God,' and was about to die in the 'assurance of a happy immortality.' He mounted the gallows to make his dving speech, and with a face all aglow with the assurance of a happy future with angels in singing hosannas to the Lord, announced that his only sorrow and regret was that, in that state of bliss to which he was going. he could not expect to meet his poor murdered wife. who had been cut off in her sins with no opportunity for repentance, and who by reason thereof would be compelled to spend an eternity with lost spirits, in that place where there is weeping and walling and gnashing of teeth, where the worm dieth not, and the fire is not quenched! And the wretch died with a smile on his hypocrite face, and his vile carcass was cared for by a Christian burial, with the ceremonials

Can a grosser or more wicked travesty be prononneed on the popular profession of religion after the requirements of Orthodoxy than is contained in the foregoing recital? We do not see how it is possible. If religion can be reduced to such shocking contradiction to reason and justice as this, it can easily be made to serve any purpose whatever.

The Doctors, not the People, are the Complainants.

John Fox's celebrated "Book of Martyrs" records the lives and sufferings of certain religious reformers, and the cruelties practiced upon them by the Divinity doctors and magnates of their day. That the Allopathic doctors of the State of New York are furnishing materials for a history hereafter to be written, of the persecutions experienced at the present time, by reform physicians and healers at the instigation of the self-styled "Regulars," is evident from the following in the New York Sun:

"ALBANY, Feb. 7th. - The eighty-second annual meeting of the Medical Society of the State of New York began this morning at the City Hall. The President, Dr. Loomis, delivered his address. He said : 'The Medical Society of the State of New York has caused the arrest of eighty-five illegal practitioners, of whom sixty-five were convicted. Of these ten were sent to prison, while the others were fined in the aggregate almost \$6,000.'"

This self-gratulation on the part of the proscriptive New York M.D.s foreshadows what may occur in Massachusetts should the Regulars here secure a legislative act giving to them a monopoly of medical practice. Friends of freedom in matters remedial in the Bay State will do well to remember that "eternal vigilance" in this case as in every other "is the price of liberty."

There is a trance-medium in Charlestown who says he gives more sittings to people who belong to the Church than he does to professed Spiritualists, and that the former are not half as skeptical as the latter. So the theologians are slowly but surely coming into the knowledge of direct spirit-communion; and byand-bye. we suppose, they will aver that they have always been Spiritualists. The seed that has been sown upon barren ground is rapidly taking root.

The South Jersey Republican informs us that Mrs. Nancy Peebles, the mother of Dr. J. M. Peebles, passed to spirit-life from the doctor's home in Hammonton, January 7th, at the advanced age of nearly ninety years.

MRS. B. F. SMITH, 25 Whitman street, Lawrence, Mass., desires her patrons to remember that her engagement in Boston will for the present preclude her holding any trance sittings at her residence on Fridays.

The publication of the reports of the regular Tuesday afternoon circles at this office | which ne will please receive our thanks. Should be survive till next July (22d) the Doctor will have at-

IMPORTANT NOTICE.

Re-opening of the Friday Circles. As announced in previous issues of THE BAN-

NEIL, the Friday scances which have (with but recent exception) been for so many years held at our Public Free Circle-Room, were resumed on the afternoon of February 10th.

The place of assembly was crowded. Lewis B. Wilson, the veteran chairman, presided over the exercises with tact and ability. Miss Emily Chace, the skillful disciple of tachygraphy, was present to transcribe the thoughts of the revenant spirits, and Mrs. Nellie M. Day officiated pleasingly, as usual, as organist and vocalist.

All present were filled with admiration at the manner in which the guides of the trance medium, MRS. B. F. SMITH, of Lawrence, Mass.. conducted the details of the occasion. The messages given through her instrumentality were brief, direct and to the point, and the meeting was evidently much enjoyed by those on the spirit side of life as well as by the listening mortals.

The following spirit-intelligences personally enunciated messages through the mediumship of Mrs. Smith, in a period of but little over one hour's duration: William Cushman, Hannah Brown, Eben Manson, Helen Chapin, Charles Atkinson, Sarah Childs, Irving Card, Mary Noves, Samuel Oliver, Caroline Hill, Cyrus K. Ford, Hannah Markham, Frankie Nichols, James Lucas, Nancy Burpee, John Frame, William Ashworth, Maria Whittaker, and Henry Wilson.

These séances will be continued at 3 o'clock on Friday afternoon of each week at the Banner of Light Free Circle-Room, the services of Mrs. Smith having been secured for the present as the medial instrument.

Mr. and Mrs. W. S. Butler started for San Francisco, for a stay of six weeks, on Wednesday evening, Feb. 15th.

Read the card of Mrs. Sarah J. Penoyer, East Saginaw, Mich., on our fifth page.

The address of Anna M. Twiss, M. D., is Watkins, N. Y.

That "Fresh Development." To the Editor of the Banner of Light:

Some weeks since you published an account. from the pen of our friend, E. A. Brackett, Esq., of a novel and remarkable phenomenon he had repeatedly witnessed at the Berry séances in Boston-namely, the formation of a living human body, or "materialization," outside the cabinet, in full view of the audience-commencing as a small, luminous cloud above the cabinet and gradually enlarging and descending until it reached the floor, when it proved to be the fully developed form of his excarnated niece, Bertha.

This account, I observe, was copied by your London contemporary, "Light," prefaced by the somewhat dubious remark that "if his [Mr. Brackett's] observation be correct." it points to a fresh development in that department of investigation."

I am happy to be able to give testimony in corroboration of Mr. Brackett's observation. It was my privilege to be one of a company of about twenty persons, a few days since, at the same séance-room, before whom the same phenomenon was twice repeated, in (so far as I can indge) a most unmistakable manner. It was very curious as well as marvelous to watch the gradual but speedy development of these forms. with all our eyes fixed upon them. First apneared a dimly luminous object above the lefthand corner of the cabinet, which looked like a piece or roll of white gauze held by unseen hands; it grew larger, as if folds were being shaken out, elongating downward. Then, at about the ordinary height, a head, shoulders and arms came into view. Next the whole form, clothed with appropriate drapery, was visible, the feet standing upon the floor, when the gauze was dropped from above as a mantle or scarf upon the head and shoulders. Then the form started forth and bounded across the room eagerly to greet some friend in the audience. Both these forms appeared to be recognized and to hold affectionate interviews with their friends, who were strangers to me. Possibly(?) we were all victims of hallucination, but if so, how shall we ever know that we see anything when we think we do?

A curious fact in connection with these apparitions was that, in both instances, while these forms were developing, other forms emerged from the cabinet and tried to go to their friends, but seemed unable to advance more than a few steps-apparently because the force or material was being so largely used in the other direction. One of the forms last mentioned, finding, after several attempts, that she could not reach the person sought, retreated to the cabinet; but the other paused a short distance in front of it, and began to sink as if into the floor. In a few moments nothing visible was left of her but a little patch of white fabric on the carpet, which soon disappeared entirely.

Allow me to add that both Mr. and Mrs. Brackett were present, but neither of the forms so mysteriously appearing, in this instance, claimed to be their relative, Bertha; and I heard Mr. B. remark, toward the close of the seance, that probably Bertha would not appear. But soon after, I noticed a small white object upon the carpet near the wall, about midway between myself and the cabinet, perhaps four or five feet distant from both. It appeared to move, and as I watched it, it grew larger, rose up, and suddenly developed into the form of a young maiden! She rushed at once into the arms of the Bracketts, and was warmly greeted by them as "Bertha!" How she managed to crawl up through the floor, without a trap-door, I shall not attempt to explain.

I will not trouble you with further details of this remarkable seance. It was full of puzzling surprises to myself and apparently to others. Besides the two forms which seemed to descend from above, as described, no less than five others (one claiming to be a relative of mine, and giving her name), sprang into view in most mysterious ways, outside the cabinet, in different parts of the room, and some twenty-five or thirty emerged from behind the curtains of the cabinet-two and three (males and females) being often on the floor at once, and most of them appeared to be identified by friends present. Indeed, "the gates" seem to be "wide open" at 55 Rutland street. Yours truly,

A. E. NEWTON. Arlington, Mass.

Dr. G. W. Merrick, of Adrian, Mich., who has taken THE BANNER for twenty years past, sends us his photograph, accompanied by good wishes-for I tained to eighty years of age.

Closed on the 22d.

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

Parties having advertisements which they desire to renew for the issue of Feb. 25th must have them at our Counting-Room by 2 o'clock on the afternoon of Friday, Feb. 17th.

Correspondents must see that their matter intended for THE BANNER of Feb. 25th is at strangers to me. this office early on Monday morning-as the last forms go to press that night, in order to gain the holiday at the press-room. Local Societies are especially notified.

"Four Bigots."

Rev. Dr. Talmage, who is giving a series of weekly "talks" in the lecture-room of the Brooklyn Tabernacle, created much amusement on the evening of the 10th inst., when he discussed the subject of "No Room in Heaven for Bigots." We have space for only a portion of the remarks of this eccentric preacher, but give enough to show the drift of his argument. He said:

said:

A message by the "Union Terrestrial and Celestial Telegraph" has just come. It announces the startling news that there is great excitement in the Celestial City. It seems that in the "House of Many Mansions" there was a great banquet, and all the princes of heaven were present. In some burglarious way as yet not found out, there were four bigots that got through the shining gate—a Presbyterian bigot, a Methodist bigot, an Episcopal bigot and a Baptist bigot. They found their way to the banquet hall, and pushed in upon the guests. The music ceased, the grapes of Eschol dropped on the golden platter, and hands uplitted in shock of amazement. The Presbyterian bigot appeared with an armful of Westminster Catechisms, and preceeded to distribute them among the banqueters. "What is that?" cried one of the princes of heaven, who turned out to be Robert Hall, the immersionist. "Do n't you know what that is?" cried out the Presbyterian bigot. "Then I move Robert Hall be expelled!" "No, no!" cried a hundred voices; "that great soul has been here fifty-seven years, and brought up a great many with him from Bristol and Leicester." But the Presbyterian bigot said: "All this matters not if he does not adopt the? Westminster Assembly Catechism.' I know from that he must have been elected to be damned. Out with him from the gates of heaven!" [But the matter ended by his own expulsion, as unfitted by his narrow nature for heavenly companionship.]

The speaker concluded his remarks by saying that he believed the time would come when union and tolerance would take the place of dissension in the theological ranks.

Mr. J. J. Morse's New Book.

In a volume bearing the title "Practical Occultism," the exceptionally fine inspirational lecturer, Mr. J. J. Morse, places before the public a course of seven lectures of great value not alone to Spiritualists but to all thinkers whose minds go forth in search of truths concerning this life and the one that follows it, and the mutual relations of the two worlds and their occupants. The method of treatment adopted by Mr. Morse, or the Intelligences controlling his utterances, is designed to be antithetical to the speculative theories that some are endeavoring to introduce. The opening lecture refers to the trance as the doorway to the occult. Two lectures are devoted to a full and explicit presentation of mediumship, and after other matters are dealt with in the intermediate lectures, the volume outlines the natural, spiritual and celestial planes of the Second State; the Soul-World: its hells, heavens and evolutions; life, development and transition to higher states in the spirit-world. A more extended notice of the book will be given in these columns at an early date.

Samuel Coon in the Golden Gate says: "I know clairvoyance is a truth, for I have tested it. I have heard a person deliver a lecsleep or trance, and I do not doubt that others have witnessed the manifestations claimed by Spiritualists to be facts." So do we and thousands of others know it to be a truth, demonstrating, as it does, that decarnated individualities can and do manifest to earth's people by and through clairvoyant subjects, thus demonstrating beyond the peradventure of a doubt the sublime fact of the immortality of the soul. Mrs. J. H. Conant, for twenty years upon our spiritual platform, was not only clairvoyant but clairaudient as well. She could see and converse with her spirit-friends at any timehear what they had to say-and they would act as messenger spirits for her when she desired to have them do so. Yet a skeptical world continues to doubt this momentous truth-even those who should be the first to embrace itand cast ridicule upon those who have been convinced, and who are earnestly endeavoring to impart this knowledge to their fellow-men.

We print on our seventh page an editorial (or copious extracts therefrom) appearing in Earnest Words, issued by a company of the same name at 1398 Broadway, New York. The managers of this lively publication announce that they propose to "employ all the means at our [their] command for the repeal of that disgraceful doctors' bill surreptitiously squeezed through the last session of the New York Legislature," adding that "Despotism, whether in the disguise of morality or medicine, is doomed to short shrift in this State soon as the people detect its sinister designs."

We welcome this new apostle in a field of effort in which THE BANNER has been called in the past to do much, and we hope useful labor; and trust that the anti-medical monopolists of the Empire State will see to it-in a pecuniary sense-that our new ally's Earnest Words are not spoken in vain.

A late Washington paper says: "We fear the Springfield Republican does not fully appreciate the Mergenthaler Printing Machine. In a notice of it that paper remarks: 'It will be many years, however, before a machine can meet the demand of a daily paper. The necessity of frequent changes to conform to the latest news, or the proof-reader's and editor's corrections, pushes this machine well into the future as an effective conspiracy against the old time-honored printing-case." This is about what we said, when we were sent for to go to New York by the inventors of a similar machine several years ago, in order to give our opinion of its practicability. From what we know of the new "printing machine," it is the old affair, improved somewhat, and will result, as the other did, in a failure. When the world arrives at perfection, that printing machine will succeed-not before, in our humble opinion.

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, Fia. Mrs. Field is an authorized agent of the BANNER OF LIGHT for the taking of subscriptions.

Occult Telegraphy. To the Editor of the Banner of Light :

In your issue Feb. 4th I read with much interestbeing his son-in-law-the message you received from George W. Morrill through Mr. Itowley's Occult Tele-graph. Upon reading the letter I at once called on Mr. Rowley, telling him the letter in THE BANNER from Mr. Morrill, whom I had known, led me so to do, hoping thereby to receive something myself, and was much disappointed when told that they used the control for medical purposes, and that there was not one chance in a hundred of my getting anything else. I of course decided to sit for a diagnosis, and the following is in part the result. I would here say that both Mr. Rowley and Dr. Whitney were entire

Dr. Wells (the controlling spirit)-I wish you goodmorning.

C. W. W .- Good-morning, doctor. Dr. Wells-I do not feel as though you care particularly for a diagnosis, as you have no serious ailments; there are a few minor points, however, in your case that might be well to mention. We are glad you read the account from your father.

Mr. Rowley-I guess he is wrong C. W. W.—No. the Doctor is right.

Dr. Wells-He knows; he married his daughter. C. W. W.—Yes, that is so.

Dr. Wells-It is; and there is another dear one you wish to hear from-a lady closely connected to both him and you; his daughter and your wife. I wish they would come and speak for themselves. She passed out not long after her father.

Mr. Rowley-I do not know what this means, but Dr. Wells says, "The bath was unfortunate for him." C. W. W .- I then explained that Mr. Morrill was taken suddenly ill while bathing at the Adams House in Boston, passing out of the form almost immediately.

Dr. Wells-It was asthenia as regards the nerves o the heart and circulatory organs.

Mr. Rowley-The Doctor is trying to give me name-Jut, or Jessie-but cannot quite get it.

C. W.W.-Is it not "Jettle"? Dr. Wells-Jettie! She is so pleased because you recognize her. You see, we hold this gentleman so closely to medical subjects, we form a magnetic circle around so strong, we can almost control it. Now wait a moment : see if your beloved wife, who now has her arms around you, cannot talk with you. If she gets control do not interrupt her to break the connection—the laws are so delicate that bind spirit and matter together.

Here followed a long and to me dear letter of an en tirely personal nature, when her father took control: My Dear Son—I will only say a word, for these gentlemen are too busy to take up their time now. Toil Mr. Colby I will explain about Dr. Kitredge when I get an opportunity again to manifest. Jettle is so happy that she can talk with you. Please remember me to everybody. It is all right, Charlie; I found it all right here; I am satisfied. I will come again sometime. My love for all my family is as true and deep as ever. May peace and prosperity and the guidance of all good spirits and their loving counsel be ever with you.

Your father, Gronge W. Morrill.

If consistent with your usage, Mr. Editor we who

If consistent with your usage, Mr. Editor, we who are most interested would be pleased to have you insert the above in your paper.

Yours truly, CHAS. W. WASON. Cleveland, O., Feb. 6th, 1888.

ANOTHER REV. HEARD FROM .- In his sermon on 'Hell in Home and Society," to his congregation in Masonic Temple, New York, last Sunday morning, Rev. Hugh O. Pentecost astonished his hearers by repudiating faith in the time-honored tenets of Christian belief that repented sins can be "washed away by the blood of the Saviour." The truth of the matter is, he said, that man must learn that human character can never be nobly developed by the inculcation of the absurd doctrine of reward and punishment and the remission of sins by somebody else's innocent

suffering.

One of our New York correspondents writes. under date of Feb. 10th, as follows: "I attended a séance given by Mrs. Effe Moss last evening, and am pleased to be able to inform the readers of THE BAN-NER that there has been a very marked advance in the manifestations produced through her mediumship since I saw her last July. She is an excellent medium for the full-form materialization phase, and I have no hesitancy in recommending all earnest and honest seekers for truth in this direction to visit her seances

THE CO-OPERATIVE NEWS, having for its object an equitable division of the products of industry as a ture or discourse whilst in a profound, magnetic means of amicably and fairly adjusting the differences between the capitalist and working classes, is deserving of a wide circulation. Its presentation of cooperative principles, as advocated by the Sociologic Society, is clear and concise. The paper is published quarterly at twenty five cents a year. Subscriptions may be sent to Mrs. L. B. Sayles, Killingly, Ct.

> Our Mediums, against whom the darts of the enemy are constantly hurled, who frequently endure untold miseries in development, have given their strength, their very life in many instances, to serve the world that rejects them. Mediumship is the corner-stone of phenomenal Spiritualism, and it is phenomenal Spiritualism which has challenged attention, demonstrated continued existence, and rolled back the tide of materialism; hence every stab at mediums and mediumship by Spiritualists is really a desertion to the foe, a traitorous going over to the enemy.-The Two Worlds (Eng.).

> In our advertising columns will be found the prospectus of the BANNER OF LIGHT, which will define the scope and character of its teachings. THE BANNER is a clean, able and fearless exponent of the Spiritual Philosophy. and has a circulation that extends all over the habitable globe. It has a large corps of scholarly correspondents and scientific writers in all civilized countries. Specimen copies are sent free on application. - Havre de Grace (Md.) Republican.

Movements of Mediums & Lecturers.

(Notices under this heading must reach our office by Monday's mail to insure insertion the same week.]

Miss S. Lizzie Ewer, a successful test medium and lecturer, has held alternate Sunday lectures at Stratham, N. H., since November, and at Epping, N. H., Jan. 1st; at Portsmouth, N. H., Jan. 20th and Feb. 12th. Permanent address, Portsmouth, N. H. Mrs. A. P. Brown of St. Johnsbury Centre, Vt., will accept calls to speak at points within practicable distance of her home, where she can be addressed for

J. Frank Baxter, the Sundays of the present month, is effectively working in Worcester, Mass. The first two Sundays of March he will fill engagements with the First Spiritual Scolety of New York City; and the last two in Norwich, Conn.

last two in Norwich, Conn.

Mrs. Ida P. A., Whitlock will lecture in St. George's
Hall, 603 Main street, Cambridge, Mass., Bunday, Feb.
10th, and at Fitchburg Feb. 26th. Would like to make
engagements for March and April. She may be addressed at 143 Washington street, Dorchester, Mass.

Mrs. Lunt Parker has lectured and given tests for the People's Spiritual Progressive Union of Lansing, Mich., with good results, since its organization, and will continue until further notice. She can be en-gaged to lecture and give tests week evenings. Her address is: P. O. Box 343, Lansing, Mich. Mr. J. W. Fletcher lectures and gives tests at the Grand Army Hall, Springfield, Mass., next Sunday af-ternoon and evening.

Mrs. H. S. Lake spoke at Brockten last Sunday, Feb. 12th, to one of the largest audiences of the sea-son. She speaks there again next Sunday; subject: "The Industrial Problem from a Spiritual Stand-point." Address 566 Columbus Avenue, Boston, Mass. Mrs. Mary A. Charter has been doing good work, we are informed, at Buffalo, N. Y. She can be addressed for engagements on her route to Michigan and Indiana, at 375 Michigan street, corner North Division street, Buffalo.

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

ALL SORTS OF PARAGRAPHS.

HAIN UPON THE ROOF. (In Bla Blansas.) STANZA ONE,

When the humid shadows hover
Over all the starry spheres,
And the melancholy darkness
Gently weeps in rainy tears,
What a bliss to press the pillow
Of a cottage chamber bed,
And listen to the patter
Of the soft rain overhead:

The Newburyport News of Feb. 7th says there is much scandal in Amesbury just now, in which a reverend gentleman there is involved. Send for parson Fulton: he will straighten it all out. There is altogether too much "free love" in the churches, both Protestant and Catholic, if the daily newspaper accounts are to be credited.

It does n't take much to puzzle children. Now one of them wants to know how the angels get their night-gowns on over their wings.—Philadelphia Call.

Buy Lizzie Doten's grand Poems of the Inner Life and Poems of Progress.

Some one has written that man was "cruelty itself. and hence could not be refined." Who was the author of that sentence?

Perhaps the hardest thing for the thoughtful man to understand regarding a rascal who tries to live both as a saint and as a sinner is that a man clever enough to carry on such a double existence for any length of time should not be wise enough to see that exposure and disgrace are sure to overtake him in the end. Hypocrisy may indeed be the homage which vice pays to virtue, but in the end vice receives additional nunishment for rendering that homage; for while the world sometimes looks leniently upon a downright rascal, it never forgives a sneaking hypocrite.

Circulate extensively Prof. Henry Kiddle's grand pamphlet in re" The Seybert Commission."

The recent explosion of the powder mills at Wapwallopen, near Wikesbarre, Pa., was a terrible affair. Besides the loss of life and the injuries to individuals the destruction of property has been great and will cause much suffering in that section. William Teets, one of the young men killed, had a presentiment that something terrible was going to happen. Before starting from home to go to work that morning he told his sister of his fear, and said he did not want to go to the

Frank Granger, the brother of Maude Granger, has brought suit, through Milnor & Willis, 229 Broadway. New York, against the New York Sun for \$25,000 for libel.

Mr. Parkhurst, the new editor of the Zion's Herald has had a very varied experience, and brings to his new position such a wide knowledge of life that we expect to see that sectarian journal a much more interesting and readable sheet than it has ever been before.—Boston Evening Record.

This is true. But how dare you call the Herald an interesting and readable sheet "? Does not our daily contemporary know that some hypercritical critic is liable to call it to account therefor?

> TO WHOM IT MAY CONCERN. Be as wise as a serpent, And harmless as a dove. If you would have a good place When you go up above.

The Essex Merrimac chain-bridge, two miles above Newburyport, was built in 1792. The chains were forged by resident blacksmiths, from Swedish iron. and are said to be as strong to day as when first manufactured. The New York and Brooklyn bridge was patterned after the E sex bridge.

Nothing is so grateful to the interviewer as scandal. He thrives in it like eels in mud. He revels and rolls in it until it covers him like a coating of slime, obscuring every vestige of the man.—Jeannette L. Gilder.

The new portrait of John G. Whittler is said to be a grand likeness of the poet. It was finished just as he had completed his eightleth year, and represents him, without regard to age, as all who are familiar with his writings have ideally pictured him. The poet and philanthropist, to be immortal in American literature is expressed in every lineament, and retains all of hi facial indications of power and influence. The portrait is life-size. Issued by Messrs. Houghton, Mifflin & Co.

Captain Polly Bryan has been turned out of the Salvation Army because she would n't give up her bustle!

Mrs. Ella Wheeler Wilcox proposes an anti-gossip club. If she succeeds in founding one, we hope its projectors will make its membership extend to both sexes.—Boston Record.

The Atlanta Constitution says the Boston Herald is musby and slushy." Yes, it is, in so far as the Spiritual Philosophy is concerned.

Chicago people have eaten all the American pota-toes obtainable, and are now importing thousands of sacks from Rotterdam. They are beginning to swear at the foreign vegetables already, and with apparent reason, for how can Rotterdam potatoes be sound?— Roston Record.

The good old Commonwealth of Massachusetts, notwithstanding its political idiosyncrasies, is one of the most prosperous States in the Union, otherwise its citizens would not at this time have on deposit the enormous sum of \$302,948,624,08 in its savings banks. This goes conclusively to show that we are an industrious and frugal people, and that "the laborer is worthy of his hire." The women alone-458,376 of them-have on deposit in the 173 banks \$131,779,298 73!

A PRINTER'S PROPHECY. When the statesman Prince Bismarck shall die All Europe will be "knocked into pt."

We recommend to correspondents to make their contributions as brief and pithy as possible consistent with the subject matter under consideration

There is a young lady in South Boston who positively declares that she is controlled by Henry Ward Beecher, although she admits she is not yet a "fully

developed" medium.

A newspaper or an editor that people will not talk about are rather barren concerns. The editor who discharges his duties fathfully need not expect that all his readers will applaud his work—some will cuss him this week, and those who do not will cuss him next. His only course is to go ahead and say what he believes. He ought to be sure and believe something, for in this age people abhor men without opinion.—
The Star, Gatesville, Tex.

If you want the best paper in the world, subscribe for the BANNER OF LIGHT and become possessed of a valuable premium at the same time

Dr. Titus Coan, of New York, says that a man who sits with his back to a window faces a coffin. People who ride in the street-cars will take notice.—Lynn

Mrs. Anna Colby, daughter of Mrs. Mary Hills of the Ocean View House, Salisbury Beach, died in this city on the 7th instant, at the age of 39 years.

The British Parliament convened on the 9th inst. The Queen's speech was very brief, as usual. Among other things, she avers that the government's policy in putting the Irish political leaders in prison "has proved eminently satisfactory." That remains to be

The New Thought avers that A. J. Fishback, once a Spiritualist lecturer, has now entered the ranks of the preachers—of the "Disciples" variety.

New York dispatches, Feb. 14iii, reported the falling of part of the Brooklyn Elevated Road upon a street car, on Broadway, near Sumner Avenue, whereby nine persons received injuries—four of whom were fatally injured.

A Chinese woman who kidnapped two married women at Shanghai, and took them to San Francisco, where they were sold, on returning to Shanghai was arrested, and broken on the wheel. After two days of fearful agony she died. The kidnapping created a great excitement in Shanghai.

A brakeman on a certain railway noted for its slowness lately told a passenger that he had been on the road for years. "Then," said the passenger, "this, I suppose, is your second trin."

THAMES TO MY FRIENDS who have sent me their names and subscriptions for my new book, a sketch of my forty years on the spiritual rostrum, and sequel to "The Life-Line of the Lone One." The work is now in press by Colby & Rich; it will be out early in March, and a copy will be mailed immediately to every one who has sent—or who does before Feb. 22d send—me one dollar and ten cents. When out, it will be forsale at the Banner of Light Office, and duly advertised. It will be about the size of "The Life-Line," and better gotten up, with a fine frontispiece likeness, and I think my friends will say the chapter of poems is worth the price of the book; and I know many will say the one on what I have learned in the forty years is also worth it.

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.

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.

Bont are premium for one subscription to the could be very, one year, and "How to Mesmerize," by Prof. J. W. Cadwell, \$1,50.

The Boull and Golden Gate, \$3,00.

The Boull and Wental Healing Monthly, one year, and "Liberal Lectures," by A. B. French, \$1,50.

The Boull and Mental Healing Monthly, one year, and "Liberal Lectures," by Cadwell, \$1,50.

The Boull and The Banner of Light each week, one year, and "Liberal Lectures," by Prof. J. W. Cadwell, \$1,50.

The Boull and The Banner of Light each week, one year, and "Liberal Lectures," by Prof. J. W. Cadwell, \$1,50.

MEETS 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. Nalson Cross, President. J. F. Jeanerett, Secretary.

41 Matden Lane, New York.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism. Occult Science, Ethics, Religion and Reform. Published wookly at Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HAALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.
BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.
THE SOUL. Monthly. Published in Boston. Single copy, 15 cents.

AUGUSTANAN STORMAL OF MAIN. STORMS, TABLES AT BOSTON. Single copies, 10 cents.

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

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARIE. NOTES AND QUERIER, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

10 conts.

THEOLIVE BRANCH: Utica, N.Y. A monthly. Price 10 conts. RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly at Chicago, Ill. Single copy, 5 cents.
THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, Ill.
Single copies, 10 cents.

THE TRUTH-SKEKER. Published weekly in New York.

THE TRUTH-SEERER. PUBLISHED WEEKLY IN NEW 10 FK.
Single copy, 8 cents.
THE MIND-CURR AND SCIENCE OF LIFE. Monthly,
Published at Chicago, Ill. Single copy, 10 cents.
THE HERALD OF HEALTH AND JOURNAL OF PUYSICAL
CULTURE. Published monthly in New York, Price 10
cents.

CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Slingle copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhoad, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE FROTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought, Published in Boston. Single copy, 15 cents. copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING.

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

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

Business Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

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

As Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Consumption Surely Cured. TO THE EDITOR-

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

Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York. 13teo w

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*

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The Messages published in this Department indicate that spirit carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put orth 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.

The sure armest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

Levis B. Wilson, Chairman.

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Report of Public Séance held Jan. 26th, 1888. Spirit Invocation.

Report of Public Séance held Jan. 26th, 1888.

Spirit Invocation.

Infinite Spirit, Divine Essence, Life of all Life, Soul of all Soul, we would recognize the supremacy of thy power and wisdom in the glory of the marching worlds, in the changing of the seasons, in the ebbling and flowing of the ides, in the sunlight, in the shadow, in every experience that comes to man, but we would not seek to render homage unto thy name by any empty form, vain service or ceremonial, rather feeling within ourselves that, by the purity of our aspiration, by our devotion to truth and right, by our seeking to listen to the monitions of the voice that ever speaks within, we shall, in the attainment of higher things, render unto thee, our Father, the best and truest service.

We would at this hour that every earnest worker in the cause of humanity might feel descending upon him a power for the truth that knows no obstacle, that yields to no enemy; that, when opposition shall grow strongest around him, and friends fall, he might still, with his hand in those of the arisen teachers, with his heart beating responsive to their hearts, go forward to battle in the common cause and conquer in the end. May such workers never despair; may they see that trials come to test the strength that is within them; that opposition often seeks them out only to see that they are strong in the faith, and the truth to which they have given their thought and life.

May those earnest hearts who walk through the world, bearing a burden of human sorrow, who look downward instead of upward, who feel that their treasures have forever passed from human sight, see that after the night of sorrow comes the bright morning of fulfillment. May each and every one, whether called to battle in the world or living in the quiet circle of home, feel the influence of the spirit-world descend upon them, and receive from thee, our Father and our Mother, the assurance of thy presence and thy love until all life's work is done.

Unto thee, infinite Spirit, and unto those who do

until all life's work is done.
Unto thee, infinite Spirit, and unto those who do thy

will, do we commend the results of our work, asking that the blessing of peace may descend upon all, wher-

Light.

Mr. Chairman, it was my intention to have voiced my present thought through another organization, but opportunity has not well favored me, therefore I intrude myself upon your kindness for a few moments.

I have, in connection with other spirits who ware along the extraction of the content of the content

I have, in connection with other spirits who move along the outward pathways of earthlife, an important work to do, a great purpose to fulfill, and the difficulty is in finding those who are adapted to the work, who are sensitive enough on the one hand and positive enough on the other, so that they shall not be interfered with, either from the spirit or the earth side, in the performance of such duties as we spirits may place upon them.

The period to which I belonged, long since passed, holds slight connection with the present, save that what was then only known to the few, we are endeavoring to give to the world at large, that all mankind may see and under-

ganization to work for the unseen world were able to come together in close association. either under the form of religion or of devotion to some law, and thereby excluded all external

I am aware that you smile, at the present time, at the idea of a brotherhood, and that the monastery and the convent call forth severe criticism on your part. I shall agree with the spirit of what you say; and yet could the orig-inal purpose of these institutions have been preserved, you, who are students of occult law. could not fail to accept them, for this reason, that any person desirous of pursuing a branch of study needs to devote himself exclusively to that, to be removed from the excitements of clety and the whirlpool of ambition, and in the dujetness of his own nature, baptized by the influence of the unseen, gradually study the law, embody it within himself, and go forward toward the accomplishment of whatever purpose he may hold. The mind was not distracted then, as now; victory and failure, poverty and wealth, fame and renown were things of little importance, while to-day they

A teacher once said, in a pathetic way "Seek ye first the kingdom of heaven," which is in reality the kingdom of the spirit, and then, "all things else shall be added unto you"; so, in the time in which I lived, the effort was to gain complete control of the realm of the spirit, and to try and compass the dis-tance that separates the earthly from the spiritual life. To-day, however, in this age of civ-ilization, as I think you call it, when everything is made to bend to the material purposes of men, and when art and science and education are only looked upon as valuable when they make a direct return in material things, the effort is being made to bring the knowledge of the spiritual condition to the same plane. Now that is a mistake. The cry of the present moment is to spirits: "Come to the earth and materialize; make yourselves material beings, materialize, make yourselves material beings, that we on this plane may be able to compre-hend your existence." The spirits are crying back again to mortals: "Do you spiritualize, and instead of asking us to come all the way from our sphere to yours, by your aspiration climb half the distance, and meet us on a common stamping ground."
We shall never, sir, make a grand success— and when I use the word success I mean reach

the highest result in any spiritual phenomena
—until the spiritual idea is paramount, and
until your workers shall be removed from any influence that jealousy or prejudice, envy or malice, may devise. The leaders of this great movement must be wise in the application of spiritual law. The phenomena are useful, not as the end, but rather as the beginning of truth; they are the stepping-stones that lead into the great temple. The workers in the cause, who ever they may be, who are possessed of occult and spiritual powers, need to be, to a certain degree at least, removed from the direct influence of the world. By that I am not advocating that they should live exclusive lives, that they should be shut out from the enjoyments and plagances that the world may bring but nleasures that the world may bring, but that in their avocation there should be some barrier between them and every shaft that may possibly be flying through the air, and the dignity of the subject, the glory of its truth, the mighty power that it will one day exercise, will only too plainly demonstrate how far away at the present time mortals are from apprehending the true section.

hending its true genius.

There are some on earth whom I have visited There are some on earth whom I have visited in private, finding there a help and strength which I cannot find among the more promiscuous influences of the world. To those of that circle who may read my words with more than passing interest, I would say:

Guard well the inner circle. The female element that you have introduced is high-

ly essential for the accomplishment of the purpose in mind. Do not, I warn you, allow prejudice or any unkindly feeling to stand in the way of the work or the worker or our suggestions. You may have entertained them and folt that you were right in your judgment; but as there is one Spirit above, whom we are pleased to call our Father and Mother, remember also that all men and all women are his children and that each is related to the other by divine law; that no possible mistake can ever destroy. Accept my kindest interest in all that you are doing, and if you but keep in mind these words they will accomplish the desired purpose and all will be well. Peace be with you till again we meet. ly essential for the accomplishment of the pur-

J. B. Porter.

l come from Orange, N. J. I would like to send this message to my wife Sylvia: My dear wife, I see how disappointed you are because I was not able to appear to you in the way that you thought l ought to; you could not recognize it as being your husband, since I did not look the same as when I went away. Well, I am sorry that you are disturbed, and when you give me another chance to come I will be there and try to look like my old self. I do n't care to feel the way I did when I went away, but I will try to look the way I did, just for the sake of convincing you. Give my love to my daughter Ella. Tell her that my love is around her, and I think she has some power which, later on, will make it possible for me to come directly to her.

Tell D. M. that I walk and work with him,

Tell D. M. that I walk and work with him, and shall, until we get the syndicate together to carry out our plan. It is hard work for him and for me to see what could be done and yet not be able to make people see it so they will take hold and help do it. They say time accomplishes all things, so we will have to trust in time, whether we want to or not, and keep the object right in view until we settle things into working order.

Now, Sylvia, don't think I am away in heaven or a thousand miles distant. I always loved to be with you when I was on earth. I loved my home and my family after my fashion; I love them still, and heaven is to me where they are; therefore I am at home. You never speak of Tell D. M. that I walk and work with him,

therefore 1 am at home. You never speak of me but what I hear you, and many times, when you go to bed, I am standing by you, trying as hard as ever a man could to make you see me. Good-bye for now, and God bless you all. J. B.

William Stevens.

William Stevens is my name. My old mother william Stevens is my name. My old mother will be glad to hear from me; her name is Eunice Stevens, and she is a good, patient, kind-hearted mether, if ever there was one on the face of the earth. I wish I had known as much about that as I do now; I wish I had cared as much about it, for I am afraid I made my dear mother spend many unhappy hours on my account. I know she always said, "Well, it will be all right sometime." And when they used to say I was my own worst enemy, and used to say I was my own worst enemy, and talked to her about me—well, I won't say what—but she knows, she had a kind word always.

Now I have overcome that, and it do n't have any more effect upon me than as if I had never known what it was to be the slave to any habit; it is past, and I stand in the spirit, if I do say it, a son that she will be glad to meet and proud oown.

I come, mother, at this hour, because you need me. Louise has had a hard time of it; she suffers more than you know, but I can see, for I am by her side, and I know how much she endures, day after day and night after night, for you both; I send her my love. I am there, but I cannot make her know it. Jacob is here, and says: "I am not as homesick now as I was." My mother lives on James street, Bos-

Sadie Davis.

Oh! I must go. I must leave this world. I can only come back to the earth for a short time and then I must be away in the spirit. But it was hard to leave my mother and father, my sisters and brothers. Life was just before me, and when we look out on life from young eyes the world seems very beautiful indeed. I know that I must say "good by." A kind friend soothed my last hours with her sweet The period to which I belonged, long since passed, holds slight connection with the present, save that what was then only known to the few, we are endeavoring to give to the world at large, that all mankind may see and understand.

In those earlier days it was much easier to accomplish our purpose than it is now, since those who were called by their desire and organization to work for the uppear world were and organization to work for the uppear world were and organization to work for the uppear world were and organization to work for the uppear world were and organization to work for the uppear world were and organization to work for the uppear world were accomplished to which we would see an organization to work for the uppear world were accomplished to which we would see and organization to work for the uppear world were accomplished to which it is now, since the world and the world are world were accomplished to which we would see and organization to work for the world and uppear world were and so when you a plant world where they you will recognize me." That was "God is Love," and I come back to repeat the same words now that were agreed upon then.

Dear mother! dear, kind hearted mother! although you have all the others here around you I can hear your heart call to me, and often in the evening, when you sit alone, you feel so sad and you wish so much that you could see my face again! I place my hand on your fore-head and see you putting your hand up there, saying in your mind, "Sadie, is that you?" And then I touch you again and again, for I am there, happy to realize that you even think it may be me. Yes, it is I and as the hours

pass by they are bringing us, dear friends at nome, nearer together. All the trouble with my lungs and throat has passed away, and I do not feel any earthly pain or care now, but sometimes when I see the tears in your eyes, it seems as if I must throw my arms around you and make you know that I live and love you, although my body is buried from sight. Wear sometimes for me a white from sight. Wear sometimes for me a white flower; it will serve to make me know that you bear me in mind, and draw me nearer to you. Love to all, and bless you, until we meet. Sadie

Frances Roseer.

I have come here for weeks, trying to send a message, and nothing on earth shall move me till I do. My daughter, Celestia Mann, of Rochester, Mich., has been trying to convince her-self that her mother lives, and I take this means as a test to come and answer the letter that she sent. I know how dark the clouds have been; how full of trouble, misgiving and un-certainty life has been, since I came to the spirit. Do not think, my child, that I am un-mindful of it all, or that I would, if I could, allow a single shadow to fall upon your path, but it is best as it is, or at any rate, I am powerless to change what is sent. There are many present here that you know-many who love B. often goes to Alfred; they are right about

that.
Mother Mann, Mrs. Dexter and Hattie are all present; they join me in sending their love to you. Now, don't get discouraged; before we get through, I shall be able to make you know the reality of the life that I am in, but it is hard to find the way; the doors that are open Is nard to may, the work are the open are few, or if they are open they are so narrow I cannot get through them. It is not possible for me to come when you would have me, or when I would—I only come when I can. Best love to all; sweetest remembrances to you, my child, and when we meet there will be no parting. Frances Roseer.

Gertie Spratt.

My name is Gertle Spratt, and I want to send my love to my father and mother. They think it is strange I have not come before, but when they go anywhere I cannot speak to them, be-cause the old trouble comes on in my throat. I died with diphtheria, and it makes the throat ache so bad.

ache so bad.

I knew I was coming away, and I want them to know that I knew it, for my brother stood right there, with his hand reached out to me, and he said, "Gertie, be patient two or three minutes longer." I said, "I will if I can." He said, "Now it is all right," and it seemed as if he was on one side of the brock and I on the other, and I took hold of his hands, and all at the seemed to draw me over the water to once he seemed to draw me over the water to where he stood, and I could look back and see them, and knew just how bad they were all feeling, but I could n't say anything. So, if you please, just say that we are together, and not lost, but found, not on the earth with the win-ter and snow, the sickness and the pain, but in

names of Laura and Belle Balcomb. They want to send a message to their father and mother, who live in Lynn, and say first to the mother that she must be patient, not to expect them to do impossibilities, because she knews that is unreasonable, but wait awhile, without expressing any opinion, until they shall be able to convince her as they have their father. Besides, the father has more chance to know about it, for he takes more interest in the subject generally, and goes oftener, which allows them to come. They wish to say that Anna has helped them to come to-day; indeed, it is largely through her influence that they were able to show themselves at all. They wish, besides sending their love to their father and mother, to send their love to Essie, and say that they will sometime be able to manifest themselves in the home.

Mrs. Thomas D. Lane.

Mrs. Thomas D. Lane.

Mrs. Thomas D. Lane, of Natick, would like to have her name registered. She wants to send her love and a message to her daughter Abbie. She is with her often, and wishes that she could sit alone, placing her mind upon her, in order to receive direct impressions from the spirit life. You may tell Mr. May that he need not laugh so much about Spiritualism, and think it such an absurd, ridiculous thing.

Love, my child, is the attribute of God; a mother's love will live forever, and I live, bearing in my heart always the love for you and yours. Trust your own impressions, take every opportunity you can to learn of the way of life, and you will find it, and your husband will find it, sooner than either of you think.

Ebenezer and Betsey Lord.

Ebenezer and Betsey Lord wish to send a message to Lydia and Cyrus, and to other friends in Corinth and Bangor, Me. They wish them to know that they were present at the them to know that they were present at the celebration; the silver one went off a good while ago, and then was the golden one. Now there is only one more possible. They were present, and they say it is quite possible that may be reached. "We have just come to leave our names, because you will run your eyes over the paper many times hoping to see them."

Fidelity's Closing Remarks.

Kind friends, it would be expected, perhaps, that as I am one of the chief controls of the medium, I should make a few remarks that might take the form of a valedictory, since this is the last time, for the present at least, that we shall be able to speak through our medium in this place, that has already become hallowed by so many sweet and almost tender associaoy so many sweet and almost tender associations; but as the room, as we believe, is not to be longer occupied on Thursdays, we shall not say good-bye to our friends, because the work that we have begun will be carried forward in another way, taking with us about the same influences, and working largely upon the same line of thought.

There are so, many saints present there are

There are so many spirits present, there assuredly ought to be other avenues through which they can express themselves, and while it would be our pleasure to be with you, under these present associations the lines do not always fall in the pleasantest places; yet wherever the duty is, it is our mission to take it up and carry it forward; therefore we shall not say good-bye in the sense of parting, or feeling that our work is at an end.

that our work is at an end.

Every Thursday afternoon, at 1031 Washington street, we will give a circle like this, to which all friends will be cordially invited, as here. Without the least idea of carrying forward any work that will be other than for the mutual interest of all on both sides of the mutual interest of all, on both sides of the line, whether in the earth or in the spirit, we shall endeavor to try and help those, unseen, who need help.

It remains to us to extend our warmest,

kindest thanks for the courtesy we have ever received, for the decorum with which these meetings have been conducted, and the uniform kindness received by the manifesting spirits; and if, perchance, by-and-bye, as in the future is quite possible, we may come into closer relationship in the work, it will be with mutual

pleasure to all concerned.

Now we shall leave you: and may you bear with you the benediction of loving spirits; may you feel it is not for persons that you have to work, but for the upbuilding of great, immortal principles; it is no matter who is working, if only the work is done. With the blessing of God upon you, with the communion of his holy spirits abiding with one and all, we shall say:

Wayside Jottings.

To the Editor of the Banner of Light: Dr. P. P. Quimby .- I recently met, professionally, with a lady from Maine, and was by her informed that the late Dr. P. P. Quimby had practical knowledge of and frequently exercised the gift of magnetic healing. She cited the case of a child afflicted with fits: Dr. O., in ministering to this child, made passes over it, and finding that he stood in great danger of taking the disease upon himself, informed the parents that he could effect nothing for the sufferer, and gave up the case. As there seems to be a marked determination at the present time on the part of the faith-curers, metaphysicians, etc., etc., to make out that Dr. Quimby was the first to advance the so-called "Christian science" nonsense as a theory, it will be well for all who hold to this claimed theory to investigate the truth of such assertions through the testimony of his old patients, instead of taking hearsay evidence upon faith and without question. As far as I can learn, Dr. Oulmby did not know how he made the cure in certain cases, and trusted entirely to the results of the manipulations, in the same way as most magnetic physicians do: His back is not strong enough to sustain the weight of unreason which Mrs. Eddy's followers seek to place upon it.

Mental Tests of Spirit Identity .- As the physical phenomena in proof of the verity of spirit return are more generally written upon at present than the mental, permit me to take a backward glance at some of the evidence which has been afforded on the latter plane-the medium being the late Mrs. Mary M. Hardy, and my information being taken from a letter written by a reliable lady to her cousin-for the responsibility of both parties I can vouch: "I went," said the lady writer, "to see Mrs. Hardy. Little Frankie came and said a beautiful spirit was with him, who took the care of him; that it was his aunty; he also said another spirit was with him who had but just come to the spirit world, and that it was his cousin; also that she met a man when she came to the spirit-world whom she did not know, but he told her he was her father. He also said: 'I want you to tell my mother that I come to see her every day.' I asked him how old he was he replied, 'a little over twelve years': he also said he had heard his mother say that Spiritualism was a humbug.' . . . I had many other good tests."

The lady who thus called upon Mrs. Hardy was an entire stranger to her, and resided out of the city. Every circumstance noted was true to the letter. The mother being a Baptist in belief, had often really made use of the word "bumbug" in relation to Spiritualism One of the other tests received was as follows medium said: "I see a large capital C, and it is for the spirit of a young man whom you know about."
The lady could not think of any spirit who had "O" for the capital letter of his name, and so stated. The spirit then said: "My aunt resides near you, and you know her quite well." The spirit claimed that he was a son ner quite well." The spirit claimed that he was a son of a prominent man, and his aunt did reside, as he stated, near her residence, and the lady receiving these test messages wrote to her cousin, residing in Salem, Mass., and gave these facts as I have copied them from her letter. She entered life in the spirit spheres a few years since.

The Spiritual Kinderparten.—A friend writing me recently, expressed, as follows, a great truth, and one which the revelations of Modern Spiritualism fully endorse: "How futile are the lives of those who live lost, but found, not on the earth with the winter and snow, the siokness and the pain, but in the bright home of the spirit, where the flowers bloom and the angels live, where all is peace and happiness.

Winona

Spoke for the following spirits:

Laura and Belie Balcomb.

Two very beautiful spirits come hand in hand from the home of the spirit, and give me the spirit, and give me the spirit, and give me the dorse: "How futile are the lives of those who live only for money—if any such there be. Soon their little only such there be. Soon their little only stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the stop, and then they will of necessity have to go to the Spiritual Kindergarten in Summer-Land and begin the stop, and then they will of necessity have to go to th

ODSERVATIONS AND EXPERIENCES IN NEW YORK.

BY DR. DEAN CLARKE.

To the Editor of the Banner of Light:

My coming here was almost that of a stranger, for fifteen years had classed since last I had trodden the payements of this metropolis, when on my way to the winter-green sliores of far-off California, and never had I met the major part of the public and private workers, upon whom the mantle of the old pioneers has fallen, since my former brief visit. And now, though I have had a four weeks' sojourn, I have been about so little and met so few, that I shall not presume to add much to the light that has already radiated from here to the readers of The BANNER. It is a difficult task to gain correct knowledge of the status of our cause in any of its great earthly centres, because its development is far more subjective, so to speak, than objective. To the Editor of the Banner of Light: iective.

Doubtless its silent friends outnumber its outspoken ones, in all the great commercial hives of industry, ten to one, so that those who gain assurances of strength or comfort in persuances. secutions from numbers in secret sympathy with them, might find solace in believing truly that Spiritualism is gaining ground and conthat Spiritualism is gaining ground and constantly making converts (such as they are,) in all circles—not the least among the nominal devotees to exotic religions. But I who value a census of the faithful only, ask myself if Spiritualism has any more loyal and stalwart adherents than a decade of years ago, here or anywhere near its cradle, and after looking carefully about, conclude to let others more sanguing answer. guine answer.

lt is not an easy task for anybody to fill the places of the heroic pioneers, like Drs. Gray, Hallock, Brittan, Judge Edmonds, Charles Partridge and others of their ilk, who gave power and position to the pristine movement,

power and position to the pristine movement, and left a large place vacant when they went to their great reward in the higher life.

Whether there are as many "bright and shining lights" where "Liberty" stands in statue with uplifted torch "enlightening the world," as in the days when those grand spiritual heroes were conspicuous, it might be invidious to attempt to say. Many desired sin. rivial heroes were conspicuous, it might be invidious to attempt to say. Many devoted, sincere, self-sacrificing, active promulgators are associated with the Spiritual Alliance, and head the various small societies into which the workers aggregate according to their heterogeneous mental and spiritual affinities. Though, for one, I somewhat deplore the tendency to sectation division among these who claim to sectarian division among those who claim to have "no creed," I much more deplore the dishave "no creed," I much more deplore the dis-loyalty of the many who join the various Christian sects with whose fundamental tenets no true Spiritualist can affinitize with fidelity to man and womanhood, and the teachings and principles of Spiritualism! The movement publicly is largely weakened, here and else-where, by the many "tories" who hunger after "the leeks and onions of the old Egypt," from which no spiritual Moses has yet been able to "the leeks and onions of the old Egypt," from which no spiritual Moses has yet been able to wean them. The artful coadjutors of the Church, whose emancipation from the flesh has not liberated them from servitude to its selfish interests and schemes for power, are now using their newest "device of Satan" to entrap our unscientific and unwary brethren with the "decoy duck" of "Christian science," which their earthly mediums attempt to disguise under the aliases, "Spiritual Science," "Metaphysical Healing," etc. Many of the weaker brethren who need a "mind-cure" to strengthen their reason are being seduced from

weaker brethren who need a "mind-cure" to strengthen their reason are being seduced from loyalty to Spiritualism as a philosophy and a science of life, by the sophistry and claims to "higher methods" and "more progressed" means than spirit magnetizers use.

No doubt the present Spiritual Dispensation is as badly troubled with "seducing spirits and doctrines of devils" as was the elder one in St. Paul's time, and "Christian Science"—Science—Science—si "chief among ten thousand"! Beware of its bizarre theories and seductive enchantments! I unqualifiedly challenge its champions to prove that God has ever given special spiritto prove that God has ever given special spirit-ual power for healing or otherwise except through ministering spirits, or that they im-part it through any other means than human magnetism, whether it be imparted by laying on of hands-Christ's usual method, and the means he taught-or whether it be imparted only through the magnetic sphere which ema-

nates from and surrounds every person!

Returning to my leading topic, I may say that our cause here has the same obstacles, drawbacks and difficulties to overcome as else-where. The desire for leadership, the "dog-in-the-manger" disposition, the selfish apathy, and other manias which prevail elsewhere to the detriment of a healthy growth and a rapid progress, here somewhat retaid the movement but it is onward nevertheless, and there are several loyal and faithful advocates and defenders of the faith, and quite a large list of public and private mediums equal in gifts to any elsewhere. I have had the great pleasure of meeting several of the prominent workers whose ing several of the prominent workers whose names often appear in the BANNER OF LIGHT as contributors, and in reports of local meetings. To say the least, 1 am not ashamed of fellowship with them. Among old acquaintances I have met Dr. Dake, who is as enthusiastic and as successful in healing scientifically as ever; Dr. R. T. Flint, who is still successfully answering sealed letters; Mrs. Pennell, who is busy Sundays in a small hell and through the answering sealed letters; Mrs. Fennell, who is busy Sundays in a small hall, and through the week in her room, giving the much sought for tests; Prof. Kiddle, whose pen is mightier than the sword; and not the least of those coworkers of whom I am proud I have met in pleasant intercourse, Charles Dawbarn, whose profound and logical discourses are rapidly bringing him into notice and increasing forms. bringing him into notice and increasing fame. Bro. Dawbarn is doing our cause a great good by using his deep sub-soil plow in uprooting not only ancient superstitions, but their lingering relics sown in our spiritual field, among the good seed of our philosophy. Like myself, he is strenuously trying to inspire a greater love for the great truths and divine principles to which the fundamental facts of spirit inter-course ought to lead. With me he loves the phenomena—the symbol of an inner truth—not the less because he loves the higher truth and the more important moral and spiritual lessons the more. Do n't misunderstand me, I prize phe-nomena for all they are worth, but intellectual and spiritual development is to me the greater

Among the efficient mediums of this city Bro. Dawbarn introduced me to Mrs. L. F. Fosse, at 263 West 23d street, who, entranced, Frosse, at 263 West 23d street, who, entranced, gave me a very interesting communication, encouraging for the present and prophetic of future good, which I hope may prove true. She gave me assurance of the presence of I. P. Greenleaf and Aunt Mary Stearns, formerly of Massachusetts, and brief words of sympathy and cheer from Eliza Farnum and Judge Edmonds. Mrs. Fosse is a lady of intelligence and refinement, and a most excellent medium. I have twice met Mrs. Parent, a lady of fine appearance and culture, and one of the best test mediums in the city. She does not use her gifts professionally, but for the benefit of the cause, of her friends, and the poor victims of 'vice in the public prisons, which, as an angel of mercy, she regularly visits. She is an honor to her sex and a messenger of light to fallen humanity. I called upon Mrs. Morrell, whose advertisement appears in The Banner, and while in general conversation she gave me one of the most accurate psychometric readings I ever had. Mrs. M. has a high spiritual development and is honest and reliable.

One of the best writing mediums I have ever

One of the best writing mediums I have ever seen is Mrs. M. M. Squier, 52 West 19th street. She is but little known, because of her recent development and modest estimate of herself; but from my experience and from all I hear can commend her to public patronage as a firstolass medium.

ass medium. In the materialization department I have and an oinvestigation save to attend one seance at Mrs. Williams's. That, I was told, was not as successful as usual, but I was satisfied that I saw forms and heard voices belonging to no mortal present.

Mrs. Wells is sitting exclusively for a private

Mrs. Wells is sitting exclusively for a private investigating circle, and under positively crucial tests has, I hear, completely demonstrated her genuineness. I have attended one of her dark circles, which was equal to those given by Maud E. Lord. Her public tests in Adelphi Hall are first-class, satisfying many hard-head-ad-abentics. ed skeptics.

I have had my usual great pleasure of having

a sitting with Dr. Slade for independent slate-writing, and in the presence of Dr. and Mrs. Dake I received, between closed slates that I lad examined and know were clean, which Dr. S. and I lield across my left forearm resting on top of the table, a very characteristic communication, signed Ed. Wheeler, in which our arisen co-worker expressed deep interest in my welfare, and assured me that in the higher life I should find ample compensation for services which have been so meagrely rewarded here. Several striking physical phenomena occurred at this scance, such as have been described by other correspondents. Dr. S. occasionally visits Societies, where he narrates his experiences abroad in a most graphic, amusing and highly entertaining manner. No investigator should leave New York without visiting him at 58 East 9th street. Whoever accuses Dr. Slade of fraud demonstrates his own stupidity.

A few words concerning my own labors, and I close. As The BANNER readers are already aware, I have spoken each Sunday afternoon during January at Adelphi Hall, being engaged and almost exclusively paid by Mr. Sykes, a liberal gentleman from Arizona, who is spending the winter in New York, and is much interested in Mrs. Wells's séances and the meetings of the First Society.

in Mrs. Wells's scances and the meetings of the First Society.

That I have succeeded in interesting and in

inspiring quite a degree of warmth in the hearts of people who have had a surfelt of good things, goes without saying as evidence of an exalting inspiration which has carried me through many trying ordeals, and which many mediums here assure me will reach still higher altitudes and

assure me will reach still higher altitudes and increasing power. In connection with my work here, I have spoken the last two Sundays of the month for the principal Society in Brooklyn, where I have, I trust, won a place for greater usefulness in the future.

The weather has not been propitious much of the time, but I have had good audiences, and, as others have assured me, have succeeded in convincing them of the justness of my claims to better public patronage and support than has been accorded me since my return from California.

A prophecy made to me while in Philadelphia,

A prophecy made to me while in Philadelphia, by Mrs. Lawrence. an excellent medium, has been fulfilled in the great pleasure and success of my visit to Brooklyn and New York.

1327 Broadway, Jan. 30th, 1888.

Verifications of Spirit-Messages.

I write to inform you of a very remarkable test to me (in the BANNER OF LIGHT of Feb. 11th) given through J. W. Fletcher, at your Free Circle-Rooms. It was a communication from my very much beloved control. Mazio, an aucient spirit. He has been one of my controls for about two years, and all who have talked with him have been more than delighted with what he has had to say to them. I am very grateful to Mr. Fletcher, the instrument in the hands of the spirit-world, for the happiness the communication has given me.

It was correct in every particular, even the reference to my sickness Mazio alluded to. I am improving slowly, and I feel that he is one of the instruments alding my restoration to perfect health. I am very grateful to the BANNER for being the courier through

which the truth was brought to me. Yours for truth here, and happiness in the life to DR. F. H. ROSCOE. Providence, R. I., Feb. 9th, 1888.

WHITE FEATHER. In the public séance of Jan. 12th, printed in the BANNER OF LIGHT, Feb. 11th, I recognize the name of one of my healers, WHITE FRATHER, according to promise. I had asked him to go and send me a message, and am very thankful for it. It was at the end

of Lizzle Hatch's message. Mrs. J. R. Johnson. 434 West Washington street, Indianapolis, Ind.

FAITHIE JUDSON. We read with much pleasure and satisfaction the message in the BANNER OF LIGHT of Oct. 29th, purporting to have come, through Mr. Fletcher's mediumship, from our dear little daughter "FAITHIE," who passed to spirit-life nearly two years ago. Her grandma "Nancy," and her grandpa, to whom she referred, preceded her to the spirit-world. This message is the most recent but by no means the only evidence we have had that our child still lives, and that Spiritualism is a grand truth.

MR. AND MRS. A. H. JUDSON. Los Angeles, Cal., Nov. 8th, 1887.

HARRINGTON HINCKLEY.

Truly yours,

In the Banner of Light of Feb. 4th, 1888, is a mea sage from HARRINGTON HINCKLEY, and it is all true, as he was an inmate of the Home, and passed on Sept. 21st, 1884, aged 80. The "Mother L." he refers to in his message was Miss Lincoln, and the" Doctor" he spoke of was Charles D. Homans, who passed on last Yours truly, F. A. KEMP. 133 Springfield street, Boston.

THE BEST WASHING COMPOUND of the day is undoubtedly JAMES PYLE'S PEARLINE. It cleanses the dirtiest and most elegant INE. It cleanses the dirtiest and most elegant fabric without injury and with little labor. For sale by 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 afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND. O.—The Children's Progressive Lycoum No. I meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary. CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bitss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, moets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, 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, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1% 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 So-clety of Chicago hold services Sunday morning and even-ing in their hall, Wabash Avenue and 22d street, at 10% and 7%. The best speakers and mediums are always engaged.

DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10% and 7%. Augustus Day, Manager. DENVER, COL.—Meetings are held Sunday evenings t Harmony Hall, Lawrence street, Mrs. F. A. Logan,

LANSING, MICH.—Meetings will be held each Sunday at the fiall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayros, Secretary.

NEW HAVEN, CT.—Meetings are held each Sunday evening at Courier and Journal Building. Mrs. Elia Bacon, President; Thos. F. Davie, Secretary.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 130 Congress street, commencing at 70 clock. Mrs. Jennie A. Smith, Secretary.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7% o'clock. H. G. Avery, President.

H. G. Avery, President.

PHILLADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Henner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and veening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday veening, Ninth and Callowhill streets.

5AHATOGA SPHINGN, N. Y.—The First Society of Appeals Room, Town Hall, at 104 A.M. and 74 P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS. MO.—The First Association of Spiritual-ists meets at 24 F. 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 solicitor from America and Europe. H. W. Fay, President, No. 318 Market street; Milton Lyle, Oor, Sec., 3006 Olive street.

SPRINGFIELD, ILL.—The Lincoln Society of Spinitualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

(From Earnest Words, (N. Y.) for January, 1 That Medical Conspiracy.

There is as much dogma among M. D.'s as ever there was among D. D.'s. There is as much stickling for established systems, as much slavery to authority, as much intolerant narrow-mindedness in the medical world as ever there was in the theological.

there was in the theological.

The medical profession, like the clerical, is divided into Old Schools and New. The spirit of proscription is as rampant among the former to-day as it was among old-time religious "regulars." But modern ideas respecting the relation between might and right prevent its manifestation by the same means. Old School physicians seek to restrict the practice of medicine to their traditional system, the same as the ecclesactics once did the exercise of religion to their ritual. Not by whip and chain and rack; but by legal penalties... They forbid that medicine be administered by any other method in New York while the Penal Code shall stand.

The Illinois Legislature, at its last session, passed a medical law that leaves no loophole for "irregular" practitioners. According to Section 10, "Any person shall be regarded as practicing medicine within the meaning of this act who shall treat, operate on, or prescribe for any physical ailment of another." A law like this in Palestine 1800 years ago, with a County Medical Society to look after its strict enforcement, would have subjected to criminal indictment the Great Physician who restored sight to the blind and healed lepers by the laying on of hands.

of hands.

In twenty-nine States none but "diploma" doctors are now allowed to practice, under severe penalties. It has thus been settled by the Legislatures of these several States that diseases cannot be cured without drugs, and that it is a misdemeanor to minister to the sick with drugs unless duly commissioned so to do.

People are thus obliged to take the pharmaceutical doses prescribed, or be left without relief. These State-licensed doctors can now say to the sick, "Swallow down our stuff or suffer. You shall not call in any other doctor, or be cured by any other medical means." This is decidedly a "wil ye nil ye" style of treatment.

The design of this relitation.

The design of this political deal of a ring of despotic doctors, viz., to compel the community to receive their services, is sure to defeat itself. It is a virtual admission by them that they are no longer able to secure their share of practice by professional competition; so they league together to monopolize the whole by Penal-Code compulsion. It looks as though they were unwilling to longer trust to their medical merits for employment. They have stemmed the swelling tide of innovation till they see they will be swept away unless saved by the life-boats of legislation.

The following from "McMaster's History of the People of the United States," describes the condition of medical affairs at the close of the last century:

last century:

"Homeopathy, with its tasteless mixtures and di-minutive doses, was unknown, and it is not too much to say that more medicine was taken any year by the well, than is now taken in the same space of time by

the sick.

"Each spring the blood must be purified, the bowels must be purged, the kidneys must be excited, the bile must be purged, the kidneys must be excited, the bile must be moved, and large doses of senna and manna, and loathsome concoctions of rhubarb and molasses, were taken dally. In a thousand ways the practice of medicine has changed since that day, and changed for the better. Water was denied to the patient tormented with fever, and in its stead he was given small quantities of clam-juice. Mercurial compounds were taken till the lips turned blue and the gums fell away from the teeth. The damsel who fainted was bied profusely. Cupping and leeching were freely prescribed," etc.

scribed," etc.

The Father of His Country had just died, done to death by the doctors of that day, as truly as was Lincoln by the bullet of Booth. The night of Friday, 13th of December, 1799, after exposure to the rain during the day, he was attacked with chills, succeeded by laborious respiration. Though considered but a severe cold, he thought best to call in one of his servants, who did the "bleeding" on the plantation. That was the old-time preliminary for a "course of medicine," so called. The "bleeder" took one pint of blood from his master's arm, thus depleting him that much of healthful life. Physicians came the next morning and repeated the bleeder's operation; and twice within four hours took two other pints of blood. And they kept right on with these copious bleedings, in the interim applying blisters, administering two doses of calomel and repeated doses of tartar emetic, amounting to five or six grains. The certificate of Drs. Craik and Dick, who treated the illustrious patient, states that

"Blisters were applied to the extremities, together with a cataplasm of brau and vinegar to the throat. Speaking, which was painful from the beginning, now became almost impracticable. Respiration grew more and more contracted and imperfect until 11:30 o'clock on Saturday night, when, retaining the possession of his intellect, he expired without a struggle."

And after thus losing about all the blood in his body, his flesh burnt by enormous blisters, his stomach crammed with calomel and tartar emetic, the great Washington gave up the

Had these lately enacted doctors' laws been in vogue half a century ago, any advance in medical science would have been impossible. medical science would have been impossible. Homeopaths and Eclectics would have been prosecuted out of practice by State-established Allopaths. But, despite the most desperate endeavors of the latter to drive them from the professional field, the former steadily won their way into public confidence and favor. The old brigade of bleeders and blisterers ways obliged to alter their segregation at the desperate of the state of the sta were obliged to alter their aggressive attitude to one of tacit toleration. Forced from their foothold, step by step, before the advance of modern methods, they tardily adopted what they once denounced, and hoped to hold their ground by displaying a flag of truce. They formerly held that there was nothing so infallibly fatal to a fever patient as water. But after dare-devil doctors of the upstart schools had exploded the notion, the old fogies turned round and declared that water was the very best thing in the world for fever.

As times thus go, they need no prophet to foretell them their fate. And, aware that they can never recover the confidence of the com-munity that they have forfeited, and that they have no hope but in heroic measures, they now complacently turn to these same Homeopaths and Eclectics they have so bitterly berated and sought to abolish, and say, "See here, we Regulars must join hands and hunt down these undiplomatized practitioners as oriminals. The stupid people must be protected from such dangerous doctors."

February Magazines.

THE BIZARRE. NOTES AND QUERIES .- The February number is one of the most valuable that has been issued. The first eight pages contain a digest of a thesis by Dr. Ivan Slavonski, entitled " Periodicity-A Mathematical and Physical Proof of the Immortality of Man." Many years previous to his decease, Dr. S. was Professor of Pure Mathematics in the Imperial University of St. Petersburg, and recognized as one of the first Mathematicians of his day. He discovered the formula for the reduction of "the irreducible case," considered as difficult a problem as the "squaring of the circle." Other interesting contents are, "Sayings of Jesus not in the Canonical Gospels," quoted by the Early Christian Fathers, and a list of "Chemical Elements in order of their Discovery." Manchester, N. H.: 8. C. & L. M. Gould. For sale by Colby & Rich, Boston.

HOMILETIC REVIEW .- Dr. Stuckenberg, of Berlin, gives the third of his papers on "Psychology for Preachers," its special topic being "The Psychic Culture of the Preacher." The usual variety of sermonic literature and discussions on practical issues are given in this month's issue. New York: Funk & Wagnalls.

VICE'S ILLUSTRATED .- This indispensable visitor to the homes of all who would successfully grow the finest flowers, indicates in its present issue the near approach of spring by its contents, which are seasonable and instructive. A finely colored frontispiece exhibits a cluster of Zonal Pelargoniums. Rochester, N. Y.: James Vick.

THE MISSIONARY REVIEW.—In its various departments are included literary articles, accounts of organized work, correspondence and general intelligence. New York: Funk & Wagnalls.

Adbertisements.

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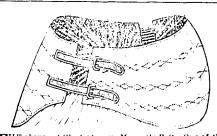
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ZOLLNER. AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

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

BY C. C. MASSEY,

Of Lincoln's lin, 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.

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Secretary.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Trement. All seats free. Every one invited. Benj. P. Weaver. Conductor; Francis B. Woodbury, Corresponding Secretary. 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will nold public service Sundays at 2% P.M. and Wednesday evenings at 7%. Seats free.

ings at 7.4. Seats free.

Spiritualistic Phenomena Association. Ladies'
Aid Parlors. 1031 Washington Street.—Sunday
meetings at 2.4 and 7.4 r. m. Social meetings Thursdays at
74 r. m. Jackson Hall. President: Dr. U. K. Mayo,
Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

ry; w. C. vaugnn, secretary.

Oollege Hall, 34 Essex Street.—Sundays, at 10½
A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 2½ and 7½ P.M.; also Wednesdays at
8 P.M. Able speakers and test mediums. Excellent music.
Prescott Robinson, Chairman.

1031 Washington Street The Piert Saltman. 1031 Washington Street.—The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. H. O. Tor-rey. Secretary. Private scance for members only, first Friday in each month; doors closed at 3 r. M. Public meet-

ings every Friday evening at 7%. The Independent Club, 1031 Washington Street, olds regular meetings every Monday evening, at 8 o'clock. 'he best speakers and music.

Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chairman. Chelsen.-The Ladies' Social Aid Society meets in Mrs

Buffum's parlors, 166 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary. Cambridge port.—Meetings held each Sunday evening at 1% o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday, Feb. 12th, Mrs. R. S. Lillie occupied the platform. In the morning, after congregational singing, Miss Mintle Bakins, plane accompanist, an invocation by Mrs. R. S. Lillie, and a song by Mr. Lillie, Mrs. Lillie, under the influence of her guides, said: You ask: Why do Spiritualists not harmonize in action better than the sectarian church denominations? We reply: It is because all mankind do not see, act, or think alike. We look upon Spiritualists the same as upon church people. Character is the application of the principles we believe in, and if all Christendom practiced what is embodied in the "Sermon on the Mount," there would be more harmony in the world. The Apostles were Spiritualists and mon on the Mount," there would be more harmony in the world. The Apostles were Spiritualists and worked through spirit power. Differences of opinion will occur, according to people's individuality, and until man has ripened into his true manhood. In answer to the question, "Which is the best for America. Free Trade or Tariff Protection?" the speaker said: As a spirit I adopt the principle embodied in the words of Thomas Paine: "The world is my country." When you say that it makes a free trader of you, I say it gives to every human being a free chance. Every radical change in human affairs requires suffering. Our late war, after it had taken the best blood of our households, liberated four million slaves from bondage, and slavery was abolished in a way blood of our households, liberated four million slaves from bondage, and slavery was abolished in a way man could not foresee. We belong to the nations of the earth by inheritance, and this nation ought to be charitable and extend the hand of fellowship to all. You have a right, as our forefathers had, to worship God according to the dictates of your own conscience. Broad humanitarianism answers: "The world is my country, and to do good my religion"; and our aim should be to adopt those measures that will result in the greatest good to the greatest number.

Eventing.—After very acceptable singing by Mr. Lillie, her guides very ably considered questions from the audience, and held the close attention of all. The service closed with an improvised poem.

with an improvised poem.

Mrs. Lillie will speak at the same place next Sunday, at 10:30 A. M. and 7 P. M.

MARY F. LOVERING, Cor. Sec'y.

The Ladies' Industrial Society connected with the Boston Spiritual Temple at Berkeley Hall, held its regular meeting Tuesday, Feb. 7th. At 6 o'clock its regular meeting Tuesday, Feb. 7th. At 6 o'clock supper was served to sixty people, a general feeling of harmony pervading the company. The exercises of the evening, the President, Mrs. C. N. Mellen, presiding, were opened by Mr. J. T. Lillie with a song, Miss Mintie Kakins, plano accompanist. Remarks were made by Dr. J. D. Moore, Dr. N. P. Smith, Mrs. Ida Whitlock, Prof. W. F. Peck, Captain Richard Holmes, Mr. Abbott Walker, Mrs. J. B. Hugho, Mrs. R. S. Lillie and Mrs. H. S. Lake (inspirational). Charles W. Sullivan rendered Prof. Longley's popular song, "Only a Thin Veil Between Us." Miss Mintie Rakins gave a recitation which elicited applause, and Miss Genie Bowen, the child planist, a musical selection and some recitations, which were highly appreciated. After a plano solo by Master Willie Boyce, Miss E. F. Burnett closed the exercises with "Home, Bweet Home," variations. The attendance was the largest of the season. Bweet Home, variations.
largest of the season.
The next regular meeting at which supper will be served at 6 o'clock will be held on the afternoon and evening of Feb. 21st. Come one, come all.

MARY F. LOVERING, Sec'y.

81 White street, East Boston

First Spiritual Temple, corner Newbury and Exeter Streets .- The guides of Mrs. Lizzie S. Manchester gave a very pleasant and spiritual address on chester gave a very pleasant and spiritual address on Bunday last, at the Temple, taking for their subject, "Give Us This Day Our Daily Bread." How many times this prayer has been uttered, and how few have realized all that the words imply. The body hungers and must have its daily nutriment, but no less the soul has its needs, and in the largest sense the prayer recognizes the spiritual as well as the material demands of human beings. The words preceding our text: "Thy kingdom come, thy will be done on earth as it is beaven," recognize the heavenly kingdom and the flowering out of man's highest nature, that could not be without the spiritual sustenance which the soul demands.

Many souls have their spiritual natures starved and dwarfed, scarcely recognizing the fact that they live a dual existence; they hunger and thirst, and in their ignorance they know not that it is the bread of heaven for which they crave. This restless, turbulent throng seeks to satisfy with chaff, with the follies and folbles of the world, the desire of the soul for God and heaven and all beautiful, sweet and spiritual things. Only the Father can give the true bread of life, and in no other way can perfect peace be found, that peace which the world knoweth not of, but which passeth all understanding, and which is the true equipolse of the spirit with all its demands satisfied.

Let us strive to understand aright our own natures, to realize that we are all sons and daughters of the heavenly Parent, and that only in our aspiration and trust toward him can the true bread of life be found.

Next Sunday Mrs. L. S. Manchester will again occupy the platform at the usual hour of 2:45 P. M.

There will also be the weekly sociable at 7:30 P. M., in the lower audience room, on Wednesday evening. All are cordially invited. Many souls have their spiritual natures starved and

College Hall, 34 Essex Street .- This hall was crowded at the several meetings throughout the day. At the morning session Mr. Eben Cobb gave a very art the morning session Mr. Roen Cobb gave a very earnest address upon "The Resurrection and the Life." Dr. W. B. Eldridge spoke upon "Water, and its Relation to Spirit Life." Dr. Paxson discoursed earnestly upon "The aid of spirit power in the affairs of earth-life." Tests and readings were given by Miss A. Peabody, Mrs. Jennie K. D. Conant and others. In the afternoon eloquent remarks were made by Mr. Eben Cobb, Mrs. A. Forester [who also gave tests] and Mr. Augustus Hatch of Glenwood; acknowledged tests and readings were given by Mrs. knowledged tests and readings were given by Mrs. Thomas; Mr. T. J. Gurney of Boston thoughtfully addressed the people; fine tests and readings were given by Mrs. J. D. Bruce and Peter McKenzle—the latter giving the name of "Peter Mason," who desired reconstion.

ister giving the name of "Peter Mason," who desired recognition.

The evening session opened with Longley's "Beautiful Home of the Boul," finely rendered by Mrs. Rudora Case. Mr. Cobb gave a short address upon the scientific line, shewing that in the brain are grand poles that develop the character of the man. Tests and readings were given by "Winona" and Mrs. J. D. Bruce, which were well received and recognized. Dr. W. S. Eldridge said that a spirit came here and uttered these words: "It matters not what a man believes it he only believes it." The Doctor gave diagnoses of disease; and Mr. Cobb remarked in this connection that the late Dr. Warren once said that this one power, if possessed by the medical profession generally, would have saved the lives of thousands. Mrs. W. A. Rich spoke very earnestly, and gave some remarkable tests of spirit presence. Miss Annie Curtis gave: "What a little boy thought about things," which was heartly received.

Eagle Hall, 616 Washington Street .- The meetings at this place on Sunday last were fully attended and much interest was imanifested. In the afternoon Dr. P. C. Drisko jopened) the meeting with remarks

under control of his guides. He was followed by Mrs. O. A. Robbins and Mrs. M. A. Ohandler with romarks and tests. David Brown also gave tests: Mrs. Henry Mr. Newton and Mrs. Mrs. Henry Mrs. Annie Bmith and Mrs. B. R. Rich, tests and spirit communications.

In the evening Mrs. M. W. Leslie gave an address on "Compensation," which was listened to with marked attention and frequently applauded, closing with tests. Mrs. Dr. Waterhouse of Honerville, Mrs. Millon Rathbun to fill a value of New York, Feb. 12th, 1888.

The People's Spiritual Meeting.—Last Bunday Mrs. H. M. Walton, of Brooklyn, read an inspirationally written essay on "Nedis, Ancient and Modern," an elaborate production that did great credit to the inspirers as well as the inspired, and gave entire

First Spiritualists' Ladies' Aid Society .- The Old Folks' Supper and Dance on last Friday evening was a grand success-one hundred and ninety persons

was a grand success—one hundred and ninety persons partaking of a New England supper, and then ediporing the dance in Lyceum Hall under the direction of Mr. Richard Laundry, assisted by F. B. Woodbury, Miss Bertle Kemp, Miss Whittemore and Mrs. Anderson—until the midnight hour.

Among the prettiest costumes worn were those of Mrs. A. E. Blinn, Mrs. H. O. Torrey, Mrs. Ada Simmons, Mrs. Amanda Butterfield, Mrs. Anderson, Mr. Richard Laundry, F. B. Woodbury, Mrs. Turner, Mr. Chas. Suilivan, Mrs. Daisley, Mrs. Albee.

We understand that the entertainment is to be repeated in April in a large hall.

The Anniversary Committee are hard at work upon their great task, and have already announced that the Union Anniversary Exercises of the Lyceum and this Society will be held in Tremout Temple, Saturday, March 3ist—morning, afternoon and evening—and on Sunday, April 1st, in Palne Memorial Hall—morning, afternoon and evening. Baturday morning will be devoted largely to the Lyceum children. Edgar W. Emerson, Joseph D. Stiles, J. Frank Baxter, Sarah A. Byrnes, A. A. Wheelock and a host of other talent are to take part in the exercises.

Reporter.

to take part in the exercises. REPORTER.

Alice P. Torry, Seo'y. puts us in possession of the following connected with the Ladies' Aid Entertainment, etc.: "The members of the Committee were all attired in costumes of 'ye ancient day,' and made a most attractive contrast to those who were attired in modern dress. No pains had been spared on the part of those who had the entertainment in charge, and it proved a success both socially and financially.—On Thursday evening, Feb. 9th, about twenty five of the members of the Ladies' Aid visited the pleasant home of Mr. J. Frank Baxter, giving his estimable wife and our loved sister member a genuine surprise party. our loved sister member a genuine surprise party. Mr. Baxter and Mr. Sullivan rendered several songs, a collation was served, and at a late hour the party dispersed, after having spent a very pleasant even-

Spiritualistic Phenomena Association - Ladies' Aid Parlor, 1031 Washington Street .- The hall was filled at both of our sessions last Sunday with intelligent audiences. Dr. A. H. Richardson opened the exercises with remarks; Miss A. Peabody gave tests of spirit-presence which were acknowledged to be correct. Mrs. J. D. Bruce, of Wakefield, gave a number of psychometric readings; Mrs. Loomis Hall gave readings and tests of spirit-presence; Mrs. Willard was warmly greeted and did acceptable service for the spirit-friends; Dr. Eldridge made a brief address, logical and interesting, and gave diagnoses. Dr. Paxson opened the exercises of the evening with an address; Mrs. J. F. Dillingham followed with tests of spirit-presence; Mrs. L. Boyden, formerly of New Haven, Conn., came among us a stranger, but by her mediumship gained for herself a host of friends. Mrs. Bruce and Mrs. Loomis Hall held the audience until almost ten o'clock interested in their fine psychometric readings. Our Boston Mediums' Day was a grand success. One or two Sundays in each month will be devoted to home talent, the money we usually pay to mediums from a distance to be equally divided among those who appear upon our platform. The seating capacity of our hall is severely tested at our Thursday evening gatherings. Anniversary exercises in Paine Memorial Hall the last Sunday afternoon and evening of the month of March. F. B. Woodbury, Sec'y. hall was filled at both of our sessions last Sunday

Children's Progressive Lyceum-Paine Hall. The notes of the exercises at the last session were misplaced, so that the full report cannot be given. The fact that Mrs. W. S. Butler was to depart this week for a five weeks' trip to California via the Southern States was, much to our regret, forgetten by the Con-ductor and the writer, who take this occasion to say that she has the warmest thanks of all for her very successful endeavors to benefit the Lyceum, every member of which wishes her a pleasant visit and a happy return. Francis B. Woodbury, Sec'y. happy return. FRAN 1031 Washington street.

Mishawum Hall, City Square, Charlestown District.-The Echo Spiritualist Meetings were held

Columbia Hall, 878 6th Avonue, between 48th and 50th Streets.—The People's Spiritual Meeting removed from Spencer Hall). Services every Sunday at 24 and 73 r. m. Mediums and speakers always present. Frank W. Jones, Conductor.

The Metropolitian Church for Humanity, Rev. Mrs. T. H. Streyter, nastor, will hold sarvices every Sunday.

Mrs. T. B. Stryker, pastor, will hold services every Sun-fay at 2½ P. M., in Maggregor Hall, Madison Avenue, South-East corner of 50th street (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 at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York and Mr. Frank T. Ripley of Boston

Arcanum Hall, 57 West 25th Street, N.E. corner 6th Avenue,—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. M. Medium and speakers welcome. Test Medium and Conductor, Prof. G. W. Van Horn.

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 P.M. at 52 Union Square, by Mrs. A.L. Pennell of Boston.

The American Spiritualist Alliance held its regular meeting on the evening of Feb. 8th at the parors of Mrs. M. E. Wallace, 219 West 42d street.

One of the pleasant features of the evening was the presentation to Mrs. Wallace of an elegantly lilustrated and bound volume of Suder's "Birds of North America," as a testimonial of the appreciation by THE ALLIANCE of her kindness in placing her spacious pariors at its disposal for holding its meetings, and declining to account any companyation therefor. pariors at its disposal for holding its meetings, and decilining to accept any compensation therefor.

The Committee to report upon the best methods for scientifically investigating the spiritual phenomena, presented its report through its Chairman, Prof. Henry Kiddle. The report was, on motion, received and made the order of the evening for discussion. It very soon became evident that the question was one that would require considerable time for its elucidation, and that the result of the consideration by The ALLIANCE might have the effect to change and modify it in many respects. In effect The ALLIANCE is now acting as a Committee of the Whole upon the report, with the hope of producing a document that will correctly define the character or nature of the phenomena, give them a suitable designation, and point out the best methods for observing and studying them. When this labor shall have been accomplished, and THE ALLIANCE shall have decided upon the best method to be pursued, it will then enter upon the labor of investigation with the hope of accumulating data that will satisfy all sincere and earnest seekers after knowledge that the phenomena are demonstrated facts, and that they have a supermundanc origin.

The next meeting of THE ALLIANCE will be held at 8 P.M. Feb. 22d, at 219 West 42d street, and a full attendance of all its members is earnest invitation to all persons who are seeking for more knowledge concerning the conditions of life that pertain above the munclining to accept any compensation therefor.

persons who are seeking for more knowledge concer ing the conditions of life that pertain above the mu and plane, and who are desirous of using such knowledge for the uplifting of themselves and others, to unite with us and assist in attaining this desirable object.

JOHN FRANKLIN CLARK, Cor. Sec'y.

[All papers devoted to the Spiritual Philosophy are respectfully requested to copy the above.]

The First Society of Spiritualists .- Mrs. Nellie J. T. Brigham spoke in the morning of last Bunday upon "How Human and Animal Life First Came on this Earth." The lecture was able and logical. In the evening her subject was "The Lessons of Faith." this Rarth." The lecture was able and logical. In the evening her subject was "The Lessons of Faith." There was a good attendance upon both occasions.

The atternoon meeting was of unusual interest. The Chairman, Mr. H. J. Newton, made some very apt remarks upon the evils of fraud-hunting and the consequences that might follow such a pursuit. Much applause followed his remarks, showing conclusively that the sentiment of the audience was with him. Mrs. H. J. Newton read Whittler's poem, "The Vision of St. Marks." Mrs. Nellie J. T. Brigham spoke upon the subject of the poem. Mr. Henry J. Newton gave a subject for a poem for the afternoon services, "The Mould and Decay of the Past is the Bloom and Beauty of To-Day." The inspiration of Mrs. Brigham, as shown in this poem, was favorably commented upon. Twenty tests were given by Mrs. Wells, every one recognized; all but four were given to entire strangers. Mr. Frank T. Ripley gave numerous tests. Next Bunday evening Mrs. Brigham will speak upon "What would be the natural results upon the daily life of one who accepts the doctrine of Spiritualism as a religion?" The annual election for trustees of the Society was held after the morning service. The Society is incorporated and one of the oldest Societies of Spiritualists in the world. There are nine trustees,

OF

BANNER

tionally written essay on "Medis, Ancient and Modern," an elaborate production that did great credit to the inspirers as well as the inspired, and gave entire satisfaction. Dr. Dean Clarke made a good impression by his utterances upon the topic dealt with by the first speaker, and gave encouraging ideas in regard to the future of our spiritual movement, contrasting the present with the past. Mrs. Laidlaw, of Brooklyn, followed with a brief trance speech. Mrs. T. J. Lewis and Mrs. Hamilton gave several proofs of spirit presences by descriptions of and messages from the same.

the same.

In the evening Mrs. T. J. Lewis made the opening remarks and gave a large number of tests, most of which were recognized. Mr. G. E. Whittlesey followed with items of experience. The meeting closed with femarks by the Conductor.

Hon. Warren Chase is expected to speak March 4th for the People's Meeting in Columbia Hall, 878 Sixth Avenue.

230 W. 36th street, New York, Feb. 11th, 1888.

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

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

BIO Livingaton Street.—Brooklyn Progressive Spirit-ual Conference every Saturday evening, at 8 o'clock. Eureka Hall, 378 Hedford Avenue, near Broad-way.—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

Conference. - It was the pleasure and spiritual profit of the patrons of the Brooklyn Progressive profit of the patrons of the Brooklyn Progressive Spiritual Conference on Saturday evening, 4th inst., at their new place of meeting at Intermediate College, 310 Livingston street, to listen to addresses from Mr. George Sterling Wines, a student at Harvard College, and Dr. F. L. H. Willis; Mr. Wines's subject was "Agnostictsm and Ethical Culture versus Intuitive Religion." The address was a foreible, clear and logical production, and gave entire satisfaction to an intelligent and good-sized audience. Dr. Willis then spoke for about ten minutes to great acceptance, when he was suddenly controlled and a poem of great merit improvised, delighting and uplifting the spiritual aspirations of his hearers. Mrs. J. S. Walton, M. D., described two spirits standing by Dr. Willis during the improvisation, purporting to be Wm. Cullen Bryant and Wm. Denton. Remarks by Wm. C. Bowen and Mrs. H. M. Walton closed one of the most pleasant and profitable sessions of the B. P. S. C.

Our move seems to be a good one, the new hall a gem, abounding with intellectual and spiritual inspiration. We have reason to expect increased interest in the conference as the mediums seem to show a willingness to coöperate with the spirit-intelligences. Spiritual papers may always be had of Mr. Green, who takes interest in and leads the singing. We have a volunteer planist, Miss Greta Patterson, who assists greatly in the musical portion of our sessions.

Saturday evening, 11th lust, Mrs. Ida E. Vittum read an inspirational essay on "What must we do to be Saved?" It was well written, contained much thought and gave satisfaction. Mrs. P. A. Bertine, under control, gave words of wisdom; Mr. G. S. Wines, J. La Fume, Louis Spitz, Mrs. Brown, Mrs. H. M. Walton, Mr. A. P. Dey and William R. Tice filled out the time with remarks. Mrs. Bertine will open the conference session next Saturday evening. F. W. JONES. 230 West 36th street, New York, Feb. 12th, 1888. Spiritual Conference on Saturday evening, 4th inst.

J. Frank Baxter's Work in Worces-

ter. Mass. Last Sunday, the 12th inst., opened bright and mild after the storm of the day and night preceding, so that few who desired were deprived the privilege of attending Mr. J. Frank Baxter's exercises in Continental Hall, Worcester. The man, the day and the occasion all conspired to bring out the largest audiences of the season, that of the evening completely filling the commodious hall, necessitating for a half hour after beginning the placing of extra seats and chairs. The janitor, usbers and aids are to be commended for the quietness and expeditiousness with which the emergency was met.

District.—The Echo Spiritualist Meetings were held at this place Sunday last. The afternoon services were unusually interesting, being participated in by the Chairman, J. Edson, Dr. Paxson, C. M. A. Twitohell, Prof. Milleson, Miss Cullen (character readings).

The evening exercises consisted of a short address by the Chairman, followed by an interesting lecture and tests by Mrs. I. E. Hurd of Lynn—Mrs. Nellle S. Thomas and wins Nettle M. Holt giving clear readings and recognized tests; music and song by Mrs. Mandel.

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists bolds meetings every Sunday at 11 A.M. and 73 F.M. Admission free.

Columbia Hall, 878 6th Avenue, between 40th and 50th Mirsests.—The papels Spiritualists of the county of the part of Spiritualists of the part of Spiritualist of the part of Spiritualist of the part of Spiritualist of the part of Spiritualists and spiritualists of the part of Spiritualist

though great eagerness to manifest on the part of spirits was the case, as men in the earnestness of debate often clamor and strive to obtain the chairman's attention. And it would seem so, as name after name, with brief description, was hurried into notice and mention, affording little time for recognition of the many well-known "departed." As it was, several could not withstand and would cry out "Recognized," "That's right," etc., even to the venture of an interpunction.

Next Sunday, at 2 and 7 o'clock at the same place Mr. Baxter will lecture again. AUDITOR. Lowell, Mass .- In the absence of Dr. N. P. Smith, who was engaged to occupy our platform last Sunday. N.S. Greenleaf kindly offered his services and gave us a most able lecture, which was listened to with marked attention. Also A. B. Plympton made some fine re-marks on the science of Spiritualism and progression

marks on the science of Spiritualism and progression through Spiritual Science, from which Mr. Greenleaf took his subject, which was handled by the invisibles in a masterly manner. The evening services were attended by a larger audience than usual to listen to Mr. G.'s control.—Next Sunday Mrs. S. Dick, of Boston, is to occupy our platform.

B. S. FREEMAN, Cor. Sec'y.

No. 5 Brooks strest. No. 5 Brooks street.

Newburyport, Mass .- Mrs. A. E. Cunningham of Boston lectured and gave tests on Sunday afternoon and evening .- Mrs. H. S. Lake is to speak for us and evening.—Mrs. H. S. Lake is to speak for us again the first Sunday in March.—The Ladies' Ald Society has presented the First Spiritualist Society with fifty dollars to help sustain the Sunday meetings.—Oscar Edgerly and his sister, Mrs. Grace Patten, are conducting scances at Amesbury every Sunday evening.—The Anniversary of the Advent of Modern Spiritualism will probably be observed here by literary exercises on Sunday, April 1st, to be followed by a bal masque on Easter Monday night. H.

Attleboro, Mass .- Dr. H. P. Fairfield of Rockland Me., occupied our platform Saturday evening, Feb. 11th, and gave us two lectures on Sunday last, pre senting a fine description of the spirit-world, its loca-tion and occupations, through his spirit control, "Sylvester Judd." All who attended his services were highly instructed and entertained. After the evening lecture he gave quite a number of tests, which were recognized by the audience. We are in hopes to hear more of his teachings in the near future.

WILLIAM S. WILBUR, Lock Box 620. Sec'y First Spiritual Sc

Norwich, Conn .- Mr. Charles Dawbarn of New York City has occupied our platform two Sundays, Feb. 5th and 12th, and delivered four very important lectures on the Spiritual Philosophy, presenting many new ideas in a forcible and practical manner. In place of invocation or poem, he makes prefatory remarks, giving valuable suggestions in relation to the laws of mediumship and other important subjects.—Dr. George A. Fuller, editor of Light on the Way, will be our next speaker.

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

New Bedford, Mass .- Mr. W. F. Peck delivered two profoundly interesting lectures Sunday afternoon and evening on the subjects: " Evolution vs. Crea and evening on the subjects: "Evolution vs. Creation," and "Where is the Spirit-World?" The facts presented in these discourses showed an intimate acquaintance with all the latest scientific discoveries and their bearing upon the questions of religion and immortality. Many of his hearers expressed themselves as having gathered a wealth of information from these lectures.—Next Sunday, Mrs. C. M. Nickerson will occupy the platform.

Providence, R. I. - Mr. Joseph D. Stiles was greeted by large audiences on Sunday, Feb. 12th. A great many tests were given with wonderful rapidity more than one hundred being presented in the two sessions: "Switt Arrow" giving ample proof of his being rightly named. Nearly all of the names given were recognized. — Mr. Charles Dawbarn of New York will lecture before the Association the remaining Sundays of the month.

MARY R. A. WHITNEY, See'y.

Troy, N. Y .- W. H. Vosburgh informs us in a letter which will appear next week that Miss Jennie B. Hagan has just closed a very successful engagement with the Star Hall Society, and that imatters in Troy have a cheerful look at present.

Washington, D. C. To the Editor of the Hanner of Light :

Just about one year ago I found myself in this, the capital of the nation, and as I always, in my wandercapital of the nation, and as I always, in my wanderings, keep in view the cause of Spiritualism and never tire of learning new truths in regard to its phenomen, and as in the company of Spiritualists I find my highest enjoyment, it was but natural that I should wend my way to their hall and again remew the many pleasant aquaintances of lastyear. There I found, as the speaker, Mrs. Adeline M. Ginding, whose soulstirring lectures and inspired answers to questions from the audience last year gave so much soul-food for the tired and weary spirit. I found that her powers, guided and directed by the angel-world, had increased and expanded until to-day I doubt as to whether there is a more foreible or pleasing lecturer in the field than this modest but earnest little woman. Her controls do not hesitate to grapple with the most abstruce and difficult questions that are propounded to them, and the answers, while they are always full of instruction and new ideas, are also of that souledifying order that makes one feel kinder and more loving to humanity.

Mrs. Glading seems to have endeared herself to the Washington society in a remarkable way, so much so that very strenuous efforts are being made to have her devote six months of her labors to the society during the next lecture season; but as her time is so much engaged and sought after, I doubt as to whether she will consider it for the highest good of the many to refuse the calls for other cities where her presence is desired.

The Society here is in a flourishing condition, thanks ings, keep in view the cause of Spiritualism and never

will consider it for the highest good of the many to refuse the calls for other cities where her presence is desired.

The Society here is in a flourishing condition, thanks to the untiring efforts of its efficient President, John B. Wolff, its Vice-President, Mr. Edson, and its Treasurer, Henry Steinberg, who never loses an opportunity to work for the good of the cause.

I was informed that two of the members of this Society, Viz: Mr. J. C. Young and Mrs. M. A. French, the medium, had within the month of January passed over to the higher life. Mr. Young I had not the pleasure of knowing, but I learn that he was an earnest and consistent man, and passed through the change called death with the perfect trust of a Spiritualist that "it was well with his soul."

Mrs. M. A. French, the medium, was well and favorably known to both residents and solourners here, and we feel that it will be a long time before her place as a resident medium will be filled. She has left a host of friends who remember her kindly.

The Association had a grand entertainment on the evening of Jan. 25th, thanks to the persistent and untiring efforts of Mrs. Glading, who has a happy faculty of conceiving and carrying to a successful Issue these social gatherings. She was assisted by an efficient corps of cheerful workers. The entertainment consisted of a concert and social; the spacious hall was crowded with pleasure-seekers, and hone seemed to be disappointed in their search after happiness. We wish we could mention at length the merits and earnest work of each and every one who contributed to the success of the fits, but we can only briefly mention some, asking pardon for any unintentional omission:

Mrs. Crandell, Conductress of Programme; Mrs.

tion some, asking paraon for any unintentional omission:

Mrs. Orandell, Conductress of Programme; Mrs. Hort, in humorous recitations; Prof. Bub, zither; Miss Thompson, who contributed two grand readings; Julius Burnham, the child violin soloist; Dr. R. R. Robert, comic recitation; the efficient Quartette of the Society in musical selections; Dr. Frank White, comic readings; Bessie Swinson, Bessie Driver and Stella Steinberg—three interesting children—in songs and recitations.

Stella Stelnberg—three interesting contain—in some and recitations.

At the termination of the concert refreshments were partaken of, after which the floor was cleared for dancing, which was heartily indulged in. Misses Annie and Daisy Held were the lady floor managers. All seemed to work with a will to make the event pleasant and profitable, and that they succeeded the realize anniv testify.

pleasant and profitable, and that they succeeded the results amply teatify.

Mrs. Glading has had the pleasure of turning a neat little sum of money over to Treasurer Steinberg as the result of her indefatigable labor.

Mrs. Riddle has presented a beautful slik quilt, her own handlwork, to the association, which when it is disposed of will add at least fifty dollars to the funds, and this with the profits of the entertainment will leave in the hands of the treasurer quite a handsome balance.

balance.

Mrs. Glading returns here again in March. May the cause prosper and man's happiness increase, is the wish of your CORRESPONDENT.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: Mrs. F. O. Hyzer.-It gives me much pleasure to re port the commencement of a course of lectures in this city on Spiritualism by this distinguished inspiracity on Spiritualism by this distinguished inspira-tional speaker. The initiatory lecture took place Sunday, Feb. 12th, in G. A. R. Hall, under the au-spices of the Lyceum; the other dates so far arranged are Feb. 19th, 26th, and March 11th. There is no doubt but these lectures will prove an excellent supple-mentary treat to those already given this winter at the Columbia Theatre.

Halen Stuart, Richings.—This talented speaker, psy-

Helen Stuart-Richings.—This talented speaker, psy-Helen Stuart-Richings.—This talented speaker, psychometrist and elocutionist, has kindly and gratuitously offered, while on route from Pittsburgh to Detroit, to give an evening (illustrating her versatile gifts) for the benefit of the Ohlidren's Progressive Lyceum. The date selected is Sunday, March 4th, and the place G. A. R. Hall; thus the friends have an opportunity of showing their appreciation to Mrs. Richings and the cause of our children at the same time.

time.

Passed to Spirit-Life.—Mrs. Dehila Archer, a well-known Spiritualist and constant attendant at our meetings until prevented by the insidious enemy cancer, after a painful slege of five years, physically succumbed, her true (spirit) self passing on to rejoice her son " Bela," who preceded her some seven years

her son "Bela," who preceded her some seven years since.

Still Another.—Mrs. M. J. Pendleton, who, though little known to the Spiritualists of this city, was a firm believer in our glorious philosophy, has also gone. To the credit of those left in bereavement, nearly all of whom are Orthodox, her wishes for spiritualistic services were strictly complied with, your reporter—at her own request—officiating, as he also did at the obsequies of Mrs. Archer.

Preparations for the Anniversary.—As customary for the past twenty years, the Spiritualists of this city and surrounding towns will celebrate the anniversary of the advent of Modern Spiritualism. As to Cleveland the credit belongs of first suggesting the observance of this annual festivity (through the mediumship of Father James Lawrence), the event has always been faithfully and successfully celebrated since its inception. Details of the programme will be sent later; in all probability it will be a two days' meeting—Saturday, March 31st, and Sunday, April 1st.

Mrs. Josephine Ammon, unpurged from "contempt of court" will revent her table to the town of court will revent the fails to the town of court will revent the fails the sent has the very Received the sent and the sent and sunday, April 1st.

Mrs. Josephino Ammon, unpurged from "contempt of court," still remains in jail; but as the new Probate Judge is now installed into office a speedy trial of the Josephine Blann case is expected, and a turn in the affair will probably be taken. Thos. Lees.

Cincinnati, O .- It is reported that at the Anniversarv celebration in Cincinnati on the 31st of March. an organization is to be formed under the name of an organization is to be formed under the name of THE OH10 VALLEY ASSOCIATION OF SPIRITUALISTS, from adherents of the cause and others who may be disposed to join, in Ohio, Indiana, Kentucky and Pennsylvania. In order that a full representation of the Spiritualists of that section may be had, "every Society and every community," says The Better Way, "in the territory mentioned should send delegates to this anniversary occasion, and from such material that a strong organization may be secured." Edgar W. Emerson has given the utmost degree of satisfaction to his Cincinnati audiences. We are told that so full of detail and so true to fact have been many of his tests that skeptics are astonished, and not a few have adopted the truth thus brought home to their comprehension. Says The Better Way: "No sane man can close his eyes against proofs so conclusive and satisfactory."

The Chicago Young People's Progressive Society.--During the present month Mrs. Belle F. Hamilton and Prof. Barnes of Cincinnati, two excellent liton and Prof. Barnes of Cincinnati, two excellent test mediums, will appear before the above society. They have acquired an envisible reputation here and elsewhere, and good audiences are expected. A private class of twenty-five, for the study of the Philosophy, will be conducted by Judge Tifany, on Sunday afternoons, under the auspices of the Society. A course of ten lessons is to cost but one dollar. In addition to this course private circles for development will soon be formed. Mrs. Ada Foys has been unable to appear in public as yet, the severe weather having been very injurious to her throat and lungs. The Society will give an Anniversary Bail and Entertainment, Friday evening, March 30th, the proceeds of which are to constitute a Library Fund.

Avenue Hall*, 159 22d street.

Haverhill, Mass .- Music Hall .- The First Spirtualist Society of this city has resumed services in Music Hall—the effects of the fire having been repaired. The Society has also added materially to its attractions so far as the musical exercises are concerned, (which by no means constitute a small feature in religious meetings at the present day,) having secured the services of the Bradford Home Orchestra, consisting of five pieces; four violins with piano accompaniment—Miss Jessie M. Little, Precentor—furnishing fine selections at every evening service. This new departure is meeting with a grand approval by the music-loving audiences that greet them.—The platform for the Bundays of February 5th and 12th was occupied by Mr. Fietcher.—On next Sunday, Feb. 18th, Joseph D. Stiles is expected to occupy the same platform. Music Hall—the effects of the fire having been re-

Haverhill and Bradford.—Mrs. R. Clarke Kimball, of Lawrence, was the speaker in Brittan Hall last Sunday, giving interesting addresses followed by numerous descriptive tests, both afternoon and evennumerous descriptive tests, both afternoon and evening—a large number of which were fully recognized. The influence controlling in the evening for a brief address made the pleasant and sensible suggestions that Spiritualism takes away no altars or shrines; it is a living voice; it is a knowledge and not a belief, a strength and not a weakness.—Next Sunday Mr. Oscar A. Edgerly, of Newburyport, will occupy the platform.

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Evichburg, Mass ... Miss M. T. Shelhamer lectured for the First Spiritualists' Association to very appreolative audiences, last Sunday. Several subjects were placed upon the table, which her guides explained to the gratification of all.—We have two sectures every alternate Habbath at 2 and 7 r. m.—The 20th of Feb. Mrs. Ida P. A. Whitlock will again address this Society.

Mrs. E. S. Loning, Secty.

Balem, Mass.-Mr. W. A. Wiggin, of Salem, ocoupled our platform Sunday, Feb. 12th—the services being appreciated by all present .- Mrs. Kate R. Stiles, of Boston, is to be with us next Bunday, Feb. W. H. H. THYNG, Cor. Sec'y.



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Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the Pinnomena Aof Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His 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 gallastly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

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