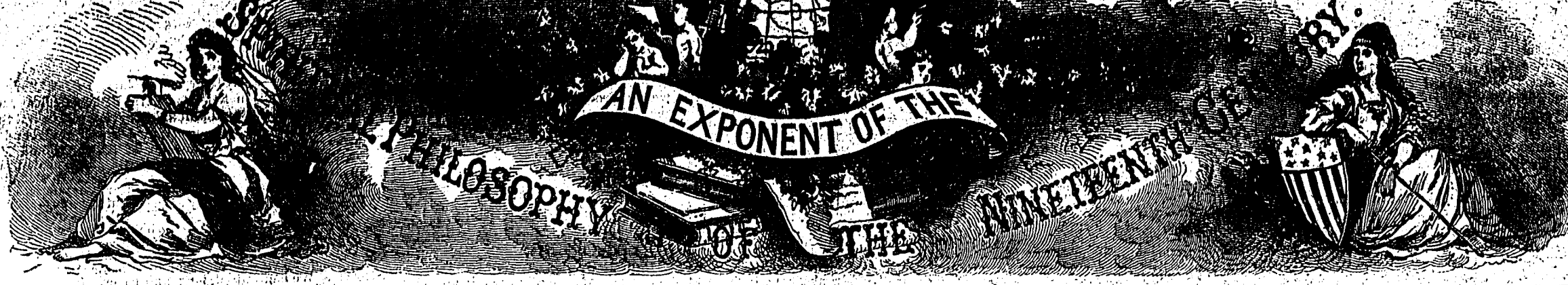


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## The Spiritual Rostrum.

### The Progress of Modern Spiritualism: The Record of 1888.

A Lecture by

J. WM. FLETCHER,

in Berkeley Hall, Boston, Sunday Afternoon, Dec. 30th, 1888,  
Under the auspices of the Independent Club.(Reported for the Banner of Light  
by Jacob W. Powell.)

It is not always wise to look forward, not always wise to feel the real or possible strength with which we are individually endowed; but it is better at times to stop and look backward, to glance over the pathway that we have trod, and see if, from out of the various experiences that have come to us, some great and important lessons may not be learned. That man is only strong who is able to overcome the worst. The man who can look defeat in the face and feel a power rising within him that shall prepare him to meet it, is truly strong; but if he simply basks in the sunlight, simply drinks in the pleasures that life may bring, he is only of the sunshine, only of the moment, and not fitted for the more severe tests that time and circumstances are sure in the end to bring.

There is probably no subject concerning which so little is understood as that of Modern Spiritualism; no subject whose principles need a more comprehensive and authoritative statement, whose advocates need a more clear and comprehensive understanding of the work, and whose line of action needs to be more thoroughly defined, than this selfsame Modern Spiritualism, that has been made to mean almost anything and everything that suited its advocates from the beginning. To-day Modern Spiritualism has scarcely any standing in the world of art, thought, or public opinion. It simply lives, and is pleading for an opportunity to make itself better known. The general public smile when you talk of Spiritualism, and they at once begin to put their own interpretation upon it. Nor do I feel that they are to blame, as the Spiritualists for the most part have been so lost in enjoying their religion that they have forgotten their duty to the outside world, who, not seeing as they see, and not understanding as they understand, wait for the light to shine down upon the darkness of their own dull comprehension. Some person who hears a rap on the table will at once say, "I am a Spiritualist." His Spiritualism begins where his ability to explain the phenomena leaves off. Something has occurred that his mind cannot comprehend; something has been demonstrated he has not the ability to understand. Just so far as he fails to comprehend it, just at that point he begins to believe in Spiritualism, and he at once says, "I am a Spiritualist." Why? Because a table has moved, a sound has been heard, a light has been seen, that I can explain upon no other hypothesis, and consequently I am bound to accept it. Whenever exposures of fraud come, and whenever people go out to announce what they may or may not have done themselves, he at once veers from one side of the question to the other, and so Phenomenal Spiritualism is like a feather in the wind—whichever way the breeze blows the strongest that way its advocates turn. [Applause.] They believe to-day what they do not believe to-morrow. They accept what appeals to them at the moment, they are unbelieving the same thing the very next.

Now, opposite to this class of people is another equally as reprehensible, who, ignoring the phenomena entirely, roll their eyes toward heaven devoutly and talk of the sweet by-and-by; they are forever building their homes in the world of the hereafter, and, dwelling in sight of that beautiful world, forget entirely every duty that belongs to this life. Whenever the truth is assailed, whenever adverse critics bring their power to bear against it, instead of feeling that they are called upon to stand by their colors and defend their truth, they fold their hands, they smile meekly, they say, "It is all right, or it will be. The dear angels will take care of it." Being not unlike our good church-members, who are perfectly satisfied that the world shall be damned, if perchance they and their church are saved. And those persons who are living in the light of the future, who think only of the hereafter, are the ones who render to the cause of truth and Spiritualism no service whatever. They are simply in it because it smooths their pathway to the grave and opens wide the door through which they in turn may enter.

There is, however, a mean between these two extremes; between Phenomenal Spiritualism on the one hand and this ecstatic condition upon the other. It is the position occupied by the intelligent, thinking Spiritualist, through whom the salvation of Modern Spiritualism will come, if it ever has any salvation at all. We need not more phenomena; we need not more revelation as to the hereafter. What the world to-day needs is an application of the law already revealed and an intelligent comprehension of that which underlies all phenomena, that is the stepping-stone in turn to philosophy. I would not for one moment deprecate the value of phenomena, for I consider them to be the stepping-stone that leads to this result. Nor would I forever kneel before the shrine and say, "Ay, heaven, bless me for the truth that has been bestowed upon me"; but between these two extremes bring my mind to understand more fully that phenomena and revelation are only valuable as they work a change in the hearts, as they mark the duty of to-day, as they prepare every man and every woman for a

broader grasp of all the important themes that relate to human life.

Intelligent Spiritualism belongs to the world of thought, belongs to the world of action and the world of truth. As one truth can never really be opposed to another truth, but simply serve to swell the great tide of the whole, so neither can one reform be against another reform; but the two must work in unison one with the other, until by the combined strength of all the result is gained. Therefore those who are intelligent Spiritualists see no limit to Spiritualism whatsoever. They see in it the great, comprehensive power of the entire truth, which, like the heaven above you, bends over all the world and holds within its loving arms every human soul. The world, right fully asks: What are you Spiritualists doing when you claim to be such lovers of the truth and such workers in the line of reform? The earnest Spiritualist should make his power felt wherever there is need of defending the truth, whatever that truth may be. There at the ballot-box, when the rights of the people are likely to be assailed, his religion should show him the higher and the better way; there in the convention where the few are likely to swallow up the rights of the many, his voice should be heard; and in the great world of reform, everywhere the message of Spiritualism should be a message of universal law, of universal life and of universal truth. Other bodies limit their expression to "our church," to "our creed," and to "our denomination"; but in the realms of Spiritualism there is no "our church," there is no "our creed," there is no "our people": all people, all churches, all truths belong to the intelligent Spiritualist, and he could not for one moment accept any line of thought that barred out another human being, no matter how bad or despised, how lowly that person might be. [Applause.]

That the Spiritualist has no standing before the public, before the courts, or before the press, has been demonstrated by several events that have occurred during the past year: the trial of Mrs. Diss Debar, the Margaret Fox case and the Psychical Society and its report. And I wish it distinctly understood (and those who are doing me the honor to record my words will please bear this in mind), that I bar out all persons in considering these matters; that I am simply dealing with the principle involved without considering the individuals that may have been connected with it.

When a man presumes to worship God according to the dictates of his soul, which is certainly the constitutional right of every American citizen, and because he has seen fit to endow a person with a certain amount of money, he is looked upon at once as either being a fool on the one hand or crazy or idiotic upon the other. He may worship a Catholic God to the end of time; he may worship a Protestant God and be supported by the public on every side; but when he comes to worship a Spiritualist God, there is something wrong about his head—there is no mistake about that. [Laughter.] A man may go to church as a Catholic and be all right; he may cross himself in holy water; he may accept absolution; there is no trouble about him. Even those who do not believe the way he does say he may be a good man, only mistaken upon this point. Another man may go to church and be converted and baptized—which, by the way, is a very good thing to have happen to you—and take bread and wine in the name of the Saviour, and be swung into the kingdom of heaven, (ay, at the end of the rope, it may be), and be all right; but when it comes to believing that it is possible for an immortal spirit to cross the threshold that separates that world from this, and to look into those eyes he thought closed forever, and to listen to that voice he thought stilled in death, there is something wrong about him, and he must not be entitled to either credence or support.

Now our good friend Luther R. Marsh, whom you know, believed in the return of spirits. Hadn't he a right to believe in that? Certainly. He, in believing in his religion, sought to do what he could to make it a practical thing to him. He was to found a temple, we are told, for the advocacy of his peculiar ideas; and the same public that is continually asking why we don't build these temples is the very first to go out and condemn us if we do, saying it is a sure sign there must be something wrong, because we are trying to make widespread the advocacy of our peculiar ideas. When Mr. Marsh decided to do this, what did the public say? They forgot all about the good sister who gave hundreds of thousands of dollars only a short time ago to found a convent and build a new church of the Roman Catholic persuasion; and yet that selfsame Roman Catholic religion is the direct foe to America's interests and America's institutions. [Applause.] It never thought for one moment to question the undue influence of the priest; it never thought to ask, "Why is this poor, frail woman, being made to give her money away for some transcendental idea?" They thought then of her religion, her liberality, her charity, and the world rung with it.

Nobody ever thinks of condemning our Protestant friends, who raise millions of money every year and send hundreds of missionaries over the ocean to preach the blessed doctrine of eternal damnation to the heathen. That is all legitimate and perfectly right. But when a man comes out and says, "I believe in the power of the spirits to return, and in my own way intend to make that apparent," the public, the press, and people generally, fold their hands, look severely at him, and if he is too wealthy and too influential to be called a fool, they say he is all right on every other point, but on this one he is certainly very weak and his action is reprehensible.

What does the trial that took place upon this occasion demonstrate to you, and to every intelligent man and woman? It demonstrates that what Spiritualists have to do is this: to demand for Spiritualism what is given to every other form of religion under the stars and stripes [loud applause]: a right to hearing, and the same kind of justice and law that is given to every other class of people wherever they are found. Well, what has been the lesson of it? The woman went away for six months. She has come out again, and they had in the police court the other day the grandest sermon upon Spiritualism from the lips of Luther R. Marsh: that was ever echoed through the annals of Modern Spiritualism. [Applause.] He preached to those there; he was perhaps the voice sent out to preach the truth; it was an opportunity, at any rate, which he made good use of, and if there was ever one man that the Spiritualists of this country ought to take by the hand, and bid "God-speed," it is LUTHER R. MARSH, who had the courage, in the face of opposition, to say what he thought. The world laughed at him; possibly he is laughing back at them. You know the old Scotch adage says that he who laughs last laughs best; and the end of this subject is not yet. It has taught us, as I said before, What? The necessity of having our ideas and our laws formulated so that we are able to present them in an intelligent manner, and that there shall not be, as there is in Boston, as there is in New York, as there is in every

large city throughout the land, a class of people not organized, floating here and there according to the reputation of each speaker that may come: it shows us that we need to put our hands together upon a common thought and a common truth, call it our property, and warn off all trespassers upon it. [Applause.]

The prominent clergymen in the land to-day who are thoroughly popular are doing nothing more nor less than preaching diluted Spiritualism. Every time they go to a funeral of a great man they borrow absolutely the ideas and thoughts that Spiritualists for the last forty years have been insinuating because they have dared to utter; and yet our good church people say: How beautiful, how grand, how sweet it is! and the other people say: He is almost a Spiritualist. Oh! yes, almost one; when will he become one? When it is more popular to be one than it is not to be. The world, my friends, is very much like a flock of sheep: when the leaders go over the wall the whole herd go tumbling after them; and it is the leader that settles the question.

What we want in matters of this kind is a proper understanding of the underlying law. Nothing is settled whatsoever by the opinion of the police court; that only settles another phase of the question which I am not discussing at all; but so far as the power is concerned it has failed to answer it in the least degree to any intelligent mind.

We come down a little later, and, strange to say, almost at the same time, or quickly following on after, it—as if fate had something mysterious to do with it—we find that Margaret Fox Kane has come out to announce that Modern Spiritualism is all a humbug from beginning to end; that she forty years ago started this wonderful thing which our esteemed paper, *The Boston Globe*, has announced that there are only eight millions of in the country; that out of Margaret Fox Kane's machinations she has conjured up a religion of eight millions of people in a little over forty years; and our friends say: "The death of Spiritualism!" and they turn from one to the other and say: "Did you know that Spiritualism was dead?" No; it is only the outside world that hears these things; we had not heard it. Did you know that Margaret Fox Kane was exposing Spiritualism? Oh! no; all that any individual can do is to expose his own duplicity and degradation. [Applause.] Why, did you not know, my friends, that this is not the first time that a big toe has played an important part in the Christian religion? Our good, earnest friends, the Catholics, whenever they go into their great St. Peter's Church in Rome, always bend the knee and kiss St. Peter's big toe, and thereby they think they gain redemption; and while they are gaining redemption in that special way, by kissing St. Peter's big toe, we are losing our chance of heaven because we listen to the snapping of Margaret Fox Kane's big toe. That is the difference; you see, between one and the other.

In the early history of the Christian Church there was a great and wise and good man, called Jesus of Nazareth. He went around among the common people preaching the religion of everlasting life and truth, the religion of God's love, God's sympathy, of the human power gradually developing up to the Divine; and in the midst of all this he was insulted, spit upon, condemned, and in the very hour of his trial betrayed by Judas, who should have been his best and most devout follower. There was another time in the history of science when a man made a marvelous discovery, and when the heel of prejudice was heavily upon him, he had his choice: to take it back or to suffer the consequences; and so the old man you call Galileo walked down the aisle and said: "The world do not move"; (but, said he, with a mental reservation, "it does, notwithstanding.")

Now, side by side with Judas nineteen hundred years ago, and side by side with Galileo who recanted, so do I place the Margaret Fox Kanes of to-day who, after forty years of a certain kind of work, sell their truth as did these of old, or particularly Judas of old, for the mess of pottage they hope to get out of it. [Applause.] It teaches us this, to be sure, that we ought to be protected in a way that will render this impossible. It shows us that if we had a more concerted line of action, and if the intelligent Spiritualists everywhere were only more alive to the necessities of the time, they would render the alleged frauds inside their ranks an impossibility. But lacking organization and failing to comprehend exactly the direct line of work, these things have occurred, and these things will occur over and over again.

But there is one point that I feel to say right here: that while Mrs. Kane was going about as a Spiritualist medium, the outside public said: "Why, yes, of course she makes money out of it; that is why she is a Spiritualist medium." Well, we said it was not so; but we had no answer to it. If Margaret Fox Kane or anybody else has the power to kill the truths in Spiritualism, the sooner they die the better for them and the better for Spiritualism. [Applause.] If it rests upon any individual it is not a truth. If it is founded upon the advocacy of any one man or woman, when they change the truth changes. Human experience makes history and makes truth. What you observe, what I observe, what another observes, if it be the same, in time serves to demonstrate what in time becomes law; and Modern Spiritualism is not the result of the assertion or demonstration of any one person; it is the combined experiences of our eleven million people whom all the exposures of fraud on the part of individuals can never move nor stir one particle. [Applause.] It is founded upon the firm rock, not of belief, but of absolute knowledge; not fear, but the love of the truth. Now if I wanted to make a man a Christian I should frighten him into being one, because I should make hell so hot that he would feel the heat; and I would say, Accept heaven, or you will go there; and through the fear of hell thousands of people have been swung into heaven. But people in Spiritualism are not converted that way; there is no fire in it. I think sometimes that the Spiritualists made a mistake because they have left the devil entirely out of it; they ought to have a small one, just a little one, for a while, so as to keep people frightened; for the element of fear is a strong and important one. But aside from that, those persons who call themselves Spiritualists have used the phenomena to demonstrate the philosophy, and when the law of spirit return has become apparent to them they are no longer believers in phenomena, they absolutely know the law. [Applause.] And consequently Mrs. Kane has taught us how weak we are in our united efforts; how we need to have in every society, in every town, a committee of gentlemen and ladies who shall be engaged in the profound study of the underlying laws that govern these manifestations. And until we have a school of mediumship, until we have universities where this power of the spirit is recognized and intelligently taught and comprehended, our Spiritualism will be as it is now, the byword in the mouths of the unthinking. [Applause.] We need in it what the world requires in everything else, an intelligent understanding of the governing laws; so that when we hear the logic of the adverse critics we can bring to bear against it

the logic of the man who knows; and that is a thousand times more potent in itself.

Only a short time ago you were favored with a partial report of the Psychical Committee in regard to the phenomena of Modern Spiritualism. Despite the fact that the Seybert Commission had been for three years investigating the subject, and had reported unfavorably upon it, and despite the fact that Mrs. Kane declared it was all done by her toe, the Psychical Committee and Society still exist and go on trying to investigate a thing which another Committee and the founder declare there is nothing whatever in. They said in their report (which they were not quite prepared to make), that they wanted more time and more money. Do you suppose that with all the intelligence that goes to make up that Psychical Committee, if there was nothing in Spiritualism whatever they would require more time and more money to investigate the subject? The only reason we know for their asking this is because they have found something which they are not fully prepared to explain, and which they are anxious to sift to the bottom. Now this Psychical Committee is made up of men of different denominations and degrees of intelligence. I am somewhat surprised to see among the number the name of Professor Fullerton, who you remember was connected with the Seybert Commission, and who, quite contrary to all Mrs. Kane has declared, said in a speech made in Cambridge some time ago, that "as we heard strange sounds in our heads when we had a cold there, it might be possible that all the raps that Spiritualists heard were caused by having a cold in the head." This is quite a different theory, you will see, from what Mrs. Kane talked about. I think the reason why he thought that cold was the cause of the first raps was because they were heard in the month of March, which is a bad season for colds, as you will probably find out when next March comes round.

These gentlemen do not pretend to believe in Spiritualism. Some of them are quite adverse to it, and look upon a Spiritualist as being not quite the person to be directly associated with them. Supposing that I wish, my friends, now to make an experiment in chemistry; and here is my laboratory on my right, and I was trying to gather a committee here before me, and I should say to you, "Sir, are you a chemist?" "Yes," I don't want you. "Do you know anything about chemistry?" "No." Well, I want you; and so I go to work and get up a committee of twenty-five people who do not know anything about the subject and bar out everybody who does, and we will go into the laboratory and stay there three years, like the Seybert Committee, and come out and say, "Well, there is n't anything in it at all."

The reason is simple: we did not know anything about the subject when we began, and when we ended were in about the same state. I should call a fair investigation of Spiritualism to be one where the committee was equally divided and of about the same degree of intelligence. I would put on such men as Alfred Russel Wallace and Professor Crookes against any scientific man there is even here in America; and when they raise themselves in all the power of their self-conceit and say there is nothing in it, I let the evidence of such men as these, who have investigated, outweigh the evidence of those who have not. [Applause.] I don't think it is unfair to ask this, by any means; it is what the Spiritualists ought to demand.

Now it is exceedingly kind of the Psychical Society to make a point of Spiritualism as the only phase of religion that has any psychical phenomena. I should say that the Psychical Society ought to investigate the superior psychical power which the Roman Catholic Church pretends to. The priest says that by the power of absolution he can take away the sins and make a man pure and white and sinless. That is a wonderful psychical operation, I should think, which the Psychical Society ought to investigate at once, and let us know whether there be any truth in it or not. Whenever our good friends go into the Catholic Church, they cross themselves in holy water. Now the psychical effect of this water would be full of interest to those who do not believe in it; and what a great service the Society would do if they would only go to work and investigate it.

The Roman Catholic priests declare they have the power of exorcising evil spirits, and sending out the devils that may possibly inhabit a human form. Where are the Committee of the Psychical Society, that they are not there to sit upon it, and show us first that there are spirits, and then the *modus operandi* whereby this beneficial work is accomplished? As a Spiritualist, I sincerely recommend the Catholic Church to the kindly consideration of the Psychical Committee. [Applause.]

Again, there is the Protestant Church. Why not investigate that power? You see a miserable sinner walking through the streets. He will declare he is only a worm of the dust. He enters the church; he listens to the sermon for a while, and he is "born again"; he has been completely changed. They take him out, and if they are only Baptists, they give him a thorough baptism, (I believe in the Baptists on that account,) and wash all his sins away. And by-and-by he takes the baker's bread and the venter's wine, and from the miserable worm of the dust he is going to sit at the right hand of God. Now, isn't that a wonderful psychical transformation? There is a man who has murdered five other men, as did Charles Matthews in England, and when he was to be hung the ministers went to him "to save his soul," and they talked to him most earnestly and devoutly. The ministers said: "The pearl of great price is within your grasp. Jesus died for you; now you should accept him, and you will be saved." So they labored with him a long while and gave him many tracts to read, which I presume he perused, and then, seeing that this was the only way out of it, he says, "I am converted; I believe." But did they save him then? Well, they ought to, for now he had become a pure, sinless soul. But, strange to say, the moment he became so good they hung him. [Applause.] Although they had converted him and made him a beautiful, glorious saint, I suppose it was of such material that they thought it would not keep, and so he had to be swung to Jesus.

Well, now, isn't that a remarkable condition, how a man can commit five murders and be influenced by the devil all the years of his life, and in just three minutes before he dies be transformed in the twinkling of an eye into a saint to sing around the throne of God?

My dear friends of the Psychical Society, I recommend to you the great power of salvation gained in the heat of a revival, and as you have several ministers on this psychical committee they, at least, would make themselves offerings upon the shrine of science. They could not, of course, be accused of doing anything for money; they would be only too glad to enlighten their co-workers in this great search after a hidden truth.

Now, friends, all sarcasm aside: Spiritualists ought to thank the Psychical Society and every class of intelligent



men who are seeking to formulate our phenomena for us, and doing what we ought to have done more than twenty-five years ago. [Applause.] I think that they are doing a most useful work; only please remember this, that not one of us as yet in this realm of spiritual thought has even had a chance to develop the power that is within us.

Those who are mediums to-day know almost absolutely nothing of the power that controls them; circumstances have forced them into the line of life that they are in, and they have had little or no time to study the operation of those laws which govern the manifestations that occur through them; so that while you may find many mistakes, while you may find many errors, I would say to you, as I said to our friend De Witt Talmage, who declared that ninety-nine out of every hundred manifestations are humbugs: "I will admit that for argument's sake—and having admitted it, I would like to ask you to explain the one out of a hundred that you claim to be genuine." [Applause.] It is not the ninety-nine errors that we have to talk about, not the ninety-nine mistakes that we may find on our way, but the one shining pearl when found which serves as a key that will unlock the mystery of mysteries. The Psychical Society will go on; God speed them in their work. They will find some who will help them; others that will not; but they need, as other bodies do, to place all the individual opinion and all the prejudice one side.

I do not consider that any minister or doctor is able to investigate the subject of Spiritualism impartially; and I do not think they should be on any committee for its investigation. Why not? If Modern Spiritualism is true, you have no need of Orthodoxy, and consequently your Orthodox minister is not going to make it true if he can help it. I know of hundreds of ministers who are six days in the week as firm Spiritualists as any of you here are to-day; but on the seventh day they earn their bread, and do not know anything about the law of spirit return. There are many physicians who know perfectly well the power of clairvoyance, and who are not ashamed quietly to employ it; but when they remember that this will injure them greatly if known, they are the very first to appear at the State House and declare that only those who are "regular" practitioners shall be allowed to cure the multitude around you. Well, the only way to meet this is by intelligence. I would have those who are possessed of medial powers go through the line of education that every other physician does, and then, with their diploma in one hand and their clairvoyant and spiritual power in the other, demand from the State the same recognition of one as the other; and so on in every line of thought; for if like attracts like, the more educated your mediums are the better instruments they will become for the influence of advanced and unfolded spirits.

The Independent Club, before which I am now speaking and of which I am most proud, has undertaken in part to carry forward this work. It has no intention of antagonizing any one. Out of all the numbers of Spiritual Societies in this city and everywhere else, there is not one too many; out of all the workers in the field there is not one too many. But as we recognize the work of others we only ask permission to carry forward our own work, and that work is to be in the next year—not to study Spiritualism with the narrow sectarian idea that is sometimes attached to it, but to study spiritual science, which to my mind is unsectarian Spiritualism, from an independent standpoint, and to render ourselves willing and glad to assist all others who are engaged in a like pursuit. The platform of the Independent Club, upon which I stand at this moment, is one upon which every person who has a truth to speak should be most devoutly welcomed. I hold that, no matter what the phase is, if a person believes it to be true he ought to have the freest expression of it. [Applause.] I would place here, if I could, a Roman Catholic priest to-day, De Witt Talmage to-morrow, and Robert Ingersoll the next day; and I insist that there would be no better way of educating the public than to hear them in succession, and then allow the intelligent people to think and decide for themselves. [Applause.] As Judge Edmonds once said, "no person who do not want to become a Spiritualist ought to investigate Spiritualism"; so I contend that no persons who do not wish to become liberal in thought, ever ought to allow themselves to listen to liberal ideas. When once you have been vaccinated with them they work a wonderful change in the system; there is no question about that. Our Catholic friends are wise; they say: Give me the child and you may have the man, and during the years of childhood they so mold the child that religiously there is no future for it. Our Protestant friends say: Keep away from all these things; burn all the books that advocate anything. Don't even have a Sunday newspaper. Why? Because the majority of them are so much more attractive and intelligent than the sermons preached that you will stay at home and read them instead of going to church. I say that everything you can get in the world, whether it be theatre, paper, advocate, truth, whatever it is, take it all, and the law of attraction will draw to itself that which is best in the end. If your ministers are not as intelligent as your papers, so much the better for the papers and so much the worse for the ministers. If your theatres are greater educators than your pulpits (and I sometimes think they are), and they are a very important part in our national education, open them wide and let the people enter, for no person ever watched the changes of a really good play without coming out from that theatre a better man and a better woman. True religion consists not in simply bending the knee, but rather in making use of all the functions of life. The church quietly says: We have got all the truth; we won't have anything more than we have got; we won't listen to anything more.

But the only opportunity we have is to hear all things, and then hold fast to those that appear good and true. The record of the year has brought its trials, but out of them all has come that growth, that strength, that power that only serves to help the better to combat with error, and to serve the eternal truth. The mistakes and sad experiences will be lessons for our future instruction, while the successes will only serve to encourage the earnest souls climbing up the heights of time. May the coming year be one fraught with peace to you all.

### WHOSE?

[To a Pair of Slippers in the Egyptian Exhibition.]

Tiny slippers of gold and green,  
Fled with a moulting golden cord!  
What pretty feet they must have been  
When Caesar Augustus was Egypt's lord!  
Somebody graceful and fair you were!  
Not many girls could dance in those.  
When did the shoe-maker make you, dear,  
Such a nice pair of Egyptian thongs?  
Where were you measured? In Sals, or On,  
Memphis, or Thebes, or Pelusium—  
Fitting them feathery brown toes upon,  
Lacing them daintily with finger and thumb  
I seem to see you—so long ago!  
Twenty centuries—less or more!  
And here are the sandals; yet none of us know  
What name, or fortune, or face you bore.  
Were you she whom I met at dinner last week,  
With eyes and hair of the Ptolemy black,  
Who still of this "and" in the Fayoum would speak,  
And to senators and Pharaohs would carry us back?  
A scent of lotus around her hung,  
She had such a far-away wistful air  
As of somebody born when the earth was young,  
And wore of gift slippers a lovely pair!  
Perchance you were married. These might have been  
Part of your trousseau—Bride's wedding shoes,  
And you laid them aside with the lotus-green,  
And painted clay-gods which a bride did love,  
And, maybe, to-day by Nile's bright waters  
Damsels of Egypt in gowns of blue—  
Great-great-grand-very-great-granddaughters—  
Ours their slippers belong to you!  
But vainly I knock at the bars of the past,  
Little green slippers with golden strings!  
For all you can tell is that leather will last  
When love and delights and beautiful things  
Have vanished, forgotten! Nay! not quite that.  
I catch some light of the grace you wore  
When you finished with life's daily pit-a-pat,  
And left your shoes at Time's bedroom door!  
—Sir Edwin Arnold, in Universal Review.

Reforms have the fate of melodies, which, once set afloat in the world, are taken up by all sorts of instruments, some of them woefully coarse, feeble, or out of tune, until people are in danger of crying out that the melody itself is detestable.—George Eliot.

## Literary Department.

### THE PHANTOM PIQUET.

(From The Cornhill Magazine.)

(Concluded.)

"I don't believe it," said Adderly. "I feel sure that the regiment has come up. 'There!' he added, sharply, as a shot was heard, 'is that nearer?'"

"That, certainly, was further off," remarked the Colonel, "and seemed to be more to the right."

Two or three more shots followed, which even to the still skeptical Enderby were obviously more distant.

"Now," called out the Colonel, "take your troops and reconnoitre cautiously toward the graveyard. If you come across the One Hundred and Fiftieth, put yourself under the Colonel's orders, but send back an orderly with the intelligence to me."

"Very good, sir," replied Ponsonby, and in a few minutes the rattling sabres and clattering hoofs of the cavalry were heard as they left the cantonment.

A long silence ensued, full of excitement. The storm had passed off, the musketry had ceased, and no sound broke the stillness of the night—save now and then the low whistles of the men, who were soundly snoring in the ranks. Shortly after a silence that seemed an age to the young man, Adderly caught the sound of galloping hoofs. "Here is an orderly back, sir!" he whispered to Col. Prendergast, and in a few minutes a dragon-dashed up and saluted the commandant.

"Major Ponsonby sent me to say, sir, that he had retired—panic, I think he said, sir; they've charged away their muskets and weapons; the ground's reeked strewed with them just beyond the graveyard." Col. Prendergast and Adderly looked at one another in amazement.

"What's Major Ponsonby?" asked the commandant.

"Major Ponsonby, sir, told me to say he was going on a mile or so further to reconnoitre; that he would be back soon."

"But do you mean to say that there were no signs of any European troops—the One Hundred and Fiftieth?" asked Colonel Prendergast, completely puzzled.

"None, sir—none whatever," answered the trooper.

The Colonel dismissed him, and turning to his staff, said: "Very extraordinary! What do you make of it, Enderby?"

The officer, however, could only shrug his shoulders.

The tension had been very great. The general relief was such that, when a second orderly dashed up with the news that the enemy had, from some unexplained cause, been panic-stricken, were retiring, and consequently unlikely to make a further attack that night, the long pent-up excitement of the men found vent in a ringing cheer. A little later Col. Prendergast, and his two staff officers, sat smoking in the chief's bungalow. Rest was felt to be impossible, at least until Ponsonby should return.

"It is really incomprehensible," said the Colonel slowly.

"I can't imagine what it means," said Enderby.

"I have an idea, Colonel," said Enderby, who, from his staff training, was never at a loss for a why and a wherefore. "I fancy I see how it occurred. I think the fellows made sure that we should have an outpost in the graveyard. They probably crept up to it close, and then fired. The walls would echo the shot, and the sound may have led them to think they were really engaged with us. Once grant that, and then you can imagine that the sort of panic which attacks the best troops occasionally (especially in night fighting) seized upon those who have never had their own thoughts illumined by the infinite fire of truth; and they may well be astonished to see a white-haired woman stand before an audience for more than two hours pouring forth constantly the most profound reasoning and radical truths. So much were they pleased that many said, 'We wish we could have her here as a constant speaker.'"

When women dare to be true to the divine inspiration, opening their mouths fearlessly, speaking as the higher spirits give utterance, the world will be the better for it. There was a faint glow of light upon the faces of the women with whom Adderly was seated. Both men and women were made better by listening to her inspirations in those early days. So will they grow better by listening to Mrs. A. H. Colby-Luther, Mrs. R. S. Lillie and many more noble women of to-day.

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### California.

SAN FRANCISCO.—A correspondent writes: "A reception entertainment of a most enjoyable character took place in Irving Hall, Friday evening, Jan. 4th, the occasion being the return of the popular lecturer W. J. Colville to this city after his extended absence in Chicago, Boston and Southern California."

The hall was beautifully decorated with floral designs and evergreens. The audience was a large and representative one, and the program of rare ability. Introductions were made by Hon. James Adams, followed by Mrs. Josephine Wilson. Mr. Colville responded in a few well-chosen words, expressing his pleasure at being again in the midst of his faithful, generous friends in San Francisco. After the speeches an exquisite exhibition of movements by Miss Mattie Hughes, accompanied by Signora Pavilio, called forth tokens of hearty appreciation from all. Mr. Colville then sang 'Marguerite' with fine effect. Next came a charming recitation by Miss Jeromina Foye, of Victor Kaltrinit. A piano solo was brilliantly executed by Miss Little Lange.

After a brief interval the second part of the entertainment commenced with a poetical improvisation by Mr. Colville, succeeded by 'The Song that Reached My Heart,' sweetly sung by Miss Alice Goff. Recitation and tableaux, 'Sister and I,' were superbly presented by Mrs. Mattie P. Owen, assisted by Dr. Nellie Beightie and Mrs. D. N. Thorpe; the effects were remarkably realistic. The well-known soprano, Mme. Marie Bishop, then sang 'Comin' Thro' the Rye' in her inimitable style. The gem of the evening was a concert solo, 'The Angels' Song,' by Mr. E. H. Whiting, who is the master of the beautiful instrument he manipulates. Mrs. M. J. Bradley rendered 'The Vagabond' so realistically that the audience refused to believe the performer was a lady, her manly disguise being so perfect. Christmas Bells, sympathetically rendered by Mr. Colville, closed the formal exercises.

Nearly all the artists (all of whom kindly donated their services) received beautiful floral tributes. Pleasant social greetings ended a delightful evening."

### Oregon.

EAST PORTLAND.—M. F. Moore writes: "Sunday, Jan. 6th, the East Portland Society of Spiritualists elected officers as follows: For President, Mr. Wheeler; Recording Secretary, Miss Welda Buckman; Financial Secretary, Mr. Haight; Treasurer, M. F. Moore. Sixteen new members were admitted. The society will henceforth hold meetings in Buckman Block Hall, corner Fourth and G streets, every

"Yes, sir," said Enderby; "here is the gate on the left and the Fakir's tomb on the right."

The Colonel gave a loud shout. "I hear no echo," said he. He tried a louder shout without effect, and Enderby, too, raised his voice in vain. They moved to other spots, but no echo answered their repeated efforts. "Strange," said the Colonel, thoughtfully.

"Perhaps the wind to-day (such as there is) is in a different quarter," suggested Enderby, with his usual ready explanation.

"Very likely!" said the Colonel, shortly, and they turned their horses' heads homeward.

They glanced at the open gate of the graveyard, where the dark graves were scorching in the sultry August sun, which cast the shadow of one tall, fantastic tombstone standing in front of the gate almost to the horses' feet.

"As they passed, the Colonel turned his face toward the cemetery and saluted."

And Enderby, like a good staff officer, saluted, too.

## Banner Correspondence.

### Massachusetts.

BOSTON.—"H." informs us that on Sunday, Jan. 13th, Dr. P. Dyer, of Farmington, Me., spoke in Mr. Cobb's meeting at College Hall, detailing much of interest as to Spiritualism in Farmington, and other points. He had been stigmatized because of his belief, but had no fears for either his own or the future of Spiritualism in his village.

He alluded to the departure to spirit-life of Miss Mary, a former resident of the town, from the recently of Strong, who was highly esteemed in Farmington citizens, having been engaged in educational work in the town. Many of the people attended the funeral at Strong—the services being under the Congregationalist denomination, Rev. Mr. Pratt officiating. Mr. Pratt remarked that when the word went out that Miss Mary was dead, he said, 'No! she is not dead, but alive; to-day she is cognizant of your presence, and of the flowers that are about the casket.' From the description Dr. Dyer gave of what was said at the funeral there could not have been any stronger or better language made use of by the most pronounced teacher of the spiritualistic philosophy. He also related his subsequent meeting with one of his patients, a lady of the Methodist persuasion, who, speaking appreciatively of the funeral services, declared that the society, including herself, had always held the same views advanced by Mr. Pratt on the occasion. Dr. Dyer said that he did not know of a Spiritualist in Strong, but the sermon in question was the subject of conversation and comment in all circles of society in Farmington: Wherefrom it would appear that the Spiritual Philosophy is very welcome at a funeral, and from the lips of a licensed preacher, provided no name is given to it.

Dr. Dyer is a prominent citizen, a leading physician in the town, and is well known in all portions of the country as an advocate of the spiritualistic philosophy. He has confidence in his own senses, and does not allow any one to think or believe for him. His remarks were listened to with much interest.

STONEHAM.—M. S. Townsend-Wood writes, Jan. 9th: "The good people of this town have been favored with three lectures from Mrs. A. H. Colby-Luther, which were received with wonder, astonishment and pleasure. The constant flow of language from her mouth is indeed a wonder, and those who have never had their own thoughts illumined by the infinite fire of truth; and they may well be astonished to see a white-haired woman stand before an audience for more than two hours pouring forth constantly the most profound reasoning and radical truths. So much were they pleased that many said, 'We wish we could have her here as a constant speaker.'"

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Sunday at 4 o'clock, and at 5 o'clock a developing circle with Mr. and Mrs. Wheeler. Mrs. W. is a fine clairvoyant and healing medium. Middlebrooks comes into her hand held above her head. Mrs. Cornell is a good clairvoyant, and Mrs. Brown a clairvoyant and independent slate-writing medium. The society is out of debt and has a small fund in the treasury. We feel full of courage, and start with 1889 fully determined to learn all we can of the truth, and teach others our beautiful Philosophy.

### New Jersey.

PATERSON.—J. A. Ronney, Secretary, writes: "We began our fall session, Sept. 1st, with Bishop A. Deas, who rendered agreeable and valuable service. The first Sunday of October we were entertained by our genial and intelligent friends, A. E. Laurence, of Brooklyn, and Mrs. A. S. Cochrane, of New York City—the latter having but recently developed for platform duty. To both we tender our grateful thanks for services voluntarily rendered. During November we enjoyed the fresh and vigorous labors of J. J. Morse, directly upon his arrival from San Francisco. We can hardly add anything to the national reputation of Mr. Morse; his tender voice and exalted character left a lasting impression among us. Next came Mrs. H. S. Lake, with whom an engagement had been made six months previously. We had waited long and eagerly for her appearance, and were not disappointed in our expectations. No audience slumbers or grows weary where this profound reasoner and eloquent speaker presides. Her discourses are logical, fearless, forcible and magnetic. At present and for the remainder of the month we have Lyman C. Howe. Last Sunday evening, Jan. 13th, his chosen subject was: 'Spiritualism; Is it of God or the Devil?' and it must have been generally conceded at the close that it was indeed of blessed origin and points to a blessed destiny. When communities become spiritualized, such types of men as Bro. Howe will be chosen for moral and religious leaders."

To all the excellent speakers and kind friends who have instructed and entertained us we express our good will. We shall keep them in pleasant remembrance, and wish them a successful and happy New Year. Our Society—notwithstanding the generous and cheerful financial support of one of its founders, Mr. Henry Doherty—has, like many others, had to struggle for success, but we trust there has been a compensation which is its own reward.

After the close of Prof. Peck's engagement, in February, we intend to reorganize, and hope for still better things in the future."

### Rhode Island.

PROVIDENCE.—Wm. G. Wood writes: "It was eighteen years the 25th of December, 1888, since I received my first evidence of the ability of spirits to communicate with friends on earth. At that time my sister demonstrated her presence by giving me, among others, one test that she has since given through fifty mediums, all of whom at the time were strangers to me. During the period above mentioned I have proved scores of messages printed in the BANNER of Light, true, and likewise been many times restored to health, when attacked by sickness, by the aid of spirits through their mediums."

NEWPORT.—John C. Peckham writes that he never knew a clergyman to satisfactorily explain the passage in the twenty-seventh chapter of Matthew that says, 'The graves were opened; and many bodies of the saints which slept arose and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many.' "My explanation, corroborated by the facts of Modern Spiritualism, is," he says, "as follows: It was then, as it is now, very hard for some to believe that those who had experienced the change termed 'death' could appear to them unless they did so in the bodies that had been placed in graves. Hence, when they appeared unto many in the holy city, they believed the bodies had left the graves. The fact undoubtedly was they appeared in spirit the same as they do now at a materialization seance, having nearly the appearance they bore prior to their decease. This, I think, is the only rational explanation that can be given of that passage, and every Spiritualist who has witnessed materialized forms, and many who have not, will endorse it as the correct one."

### New York.

ALBANY.—J. D. Chism, Jr., writes: "Spiritualism in Albany is prospering far beyond the most sanguine expectations of the believers in our grand and beautiful religion. Prof. W. F. Peck is arousing the people of intelligence to a realization of what Spiritualism is when subjected to scientific and logical analysis of the most minute and searching character. Sunday, Jan. 6th, he gave his 'Path from Methodism to Spiritualism' in the morning, which suited us old Methodists. In the evening 'The Progress of Spiritualism for the past Forty Years.' The audience was small on account of a severe rain-storm, but merit has its reward, which was fully exemplified in this case, for the following Sunday the attendance filled every seat in the hall, and was composed of a class of people above the average intelligence in intellect and capacity for thinking and weighing evidence. As proof of the excellence of the logic and reasoning of the speaker, the audience listened with close attention and manifested its appreciation by numerous outbursts of applause. After the lecture the speaker was congratulated by many of the hard-headed persons who came more for the purpose of criticizing than of being convinced. The Society is highly pleased with Prof. Peck, and regret that his stay is to be so short, being engaged only for this month. A Lyceum will be started under Prof. Peck's guidance, which will be a grand thing, and a move in the right direction. The choir is also being improved by his efforts, and one and all feel that he has assisted thus far in benefiting the cause in Albany more than we anticipated. May such whole-souled, powerful workers for truth multiply until Spiritualism is understood in its grandeur and beauty throughout the earth."

### Ohio.

CINCINNATI.—"A Student of Nature" writes: "I remember of reading a few weeks ago an article on 'The Phenomena of Sight,' which recalled an incident in my own experience. I was sitting in my room, when I incidentally closed my eyes. Suddenly the veils appeared transparent, and I saw the top of a looking-glass, toward which they were turned, as plainly and distinctly as if open. The eyelids I first noticed to be of a transparent pink color, and carrying the sight in a natural way beyond, I observed the glass. There were no impressions of anything but a purely physical sight. The so-called spiritual sight is easily distinguished from the natural; it has the sensation of other eyes looking through yours, as a close student may observe. As soon as one becomes blind, or a suspension of any other faculty occurs, all other faculties are intensified in their action. Hence we generally see such persons more cheerful and contented than many in full possession of all their faculties. They also receive the support of sympathy in all their surroundings."

The blind newsman, seen for years standing in a doorway winter and summer on Chestnut street, Philadelphia, is always cheery as he cries out, with stout lungs, in a voice well understood and known squares away, the daily papers. Though buying papers of him for years, I never knew him to make a mistake in receiving or giving change. He knew by the sense of touch, repeating the same to the customer as soon as he felt it, even a bank bill."

### Maine.

WEST SUMNER.—J. A. Fletcher, Corresponding Secretary, writes: "J. Frank Baxter spoke under the auspices of the Spiritualist Society of this place at the Universalist Church, to large and appreciative audiences, on the evenings of Thursday and Friday, Jan. 10th and 11th. Each lecture was accompanied by several excellent songs by himself, beautifully rendered, together with a fine poem. Many wonderful tests were delivered from the platform, describing the appearance and giving the language and full name of each of the clairvoyant and clairaudient faculties. These tests, so clearly and minutely given, of the spirit presence of so many of the former inhabitants of not only this but several of the adjoining towns for miles around, seemed to impress upon his audiences a feeling of wonder and admiration."

### New Hampshire.

KEENE.—Mrs. A. Clark writes: "We are, being favored for the month of January with the services of Prof. J. W. Kanyon, his lectures thus far have been highly instructive. His spirit-controls treat whatever subject they speak upon in a deeply profound way, illustrating their conclusions from science, history and philosophy, without doing violence to one's reason and the common experience of the race. The conclusions of the various schools of thought are brought forward to uphold deep, grand and inspiring spiritual science. This is his third engagement here, and we regret he is soon to leave us; he goes to Saratoga for February."

### Illinois.

SPRINGFIELD.—J. Q. A. Floyd writes: "In this city many private mediums are being developed, and in future years will make their mark in the cause of Truth. Charles J. Barnes, of Chicago, a medium for physical, musical and trumpet manifestations, spent a few days here, and held a number of seances, at which very interesting manifestations took place. He departed for Michigan Jan. 9th. The Cause is gradually spreading in this community, as all over the world."











**"A Word for Animals."**

Edmund Noble, author of "The Russian Revolt," and the Russian Sketches in the *Atlantic Monthly*, will lecture in the vestry of the Church of the Unity on Sunday, Jan. 27th, at 7:30 P. M. The following correspondence will explain the nature and origin of the lecture:

**EDMUND NOBLE:**  
Dear Sir—We understand that you have given considerable attention in your studies to the rights and wrongs of the lower animals, with direct reference to the relations of the subject to human interests; also that you have prepared a paper in which the topic is considered in the light of comparative psychology, and in connection with the myths and religions of the world. Will you give us and others an opportunity of hearing the conclusion you have reached in the matter?

**MINOR J. HAYACK:**  
THOMAS N. HAYACK,  
EDWARD E. HAYACK,  
HENRY BERNARD CARPENTER,  
GEORGE T. ANSELL,  
SOLOMON SCHWARTZ,  
JOHN BOYLE JERRELL,  
WILLIAM A. MOWRY.

Boston, Jan. 17th, 1889.  
GENTLEMEN—Being for the moment associated with the cause you honor by your inquiry, I wish to say that on Sunday night, Jan. 27th, I shall read a paper entitled "A Word for Animals in the Interest of Man." The lecture, by kind permission of Rev. M. J. Savage, who will preside on the occasion, will be given in the vestry of his church on West Newton street.  
I am faithfully yours, EDMUND NOBLE.

**Spiritualism in Holland.**

Jau Straak, editor of *The Spiritual Weekly*, writes to *Light*, from Apeldoorn, that a meeting of Spiritualists from all parts of Holland was held in Utrecht, Dec. 27th. He says:

"It was the first meeting of the kind in our country, and we had an enormous success. The principal resolution, accepted by acclamation, was the formation of a band, 'Harmonia,' the members of which bound themselves to leave aside all questions about reincarnation *pro et con*, which tend to make warm heads and cold hearts, to sow disunion and animosity amongst brethren and sisters who agree upon so many points that bind them together, viz., the adoration of a God as the Father of all, the Fountain of all good, our Sustainer and Creator; the knowledge of a continuance of life after death has separated us from our bodies; the proven fact of communion between the inhabitants of this world and the next; the certainty that what men sow here they will reap hereafter; and the eternal exultation in development, purity, holiness, wisdom and love to be the prospect of every created soul."

Where there is so much to unite, why should we allow ourselves to be disunited? Why break our strength? Why not leave the questions which cannot be proved alone till, in the next world, the full light of God's truth will gradually dawn upon us and its warmth melt all errors away."

The proposition to furnish THE BANNER to new subscribers for three months, for 50 cents, as announced under our editorial heading, on fourth page, is awakening much interest, and quite a number have already availed themselves of the opportunity. One generous gentleman sent us last week \$10 to pay for twenty such trial subscriptions. Others have manifested their good will toward us in a similar manner. To one and all THE BANNER Publishers extend their thanks.

The essay which recently appeared in THE BANNER from the pen of Jacob Edson, has since been put in pamphlet form, and will be sent free to any address on application to the above-named author, care of this office.

**Paine Birthday Celebration.**

The 162d anniversary of the birthday of Thomas Paine will be observed in this city, Sunday, Jan. 27th, by a series of appropriate exercises in Paine Memorial Hall, Appleton street, commencing at ten o'clock, with brief addresses from those who desire to express their appreciation of the services rendered the world by the Author-Hero.

The afternoon and evening sessions, presided over by Mr. J. P. Mendum, will be addressed by L. K. Washburn, Dr. W. Symington Brown, Dr. H. A. Lamb, George N. Hill, David Kirkwood, Horace Seaver, Miss Susan H. Wilson, and others.

The celebration will close with a Ball, Tuesday evening, Jan. 29th, under the auspices of the Ingersoll Secular Society, in Paine Memorial Hall.

Dr. Buchanan's *Journal of Man* is continually presenting the truths of a profound Science, which, unlike the cramped theories of the colleges, and quasi-psychical research societies and Seybert Commissions, embraces, recognizes and demonstrates the whole of spiritual science, and inculcates its ethical principles. Every Spiritualist who wishes to understand the basic science and philosophy that sustain Spiritualism should read *The Journal of Man*. It is the foremost publication among scientists, and really addressed to the most advanced thinkers of the age. For sale at the Banner of Light Bookstore, 9 Bowditch street, Boston.

Several correspondents, noting the article we copied some weeks since from the New York press regarding the expected demise of Mollie Fancher of Brooklyn, have written us for further information. To such we would say that later dates report her as again improved in health, and even able to engage with a business firm in an occupation wherein her psychometric gifts are utilized for the good of humanity. We shall speak more fully of this remarkable case hereafter.

We noted recently the publication in a tasty form of two poems by Miss Emma J. Nickerson—one being delivered at a meeting held in Berkeley Hall, Boston, in memory of the late Dr. Joseph L. Newman. Parties desiring copies of this neat brochure can obtain them at twenty cents each (postpaid) by addressing Miss Nickerson at 123 West Concord street, Boston.

**Acknowledgments.**

Since my last report I have received toward my cottage fund: From Edward Varney, Lowell, Mass., \$5—his second remittance—expressing surprise and chagrin at the apathy and neglect of the many old Spiritualists who are rich in this world's goods, many of whom could as easily spare all I need as he could the sums he sends; from a friend in Massachusetts, name reserved, \$10; from a friend in Illinois (name reserved) \$6; from S. R. Francis, Kewanee, Ill., \$5; from the *Herald* office in Chicago, Ill., \$2; from unknown friend in Pennsylvania (no name or place given) \$2; from J. M. Matthews, San Francisco, Cal., \$1; from S. R. L., Mass., \$1; making \$31; total to date, \$224.25. It comes slowly, but my confidence in the spirits and the readers of THE BANNER is unabated.

Cobden, Ill., Jan. 17th, 1889. WARREN CHABRE.

**The Wonderful Carlsbad Springs.**  
At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.  
The Carlsbad Sprudel Salt (powder form) is an excellent *Aperient and Diuretic*. It clears the complexion, purifies the blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle contains a light blue paper cartouche, and has the signature "Eisner & Mendelsohn Co., sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper."

**Letter from W. J. Colville.**

To the Editor of the Banner of Light:  
Now that I am in the full tide of work in San Francisco after a five months' absence, I want to give my many Eastern friends and your readers in general a few items of probable interest, gathered from my pleasant and over-vigilant experiences on the Pacific Coast. As you have already called attention to the work in San Diego on more than one occasion, I will only say it ended, so far as my connection with it for the present was concerned, even more successfully than it began. On Sunday evening, Dec. 30th, the attendance so far exceeded the accommodation, that almost as many people failed to gain admittance to Lafayette Hall as occupied seats within it. This was, of course, largely due to the special musical attraction offered in the presence of Mr. Henri Fawcett, a tenor soloist of world-wide reputation, and other eminent artists, including the sweet-voiced soprano Miss Florence Drake, and the brilliant pianist, Mlle. Amie Matot. Mrs. Bushyhead is to be congratulated on her generous and most successful management of the affairs of the First Spiritual Society in San Diego. Under her firm but kindly sway, business is conducted so that no reasonable person has the slightest cause for complaint: Generosity crowns justice, and all parties engaged in any capacity at the close of their engagement invariably wish for the time to come when they may revive the society and again work under its auspices.

I left so many good friends in San Diego and National City, that I was almost sad when the train bore me away on Monday morning, Dec. 31st, to Los Angeles, but as friends are numerous everywhere, at least I find them in abundance wherever my life is cast, I intensely enjoyed an all too brief sojourn of three days in the beautiful City of Angels. Mrs. Harper, President of the Metaphysical College, 640 South Hill street, sent her carriage for me to the station and entertained me delightfully at her charming residence, which is a thoroughly home-like place, with very little of the "institution" about it. Mr. Alfred Street, an active worker among the Spiritualists of Los Angeles, and Mrs. C. L. Patrick, who is at the front in all progressive movements, had engaged Masonic Hall, 29 South Spring street, and arranged for me to appear on its platform five times in the three days of my visit. The attendance Dec. 31st, at 7:45 P. M., was large; on Jan. 1st, at 7:45 P. M., it was larger, and on Jan. 2d at both sessions it was decidedly larger or very large, and on all occasions most kindly and appreciative.

On the first two days Prof. Wells, a mature man, who gives forth excellent thoughts in poetic language, offered a few appropriate and inspiring remarks by way of introduction. On the last evening Mrs. Dr. Nickless spoke beautifully for a few moments. My first acquaintance with this notable speaker was at Cassadaga, in 1887, when I heard her deliver short addresses at the conferences there. She now devotes herself entirely to platform and other spiritual work. Wherever she goes she makes hosts of friends, as she combines all the qualities of an impressive speaker, a reliable seeress and a delightful woman. Her husband is with her heart and soul in every undertaking, and is a very successful leader under spiritual influence. At all the meetings the music was sublime. Mrs. Mary H. Stansbury, who is a vocalist, while Senorita Bieber makes the piano speak. The last evening two talented vocalists lent their aid, and an exquisite trio called forth the warmest encomiums of all present.

Arriving in San Francisco, Friday, Jan. 4th, at 4 P. M., I was met by Miss H. M. Young, who immediately informed me that every arrangement had been successfully completed for regular meetings in that city, Oakland, Alameda and San Jose, and that the evening at Irving Hall, a delightful reception was given me. An excellent fraternal feeling pervaded the large assembly. Dr. Albert Morton, who is singularly exact at figures and can measure an audience with his eye with amazing accuracy, estimated the attendance at nearly six hundred. The flowers were exuberantly abundant in every form, size and color; the *tableaux vivants* were marvelously realistic, while Mr. R. H. Whiting's earnest solo was a revelation. I always loved the color of the child, and have frequently been transported with delight when listening to Emerson, Levy, Arbuckle, and other world-wide celebrities; yet never have I heard from any one such entrancing strains as from this wonderfully gifted young man, who has never been out of California, and seems modestly unconscious of his own superlative genius; still rare talent is never self-assertive, and is as spontaneous in its expression as the song of a bird or the fragrance of a flower.

Visiting the Golden Gate office on the following day, I was delighted to find our dear friends, Mr. and Mrs. Owen, in a charming editorial sanctum and office. The Gate has now a home in San Francisco, not so spacious as the BANNER OF LIGHT Establishment, but just as bright, comfortable and centrally located. A large library of choice books and all the valuable literature of the day in periodical form, may be found on the walls and tables of the reading-room.

On Jan. 6th, my regular work commenced in good earnest at Metropolitan Temple, where it was ushered in at 10:30 and by Prof. Eckman, who surpassed himself on the grand organ—the largest instrument in San Francisco as yet. Mrs. Bishop sang finely and Mr. Whiting rendered invaluable aid with his cornet. The flowers which did duty at Irving Hall graced the platform, and appeared as fresh as ever. On the afternoon of the same day I spoke in the Sagamore in Oakland, and again in San Francisco in the evening.

The Metaphysical College, at 106 McAllister street, has flourished during my absence, having at its head that noble worker, Mrs. Josephine Wilson, whose untiring efforts are warmly seconded by a large corps of friends. The platform of the College is free to the fullest extent compatible with the maintenance of sound decorum. Persons of widely different views and gifts have recently appeared on it, and while views are identical, and the most unprejudiced people agree to differ but never disagree. Mr. and Mrs. Wilson are both harmonizers, as they are truly harmonious in themselves, and carry good feeling to all whom they approach. Mr. Slater has held several sances at the College with good results. I never saw so much union without uniformity in San Francisco before. Stupid quarrels over terms and definitions are, happily, falling into desuetude, and all claiming to engage in reformatory work are beginning to realize that vain, not individuals, should be the objects of attack; and further, that to let truth make its own way by its own pure might is the only sound method of operation.

Another college, entitled "The Home College of Spiritual Science," 324 17th street, is doing an excellent work in this locality. Mr. and Mrs. Cramer and Mr. Coote are rich and generous in elevated thought, and noble in word and deed, as the following periodical, "Itinerary," they so ably edit abundantly testifies.

I have so little leisure for calling on friends or attending meetings other than those at which I am engaged, that I know very little of what is going on in the spiritual movement all over the city; therefore I cannot speak of the good work of many brethren and sisters except from hearsay, and I hear good accounts from places and persons too numerous to remember, much less to write about.  
I receive THE BANNER regularly, and enjoy its contents exceedingly, doing all I can to aid its circulation by selling and recommending, not by lending it except to persons who are really too poor to pay for it. My favorite articles of late have been from the pens of A. E. Newton and Dr. Willis. What grand writers both these contributors are!  
Fearing I have already trespassed on too much space, I conclude with best wishes for 1889 and forever, to all your readers.  
Yours sincerely, W. J. COLVILLE.  
106 McAllister street, Jan. 12th, 1889.

A correspondent writes: "Dr. Lawrence gave a descriptive lecture at L. L. Whitlock's office, on the evening of Jan. 14th, illustrated with copies of pictures, drawings and slate-writing, conducted through the agency of various mediums. The excellent lecture of Luther H. Marsh, Esq., of New York, Madam Doss Debar and her children and the doctors, with some of the oil-paintings and other occult work of the Madam, were highly interesting."

**ALL SORTS OF PARAGRAPHS.**

**HONN.**  
[Revised and Corrected by Jubbars.]  
Born on Monday,  
Fair of face;  
Born on Tuesday,  
Full of grace;  
Born on Wednesday,  
Merry, glad;  
Born on Thursday,  
Sour and sad;  
Born on Friday,  
(Noddy) glad;  
Born on Saturday,  
Work for food;  
Born on Sunday,  
Never want;  
So there's the week,  
And the end on 'ti

Everything that poor people need has been jumped out by monopolists and worked up to high prices with the single exception of air. An air trust company, to retail air for breathing purposes, would be formed tomorrow if the managers could control the blizzards that might come in without capital and blow the stock company to pieces before it could be bought off.

Shakespeare is again avenged. Hon. Ignatius Donnelly was overhauled and defeated recently as a candidate for the Minnesota Legislature.—*Herald*.

SHANGHAI, CHINA, Jan. 19th.—A great fire has been raging in the palace enclosure at Peking for the last two days. Immense damage has been done to the royal buildings, many historic treasures being consumed, and one-fourth of the palace buildings wrecked. The Emperor was taken to a fort for safety. His marriage will have to be postponed.

Mayor Grant recently paid a visit to the Quarantine Station in New York Harbor, and is reported as being much interested in a new crematory which has just been completed at Swinburne Hospital, Dix Island, and which was at the time busy with the incineration of a sheep carcass weighing one hundred and fifty pounds. It is proposed to dispose of the bodies of all fever victims here, and so avoid the necessity of any further interment at the already crowded graveyard at Seguin's Point. Thus it seems the usefulness of "cremation" has gained another "point" in official recognition.

I love it—I love it! but don't ask me why I so dearly love a piece of mine plie!

Important news has been received from Apla, Samoa, that on Dec. 18th the German war ships burned three American houses there; that they tore down the United States flags, and seized some American citizens in neutral waters, and took them prisoners on board of a German man-of-war; that a boat's crew from a German vessel also shot at the captain and lieutenant of an English man-of-war.

What do you think of a man signing a check for \$58,000.00, payable to himself? Treasurer of the United States Hyatt did it.

Winter seems to be playing strange pranks at present. Persons are frozen to death in North Carolina, and the Southrons are invited by the astute Boston *Herald* to abandon their icy home and come North, where they will find a warm and genial atmosphere, suitable to health. A Kentucky newspaper vents its feelings about the weather as follows:

"The flowers that bloom in the Spring are in a hurry this year. They have invaded Massachusetts, where tulips have appeared. The South appears to be invading the State rights of the North."

An Atchison (Kan.) man has attained considerable local reputation as a mortuary prophet. He has predicted the demise of a number of people, and in every case his prophecies were speedily fulfilled.

Perhaps the Indians would be more willing to accept of our reservations if there did not seem to be a mental reservation on the part of the General Government that it had the right to request the Indians to "move on" as soon as they get comfortably settled.

A tramp asked a farmer for something to eat. One day, as he chanced there to stop:  
The kind-hearted farmer went out to the shed  
And gave him an axe, and feelingly said:  
"Now just help yourself to a chop."

The bodies of Mme. di Murska and her daughter have been sent to Gotham to be cremated.

There will be bustle-times in Washington on the 4th of March, no doubt, or Mrs. Harrison would not be receiving so many letters from women on the bustle question.

"Bro. Gardner" met with an accident, and tells the "Lime Kiln Club" all about it, including his experience with the "regular" doctors:

"As many different reports have gone out as to de natur' ob my injuries, as some ob de newspapers hev received a false 'pression, I will hepate state a few facts. I tell about it in a nutshell. I say 'nough to tell you I was disfigured in a terrible way. When doctors told me de me, dey said dat de cerebellum had been badly fractured in two places, dat de clavicle bone had been out of joint, dat de diaphragm was broken, dat de bronchial ramifications was unconscious, dat de pulmonary arteries had been driven clear into de left ventricle. In addition, as dey found on de lumbar vertebrae, de curved artery had become all mixed up wid de triepneal valve, an' de epigastric region had coiled wid de right auricle. Every one said I couldn't pull 'round; but yere I am, almos' as good as befo', an' ready for de nex' 'clumity. De doctors, moreover, told me to be very keetful about exersiz' dat thilgins outcos too much for a few weeks to come, an' dat giv de flexor carpalis as much rest as possible, or I might hev a 'lapse.'"

The new armored cruiser proposed for our Navy is a remarkable vessel. It possesses all the advantages of the famous *Monitor*, but, unlike that turretted terror, will be perfectly seaworthy.

James Redpath is about to sever his connection with the *North American Review*. He will go to Ireland to represent an American newspaper syndicate.

Stevens, the New York *World* bicyclist, has started from London to Zanzibar, to set out on his search for Stanley!

He who can at all times govern his own temper possesses a jewel of inestimable value.

Mrs. Partington was rivaled a few days ago when a student in agriculture rushed to his class with the astounding revelation that Miss Mobn was seized with "a severe attack of celluloid, and the whole (Cornell) University had got to be fastenated at once."

[From the Toledo Commercial.]  
[PSYCHIC] PROPHETIC PHOTOGRAPHY.

THE UNITED STATES SENATE IN 1888.  
[A dolorous prospect.]

The sixth edition of what is regarded as one of the most reliable and practical works on the popular subject of Mesmerism, is about to be published by Mr. J. Burns, 15 Southampton Row, London, W.O., and in addition to the letterpress, which is said to emanate from a most reliable source, the reissue will be embellished with several pages of litho illustrations demonstrating the various modes of applying the practice to scientific and curative purposes.

Westminster Abbey is full of dead men's bones. When the "Judgment day" comes, they will all be removed—i. e., by human authority, when the people become wise enough to ignore their present superstitious ideas. Cremate them.

WASHINGTON, D. C., Jan. 21st, 1889.—The opening session of the twenty-first annual convention of the National Woman Suffrage Association was held in the Congregational Church, at the corner of Tenth and G streets in this city, this morning. Miss Susan B. Anthony presided. In introducing Mr. Riddle, who made

the opening address, Miss Anthony said they were assembled for the purpose of declaring their sentiments that all people of legal age are citizens, and that no State can, in justice, restrict this right by legislation; Mr. Riddle reviewed the work of the Association, and declared that public sentiment was being revolutionized through its agency. Others, including Senator Blair, interestingly participated.

Labouche, the great English statesman, thinks that all malcontents should propose to tardy young men.

"Howard" in *The Globe*, is down on the management of the New York City public schools. The authorities there had better reappoint the former able Superintendent, Prof. Henry Kiddle, who was, as is well-known, the most efficient manager New York ever had.

According to the latest census, Boston has 450,000 inhabitants, to say nothing of the thousands who do business here and reside elsewhere; Worcester has 80,000, Lowell 72,000, Cambridge 66,000, Lynn 61,000.

Ocean telegraph-cables, which Spirit Ben Franklin had a hand in starting, now measure 113,000 miles.

Perhaps those who are fond of tongue-twisting sentences may like to repeat the following correctly and rapidly:

The swan swam over the river; swim, swan, swim!  
The swan swam back again; well swam, swan!  
—*Youth's Companion*.  
The above is not so "tongue-twisting" by half, when spoken rapidly, as the following:

Thrust a thistle through the thick of my thumb. (Repeat.)  
A Frenchman of our acquaintance who prided himself upon speaking correctly the American language, bet a friend of ours a new hat that he could repeat the above sentence as correctly as our friend. The bet was taken, and here is what the Frenchman said: "I trust a thistle trow de trick of my tium."

Look out for blizzards somewhere soon.

The Boston *Globe* and the *Evening Transcript* say, very properly, "Down with the White Caps!" But these papers have nothing to say against "White Caps" in this city who break up Spiritual Séances.

Those who are deeply imbued with a love of notoriety generally wind up in the slough of despond.

Ice cutters have their tools all ready for use; but where's the ice?

A little while ago it was Hayti. Now it is Samoa. "Uncle Sam" is becoming belligerent.

**Movements of Platform Lecturers.**  
(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Mrs. Ida P. A. Whitlock spoke in Cambridgeport, Mass., Jan. 6th; Fall River, Jan. 13th, and is to be at Greenfield, Mass., on Jan. 27th. The last two Sundays of February she will be in New London, Ct. The first two Sundays are not yet taken, and she would like to fill them. During the month of March she will be in Albany, N. Y., and would like to make engagements for one-day evenings in that vicinity. Her address is Room 3, Old Fellows Building, Boston, Mass.

Mrs. Jennie K. D. Conant, of 20 Bennett street, Boston, who was obliged to close her parlors four weeks ago by reason of sickness, desires to give notice to her friends that she is now convalescent, and will re-commence her Sunday evening lectures.

Lyman C. Howe speaks in Paterson, N. J., Jan. 27th, and in Buffalo, N. Y., the Sundays of February. Will make engagements for March. Address him in Fredonia, N. Y.

Bishop A. Beals has closed a very successful engagement at New Britain, Ct., and will speak the last two Sundays of January in Portland, Me.; Washington, D. C., in February.

W. A. Mansfield, the independent state-writing medium, will speak on "State-writing and how to develop it," at Berkeley Hall, Berkeley street, on Sunday, 2:30 P. M., assisted by several other mediums.

Mrs. Mozart, inspirational lecturer (latey returned from a tour of Europe)—accompanied by Mr. Mozart, Dr. D. J. Stansbury, occult telegrapher and independent state-writer, and Mrs. Stansbury—will hold meetings in the Philosophy and Science Building, 200 North Main street, during the week Jan. 7th to 12th. They are engaged to hold meetings in Los Angeles, San Bernardino, Pasadena, Pomona and Riverside. They will start next via Topeka and Kansas City sometime in February.

Mrs. Kate R. Stiles lectures in Springfield, Mass., Sunday afternoon and evening. Address Lecture Bureau, 6 Beacon street, Boston.

Dr. R. M. Lawrence will lecture before the Independent Society of Spiritualists, 8 o'clock, Subject, "Immortality Demonstrated," illustrated by two dred dissolving views shown by the stereopticon. All engagements made through Lecture Bureau, 6 Beacon street, Boston.

J. W. Fletcher speaks in Berkeley Hall, Boston, on the 27th of January, giving on the latter Sunday his illustrated lecture. He appears in Chelsea the same evening. Address 6 Beacon street, Boston, Mass.

Oscar A. Elderly has in the last month filled engagements in Haverhill, Mass., Portsmouth, N. H., and Portland, Me. He has engagements in Maine for the month of February; will be in New York in March; would like to make engagements in that State for the latter part of the month.

Dr. H. P. Fairfield is ready to make engagements wherever his services may be required, for February, March and April on easy terms. Will speak Sundays and week evenings. Address him, P. O. Box 347, Rockland, Me.

Helen Stuart-Richings, who has been spending a portion of the winter in North Carolina, entertained the inmates of the Morganton (N. C.) Insane Asylum on New Year's day. She entertained the patients in the Raleigh Asylum, Jan. 21st; 22d, the pupils of the Raleigh Institution for the Deaf and Dumb and the Blind; on the 25th she entertained the inmates of the Government Hospital for the Insane at Washington, D. C., and on Feb. 3d begins a course of engagements for the Spiritual Union of Norwich, Conn., where she may be addressed for week-night lectures and entertainments at convenient points.

**The Boston Spiritual Temple.**  
There will be a meeting of the members of the Boston Spiritual Temple on Tuesday evening, Jan. 29th, at 7 o'clock, in Room 4, Berkeley Hall Building, to act upon a proposed change of Art. 2d of the By-Laws.

**Horsford's Acid Phosphate**, for night sweats of consumption, gives speedy benefit.

**ADVERTISING RATES.**

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

Special Notices forty cents per line, Minton, each insertion.

Advertisements thirty cents per line, *Agate*, each insertion.

Notices in the editorial columns, large type, ten cents per line, each insertion.

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

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.

Advertisements of pure type matter will not be accepted.

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

THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear false and honorable upon their face are accepted, and when the advertiser is guilty of improper practices, we are using our advertising columns, they are at once interdicted.

We request patrons to notify us promptly in case they discover in the columns of advertisements any statements which are proved to be dishonorable or unworthy of confidence.

**SPECIAL NOTICES.**

Dr. F. L. H. Willis may be addressed at 40 Avenue B, Viock Park, Rochester, N. Y.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, etc., send to his office, 63 Warren Ave., Boston, Mass.

H. A. Kersey, No. 8 Biggs Market, Newcastle-on-Tyne, will be agent in England for THE BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

**ADVERTISEMENTS.****TO STOUT PEOPLE.**

Obesity is fatty degeneration. The danger lies in inward fat, which may be known by scant breath and decrease of labor power. My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having cured myself and cured many others. No starvation required. Dieting patients successfully treated. Remedies sent by mail. Send stamp for full particulars to Dr. EDITH BERDAN, 118 ELLISBORO ST., PATTERSON, NEW JERSEY. (Formerly Dr. Edith Hale, of Boston, Mass.) N17

**INDEPENDENT LECTURE BUREAU.**

SOCIETIES WISHING TO ENGAGE  
**FRANK ALGERTON.** Joy Medium;  
**DR. J. C. STREET.** The Occultist;  
**JOHN WM. FLETCHER.** Test Medium;  
**EMMA NICKERSON.** Trance and Test-Medium;  
**MRS. KATE R. STILES.** Lecturer and Psychometrist;  
**MRS. M. W. LESLIE.** Joy Medium,  
And others, should address.  
**J. W. FLETCHER,**  
6 Beacon Street, Boston.  
N. B.—Speakers furnished at short notice for lectures, funeral and public occasions. Please state the price you wish to pay. J26



THESE Insides warm the whole body, keep the vital forces of the magnetic iron in the blood, and cause a feeling of warmth and comfort over the whole body. It is no other result was produced than to *insulate* the body from the wet, cold earth, the insides would be desirable. In many cases the insides alone will cure Rheumatism, Neuralgia, and Swelling of the Limbs. \$1.00 a pair, or three pairs for \$2.00, to any address by mail. Send stamps or currency in letter, stating size of foot or shoe, and we will send free by mail to any part of the world. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.  
**CHICAGO MEDICAL ELECTRIC BATTERY COMPANY,**  
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J25

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That nothing equals Cream  
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shaving? That scalds and burns  
heal rapidly and leave no scars, if  
dressed with Cream of Mecca?  
Manufactured by W. E. & W. P.  
THAYER, 221 South Main Avenue,  
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**TO LET.**

A Large Front Room, and Small Room adjoining, separate or in suite, in Banner of Light Building, admirably arranged for Physician or student's office.  
For particulars and terms, apply at Bookstore, No. 9 Bowditch street, Boston, Mass. J26

**Calyx-Eyed Self-Threading Needles**

REALLY necessary to falling signal, and a help to the best eyes. A thread them with your eyes shut. Price 10c. per pair by mail. Agents wanted everywhere. A perfect bonanza. Address G. L. POND & CO., 330 Washington St., Boston, Ms. J26



Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, on TUESDAYS and FRIDAYS, at 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commencing at 8 o'clock precisely.

Mrs. M. T. SHELMAN-LOUGHEY will occupy the platform on Tuesday afternoon for the purpose of allowing the spirit guides to answer questions that may be propounded by inquirers on the medium plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to the office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

On Friday afternoon the excellent test medium, Mrs. D. E. SMITH, will, under the influence of her sensitive and delicate individuals, air opportunity to send words of love to their earthly friends—whom messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that the spirit guides who live beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that they are not in accordance with the teachings of the Bible, and that they are not in accordance with the teachings of the Bible, and that they are not in accordance with the teachings of the Bible.

It is our earnest desire that those who recognize the messages of their spirit friends will verify them by information from the friends of the deceased.

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

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case. LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelman-Loughey.

Report of Public Seance held Nov. 27th, 1888.

Questions and Answers.

Ques.—[By R. G. D.] It was said that you do not recognize matter as existing extraneously, as independent of spirit. Do the bodies, then, of deceased people, or amputated limbs, contain a spirit?

Ans.—Yes; it may seem a strange assertion to make, that the organic body which has been cast off by the arising spirit still retains within itself, while it has form and parts, certain magnetic or spiritual elements belonging to the spirit, which have been derived from its life. These magnetic elements, these spiritual auras, will in time free themselves from the organic form, and just as rapidly as they do this will dissolution appear; and as dissolution presents itself, you may know that the spiritual qualities, belonging to the organic form, are becoming freed from mortality. Whether do they drift? Out into the atmosphere? No; they gravitate unerringly, by a beautiful law in nature, to the life that owns them, to the spirit, that has inhabited that mortal form; and so, as one by one these combinations of elementary life become freed from the organic state, we see the body yielding up its parts to the atmosphere, and the elements, and by-and-by all these spiritual qualities or magnetic auras, are passing away to the one to whom they belonged, and the organic form will also have disappeared, no trace remaining of it, for that which is of the earth, earthy, belonging to the mortal state, will pass back into the earth and into the atmosphere, to be reconverted into new forms by the grand and wonderful processes of nature.

It may seem very strange for your correspondent to receive the statement that we make, that the amputated limb retains within its form certain spiritual qualities, we may call them spirit, if we wish, since they belong to the great atmosphere of the spirit, as well as individually to the person who has parted with the limb. Every part and portion of your body is permeated by a spiritual atmosphere, by a magnetic aura, which does not belong to the physical, which does most certainly belong to the spiritual part, and which goes to help make up the spirit body which you are to possess after you pass from this organic frame. Very well, then, an accident occurs; a limb is amputated; those magnetic auras, that spiritual atmosphere, those elements which belong to your spirit body, which were contained within that limb, may be confined within it still; they certainly will be, in a measure, while that limb retains its form.

But nature has provided for this state of affairs, and in a little while dissolution begins to exert itself; the chemical combination which held these elements together becomes inactive, and the cohesiveness disappears, the elements and particles fall apart; they yield up their magnetic qualities—that spiritual aura which belongs to the spirit-body, and which must return to its owner. Very well, this may be proven scientifically, if one but thinks seriously upon the question. You have heard it stated undoubtedly that a person who has lost a limb sometimes complains of that limb hurting him; he feels a pain coming to him, reaching where that limb once belonged, and he will distinctly assert that his arm, leg or hand, whichever it may be, is giving him much pain; he cannot resist the belief that he is still possessed of a limb, although to external sight there is none to be seen.

The spiritual limb is still there; it may suffer for want of that magnetic strength, that vital force which belongs to it, and which it demands, and by-and-by it feels these relays of force coming to it; their charge upon it, is one of strength of activity, as of a galvanic battery, and the individual receives a shock, and pain and much disturbance ensue because of the operation; those magnetic elements, those spiritual particles of matter of which we speak are passing to their possessor. A limb amputated has now no use for them; the spirit body demands their presence, it is attracting them to itself. Thus we may properly say, every part and portion of a man possesses a spirit; there is no matter anywhere in existence but what is vitalized in some way by spirit, and when the spirit is withdrawn, the form of matter becomes disorganized, its elements are taken up into the atmosphere, and reconverted into new forms and manifestations of life.

Q.—[By G. B. Canada.] The Mosaic account of this earth having been created some thousands of years ago, out of nothing, is so clearly negatived by astronomical and geological facts as to become incapable of belief; can you give us any idea of when and how the earth came into existence?

A.—No; this is the study of a lifetime; it is one that may demand the attention and challenge the investigation of the most earnest and profound minds; it cannot be lightly expressed or explained. That a planet like this earth could attain its present state of development in the brief period of six thousand years seems an absurdity to our mind. We do not see how it could possibly be a fact that life such as presents itself on the surface of this globe could be called into existence, put forth its activities, perform its labors, and present conditions for human growth and intellectual development such as it does to-day, in so brief a period of time. To our mind, it must have required many hundreds of years, and have been thrown off into space from some larger, more active and glorious orb of light, and have been vitalized by the spirit of life as it came forth from that parenthood, with possibilities of development within its breast. We believe that the planet swung off into space, and, finding its true orbit, fell within itself the pulsations of nature and of life, and began to put forth activities—those possibilities and powers burst forth, and unfolding themselves, began the many ages of the past.

We believe that this planet in its infancy presented an appearance of barrenness, such as would be very unlovely and uncouth to our sight could we behold it, but it contained within itself the fires of life, which began to intelligently work and express themselves to prepare the bosom of the earth to receive and nourish forms of life, and so they slowly but surely unfolded themselves, and by-and-by the planet presented the appearance of a verdant landscape of vegetable growth and existence, but these were

very coarse and crude, very unlike the forms of vegetation which you have to-day; however, they accomplished their work, and went on from age to age, in their growth, until a more refined presentation appeared, and so on. Subsequently, animal life made its appearance upon the face of the globe, and the animals were formed in appearance, but still very crude and lifeless, and these having developed, giving forth possibilities and activities within their natures, we find finer appearances, more beautiful manifestations of the animal kingdom, and so on. Then human life appeared, crude and coarse and uncultured in every degree, not perfected, not beautiful and divine, but living very close to the heart of animal existence.

And again ages rolled by, the instincts and attributes implanted within the human breast began to assert themselves, to put forth little rootlets, to show signs of growth, and as time rolled along these began to blossom out into more intellectual and refined attributes, man came to consider himself a thinking, reasoning being, lifted above the plane of the brute creation. This work has gone on year after year, age after age, humanity stepping upward through painful discipline, through strange experiences, through suffering, uncounted and unnumbered, and keeping close to its heart the refined and the beautiful, ever gaining a more vital grasp of life and of destiny, seeking to solve the problems of the universe, and to read the secrets of nature.

So the world has moved on to the present time, but its work is not accomplished; the planet is not yet perfect; there are storms and whirlwinds, cyclones and earthquakes still, from time to time, making themselves manifest; there are convulsions as she endeavors to throw off the crude and the imperfect, and the beautiful and refined, and by-and-by the storms and whirlwinds will cease, the cyclones and earthquakes will be known no more, nature will present a more lovely appearance than she does to-day; she can be more fully dependent upon her moods and aspects, man will receive from her more gracious bounty and blessing than he can at the present time. As nature still manifests convulsions, movements, disturbances and storms come to the individual of man. The social fabric, also, has its tempests and earthquakes, moving through the masses, making themselves manifest at unexpected times and places. It must be so as a result of the developing processes of time.

In the future humanity will become more cultivated, more uplifted; the storms of social and political life of every department of human experience and thought will cease; a finer atmosphere, a more harmonious condition of life will exhibit itself, since man will have grown with the planet, and will be able to show his relationship to the divine.

We will not undertake to say how many thousands of years have elapsed since this planet swung out into space and took up its onward march; we do not know. Many long ages have passed through the planet has travelled in pain, seeking to perfect itself, and many more ages will pass away before it will reach the height of its exultant and exhibit that which it is truly capable of presenting to human life and acceptance.

Q.—[From the audience.] Are you acquainted with a publication entitled "The World's Advanced Thought"? If so, what is your opinion of its teachings?

A.—We are slightly acquainted with such a publication. We are interested in all thought which may prove beneficial to the life of mankind. "The World's Advanced Thought" may not yet be received by those who scan its pages, for to many these are mystical, they cannot accept and comprehend them, yet our opinion of the teachings of this publication is a good one, since we perceive that earnest souls, interested in the life of humanity, desiring to bring forth that which is higher and nobler than the mere consideration of material things, are seeking to reach the multitude through this channel. We are glad to welcome such labors to the world and to humanity; but as we have said before, we think that only here and there are found those who can really appropriate these things to themselves, though the sentiment is growing, though humanity is delving into the depths of life more fully than it has ever done before, advancing to reach the spiritual, independent of the material. We think that in twenty years to come much of that which is presented now, not only by those who desire to make advanced thought understood by the masses, but also by many others who are earnest in their aspirations to do good and to teach the truth, will be received and comprehended more fully than at the present time. Twenty years hence the world will have grown immeasurably, and those who dimly feel a truth now will then be able to grasp it and to express it in a clearer manner than they can possibly do at this date, and so we are obliged, with the passage of the years, to receive that which comes, and to do the best we can with it, giving to our friends, helpers and teachers on the mortal side such encouragement and appreciation as it is possible to bestow.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Seance held Dec. 14th, 1888.

Lemuel B. Faunce.

Many dear ones are waiting and listening eagerly for some sign to prove that we do come into the homes. Often while dwelling in the mortal form I have heard the question asked: "If they can come to earth why can they not always make their presence felt at home as well as abroad?" We do not know, but it is not always in our power to make our presence or to make any sound which you can hear.

I am happy in my spirit-home, and I am glad not only to be able to make myself known, but also that I may endeavor to prove the immortality of the soul. I think I shall be remembered in Plymouth, Mass. I would say to them in the home: Sit by yourselves, patiently, in a passive mood, and see if we do not keep our promises in trying to manifest to you.

The dear mother comes to me to-day. Mr. Sampson also comes, and sends greeting to the home, to the dear one whom he calls Rebecca, and to the daughters, asking them to be patient, and in a little time he will be able to give them some words of comfort. Alice is with him in spirit-life. My name is Samuel B. Faunce, and my home was in Plymouth, Mass.

Rev. John Keith.

Well, as I look upon this assembly I must exclaim it is a strange meeting. And I may be asked to explain why. I would state here, as I look upon each one eager for a word from loved ones beyond the veil, that I did not understand, while in the form, that there was possible to communicate with the departed. I have learned that since passing over.

I did feel, while I was on earth, that dear ones hovered around us, but little did I think they could come into communication with us. Now I understand it in this way, which all mortals should: you must do your part and we will do ours. Life is a mystery—death more so. Scientists and theologians have tried to solve the question, but have never been able to.

I perceive, since entering spirit-life, that Spiritualism is the key to unlock the mystery. After the transition all becomes plain, and we return, one after another, telling very much the same story. I find, also, very much to learn on the other side. I am only too glad to make this statement here, for I have acknowledged many times to those in spirit-life that I was in error, that all creeds are mixed with error, and to-day let me say, learn all you can here, that you may have so much to learn on the other side of life.

How beautiful is this knowledge of spirit communion to you in the mortal life! It is so sincere wish that when the angel of life shall call you up higher, loving hands may be able to smooth the pathway that leads down to the mystic river, and there may be no stain upon your spirits. Then look well to the life you lead here.

Drop kind words wherever you can. Remember that the poor we always have with you, and that it is more blessed to give than to receive. I wish to be remembered to dear ones in Oberlin, Ohio, for I know that many there hold

me in remembrance—friends as well as relatives. Many, too, have joined me in the heavenly home. More than sixty years ago I was President of Oberlin College, therefore I know I shall not be forgotten. Rev. John Keith.

Ann Caswell.

I have an anxious desire, reaching out to dear ones yet dwelling here, Mr. Chairman, I would say to a dear wife, Fanny, that I am not far from you. Many times when trials have seemed hard for you to bear, I have been cognizant of what has been passing, and have been by your side.

I have frequently heard my name spoken by some of the old town people, who little thought that I was in their midst. We often come so easily, so silently even into the homes of many who are not relatives; through the law of attraction we are drawn to old friends and associates.

I am happy in my spirit-home, but I do desire to come into communication with you, somewhere. I ask you to afford me the opportunity. If you could realize the earnestness that pervades my spirit, you would furnish me the means of conversing with you. I would much rather come in private, but when that is not possible we make every effort to let our friends know we live, and not only live, but that we can come into communication with them. There are many who feel as I do, and I would ask you to help me, Fanny, to seek some channel through which we may speak with you.

It is many years since I passed away, but the time seems short to me. I have known of the changes that have come; I have known many times of the sad hours of the loneliness that has crept over your spirit, for I have stood so near you I could place my hand upon your shoulder; I could even whisper in your ear, or speak aloud, yet you did not hear. What did I know of spirit-return before passing over? Very little. I might have known something, but like many others, my doubts were so many that I put it away from me, thinking if Spiritualism was true I should return as well as others. Every one would be glad to know that Spiritualism is true; some are afraid to meddle with it, thinking it is wrong to call their dear friends back; not realizing that it is a law of life.

But my spirit has not been in vain; I know I will return to earth, for I was cognizant of more than they gave me credit for. Try to learn what you can, dear friends, in the home, for it will help you as you cross over. I was known as Ann Caswell, in South Natick, Mass.

John Peak.

How do you do, Brother Wilson? I think you must remember me when I explain a little to you. I am very glad to meet you here to-day, and I have often looked in upon you all here. Many familiar faces I have seen, eagerly watching for and drinking in the tidings that are brought here from the spirit-shore.

I was no stranger to Spiritualism, and before I get through I think I shall prove to you that it was meat and drink to me. Some of the dear ones thought I went a little too far, but I tell you the truth, I never went far enough; and I think if I had stayed here long enough, and had the privileges that some of you have to-day, I should have gone still further. I am happy in my spirit home.

Now I am going to talk a little to the children: John, I am glad even to speak your name. I know you will say: "Father, you can't get very near Charles." I know that before I shall keep trying, however, I want you to know I come right into your home; I come with you in its business, and it has seemed a little stagnant; but never mind that. I want you to talk with the spirits. I want you to give heed to what they may have to say to you. Yes, each one of you. And more than that, you do know you would not say to me, "Father, it is only a thought," for when you are sure of a thing it is a knowledge, and I put that emphasis upon it.

I come into the home, John, a good many times. I know you cannot always realize it, because business affairs take your mind a great deal. Sometimes you are a little blue; but when little Johnnie comes in it seems to take off that feeling. I've got to designate 'em as John and Johnnie. This name has been handed down three or four generations, but it is never worn out, therefore it will do for the next one.

I am always glad when I can see you listening, thinking perhaps father may be there. I did not get very near Charles, I never speak to-day, but as the Spirit-Chairman said there was an opportunity I grasped it. I know I shall feel a great deal better for coming in and giving a few words, or trying to prove the immortality of the soul. Why if we were dead people we couldn't prove anything to you; but now, as I say to you here—I have drifted away from my family a little—learn all you can, but let reason work with it.

Charles, if you do not wish to converse with me here, I will wait until I am not so distant when you will feel differently in regard to our returning from what you do to-day. You will ask why? Because you will be able to learn a little through some changes that are to come. Not but what you love father, but you can't believe that the spirit returns.

If we do not return, then most assuredly we do not leave the earth, and it seems to me, really, that we don't leave the earth long at a time, the attractions are so strong, that draw us back.

I shall be remembered in this good old city, for there are many that I term friends here, as well as relatives. I bring love and greetings to you all, and as I said, John, give us a little time aside from the business, and I know that as you and the dear companion sit down, we shall be able to give something to you. I was known as John Peak.

George Lacrosse.

I haven't been gone a very long time, and I was but a little boy when I went away. I had an awful sore throat; the doctor said it was diphtheria. I wanted to come to this meeting and talk just as the big people do. The gentleman here said I must be a child, because children must be children, and listen to what the older people had to say, but sometime there would be an opportunity for me to speak, so I guess that is to-day.

When I went into the spirit-home, they told me I must go to school with the other spirit-children, but I had to wait until my throat got better. We go to school the same as you do here, and we get our lessons the same, only on the spirit side the lady tells us we must have been perfect. And then the dear ones that were so beautiful, wherever we see them. No one says to us you mustn't do it. Why! they are most all white, not like those red ones.

I want to tell you, beside, that grandpa came right along and said: "Well, well, sonnie, come with me." I looked at him, and asked if he was a teacher. He said no. I couldn't think why he said that to me, but after I grew older I understood.

They don't know we come right home, and that we can come so easily, but they have got to find it out sometime. We make little sounds, and sometimes we make big ones. My name is George Lacrosse, and my papa's name is Paul Lacrosse. I lived in Duxbury, Vt.

Frank Crosby.

I am very glad to be able to speak, Mr. Chairman, for some dear ones have wondered many times why I never make myself known; if it was because I passed away so far from home, or what could be the reason. As the dear friends have listened to one and another speaking in the camp-meetings and in the halls, and giving names, they have thought: "Why does not Frank come?" I have come; I have been with you many times, dear, loving friends; but little did you know it, because I was not able to make myself known.

In this meeting, I felt it would only be right to make an attempt to send some few words home, for there are those who will be glad to hear from Frank.

I am happy in the spirit-home. Oh! I wish I could of the reunion, when father, mother, sister and brother will be reunited, not only meeting, and we shall be rightly understood there, which many times in mortal life we are not.

It is but a few years since I passed away. I was very thin and emaciated. As I am trying to speak here the old tired feeling comes back upon the spirit again; but I do not suffer in spirit-life, nor do I take on these feelings; it is only when I come to earth that I partake of the old sensations.

Ann Mary sends greetings, as well as Grandmother Mary. I was known in Duxbury, Vt., during my younger years, but passed away in San Antonio, Cal. Frank Crosby.

Ann E. Cole.

I was weighed down by the weight of eighty years, Mr. Chairman; but now the weariness has gone; I feel young again, almost as if I were back in girlhood's days, as I make this attempt to speak here. I was glad when the summons came to come up higher by loving hands that were extended to me; I felt not alone; the angels stood beside me, and I passed over. Oh! how sweet was the music that greeted me, and I heard the familiar voice of mother, welcoming me home. The beauties of spirit-life I cannot picture to you; a faint outline has been drawn many times by spirits, but they can go no further.

My dear boys were so glad when they knew mother was able to show herself to them: Benjamin and William, it is true—you did behold my form before the body was laid away, and given up to Mother Earth. Would you believe it, dear mortals, before the funeral I was able to materialize in a natural form. Then doubt not that materialization is true. But we must have right conditions; there was perfect harmony, so that in a few hours after I left the mortal form they were able to behold me.

It is nearly four years since then, but how many times I have visited earth and come into the home I am not able to say. I know the dear ones eagerly watch for my return, thinking perhaps I might give a few words; but to-day is the first time I have been able to take control as I would like to. Oh! I have been here in the meeting; I think not that we do not attend these meetings; we come here and gain information as much as you mortals do; and I think we are more interested than you possibly can be, because you hold to earthly interests which we have dropped.

I know, Mr. Chairman, I shall be remembered in Portland, Me., and I wish to send greeting to the dear ones she has left. I was known as Ann E. Cole.

Harriet E. Darling.

I desire, Mr. Chairman, to send a few words of love to dear ones yet dwelling in the mortal. It is but a short time since I passed out. I think it is less than one year, but still I am anxious for them to know that what is called death has proved to be only a change for the better. I was anxious to go, for the sufferings of the old form were great, but did not last very long; there was no suffering in passing over.

And now we are anxious to prove that we live; we desire to make ourselves known, not only here, but in the dear homes that we have left. I shall be remembered in Portland, Me., by many. They have often wondered if I have met Fred since passing over. He is with me to-day. We are not together all the time, dear friends, but as we wish to be, the dictation of the spirit is what guides us. Now learn a little by what we may say to you, for in spirit-life I know you will say it was worth something to you.

I have often been in the meetings in Portland, also in Belfast, and in many different surroundings, even in Boston, making every exertion that I could, in order to prove that I live, and that I am able to speak for myself, with the help of spirit guides. My home was in Portland, Me. I was known as Harriet E. Darling. My husband is Fred Darling.

Horace Griffith.

We are happy in being able to announce ourselves. This really seems to me like a post-office, as I see so many eager to drop a letter. I am glad that I learned a little of it, for I find that spirit-life itself is a school.

I passed away many years from home, yet it seemed to me that I was with the friends at once; the miles that intervened appeared to be no more than a straw between us; and not only that, I was conscious of what was passing there. In conversing with many spirits with regard to this, I find they are not all thus conscious, but most of them are. It is beautiful in the spirit home. Mortals go if they can; there are no ifs with us; we can go, and it is only the desire of the spirit that takes us.

I know I have not been forgotten at home, and I know they have tried in many ways to seek communion with their loved ones. I have seen some of them in the meetings, and a good deal interested, too, only they didn't like to say much about it. You know a good many times they can gain a little slyly, by listening to what others say, thinking, perhaps, others won't perceive that they are interested. Now you can't have any too much interest in seeking to know where your loved ones are and to hold communion with them, it does us so much good to converse with you. If but a few words it helps us; we do hold with earnestness to this sweet communion. Then as doubts come upon your minds it grieves us.

Oh! trust us, for we will not deceive you. On the spirit side there is no bickering, no misunderstanding; all is harmony and love and peace there; and how good it is when we find another has come to join the happy band—we are so glad to receive them into the family again. I passed away in Louisville, Colorado, many years ago. I shall be remembered in Stowe, Vt., in Duxbury and surrounding towns. My name is Horace Griffith.

Jennie Watts.

I wish to send a few words home, Mr. Chairman, to the dear, loving ones there; I know they missed me so. I was somewhere from eleven to twelve years of age when I passed away, and that was nearly four years ago, yet it seems as if I had hardly been away from them. Oh! how hard it was for mother to part with me! But, dear mother, remember I am only the other side of the veil, and you will have your family back again. You say you cannot sleep here at night; No; but it is sweet to be remembered, and to know that I am growing in knowledge in spirit-life, and I will try so much to help the dear ones that are yet left here. It is a part of my work to do it.

I feel a little of the sensation I passed away with, but no suffering; we partake of this, some of us, as we enter the earth-life; others do not. I am glad that we have an education on the spirit-side of life; that we go on gaining in knowledge, and that we grow in stature; that is children grow up to manhood and womanhood. How beautiful it is to see them so eager as they return to earth to find the dear ones and speak to them. Sometimes I hear little children calling out loudly to mamma and papa, but they seem to take very little notice.

Of course we of the older ones understand that they are not heard; but the children do not always realize it at the time. And so spirits keep trying to make their presence felt by mortals. We have been taught, if we fail to try again—ever to persevere.

Sometimes, after I passed away, mother would feel that perhaps I might be near, but did not really understand of my coming. I have been into the meetings, into the hall, and stood as close to the medium as I possibly could, thinking perhaps she would speak of me. At one time a dear lady just said I was there, but oh! that didn't satisfy me; I wanted to say more; so you see, spirits are, not satisfied, with what you are.

I am happy, and Grandfather Watts sends love to the dear ones that are yet left. I am very glad of this privilege. I was known as Jennie Watts. My father's name is George Watts; my mother's, Emily Watts.

Elmira Richmond.

I have been asked mentally to come into this meeting and say a few words for the comfort

of the dear ones that are left here. It is sweet to feel we are not forgotten, because they send out thoughts, and ask us many times to give a few words.

Sometimes we have not the power to do it, and then perhaps mortals feel that we do not care. Oh! do not think this, for we all have a desire to speak and let you know we are not dead. Charles, mother is not dead; do not think of me as far away, but when your own loving companion tells you she feels that mother is there, do trust and accept of what she will give you. I have seen them sit by the table and have seen you go up stairs. Remember that we know, see, feel, and are very sensitive to these things. But you may think your mother did not understand it. No, dear child, I acknowledge it. I should have learned something of it, but not.

You remember, as you look back not a great way, how suddenly I passed away with the trouble across me. I suffered not in passing over; it was before. My children, learn of the spirit-life, learn of spirit communion; it will give you happiness both here and hereafter. As we have come many times we have made little sounds on the table, and Abbie has listened to them. What others have said, it has made them stand aghast. The red men come with strength to help our mortals here.

Charles, do try and learn a little here. You are, I know, a good, kind, affectionate husband, but how much happier would your companion be if you could walk hand in hand in this religion.

To dear sister Ann I would send thanks for all that she did. I send love to you all—I don't forget one. I know I shall be remembered in Taunton, Mass.

On entering spirit-life there came to me so readily the dear, loving ones, and greeted me with a smile, saying: "How glad we are you have joined us." What was your loss here to say, for I give it to you sacredly, from the angel world to-day, and I am so grateful for the privilege of speaking. I passed away in New Bedford, but was known in Taunton. My name is Elmira Richmond.

Charles E. Merrill.

My object in coming here to-day, Mr. Chairman, is to try to improve what I have attempted before. I failed then, because I did not listen to you. Now I am going to make the attempt again. I feel that I shall be heard; I feel it will reach some one, and I hope they will try to do as I wish them to.

When we enter earth we feel almost as if we were mortals again. I am interested in my own, in friends as well as relatives. I am glad, dear wife, that you have succeeded in getting the papers all fixed at last, for seemingly there has been quite a difficulty about it, and it has lasted about long enough. To say that I am glad does not begin to express my feelings, for I know how many trials and difficulties you have had to encounter; and you have not been alone; I have been with you a great deal of the time, that is, I have been attracted there on account of this little affair, and other things combined. I am going to try, and keep trying, until I may, through some power, draw you into some surroundings where you may be able to speak with me privately. There are many things that should not be spoken, but when I found I could not reach you otherwise, I made the attempt to come here again, and I think, Mr. Chairman, this message will be more fully understood by the one for whom it is intended. I am Charles E. Merrill, of Boston.

SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

Dec. 21.—Dr. Samuel Pray, of Hallowell, Me.; Jennie Moore, John S. Bennett, Sophia Phelps, Hugh B. Albert, G. Parker, Emma Durfee, Beale Peck, Mary Whitehouse, C. Cleverly, W. R. Evans, Carrie A. Furubush, William Rogers, Marion Adams.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

As per dates will appear in due course.

Jan. 11.—Otis Minsot, Albert H. Holsen, Isabel Benny, Joseph Fletcher, Mary Frances Nickerson, James M. Frost, Edward A. Blanchard, Samuel Clark, John Dean, John Langley, Nathan Nickerson, Calvin Hall, Mary Ann Newton.

IN MEMORIAM.

JOSEPH L. NEWMAN.

"Life's work well done, life's race well run." These words were borne in upon me after the first shock of surprise on receipt of the sad intelligence that Dr. J. L. Newman had been suddenly removed from the scene of earthly labor and the companionship of his mortal associates and friends.

Twenty years and more he gave his life for the healing of the sick. In a sense that none can understand save those who have received relief or shared the life-giving and strengthening influences of such a benevolent nature, he bore the infirmities of the suffering and distressed, of those ready to perish. Faithfulness was, perhaps, more than any other one virtue, the conspicuous element of his well-rounded character. In a large degree the gentleness, tenderness and refined delicacy that is feminine, and was for this reason specially qualified to be a restorative agency to the sensitive and mechanistic.

His career as a physician indicates the wisdom of the invisible agencies who sought him, and in a somewhat violent manner forced him to leave a satisfactory business position to follow the leading of their will. The testimony of his value as a man, and the realization of health and freedom, instead of suffering and helplessness, by hundreds of patients. And in addition to the blessing received from his healing magnetism, those to whom he ministered ever felt the beauty and nobility of his character to be an added joy in life, a quickening to higher faith in humanity.

As one deeply indebted to Dr. Newman's remarkable healing powers, and equally so to his grand manhood, it is a privilege to offer this feeble tribute. A very sensitive patient, worn by years of insomnia, said: "Dr. Newman is delightful; he is so unlike any man I ever saw." Such nature is a prophecy of the better type of humanity that is to be. His life was blessedness not only to sick bodies but to weary souls.

Much as we shall miss him here, the joy of his release from any decline of powers and faculties by his removal while yet in harness and in active possession of vigor, both bodily and mental, is uppermost. The blessing of those whom he healed is his grand inheritance.

LUCINDA B. CHANDLER.

213 Colorado Avenue, Chicago, Ill.

MRS. SARAH ROCKWOOD.







