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## The Spiritual Rostrom.

### The Past, Present and Future of Man.

A Lecture delivered by  
**SPRIT JOHN PIERPONT,**  
Through the Organism of **MRS. M. T. SHELL-  
HAMER-LONGLEY,** in Portsmouth,  
N. H., Sunday, Jan. 6th, 1889.  
Reported for the Banner of Light.

STANDING upon the threshold, so to speak, of the new year, and gazing forward with longing eyes, seeking to know the revelations which the opening months are to bring to the world, it is well for us to pause in the daily routine of our works and ways, and to ask, What has the Past accomplished? what shall be the labor and duty of the Present? and what has the Future in store for humanity?

Retrospection will prove useful to our lives, inasmuch as it scans the histories of the past, reviews the work accomplished, triumphs gained, and, if wise, takes account of the struggles, mistakes and failures that have occurred, as well as of the achievements man has made.

The world is stored with golden memories of departed ages, memories of events and circumstances, conditions and developments through which this planet has grown to its present stage of unfoldment, and by which humanity has learned its lesson, gained its experiences, and wrought out its own vast triumphs. Each generation of the long ago has left its records, and written its histories upon the page of time. Legends and traditions, made beautiful by song and story, recounting noble deeds and lofty aims, shine down the ages, bearing to our own hearts lessons of value and of power. On every blade of grass and flowery leaf that thrills to life beneath the kisses of the summer sun, on every pebble, and even upon the tiny grain of sand, is traced in indelible characters the history of what has gone before, while the starry constellations in space bear upon their fiery breasts those fadeless lines that tell of the past with its discipline and its work.

From the state of savagery—when he dwelt in caves like the brute, and wrestled with the hungry forest beasts, that, in slaying them, he might obtain food from their bones and raiment from their shaggy hides for his own physical wants—man has moved steadily on over the upward pathway of improvement and of advancement, until now, in the closing years of the nineteenth century, he may well look backward from his lofty height of mental and moral attainment, and view with pride the struggles and trials, the triumphs and achievements of the race.

Noble arts and grand, scientific discoveries and works, adorn and bless the world in this present day. Comfort and convenience and luxury abound where once were to be found only the bare necessities of life. All these have been wrought out, fashioned and made possible by the growing mind of humanity; by the demands of successive ages, learning their lessons from the experiences of the past, and unfolding their powers beneath the stimulus of advancing time.

True, there is much of suffering and of pain, far too much of injustice and of oppression in the world to-day. Man is still very far from the stage of perfection; but he has grown, and grown wisely and, practically, through the departed centuries, keeping pace in his own improvement with the development and growth of the planet upon which he dwells. Undoubtedly, when the earth, as a planet, shall have gained her fullest powers, and manifested her deepest possibilities of activity and animation; when the planet shall have reached perfection in its unfoldment, then her people will have arisen to a height of mental ability, spiritual discernment, moral strength, and physical purity and beauty, such as the world has never seen. In that time it will be impossible for man to do other than love his neighbor, and he will no longer dwell in discord or in harmony, or render injustice unto any one.

Memory can never die; it lives stored up in the fibres and tissues of humanity; it throbs and burns in the heart of the world; its golden recollections can never be obliterated. Even though for a time they may be suppressed and remain inoperative, they will flame forth again and again with renewed vigor, proving the indestructibility which is theirs. As the sunlight of day is withdrawn from your presence and darkness falls, thus giving Nature and yourselves a period of time in which to recuperate and gain repose, so memory may for a

time hold itself hidden from your sight; may remove itself from your grasp, that you may not exhaust your powers in dealing too closely with its remembrances; but that your minds may find new strength and refreshment in the contemplation of the present and its work.

It is not wise to live too largely in the past, or to spend one's time in ruminating over the sorrows or pleasures that have had their day. Therefore, memory may for a time and in connection with special events be withdrawn or suppressed, that we may not ignore the things of to-day in dwelling upon the things of a year or more ago. You call the withdrawal of the sunlight and the appearance of darkness night, but you do not say the sun is dead or lost to you. So you call a lapse of memory forgetfulness, yet you should not feel that memory is no more, and that the events of time are lost in oblivion; for just as surely as the sunlight will return to flood the world with beauty in the rosy dawn of day, just so surely will the light of memory return to bathe your spirits in its mellow glow when the mists of mortality have disappeared.

The past, has yielded up to man, its histories and records, its example and its work; these are all his to use and to profit by. We may look to the past for instruction and for guidance, but that which has become old and worn and useless, that which has performed its part and yielded up the spirit that gave it potency and life, leaving only old forms and decaying customs, should be left untouched and unmourned in this wonderful age that is ours. All that is beautiful and truthful and good of the past will remain; it is ours, it belongs to the world, and we may make it our own to enrich our lives and strengthen our knowledge. The past—or that of it which is of the spirit—lives again in the present. The present is forever with us; we may make it our companion and our friend. The mistakes of yesterday may be rectified to-day. To-morrow we shall look back on this Sunday and number it with those that are past; and we shall then look forward to Tuesday and call it "to-morrow," because it will be a part of the future. "To-day" is always here, "to-morrow" never comes; therefore the present is the time for work, for activity, the time for putting good resolutions into practice, and for trying to make of ourselves the very best and the very most that we can become, as mental, moral and spiritual characters.

Do we realize what life has given to us as human, active, intelligent beings? Do we number up the things that are ours and rejoice in the blessed gifts of Nature and of God? or do we count our sorrows and woes as greater than all else beside? Let us glance at our possessions and realize, if we can, what it is that makes a man rich and should make him happy and full of joy. You may not possess a handful of jewels and of priceless gems; golden coins may be very few and small in your purse; houses and lands may not be a part of your portion, and yet you may be rich; you may possess treasures that the world can neither give nor take away. Have you a sense of the beautiful in your heart? Do you admire to walk forth in the springtime and watch the budding flower unfold its petals to the light? The tiny blade of grass, fresh and pure and lovely, blends beneath the minute gems of dew that crest its head; the stately trees toss their branches aloft and glow with beauty, crowned by tender foliage; the rippling waters flow and make music over mossy stones, and the grand old rocks lift up their massive heads toward the cloudless sky? You revel in the sight of Nature's loveliness; you breathe in the refreshing atmosphere, you bask in the genial sunlight, and you begin to feel your relationship to Nature and to God. You walk out at eventide and watch the brilliant stars appear. Each golden orb of light seems to bear a message to your heart, and if you are at all intuitive, or if your spirit responds to the spell of beauty, you will learn wise lessons and gain wonderful knowledge from the things that you have seen. Watch the working of life around you in forest or by leaping stream, and you will become informed concerning the habits and existence of grass and flower and tree, of insect and bird, and learn more truly of these than you could from any book of literature, or from any purely intellectual work.

All these are your possessions; they belong to you individually, and no man can rob you of your divine right to enjoy these blessings. The sunlight and the air, the works of nature, the trees and birds and flowers were made as much for you as for any man or number of men, and you have an ownership in them which no one should dare dispute. The very humblest and weakest of the human family may find himself rich in possessions if he can but find beauty in the passing scenes of the seasons, and in the wondrous pictures that nature presents to his view.

You may be so circumstanced in life that you cannot take advantage of the art and intellect of the times. Education is denied you, and books you cannot buy for want of means. You are obliged to work early and late for the little amount that you receive, and which you must use in supplying your daily wants. The case is a hard one, and yet the immortal mind will even triumph over these difficulties, and seek for knowledge and understanding. In the pauses that come between your hours of toil, in the snatches of talk that pass between you and your fellows, in coming and going from day to day, you hear something of what is going on in the world. To a certain extent you keep up with the times. New thoughts and suggestions enter your mind; you begin to think, and ponder and reason, to draw your conclusions and to pass judgment. No man can hinder you from

thinking, or keep you from exercising your mind. Thought and reason and common-sense are a part of your possessions, as are knowledge and experience, which are born of these qualities, and come to your life, none of which the world can give or take away.

And then, friends, think of the wealth that is yours, of the wonderful treasures you hold in your hearts, compared to which the jewels and riches of the material world are as dross. Think of the social ties that bind your spirits; the endearing associations, the loves and sympathies and tender, kindly feelings that thrill your souls. You have established a home, and have filled it with the light of gentle eyes and faces, the music of voices, oh! so dear. Wife and children, brothers and sisters, an honored father, a beloved mother, kindred and friends have been given you, oh! man, and your life is rich in all the blessings and gifts that sweet affection can bring to you. These are a part of your possessions that no man can rob you of, for even though death should enter your home, and bear away one who has grown very near and dear, you will not have lost the abiding love, the tender memory, the holy thoughts that cluster in your heart, concerning the dear departed. These will remain with you, to purify, and sanctify, and bless and lead you on. While, if you can but feel that your beloved has only been promoted to a higher life, whither you shall follow by-and-by, the sense of possession will never for a moment leave your heart.

Thus have we our possessions, and as we count them over and over, we may feel that we are blessed indeed by all that the Giver of Life has brought to us. The present is the time in which we are to grow, to learn to aspire and to make effort for useful work. We look forward to the future, and ask what are to be its revelations and its accomplishments. Let us each one answer that question by making the most of the present, and so help on the time when life shall prove happy and blessed to all. We wish to know how we can enlighten humanity, how reform abusive systems, and how right existing wrongs. By united and determined effort much labor may be accomplished in any direction, but no one man or body of men ever yet succeeded in the herculean task of reforming and regenerating humanity at a single trial or in a single moment of time. Patience and repeated effort, with unity of thought and purpose, will be required on the part of those who earnestly desire to abolish ignorance and suffering and sin; and much may be performed in this line, through the passage of the years.

But after all, friends, the grandest results will ensue, and the noblest work be accomplished by each life dealing with itself here and now, and in every moment of the days that are ours. Let each life seek for self-improvement and soul-growth; for the development of that inward power that will give strength of character and moral purity, as well as mental ability. Search always thyself, to know if thou canst withstand temptation; and just so far as one individual succeeds in purifying his own life, and in making it worthy the companionship of the high and good, just so far will he have assisted in elevating and regenerating humanity as a whole. The person who has so far conquered selfish tendencies and desires as to put forth a pure character, made manifest in kindly deeds, and spoken words of cheer and love toward his fellows, will generate a bright and healthy atmosphere, and send out a pleasing, beneficent influence that cannot fail to bless those who come into his presence. He is really a benefactor, since he sets a worthy example of right living, which after a while his associates and neighbors will seek to emulate. They will see how happy his life is, and how he is beloved on every side, and desire to become like him. They emulate his good deeds, and follow his footsteps in dispensing kindly cheer. Relatives, friends and neighbors take in the situation and make effort to correspond to it. What is the result? The good example spreads, the bright influence grows, until the whole community has been benefited, uplifted, and improved. "A little leaven leaveneth the whole lump," and just so far as this good man has elevated his own life, and assisted in uplifting his neighbors by his influence and example, just so far has he helped the whole world, and benefited the human race.

One, whose circumstances and conditions in life are somewhat more favorable than those of others, having a desire to assist in lessening the sufferings of his kind, but not knowing how to act, may sigh as he contemplates the degradation and wrong-doing in the world, and wish he could reform the criminal classes as a whole, and banish evil from the land at once. But no such herculean task can he perform, and it were useless for him to spend his time in vainly wishing to do so; yet this man can, with the means and time at his command, rescue some outcast child of shame and misery from the streets, and place it under such influences and associations as will appeal to the very highest and best instincts of its nature. He can surround that little one with kindly faces and place it where only gentle words are spoken, and where no harsh, discordant tone is heard. The child will in time become familiar with these spiritual harmonies from other lives and learn to respond to them. It will cease to exercise the coarser, more unlovely traits of passion that made its young life so restless and unhappy in other days, and under careful moral training, with proper precept and example and loving guidance and tender guardianship, that immortal human being will be saved from spiritual degradation; will be kept from becoming a terror and a curse to society; and, as the years go by, be formed into a useful citizen, a

respectable member of the human family, a blessing to himself and to the world at large.

The humane man who has thus rescued the little waif from the jaws of evil, has proved a benefactor to his race; he has elevated mankind to this degree, that he has lessened the number of criminals and added to the number of those who are the safeguard and honor of the world; therefore he has in the present prepared for the coming of the future, when life shall be made more beautiful and grand because of the efforts made and the results achieved in times that have gone before.

You cannot purify and make over all who are corrupt and misshapen and polluted at once, but you can reach out a hand of encouragement and hope and helpfulness to the abandoned creature who walks your streets. You can make her feel that she is not entirely friendless on earth, but there is still a chance for her to regain her self-respect and become a useful member of society. If the world will take such a woman and lead her far from her old scenes of vice and sin, remove her from all old associations into the pure air of the country, where she may watch the flowers grow in summertime, and find her old childish love of harmony and of the beautiful returning to her heart, as she listens to the song of birds, or watches the flocks of whiteness drift across the azure sky—give to the poor woman such employment for hands and brain as will draw her thoughts and desires from the old life she has lived, and keep her busy sufficiently to make her feel that she is of some service—and by-and-by the restless being will depart from her heart; she will grow more tranquil in spirit, she will begin to love and honor the new career opening before her, and grow eager to atone for the past and make of herself one worthy your friendship and your love.

Such are the methods of restraint employed over the lawless in the spirit-world. We treat those degraded spirits whom you send to us as you should treat your sick and insane, but with different methods than those employed on earth. We take them away from old conditions, if it is possible for us to draw them from the physical environments of earth, and place them amid bright scenes and simple, rural associations. Those who thus willingly follow our lead—and many will do so, even as many outcasts now on earth would be glad to follow a beckoning hand guiding them to the green fields and fragrant gardens of a simple country life—learn to throw off their old habits and likes and tendencies, and to grow restful and useful and full of a new desire to atone for the past, under the gentle discipline and tender, compassionate guardianship of harmonious souls.

The record of the past is a helpful and a glorious one. We may well gaze upon it and feel encouraged to go on with the every-day work opening before us. The aspect of the present is filled with brightness and cheer, for it presents to us opportunities to make effort constantly for grander work. The Now is all that we have in which to grow and develop, and to make use of our energies and powers. Through our labors in the present day shall we unfold the possibilities of our natures and bring them into active expression. The Future is before us, glowing with promise and power. Its revelations to the world must be important and useful ones. The coming time for man on earth is to be a time of power, of grandeur and of wonderful revelation; while the Hereafter for the soul stretches on and on into everlasting might, and will bring finer opportunities and greater facilities for growth and study, and for the attainment of knowledge and wisdom as the spirit speeds on in its search for light and truth.

Reverently we acknowledge our relationship to the Infinite Mind that has planned and designed this great progressive scale of ascension for the immortal human spirit; reverently we stand here and proclaim mankind to be a part and portion of God himself. With earnestness and with humility we recognize the likeness in spirit of the human with the Divine; and we affirm that because man is the offspring of the Infinite and Supreme Being, so is he endowed with possibilities and faculties that may yet unfold and mature, and be exercised in marvelous works of creative energy and power. We may well pause one day in seven and in devotional reverence acknowledge our dependence upon the Great Supreme. We may well pause to study our spiritual natures and attend to the yearnings and aspirations of our inner lives, ignoring or setting aside for the hour the demands and encroachments of physical aims and material ends and purposes. Let us profit by the past in using its histories and its examples, its discipline and its experiences; in making the present grow more important and practical in noble deeds and lofty efforts, and thus prepare for the future, in making ready to understand it and to labor with it when it comes; while in the remembrance that we are all children of the living God, we may find courage and inspiration to work and grow, and to put forth new powers from day to day.

Captain John Codman, as the result of a visit to Alaska, has come to the conclusion that Secretary Seward made a good bargain when he purchased that country. He says: "The \$7,200,000 paid for it is less than the interest of the sum that it is worth. A great part of it is yet unexplored, for its whole area is three times greater than the Republic of France; but what has been discovered is invaluable, and what has not been discovered may be valuable beyond calculation."

How is it that a mind usually acute and clear, becomes foggy and even blinded when it touches Spiritualism? Huxley is by no means a lonely example; but he is not in good company. Intellectual cripples, most of them.—*London Light, Jan. 19th.*

## Liberal Orthodoxy.

A Sermon by Rev. M. J. Savage.

At the Church of the Unity, Boston, Sunday morning, January 6th, Rev. Minot J. Savage preached on the subject of "Liberal Orthodoxy." He began by observing that the theme was too important for him to be deterred from dealing with it merely because of the fear, on the one hand, of repeating truths already familiar to his congregation; on the other, of being misconstrued in the motives prompting the discourse. My purpose, he went on to say, is to bring you into acquaintance first, and so into sympathy, as far as may be, with the great phases of religious thought and life that make up the present time. I wish you to apprehend this age, to see what are the religious forces at work in it, to understand, as far as I am able to indicate, which way human progress lies—what you ought to help; what you ought to oppose—that thus we may intelligently cooperate with God in helping on the coming of that "far-off, divine event, to which the whole creation moves."

Mr. Savage then offered some illustrations of the changes which have taken place in the attitude of the church toward the beliefs called Orthodox. Citing from a book entitled "Kernel and Husk," the work of Dr. Abbott, one of the most scholarly men in the Church of England, the preacher said: The author of the book strips off what he regards as the husks in order to find out the kernel. And what does he strip off? Why, the old story of the creation of the world, the story of the Garden of Eden and the fall of man. He takes away the doctrine of the Trinity; he makes Jesus a purely human being, born like the rest of us, dying like the rest of us, the only thing peculiar about him being that he was so completely filled with the spirit of God, that the author is inclined to regard him as a perfect, an ideal man, worthy even of worship, and to be looked upon as an authority concerning spiritual matters, but still only as a man. Dr. Abbott strips away all the miracles as simply accretions that have grown up around the truth. He is no believer in the doctrine of everlasting punishment, but has a word of grand hope and trust for the world.

Again, only a little while ago, a very significant volume, taking substantially the same ground as that of "Kernel and Husk," was published by certain ministers of the Established Church in Scotland. I hold in my hand part of the report of a Congress of the Established Church in England held recently at Manchester. Canon Farrar on that occasion spoke in the strongest way concerning the church's old attitude on the subject of the nature and destiny of mankind. A few years ago he published a volume called "Eternal Hope," in which he argued against the old doctrine. He denounced the doctrine of eternal punishment, and rejoiced in the fact that a barbarism like that is being outgrown. At the same Congress another clergyman spoke of that doctrine as a hideous nightmare from which the world was at last beginning to awake. You are familiar with the fact that the standards of large numbers of our churches called Orthodox will say to you: "Our minister is almost as liberal as your minister. He no longer preaches the old doctrine of foreordination; he does not preach everlasting punishment. He is a very liberal man. Now and then, they will admit, 'he brings out some one of the old doctrines, merely to let people understand that he knows it still stands in the creed.' They will tell you that his preaching is pure humanitarianism—love to God and love to man; that here in the world and hope for all mankind. Only a little while ago, in the discussions of the American Board as to the conditions of fitness for missionary work, one of the best known clergymen in this neighborhood stated that there was only one Congregational church in this city whose clergyman was qualified for that work, which meant that all the Congregational churches in Boston were orthodox except one.

I wish now to define liberal orthodoxy—to make it clear of what it consists—that we may see its meaning, tendency and drift, as well as its probable outcome. If we study the minister who occupies a liberal Orthodox position you will find that he is distinguished, so far as the basis of his church creed is concerned, more for the things that he does not preach than for anything else. The first impression he will make upon you is one of possible surprise that, occupying the place he does, he no longer teaches certain doctrines that have been recognized as part of the Orthodox scheme from the beginning. He lays his whole emphasis on trying to make men better. He is, that is to say, practically a Unitarian. He is preaching for this world—trying to build up human society—trying to make men honest, true, kind, helpful toward their fellow-men. In order to clearly define the position of a man like this it will be necessary for me to take up two or three great doctrines—the historic doctrines of the church—let you see what they are, and then tell you the position that liberal Orthodoxy holds concerning them. First, then, there was the old Orthodox view of the Bible. A hundred years ago it was looked upon by the Orthodox churches as an infallible book—a revelation miraculously given to the world. Once it was believed that the words of the Bible were as literally the words of God as though they had been done with his fingers. Later the verbal theory was changed to the plenary theory of inspiration which regards the Bible as all God's word, teaching all necessary truths, with no admixture of error in any vital point. This is still the theory of Orthodox standards, yet it is given up by all those who call themselves liberal Orthodox. They admit that the Bible is full of errors, that it is mistaken in its history, mistaken in its science, full of myth, allegory, human conceptions, human ways of looking at things. I hold in my hand a book called "The Heart of the Creeds." It is by a clergyman of this city. His purpose is to state what the doctrines of the church are to what the historic creeds are in the light of modern knowledge. He does not claim to surrender any of them; he is simply remodeling them in the light of better thought. Yet it is one of the most curious, one of the most naive pieces of work ever seen, for there is not one single doctrine which is not so modified as to modify it out of existence and leave something utterly unlike in its place. The author admits that the Bible is full of legend, myth, allegory, mistakes; and he holds, in spite of all that it somehow, and somewhere, contains all the essential truths that it is necessary for a man to know. But the moment you take a position like that how are you to decide what is the essential religious truth that all men need to know? If that theory is maintained men will go through the Bible and select such things as they like, or such things as they think ought to be true, as what God really intended to teach. The moment you accept that you have as many Bibles as you have readers.

Then comes the doctrine of the nature and destiny of man. The old creed believed man

was created perfect, but had fallen, deserved God's eternal wrath, and could only escape it in one specified way. The liberal Orthodox have modified the fall of man until it is only an allegory, a tradition, a bit of poetry. They do not believe in total depravity. As to belief in the Trinity, I do not risk contention when I assert that the single doctrine of a man who acknowledged liberal Orthodox preachers who believe the doctrine of the Trinity at all, as it is stated in the authoritative creeds of the church. In place of it, they believe in a sort of threefoldness in the nature of God, just as I believe in a threefoldness of man. They teach that Jesus is only the manifestation of the divine in the sphere of our human life. I have no fault to find with that idea of Trinity; I not only believe in the manifoldness of God, but I believe that he manifests himself in a million of personalities. But this is not the doctrine of the Trinity.

Again, in the old doctrine of the atonement it was held that an infinite penalty must be paid; that man must be saved by an infinite sacrifice. But with the liberal Orthodox, Jesus is only a man, and his work was merely a manifestation of the love of God to the race, a revelation of the universal and eternal law of sacrifice. So the new view of the atonement is utterly unlike the old doctrine.

Again, as to the destiny of men, it was logically part of the old system that those who did not accept the terms of salvation should not be saved, and should suffer forever. But this doctrine is now counted as barbaric, and unorthodox of God; and not by those who have left the church, but by those who remain therein. Now I am not going into any wholesale denunciation of the attitude of these men. But I will make one or two points in human nature, and I shall say, with all the emphasis I can give, that this liberal orthodoxy has no right to its name. Whatever it is, it is not Orthodox. It is no more Orthodox than the doctrine which I represent from this platform. I bring no accusation against men who take this position. I do not say even that they are dishonest. But there is one thing which touches the human side of a man in my position: It is a little insane one in a while to have a man occupying that position who is no more Orthodox than I am—to have him stand on a pedestal, and a little superciliously look down upon me as a heretic and an outcast. It is not altogether agreeable, and particularly when a man like this will confess to you in private of these beliefs, and you know he does not speak of them in his pulpit, while when his people are around he does not even speak them to you. But one can afford to smile at these weaknesses, which are common enough in human nature, and recognize all the good there is in such an attitude. I cannot regard that attitude as having any logical basis, either in the Bible or in any scientific theory of the world. It is in the position of an ecclesiastical and spiritual vagabondage without visible means of support. It is only a transition stage toward something else. Liberal Orthodoxy is a sign of growth, a promise of a better time.

In the twilight that precedes the dawn it is no wonder that people mistake the shape of mist itself for the eternal and changeless rock which it merely clothes for a time. So many of these beliefs are but changing forms of mist stirred by the sunrise that will lift them and show the real beauty and glory of the world of God. While beliefs are neither the things they were, nor the better things they are to be, they must, therefore, seem to us out of place in the world. But God is over all and through all, and I would say, if I could reach the ear and heart of every liberal Orthodox man in America and Great Britain, those words said to have been heard by Moses as he stood with his people on the brink of the Red Sea—Pharaoh behind, the impassable waters before—stood trembling and afraid, not knowing which way to go: "Speak unto the children of Israel that they go forward."

#### THINGS WORTH RECORDING.

Diary, November, 1857.—To-day met for the first time Achsah W. Sprague. I had often seen her name as a lecturer, and heard her spoken of as one of the seers or lights of the new time, that are now giving testimony to the truth of the past history of mental phenomena. Who were the sibyls that swayed the religious thought of ancient Greece, but women who were called to a life-work outside or above the level of common thought? Who were the prophetesses that held the thought of the Jewish nation until it performed its work of elevating and purifying public sentiment for the accomplishment of high purposes, but women who had consecrated their lives to a great purpose? Did Deborah and Hannah appear different from other Jewish women of their day?

There was a slight appearance as of reserve in Miss Sprague's manner, as of one who might be preoccupied in thought, but I told her, briefly and simply, how I had been restored from a physical affliction that threatened my future comfort and usefulness by direct spiritual influence, without the aid of human magnetism; and her eye kindled, her lip trembled in sympathetic feeling, and she said:

"It is delightful to meet some one who has thus felt the inflowing power of spiritual forces for healing. I have known one other person, and only one, who has thus been carried through varied exercises to restore lost power. I was a hopeless invalid. I could not even feed myself. All force seemed to have left the body. I simply could not make my will control my physical being. Despair had full possession of my mind. In agony of soul I cried for death, when suddenly a prayer, which like an inspiration seemed to arouse my being, burst from my soul like a flame. I cried unto God, the Father of all souls, for renewed life. 'Deny me not, deny me not,' I cried, and suddenly it seemed as if a light proceeded from an all-pervading ether, or life, which filled all space, and from the light came a voice, 'God heard thy prayer, we come.'"

It was as if strength was in the very air, and that I could draw it in with my breath. At first I lifted one hand, then the other, and gradually a feeling of life pervaded my being. In a few days I dressed myself, and the dreadful languor of death seemed to give place to a sensation of wholeness, as if my body was interpenetrated with strength. Thoughts, at once soothing and inspiring, filled me; even to my finger tips I seemed to feel thought. How can I express what this was to me? You must yourself have felt the same. I called this power the angels of God; now I know it as proceeding from guardian spirits."

As she spoke, her rather passive face lighted up with a resolution and a purpose that transformed it. She must be a good speaker. I will hear her in public some time.

This little sketch of the spiritual experience of one of our truest and sincerest workers in the past gives but a glimpse of the interior life of this young woman. Her education had been wholly in the school of poverty, anxiety and care. When released from the sickness of seven years' duration by the direct influence of angelic ministrations, she felt that no sacrifice was too great for her to make, that she might show to the world the working of the hidden life of God.

She began to give expression in words to the inflowing thoughts. Her voice had become weakened by the imposed absence of illness, and she was regularly trained by an invisible power in elocutionary exercises until her voice became strong and her gestures easy. Her power over an audience was always great, because of her earnest, almost eloquent manner. She was an embodiment of sincerity. It

seemed impossible to her that people could accept the truths that she had received and fall to be in earnest. The seeming frivolity of many of the Spiritualists seemed to really distress her. She could not understand a nature that could seek the body in velvet and gowns and forget the spiritual poverty of the world. If once it had felt the true inspiration from a higher life.

I doubt if a genuine sense of fun was possible to her, because of this earnestness and eagerness to give to others what to her was the bread of life. The key-note of her character was earnest sincerity.

She wrote many poems which have the inspiration of her later years embodied in them, but they are little sought now, because they bear the stamp of personal experience and endeavor, and lack the fire of universal thought; but her love was of that broad, unselfish sort that kindled at human suffering and sought to expend itself in all avenues open to sympathy. She also had that kind of reverence that led her to respect the experiences of others and not criticize harshly their beliefs; if only sincerity was at the bottom of them.

As my pen slips over the paper to-day a questioning wonder comes to me as to what she is doing to satisfy her earnest nature in the direction of reform, and it seems as if words traced themselves on the paper: "I am learning to trust the guiding Power of a glorious universe, perfect in all its parts, certain in all its activities, positive in all its outworkings; in fact I am trying to understand how God understands."

Imperfect as are these memories of a good, noble woman, they are all perhaps that she would desire given, for her aim was never for personal recognition but for sympathetic feeling. I will make a few illustrative quotations from her book of poems, not often read now:

#### [From "The Poet."]

Keep the beauty of thy spirit,  
And we'll pour our wealth o'er thee  
Till thy presence brings a blessing;  
In it souls shall spring forth free.

Thou shalt be thyself a Poem,  
All thy life an anthem grand,  
Rising, swelling, upward sweeping,  
Its last strain in Spirit-Land.

Child of earth! we stoop to bless thee;  
Take the power we gladly give;  
Beauty, genius, strength be with thee;  
Grandly wear them, grandly live!

Friends who've left the shores of earth-life,  
Havened on the other side,  
With their living presence guard thee,  
With their tender love shall guide.

Clasp the hands now stretched to meet thee,  
Till they lead to our blest shore,  
And the angels joy to greet thee  
Entering at the golden door!

#### GENIUS. [From "The Poet."]

The world's true Poet teaches common things  
And makes a living power of what he sings;  
Catches the Real for his corner-stone,  
And builds his pyramid with power unknown,  
Of real life, of real burning tears,  
Of real, soul-deep grief and real fears,  
Of heroes living in the present day,  
As well as heroes, martyrs, passed away;  
Of true devotion in the lowly heart,  
And every passion still must bear its part—  
Of love requited and of love misplaced,  
That leaves a mark no outward eye has traced.  
True moral worth must be the crowning head,  
True spiritual beauty the bright halo shed;  
The soul's ideal stands the arch above—  
The rainbow bending o'er it all in love.

#### WHO ARE THE BEAUTIFUL?

Who are the beautiful? They with a face  
Gifted by Nature with every grace;  
They with a form termed faultless by art?  
They are the beautiful who own a true heart.

Who are the beautiful? They with an eye  
Dark as the midnight or blue as the sky,  
Ever like magic on others to roll?  
They are the beautiful who have wealth of soul.

Who are the beautiful? Those who are young  
And sunny and fresh, as the poets have sung,  
Graceful and floating and free as the wind?  
They are the beautiful—the noble in mind.

These are the beautiful: they that can stand  
Nobly, forever, with heart and with hand,  
Making thrice lovely thasop they have trod:  
They are the beautiful—types of their God.

#### GREEN MOUNTAINS.

Teach me, sublime old mount,  
To stand like thee, defying clouds and storms,  
And wrap the snow-white mantle of a calm  
And holy resignation 'round my soul,  
When sorrow's dreary winter time shall come,  
And when 't is past, like thee reclote myself.  
In life's fresh verdure, till the hour shall come  
To be reborn in higher worlds, in robes  
That young immortals wear, to lose their light  
No more forever.

The last extract bears date May 24th, 1862. She passed to the higher life July 16th of the same year. She had given herself without restriction to lecturing and to work in the prisons and penitentiaries of the cities she visited. This work appealed to her as the noblest, and in it she was heartily welcomed by the wardens and officers of penal institutions. She said of this work: "I sometimes wonder why I wish to go among this class of persons, with at best one can do so little good; but my soul cries out for the privilege of doing that little, at the expense of the dark scenes that the lifting of the curtain must reveal to me."

It is pleasant to recall her work and to dwell upon her life. Its vital power is still felt in her native State and in the places where she lectured.

#### Letter from Washington.

To the Editor of the Banner of Light:  
I attended a funeral of a neighbor a few days ago, and for the first time saw and heard the blind preacher, the present Chaplain of the lower House of Congress.

I was much pleased with Rev. Milburn's manner, simplicity and eloquence. In his remarks he stated the light and grandeur of this world had long been shut out to his mortal vision, and that he had had a large family of children, and had about consigned them nearly all to their last resting-place; and he then quoted the passage of Scripture, "Are they not all ministering spirits?"

What a glorious truth is Modern Spiritualism! teaching us the cheering doctrine that our loved ones are still around comforting and upholding us when we are blind, old and decrepit.

#### Washington, D. C.

The meanest man up to date is Salkins. He sold Jones a half-interest in a cow, and then refused to divide the milk, maintaining that he owned the front half. The cow hooked Salkins, and now Salkins is suing Jones for damages.—Time.

## Banner Correspondence.

### Massachusetts.

HOLYOKE.—James M. Rogers writes: "That portion of the public which derives its entire information regarding Spiritualism from the various 'exposures' of the daily press, and its ribald comments thereon, might extract a moral of value simply by comparing the records of Christianity and those of Spiritualism, as given by the same press. The year just closed has been extremely affluent in the accounts of clergymen who have been guilty of the varying acts that fill the criminal calendar. Are they able to point out one lecturer upon Spiritualism—of the least note—who has been so guilty? Among the many who fill the vast lecture-field, it would seem almost wonderful that none have been impaled upon the ever-whirling lance of hostile Journalism; but so it is. Perhaps the singularly sarcastic writers themselves, while treating their readers to that choice literature entitled by them 'spook correspondence,' but those who indulge in such extremely cheap wit are seldom burdened with much reflection, or powers of comparison. Again, the great army of thieves—called by the crowded press, 'criminals'—who march and upon Canada the past season, appears to have been recruited from active service in Christian churches; strange, to say, no Spiritualists who believe in spirit-return, surely some must have held the money and merchandise of others; why did they not join their Christian neighbors? And is not a philosophy of common honesty worth something at the present time?"

Are the men who cannot control themselves that they may not be tempted by the spiritual destinies of others? Are they the ones 'called of God' to speak, while some men must keep silent? Is all this the natural outcome of the doctrines they teach? Or is the revolt of 'Robert Elsmere' becoming more widespread and prevalent? In comparison with this: Recently the daily press told us of the address of Hon. Sydney Dean, a member of Congress and former Methodist clergyman; it was delivered to a crowded assembly, in a large hall, the account stating that he held them spell-bound for two hours, so deep were the themes presented and such the splendor of language in which they were clothed. He had been investigating for ten years—this was the result. Which of these two photographs of real life is the most beautiful to the eye of the calm observer? A Christian minister trying to make a bouffe of his house and eremite his family? Or this other minister, led through long years of careful study and spiritual insight to that perfect light of inspiration which entranced all who came within its radiance? It may be that the 'spook' belief, which did not craze the one, might have saved the other from insanity. These are simply prosaic facts, just as they were given in the papers, but they render an exceeding weight of evidence for the immortal truths of Spiritualism. While it is well to laugh, it is better to know what we laugh at."

### Kansas.

TOPEKA.—A correspondent writes: "The First Society of Spiritualists meets every Sunday afternoon, when an Experience or Fact Meeting is held, and in the evening a lecture given. Just at this time a course of lectures is being given by Mr. Onley, on 'Spiritualism from a Bible Standpoint,' in which many good thoughts are presented. Twelve new members have lately united with the Society. E. J. Hammon and J. Hatch have in operation what is termed 'The Home of the Sick,' and are called to do great good in the healing of every case thus far having been carried to a successful termination. We all highly appreciate the BANNER OF LIGHT; look forward to its coming with glad anticipations, and are never disappointed in what of light we expect from its pages. May it long live and flourish."

TOPEKA.—F. P. Baker writes: "Mrs. S. R. Stevens's lecture at Music Hall, Jan. 20th, was well attended and highly interesting. The lecture and answers to questions by her control 'Starlight' showed the ground-work of spiritualistic belief before a large number of people who were present who had but little conception of what our views really are. The fact that every one must pay the penalty of his or her wrong-doing was dwelt-upon at length. Good work is being done in this city by Mrs. Stevens in developing mediums, healing and on the platform."

I desire to correspond with speakers and mediums who are passing from coast to coast, either East or West, with a view of having them stop for a longer or shorter time, as circumstances may seem to be best. We do not desire to make engagements for the future, or for any length of time."

### Canada.

MONTREAL.—George Dawson writes: "The cause of Spiritualism is slowly but surely gaining ground in this city. As an evidence of the progress that has been made I may mention the fact that one of our weekly journals, *The Dominion Illustrated*, has lately come out on the right side of the question. In an editorial relative to its columns on the 6th inst., published in the *Tenney* letter, it fully and distinctly endorses the higher phases and forms of Spiritualism."

A number of articles favorable to Spiritualism have also appeared in *The Star*, over the nom de plume 'Veritas,' which have caused a good deal of comment, and which seem to keep the subject prominently before the public mind. The meetings at the hall of the A. I. S., 224 St. Catherine street, are fairly well attended, Mr. R. H. Kneebly being the speaker. He discourses every Sunday afternoon on subjects and questions proposed by the audience, and in the evening on a subject selected by his controls.

We are to have a Carnival here in the early part of next month, and thousands of people are expected to visit us from New York, Boston, and other United States cities. Is it too much to expect that amongst this great throng of visitors there may be found some good platform lecturers, or even some of the numerous American mediums who take advantage of the low railway fares to visit Montreal, to see the famous Ice Palace, and other attractions, and at the same time do something to help on the cause of Spiritualism. Should any mediums feel disposed to do so (no matter what their phase may be) we shall be pleased to hear from them in advance, and glad to meet them on their arrival. Any wishing to write may address me as Secretary of the A. I. S., or John Withell, 224 St. Catherine street."

### Ohio.

DAYTON.—W. A. Lewis writes: "We have been favored with some wonderful spirit-manifestations, the medium being Mrs. Scery of Cincinnati, Ohio. Myself and wife, with ten others, were invited to be present on Christmas Day, at a séance given at the residence of Mr. Moore in this city. The manifestations consisted of trumpet-speaking, singing, etc. All present received one or more communications from their dear ones passed to spirit-life, some of a very convincing nature."

At a séance at the same place, two days later, was present one of our most prominent business men, who came, I have since been told, believing he should detect a stupendous fraud, but to his great surprise and pleasing gratification, became fully convinced that spiritism was a fact, by talking with his spirit-friend and other of his departed friends, who gave him many proofs of their individual identity. We are adding many converts to our cause through the beautiful phase of mediumship—trumpet-speaking. Many of these have been stubborn materialists and disbelievers. Mr. Moore has furnished a room in his residence, 12 Clover street, especially for séances, which on the occasion above spoken of was most beautifully decorated.

THE BANNER is a great source of pleasure to myself and many others of our community. I cannot but thank you and contributors to its columns for the good lessons and beautiful truths it is constantly supplying us with. We

are making an effort to organize a society here, and hope for success."

### Minnesota.

OREGON.—Clarke Irvine writes: "How logical the great representatives of the press can be! Spiritualism has received a blow from which it can never recover. Henceforward its path is down, says the *New York World*."

I decided when I made the rape, says Kato. Admitting this, which is far from probable, does it follow that the upright, self-respecting Hare, Edmonds, Zöllner, Weber, Wallace, Crookes, and others did the same? Half the people of this village recently saw a clear strong man take hold of a chair and brace themselves, and then, in the twinkling of an eye, in appearance, put his finger on the chair, and as if some mighty cyclone had seized it with him, it was torn from them after whirling them about like a fury. Over and over, on the streets, in any room—anywhere, the same or like phenomenon occurred. This is a common affair—only but one of hundreds of varying phenomena occurring daily in many villages all over the Union."

In its early days the science of geology had to fight against prejudice, superstition and the hardest of all, the incredulity of profound ignorance. Its professors were ridiculed and abused, and all the bits of rock and fossil remains exhibited by them were subjects of much mocking laughter."

If, now, Professors Lyell, Le Bon and others should come forward and acknowledge that they were liars, and that the remains they exhibited at that early time were manufactured by Muldoon-makers, that in fact the whole business was not science, but that they were the concoctors of a stupendous fraud, would their denial make the truth a lie? By no manner of means. Neither will the false pleading of the Fox Sisters prove Spiritualism to be other than what it is, a great, grand, and glorious reality."

### Warren Sumner Barlow.

To the Editor of the Banner of Light:  
This venerable disciple of the truth passed to higher life from Paterson, N. J., Thursday P. M., Jan. 17th, aged seventy years.

He was a practical and devoted exemplar of the religion of Spiritualism, and during a long life has written, spoken and lived in its defense.

We doubt not that loving guardian angels welcomed him to the Summer-Land of promise, and rewards akin to those he wrote of and so fully realized in poetic vision. For him death is truly a glorious change—a consummation of all life's highest hopes: age and its infirmities are exchanged for rest and peace; disappointment is changed to fruition; all his beautiful aspirations are now fulfilled.

Mr. Barlow was born 1810, at Woodstock, Ct., and his boyhood was spent on his father's farm amid nature's glorious scenes. In after-life he had varied experiences; was largely engaged in inventions—many valuable little articles of use having been introduced by him; at his decease he was possessed of a fine property at Paterson.

He was endowed with genius and wrote many books of merit. THE BANNER readers know of "The Voices," now in its twelfth edition, and a work of merit for its cause. His poem, "Twilight," was published in *Outing* (magazine), was copied widely, and his other poetic productions have done much for our cause.

He was one of the early converts to Spiritualism, and was always bold in confessing the truth, and doing good valiant work when needed. He was childlike, truthful, liberal to all sects, yet believing this the highest truth.

He was a great lover of music, a kind father and husband, a true friend; he possessed those fine qualities of nature which made him admired and loved by a large circle of friends.

He had suffered from a rheumatic illness early in life, but again seemed to rally. His decease came suddenly; on the last day of his existence in the mortal he was cheerful, even playful; his dear loving wife leaving him for an instant alone, returned to find his spirit had departed! Truly for him the change is good, but for his dear companion, two sons, one daughter now far away in Colorado, and many friends, it is a sorrowful experience. He leaves us a rich legacy of words, deeds, fine poems, grand doctrines—a good life as a true Spiritualist.

While we mourn his departure from scenes where such workers as he are so sadly needed, let us be comforted by his own prophetic words at the close of "Twilight":

"Off in our pathway from darkness forlorn,  
The tear-drops of night are the jewels of morn,  
And hopes that are buried and jewels of morn,  
Laid to rest as are we, are waiting to bloom.  
Every sigh that is hushed on the bosom of night  
Is a song as it wakens and welcomes the light;  
While hope, brightly dawning, illumines the way  
From Twilight of Morning to Infinite Day!"

Truly yours, SYLVANUS LYON.  
New York City.

A Questionable Church-Member.  
Some "ministers" and "priests" are often swift to denounce Spiritualists from their pulpits, though they never utter a single word against members of their flocks whose deeds are evil if they give liberally to the church. But now and then these "charitable" individuals are exposed by the daily press. A case in point has just appeared in the *Boston Evening Record*:

A certain Custom-House Collector in office several administrations ago, and finally killed a then prominent importer of this city. The importer had unwittingly purchased a lot of imported nutmegs. The fact came to the knowledge of the Collector. He summoned the importer, who told him honestly and candidly that he had no nutmegs, and that the nutmegs were smuggled. The Collector was harsh in the extreme in his dealing with the merchant, and demanded his check for \$2500 and his four months' note for \$2500 more, besides forcing the importer to receive goods worth \$2500 of which one-half went to the government; \$300 to the Collector, and a like latter amount to the appraiser and surveyor. The importer paid the money to the Collector. No one else at the Custom House knew of the transaction, so it happened that at the time the payment of \$5000 came hard to the merchant, and the loss of the money was the beginning of business reverses, which eventually killed him. Now this Collector in question was a prominent church-member. He was noted for his charitable spirit. He was constantly subscribing to funds when his name and the amount was sure to be published in the papers. But he took that money and put it into his own pocket, and kept it there until four years after, when the merchant he had deceived sued him in court. He was found out that the auditor's books at the Custom House bore no record of any part of the fine-money having been forwarded to Washington. This gentleman wrote to Washington a certain Custom House official a friend of the ex-Collector, wrote to this "charitable church-member" and informed him of the investigation going on. The ex-Collector managed to fix the account up and nothing was ever said. The merchant, however, said: "I have always been a church-member and gave largely through the newspapers ever since that time."

Cremation was proposed in Italy in 1860; experimented upon in 1872, illustrated at Vienna in 1873, and advocated by Sir Henry Thompson as a desirable substitute for burial in 1874. One cremating at Breslau, and one at Dresden, took place in 1874, and two at Milan in 1876. It was shown in 1879 that the human body can be entirely consumed, without smoke or effluvia, in about an hour. In the ten years ending with 1886 there were four hundred and sixty-one cremations at Milan, and at Gotha four hundred and seventy-three bodies were burned between Jan. 1st, 1874, and Oct. 31st, 1887. There are now crematoria in Denmark, Belgium, Switzerland, Holland, Sweden, Norway, France, England, and various parts of the United States. Cremation is especially recommended where death has occurred from small-pox, scarlet fever or diphtheria.

A CURIOUS THEORY.—A correspondent of the *Northwestern Railroad* writes: "A curious theory has been advanced by a French engineer. He says that there are over 30,000 locomotives in use in North America, and estimates that from them alone over 50,000,000,000 cubic yards of vapor are sent into the atmosphere every year. He estimates that the atmosphere is thus polluted with a layer of vapor about 100,000,000 cubic yards a day. 'Quite enough,' he says, 'to produce a good rainfall every twenty-four hours.' Estimating the number of other non-condensing engines in use as eight times the number of locomotives, he calculates that the atmosphere is thus polluted with a layer of vapor about 800,000,000 cubic yards a day. 'Quite enough,' he says, 'to produce a good rainfall every twenty-four hours.'"

### February Magazine.

THE MAGAZINE OF ART.—The frontispiece of this number is a photographic reproduction of the portrait of Gladstone by Sir J. E. Mills, Bart., R. A., an article upon "Mr. Gladstone and His Portraits," by T. Wemyss Reid, with seven illustrations, being given on pages. That follow, introduced with the remark that "for thirty years no face in England has more frequently engaged the attention of the portrait-painter." "Italy, the Art-Centre of the World," is the subject of the opening letter-press, contributed by John Ruskin, and embellished with a finely conceived head-piece, "The Genius of Painting," designed by Chaplin and engraved by Baude. This is followed by "The Isle of Arran," by Miss Higgin, with five illustrations. A poem by Swinburne, "A Jacobite's Farewell, 1716," occupies, with its interblended illustrations, a full page. The treatment of "Art in the Theatre," has for its special topic "Scenery," with three illustrations. "Illustrated Journalism in England; its Rise," by C. N. Williamson, is an article of no ordinary interest, designed to cover the period from 1613 to 1888; seven engravings accompany it, copied from the original journals. New York: Cassell & Co.

MAGAZINE OF AMERICAN HISTORY.—A Second Washington Number. Mrs. Lamb gives a deeply interesting narrative of "Washington as President, 1789-90." In which minute descriptions are given of the people, places, and customs of New York City a hundred years ago, when the capital of a new nation. Several illustrations are given, chief among which is a fine etching of Huntington's celebrated painting, "Lady Washington's Reception Day." Introducing full length figures of sixty distinguished persons who constituted the "Republican Court" of those days, with an outline key to the portraits. An article that follows gives the history of an original portrait of Washington recently discovered in Holland, with a copy of it and a picture of its owner. Next is given a facsimile of a hitherto unpublished letter of Washington addressed to James Duane, 1780. Additional articles of interest are: "An Oriental Account of the Discovery of America," "The Mound-Builders and North American Indians," "Slavery in New York and Massachusetts," "Notes," "Queries," and "Replies," "Historical and Social Jottings." New York: 343 Broadway.

CASSELL'S FAMILY MAGAZINE.—In fiction this number has special attractions: new chapters of its two serial stories; "Marie's Bridegroom," a complete story; and "Christmas Alone; A Phantasy." In practical affairs: "Physical Training for Girls," "Seeing, Reading and Thinking," "A Banian Day," by a Family Doctor, "A Chat on Dress," etc. Nearly all the contents are illustrated. There are also several fine poems and "A Song for the New Year." New York: Cassell & Co.

OUR LITTLE CRENS.—As the month brings St. Valentine into the circle of domestic pleasures, this volume of the pets introduces its contents with a frontispiece having for its subject "Mamma's Valentine," and S. Isadore Miner tells how it came about. A host of other attractions will please its young readers. Russell Publishing Co., 36 Bromfield street, Boston.

### New Publications.

ANDERSONVILLE VIOLETS. A Story of Northern and Southern Life. By Herbert W. Colingwood. 12mo, cloth, pp. 270. Boston: Lee & Shepard.

A story that will find appreciative readers in all sections, the author's aim being to present food for healthy thought, unclouded by partisan feeling. It illustrates how the affectional feelings of home blended with the stripes of war; that human nature was the same on both sides of the line of conflict, and that its better traits exhibited themselves in all without regard to rank and position. It is one of those books that can be read in the family circle with interest and profit to all.

THE JULIA WARD HOWE BIRTHDAY BOOK. Selections from Her Works, Arranged and Edited by her Daughter, Laura E. Richards. 16mo, cloth, gilt emb., pp. 233. Boston: Lee & Shepard.

Blank spaces with dates above them occupy every alternate page for recording the date of the birthday of friends, the opposite page giving a passage from the writings of Mrs. Howe in prose or verse. At the end pages are outlined for an index of the names and birthdays that may be recorded.

MASTERPIECES. Pope, Esop, Milton, Coleridge, Goldsmith, With Notes and Illustrations. Edited by H. S. Drayton. 12mo, cloth, pp. 325. New York: Fowler & Wells Co.

We have in this, fully illustrated, the "Essay on Man," by Pope, "Fables," by Esop, "Comus," a Mask, by Milton, "The Ancient Mariner," by Coleridge, "The Traveller," "The Deserted Village," and "The Hermit," by Goldsmith, all of which will be, as they have been for many years, read with pleasure and profit.

FIRST STEPS WITH AMERICAN AND BRITISH AUTHORS. By Albert B. Bissell. A. M. 12mo, cloth, pp. 345. Boston: Lee & Shepard.

The higher grade of schools having adopted in their curriculum a study of standard authors, this book has been prepared as the basis of a course in that branch of education by a gentleman in every way qualified for the task, as shown in a former work, "The Study of the English Classics." The plan he has laid cannot fail to meet the approbation of teachers, and the selections found to be admirably well adapted to the requirements of class-rooms.

### IN MEMORIA.

On Jan. 1st, Mrs. Laura Perce, wife of E. W. Walker, passed to spirit-life from her home, Crescent street. The funeral services were held on Thursday, at her residence, where were assembled many of the numerous friends from association with whom during her short stay of thirty years so much of the pleasure of her earthly life was derived. Though her years had been few, when compared with those who remain among us the allotted "four-score" had been lived, and she had been sufficiently blessed with truths which present themselves from experience in life and trouble which all alike must share. From those experiences she gained that choice disposition of humane sympathy for all unfortunate and suffering natures that won for her the love and tenderness of the devoted who in later years have been her trusted companions. It is indeed a sad fate to those remaining bereaved, that the transformation, which must some day come, from an earthly spirit to that of divine immortality, that her thoughts and actions were in full accord with the knowledge that she was called away to the "invisible world," still imparting her soothing, gentle influence to those tenderly and lovingly remembered by her. With her husband, who during his years of business struggle, been the ministering angel to him, by her economy and painstaking she helped to save the path to prosperity and fortune, the police for neglecting years, only to lay down the burden of life with a heart that the cherished goal seemed almost within her grasp.

"ECHOES FROM AN ANGEL'S LYRE," is the title of a choice collection of twelve songs, with piano accompaniment, compiled by the well-known composer, Mr. C. P. Longley, of Boston. The songs are all exquisite spiritual gems, just what is needed in the spiritual meetings of this city; also in dance-rooms and private parlors. We should be glad to secure orders for this choice pleasant book, for it is the best and cheapest collection of choice music we have seen. Price of the book, elegantly bound, is one dollar. See advertisement in another column.—*The Carrier Dove, San Francisco, Cal.*

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A. J. A. Tabold, 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, adiposity, 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 benefited enough. Average time of treatment, four weeks.

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Six Months.....	15

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Colby & Rich, Publishers and Bookellers, 91 Bowditch Street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Psychical, and Occultic literature, and also a large stock of books, tracts, and pamphlets, in all the various shades of opinion to which correspondents give utterance. We do not pursue anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address. Notices of Spiritualist Meetings, in order to insure prompt insertion, must be sent to the Editor of each week, as THE BANNER goes to press every Tuesday.

## SPECIAL NOTICES.

In quoting from THE BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not pursue anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.

## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 2, 1886.

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

## Trial Subscriptions.

## An Inducement.

For the purpose of leading parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

## THE BANNER OF LIGHT

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## NEW SUBSCRIBERS

For Three Months,

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## "The Philosophy of Spirit Identification"

Will be logically and exhaustively treated in THE BANNER's columns for Feb. 16th, by PROF. HENRY KIDDLE, of New York City.

## Orthodoxy and Christianity.

The very interesting, if not important, question whether accepted Orthodox doctrines are really Christian, was recently discussed with great clearness and ability by the Rev. Mr. Rice, at the Church of the Reconciliation in Utica, N. Y., who laid down for the leading premiss of his discourse, that it was not to indiscriminate believing that Christ and the apostles called men, but that they bade men to try the doctrines; and the preacher insisted that this admonition is as applicable to-day as it was in apostolic times. Therefore he openly asks, in the interests of real truth, is the so-called orthodox creed Christian? For the most part, said he, the creeds of Orthodoxy were formulated in an age of cruelty and hatred, and as creeds invariably reflect the thought and spirit of the age in which they were framed, it may well be asked if they do not contain serious errors. By creeds he meant of course the accepted beliefs of Christendom.

He then took up and examined the well-known Orthodox doctrines of predestination, of total depravity, of the atonement, and of everlasting punishment. The dogma of predestination, said he, so far from being Christian, maligns the character of God by making him out a monster rather than a loving Father. It simply elects some, without their knowledge, and without regard to their conduct, to everlasting joy, while others are elected to damnation, through no choice of their own, God having foreordained this, before the foundation of the world was laid! And this, in the words of the creed, to the praise of his glorious grace and his glorious justice.

The doctrine of total depravity, said the preacher, in the light of Christianity, is an insult to man as well as to God. As to the doctrine of vicarious atonement, it pictures an implacable God, filled with infinite wrath, demanding blood, having to be interceded with by Christ, and at last appeased by an innocent person suffering in place of those who deserve to suffer. It is like a parent taking his one obedient child and punishing him for the disobedience of his brothers, and then forgiving them. Is it Christian to believe that God's anger is so much greater than his love? Must Christ plead with him before God is ready to forgive? Will God allow the infinite injustice of an innocent person suffering the punishment for the guilty?

The doctrine of eternal punishment is scarcely to be seriously considered. It certainly is unchristian in the light of the nineteenth century and the dawning of the twentieth. All these leading doctrines of Orthodoxy, said the speaker, are borrowed from the heathen world, not from the teachings of Jesus of Nazareth. He thought we ought to pray for the time when Christianity shall be christianized, and when Christ's simple precepts, and not dogmas, shall become the only accepted creed of Christendom.

## "Unanswerable Logic"

## MODERN SPIRITUALISM DEMONSTRATED.

Many who have hitherto paid but little if any attention to Spiritualism per se, have had their thoughts drawn to it, of late by the attractive and convincing form in which a clear and lucid exposition of its facts and philosophy is given in the lectures of Thomas Gales Forster, published collectively in a substantial volume bearing the title, "Unanswerable Logic."

Mr. Forster is generally conceded to have been one of the most interesting and instructive speakers the spiritualistic platform has placed before the public. He invariably commanded the respect of his hearers and their profound attention, regardless of their own individual views of the matters upon which he spoke. He avoided detraction by the uprightness of his life, and a complete realization that the Cause he advocated was of such immense worth that no words spoken against it or those who labored to make it known could mar its value or lessen its importance. His lectures in different parts of the country were delivered, as those of inspired speakers ordinarily are, under the immediate influence of his spirit guides, Professor Dayton being the principal, but failing health obliged him to a partial relinquishment of platform service, and he was assured by his inspirers that they could be written in the privacy of his home more easily and with less strain upon his physical organism than by the method he had previously adopted.

The twenty-four lectures given in the volume treat upon subjects that in their interest and in their elucidation instruct all classes of believers and non-believers. While to the former Spiritualism teaches with an absolute certainty that our beloved, who have passed through the change called death, have not gone to a land of silence, but that in strict accordance with law, and with fondest affection, they still linger around our hearthstones, aiming to comfort and seeking to bless us—to the latter it appears only as a vision of some new Atlantis, born of the imagination, and destined to die from the first hard grip, as it were, of material thought; because they knew not what Modern Spiritualism really is. When told of the joy it gives to its believers, they look rather in pity than with rejoicing upon them, thinking that they, like Shelley's Alastor, are but pursuing a beautiful phantom along the borders of a silent wood, and down the weird windings of a rapid stream, to be at some future time awakened, like him, amid the barren realities of a desert.

These lectures will inform all such of the truths and grand realities involved in the term SPIRITUALISM, the basis of all systems of religion, but well nigh banished from among men until a new life was given to it by its revivification—not in Hydesville alone, but in several other places on this continent a short time prior to and immediately following it there.

When those who have conscientiously lived up to the dictates of their highest nature are asked to consider the claims of Modern Spiritualism, their first inquiry has been, "Does the Bible sustain it?" In this they unwittingly confess not only their own ignorance but the misleading of those who have assumed to be their teachers in "holy things."

Mr. Forster's guides in a discourse upon the facts of the Bible and of Spiritualism, show that they are identical, and quote Dr. Durbin, a distinguished clergyman, as saying: "Those who deny the fact of angel guidance are in fact upping out the entire Bible." Closing their comparison of ancient manifestations of spirits and those of these times, it is said:

"Those biblists who deny the fact of spirit-communion are really undermining the very foundation of their own text-book. For, in addition to the facts therein recorded, every inspired word of the Bible likewise was breathed into man through this glorious instrumentality. The patriarchs of old conversed with the angels through it. Moses, amid Egyptian sands; Isaiah, clothed in the sublimity of his terrific eloquence; Jeremiah, out of the depths of his walling lamentations; Daniel, in the lion's den, or surrounded by the splendors of an Eastern court; David, sweeping the chords of his prophetic harp; the apostles and pioneers of the Christian era—with all their perfections and imperfections, were the recipients of this pentecostal power, which embraces within its influence seraphs and mortals, the spheres of heaven and the orbit of earth. And even he, whose birth is said to have been heralded by a star, and his death-decried by the mutterings of an earthquake; he, whose words were 'set on fire by love,' disdained not to be the recipient of angelic ministrations."

Mr. Forster claims that truth is a unit, however diversified or finite may be its expression; that the laws of nature are uniform, unalterable and eternal; hence all the occurrences of both time and eternity, simple or great, must be in accordance with the harmonious action of some law, known or unknown. The ministry of angels, the actual communion directly or through mediumistic persons, and the personal appearance of the so-called departed, in temporarily materialized forms, were facts two thousand years ago, as proven not only by the bible but by contemporaneous history, and therefore may be and are—however misunderstood, maligned and unappreciated by some—facts to-day.

These lectures cover, so far as possible in the present stage of life on earth, the entire field of Modern Spiritualism. They meet the objections of skeptics, solve the problems of doubters, and of those who are almost but not quite convinced of its truth; while at the same time they confirm the faith some have in it, and give to those who possess a knowledge of it, potent arguments to blend with the facts of their own experience as weapons of defense.

In an address, delivered on Thanksgiving Day, after reviewing the year's causes for thankfulness, Mr. Forster said:

"Standing as I do, the representative in part of this gospel of the skies, this glorious religion of Spiritualism, star-eyed as it is in its researches, demonstrative in its facts, and profound in its conclusions, I cannot allow the occasion to pass, and I would not if I could, without adverting especially to this system, in all the force of its phenomena and the grandeur of its conceptions, as an additional and an eminent cause for unbounded gratitude on the part of all lovers of spiritual truth."

On another occasion he said:

"Is not this glorious philosophy, this beautiful gospel of revelation, with all its multiplied and cheering revelations, worthy of the profoundest investigation and of the intensest affection, as well as the most liberal support—notwithstanding theological denunciations, journalistic ridicule and popular rejection?—Inculcating as it does a higher appreciation of all the sublimer possibilities of our nature, a loftier conception of the divine revelations of the universe we inhabit, and a most ennobling sense of that infinite love and wisdom that undoubtedly rule in the realm of destiny?"

It is needless for us to add to the above that the book referred to should be in the possession of every Spiritualist, and all who, though they may not be such, are earnestly and candidly seeking for a knowledge of the truth.

## Pulpit Abuse.

We have before us the reports of a couple of un-called discourses by an equal number of ministers on the much-abused subject of Spiritualism—once by Dr. Gibson of San Francisco, and the other by Rev. Mr. Fulton of Allegheny, Penn. It may be well to refer to them briefly, if only to keep unbroken the current record of pulpit assaults. The sermon of Dr. Gibson, who is a Presbyterian, was aimed at Spiritualism for coming to the front in the garb of religion. "He dwelt with unctuousness on its alleged 'deceptions and impostures,' and endeavored to think it 'dared to assume the holy garment of religion.' He charged it with 'deceiving a great many under the cloak of religion,' and asserted it to be 'the duty of every minister in the land to tear away the veil.' He knew that everything can be explained as 'common trickery,' and could not understand how people of common sense could believe in it."

And so, too, asserted Mr. Fulton of Allegheny, who labored to prove Spiritualism only necromancy revived. The gibbous with which he sliced off history was entertaining, if not so instructive. The familiar Endor story was placed in the stereopticon again. The greatest cause of belief in Spiritualism he said was a failure to impose trust in God. He adduced other causes, and with equal reason! The Bible, he said, explains the nature of the occult powers at work through spiritualistic mediums. Whatever is not fraud in Spiritualism he said was demoniacal possession just as it existed in the time when the New Testament was written. His advice to every one was that which proves so exceedingly convenient for the clergy: let it alone! And he padded out his abusive story with a repetition of many venerable platitudes and exploded stories, among them the often-disproved statement that Spiritualism has sent hundreds of sensitive persons to insane asylums, hopeless, raving maniacs.

"If," said he, "you desire a peaceful death-bed and a happy eternity, keep away from these people and their demons."

The fact that these reverend gentlemen have just joined the already great army of the ministerial abusers of Spiritualism, and have found themselves willing to repeat without a mental grimace what has often been shown to be untrue, (as concerning insanity statistics, etc.), indicates that the church they represent is rapidly drifting into the condition of the lawyer in the oft-told tale, who, having "no case," wherewith to approach the jury, tried to bring up a false issue in their minds by abusing the opposite counsel.

## The Problem of Immortality.

Mr. Sidney Dean, of Warren, R. I., delivered his second and concluding address on Spiritualism in Providence, last Sunday evening, which, as was anticipated, attracted an audience which filled the hall, notwithstanding the weather was very inclement. His topic was: "If Man is Immortal, Where Does He Live, How Does He Live, and What Power Will He Possess?" After quoting from the Old and the New Testament the miracles of the prophets of old, of the apostles, and of the Nazarene, to show by the exact biblical language that the soul was called upon to enter, was incarnate again, to prove that the soul was not in a far distant realm, but near by, the speaker said:

The spirit-life, like the natural life, has its laws, and grows in harmony and beauty, and possesses a consciousness of sweet content. It is a spiritual body then, and is not subject to the material laws, and will not die. "I say," said he, "there is a spiritual body, and that body will be made to believe the creed and accept the truth. The spirit body will have all the powers with which, as mortals, we have been clothed. It is two thousand years since the Nazarene walked this earth, and taught the nature of the Creator, but out of his simple and beautiful language and teaching have been wrung and twisted all the creeds and theories which have swallowed up those simple teachings. Commerce now rules the earth, and just of earthly gains rules commerce, so that we see that those who pretend to-day to follow the teachings of the Master, and who are the makers of creeds, are full of lust in their hearts, and it is they who make up the commerce. Not a drop of the oil of charity exists in commerce; it is the greediest and strongest who win, and the weakest and defenseless ones who go to the wall. Priests and Levites are plenty, but the Samaritans are scarce. Has there been no progress in spirit power and manifestations in the last two thousand years? Yes, from a time the space was as the earth down to 1381, when the council of Constance ordered the body of one man to be taken from its grave and burned, because of that man's heresy, down to 1600, when, on Boston Common, Mr. Dyer was hanged for the crime of believing in the communion of the soul of the spirits, there has been progress. It was of Mr. Dyer, who counselled her persecutors, even when the latter was about her neck, to forever cease, and it was of her that the good Father spoke when he said that the free of liberty grew out of her grave. There had been later progress, when Roger Williams was driven from Massachusetts, by a set of men who had framed laws that even a savage would be ashamed of. The speakers denounced the charlatans who simulated phenomena for gain, and closed his address by asking if the great mental, moral and physical changes which the world had seen in the last three centuries were to be confined to the living, or whether the spirit-body grows; it is the strongest and most progressive. He could not believe that the spirit body would be dormant and senseless for centuries awaiting the trumpet which should announce the end of this earth, but that the spirit-body, living in this earthly realm, would find its own space, would grow and improve as God caused the mortal body to grow."

Since the above synopsis of Bro. Dean's lecture was typed, we have received from him a verbatim report of his highly interesting lecture, which we shall place before our readers in the next issue of THE BANNER.

## A Medical Wall!

The Morning News of Jan. 26th greatly beams the fact that owing to the strength of the hold on public opinion which the successful "irregulars" have gained over the unsuccessful M. D.s (that is the true state of the case, but not the language of the News, of course), "the medical societies of this State" (Connecticut) have on several occasions "been defeated" in their efforts "to secure restrictive legislation." All which shows that the people of that State have a clear conception of their rights, the which we hope they will maintain in future.

In a paragraph alluding to recent events in this country, the London Medium says:

"When will newspaper men learn that the phenomena do not at all depend on the honesty or dishonesty of the medium; that they are the result of organic conditions? The manifestations are not testified to by the medium, but by honest and competent observers. The moral character of the medium, therefore, has nothing to do with the results, or the testimony respecting them."

But "the moral character" should have everything to do with them, in our estimation.

THE BANNER editor desires to return his thanks to H. W. Chant, Esq., of Orange City, Fla., for the kindly remembrance of a box of delicious oranges from his fine estate in the "land of flowers." They were highly appreciated by all in the establishment.—Mrs. Clara A. Field also expresses her thanks for a box of choice oranges from the same generous donor.

Mrs. Moss, the excellent materializing medium of New York, and Mrs. Wallace, trance medium of the same city, have gone to Pittsburgh, Pa., the former to give evidence of spirit-return and the latter to speak publicly.

## Justice to the Indians.

The convention held at Fort Smith, Ark., Jan. 21th, to discuss the question of establishing a Territorial Government over all the Indian Territory lying west of the State of Arkansas and opening it to settlement, continued its session until midnight. Col. Robert A. Campbell, ex-Jefferson-Governor of Missouri, was elected Chairman of the convention. A number of speeches were made by both white men and Indians on both sides of the question, and resolutions were finally adopted, recommending that Congress give to the Indians of the whole Territory the protection and benefits of such laws as govern other Territories, embracing proper courts and the same right of election of officers as is given inhabitants of other Territories. The resolutions also recommend that Congress provide that any Indian who has adopted the manners and customs of civilized life may become a citizen by taking an oath before a United States court to support the Constitution of the United States, and such act on his part shall not work a forfeiture of any interest he may have had in any land or money of his nation or tribe.

## Women at the Polls.

It is stated that the Woman Suffrage Party in this country has advice from their British co-workers that about two million women were registered and voted at the recent election in England; Scotland and Wales, for members of the new city councils. The Countess of Aberdeen is at the head of a large organization of wealthy, titled and influential ladies, who have united to enforce the right of their sex to sit as members of the councils and to resist any attempts to deprive Lady Sandhurst, Miss Cobden, daughter of Richard Cobden, and the other ladies who have been elected to the councils, of their places therein on any legal pretext. The report that Lady Sandhurst will be made a member of the London board of aldermen seems to have good foundation.

THE BANNER is well pleased to see that woman is yet to stand at the right hand of man, his equal.

## The Wisconsin Medicos.

We see, are on the "war-path," and The Fox Lake Representative gives them the following vigorous reminder that the people have some rights which even "Regulars" are bound to respect:

"A Committee of the State Medical Society has presented to the Legislature its annual 'doctors' bill,' designed to prevent any save regular diplomated M. D.s from practicing medicine. Similar bills have been before the Legislature for the past six years, and have been promptly speckled, as this one should and probably will be. On this subject the Milwaukee Sentinel tersely and truly says:

"While quackery is an unmitigated evil, in the long run legislation of this character is more injurious both to the profession and society than the evil it attempts to cure. In the long run, everywhere and always, the real physician, the man of knowledge, will come into his own, and the inferior creature will fall into his deserts. There must be no State determination of Orthodoxy and heterodoxy in medicine more than religion, and no approach to it."

## Hypercriticism Answered.

A writer in London Light, (T. L. Henly) reviewing a book lately published, in which criticisms are made upon Spiritualism, of a nature quite common in certain classes, says:

"The fact that in a great many cases the manifestations of a very unsatisfactory character is a matter of no moment so far as the present argument is concerned; the question is, Do spirits or intelligences of any kind communicate through the means employed? If so, and reliable information comes to some of us from friends and relations who have passed over the river, then are we justified in the belief of the life beyond the grave, the really valuable part of all such manifestations."

We always endeavor to deal justly with all men. We wish to benefit humanity. We have an excellent memory. Why all good people do not possess more of the same blessing we cannot understand. When professed friends, whom we highly respect, make statements in good faith as we suppose, we believe them, and are often influenced more or less by them. But when things change somewhat, we become surprised and mortified to hear those same friends tell us an entirely different story, and advise the reverse of what they endorsed a brief time before. This is what we fail to understand. One thing we do comprehend, however: It often leads to misapprehension and injustice. To such people we recommend what Benjamin Franklin said, who, when he was only twenty-one years of age, formed the famous Leather Apron Club, to which no one was admitted until he laid his hand on his heart and solemnly repeated: "I love mankind; I think no man should be harmed because of his opinions; I love truth—I will seek it diligently, and when found, make it known to others."

There seems to be a little mystery about the methods of vaccination pursued among the students at Ithaca. The young men are all complaining of sore arms, while none of the young women students are similarly affected. A correspondent makes note of the fact, however, that while the young women's arms are all right, eight out of every ten of them limp with the left leg. And they will undoubtedly limp a good deal more one of these days when the erysipelas caused by vaccination breaks out.

We see by a card in the Cincinnati Better Way of Jan. 26th, that Bro. L. Barney has terminated his editorial relations with that paper, and that Mr. A. F. Mólchers has assumed the management of it. The new editor says, in his greeting: "We extend a hand of friendship to all the world, to all Spiritualists, and particularly to our contemporary newspapers, magazines, etc.," which good feeling we cordially reciprocate.

Mrs. ADA FOYE accomplished good work in Portland, Me., recently, her remarks and tests being highly spoken of—not only there, but everywhere she appears. The raps in her presence prove to the worst skeptic in the world that toe-joints have nothing whatever to do in these manifestations.

The Cleveland (O.) Children's Progressive Lyceum—numbering ninety members—has just installed its new officers; see third page.—Lyceums all over the country should pay heed to the request made by Thomas Lees on our eighth page.

J. Wm. Fletcher lectures in Berkeley Hall, Berkeley street, Boston, Sunday, at 2:30 P. M. Subject: "The Cause of Suicide. After Death—What?"

F. P. Baker, Esq., Topeka, Kan., wishes to correspond with speakers and mediums. See his notice under "Banner Correspondence," second page.

## Why! Professor Huxley?

To the Editor of the Banner of Light:  
Professor T. H. Huxley, F. R. S., the distinguished English materialist, having had his attention called to an item in a late Chicago newspaper, wherein it was stated that he had made some experiments with the late medium Home, and as a result, was disposed to "Judge Spiritualism somewhat favorably," deemed the statement of sufficient importance to be met with a lengthy denial which appeared in a recent issue of the Pall Mall Gazette, in the course of which the learned Professor denies that he ever met with Home, or has been otherwise induced to look with any favor upon spiritualistic mediums and manifestations.

The Professor goes on to explain that a number of years ago he attended the séance of a rapping and table-tipping American lady medium, and set the whole of it down as bogus, and by experimenting, found he could successfully play at the same game. Not only this, but he has generously let us into his secret: The prerequisites are a second toe on at least one sound foot; a pair of thin socks covering the foot, and over all, a thin hard-soled shoe, of preferably kid uppers, avoiding patent leather as of easy detection. These together, complete the magical outfit. In performing, the Professor goes on to say: "It is well to pick out a thin place in the carpet, so as to profit by the resonance of the floor."

Our readers will understand with what facility this can be done: We can fancy the grave Professor on his hands and knees with an ample array of delicate scientific instruments, picking out a thin place in the drawing-room carpet, to satisfy the requirements of his precocious toe, and give his materialistic feet a change! After these preliminaries, he proceeds: "I have only to bend the toe and then suddenly straighten it. The result is a sharp rap on the sole of my shoe, which by practice may be repeated very rapidly. By skillful modification of the force of the blows and conversational misdirection of people's attention (by methods familiar to conjurers and ventriloquists) the ordinary intelligent and well-educated member of society—who is about as competent to deal with these matters as a London street boy with a dairy farm—may be made to believe anything as to the direction of the sounds."

Verily wonders never cease: The old adage that extremes frequently meet is verified in that the performing toes of devout Maggie Fox and Materialist Huxley have kissed and made friends, after many years of coquettish rivalry. If anything, the great Materialist is just a little ahead, for Maggie, with all her effrontery, would never have risked the tattered remnants of her unscientific reputation, upon pretexts so utterly flimsy and incredible, as the published formula of Professor Huxley, who asserts his ability to perform the rapping trick by energizing a peristaltic movement of his second toe, whilst all the other toes are quietly nestled "behind the scenes." If our readers suppose this an easy thing to do, let them practice it at their leisure.

But even our materialistic adept owns that he met his Waterloo at the feet of a Dublin amateur, who was able to tension a tendon behind his ankle, and play it like a harpsichord. Here we have the substance of Professor Huxley's methods as an exposé of spiritualistic manifestations. At the close he speaks contemptuously of "Those who have toppled over the edge of common sense, into the spiritualistic puddle." One of our New York dailies was imprudent enough to pander to the prejudices of one-half of its readers, and defame the other half, by republishing this remarkable production, under the caption of SPIRITUALISM UNMASKED, in flaming capitals.

No, no, Professor Huxley, this kind of pap won't do even for infant Materialists. If you expect to gain converts, you must reverse methods; in other words, change ends; give up investigating Spiritualism with your toes, and resort to your brains. Till you do this, "The ordinary intelligent and well educated member of society," whose sagacity you appear to hold in such contempt, will hold you up as the real prototype of your own unhappy figure of the "London street boy with a dairy farm." You have made a serious mistake in undertaking to bridle the mule at his business end; when you rise from your materialistic "puddle," pull yourself together, and above all, get your eyes open; after this, if not quite so good looking, you will be a great deal wiser than your present writings indicate. NELSON CROSS.

New York City, Jan. 26th, 1886.  
[We may advert to this matter editorially in a future number of THE BANNER.]

## Remonstrance Petition.

On the eighth page of the present issue appears a Remonstrance Petition which tells its own story. Readers of THE BANNER, who are also citizens of Massachusetts, should consider themselves agents to obtain the signatures of those—both men and women—in this State who feel the deep injustice embodied in the order now before the Judiciary Committee, looking to legislation for the benefit of the few at the cost of the many.

The petition-head can be cut out for this purpose, and pasted upon a sheet of writing paper for signatures. Managers of Spiritualist and other meetings favoring freedom of medical practice can do good work by calling attention to this important duty. When the lists are filled out they can be forwarded to the BANNER OF LIGHT Office, where they will be placed in the hands of responsible parties for presentation to the General Court.

## J. Frank Baxter in Cleveland, O.

This well-known and highly popular lecturer and medium will occupy the spiritual rostrum in Memorial Hall through the Sundays of February. All should attend—especially investigators—and hear Spiritualism demonstrated by this worthy worker.

The annual meeting and sociable of the Woman Suffrage Society of Massachusetts occurred this year at the Bromfield-street Methodist Church, Boston, on Tuesday, Wednesday, and Thursday, Jan. 29th, 30th and 31st, morning, afternoon and evening of each day. The sessions were well attended, the annual reports showed improved conditions for the cause, and the concluding sociable—supper, speeches, etc.—on the afternoon and evening of the closing day, was one of the most successful ever held by the Society.

Communications meant for the literary or business departments of THE BANNER must not be sent to the private residence of the editor.

We are glad to learn that the health of Horace Séaver, Esq., the veteran editor of the Boston Investigator—is improving.

**Evidence in "Doctors' Plot Laws."**  
Persons residing in any State where the "regulars" may be engaged in working for the passage of similar laws for their own exclusive benefit, will find a wide array of facts in proof of the injustice of such medical enactments in the following named pamphlets: **WHAT THE DOCTORS OF THE UNITED STATES HAVE TO SAY TO THE PEOPLE**, which gives the gist of the arguments presented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnoxious measure.

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED, pp. 16.

The arguments in favor of freedom in remedial practice, which are advanced in these useful publications are of equal value as evidence wherever the Allopaths are at. Each of the three pamphlets will be sent together, by the publishers, Colby & Rich, 9 Bosworth street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical freedom.

Arrangements can be made with the publishers for the obtaining of these pamphlets by quantity at a largely reduced rate.

### A Harvard Ghost Story.

The strange story given below is told by the Boston correspondent of the St. Louis Globe-Democrat. He says:

There is a well-authenticated story of a junior student at Harvard in the year 1875, who entered into a solemn engagement with a fellow-classman that whoever of the two died first should return after death and visit the other. The contract was written out in the most solemn manner, and indited in the very blood of the parties to the agreement. A few months later the fellow-classman attended college and went West. This was in April. On the 14th of the following October, the student who had remained at the University was returning about noon from a recreation to his rooms in Matthews Hall, when he was surprised to observe his former classmate entering before him. He ran as fast as he could to overtake the returned ghost, who disappeared through the doorway and could not afterward be found, although the corridors were thoroughly explored by the authorities. A few months later the forty-eight hours a telegram reached him announcing the murder of his friend by the Indians in Arizona Territory, at an hour very little before the appearance of the specter—as it would seem to have been—at the entrance of the dormitory building in Cambridge, two thousand miles away.

### Woman Suffrage in Maine.

Some petitions are being received by the Legislature asking that women be given the privilege of voting on school matters. If there is any reason why women should not be allowed to vote, on school matters and all other matters, we should like to see it. The fact that some of them do not want the privilege does not alter the case at all; if they had the right they would not be obliged to use it if they did not want to. We hope the petitions will be granted, and that the movement will keep on until women can vote as freely as men. We have no doubt they eventually will be given the right of suffrage in full.—Gardner (Ms.) Home Journal.

That's right, Bro. Editor: go in for the fair sex every time. They have been kept in the background a great deal too long. This is what THE BANNER thinks.

### Cancer Quackery.

Prof. Buchanan has published in the American Spectator a most unflattering demonstration that the treatment of cancers by the knife is but a bloody form of quackery ending in death. In addition to this he has shown that the cure of cancers by physicians who have not the degree of M. D. has been in progress for many years, while the allopathic faculty have endeavored to prevent such cures, and are endeavoring to prevent them by laws which would consign the cancer patients to inevitable death. The whole will soon be issued in a pamphlet. It is the most powerful arraignment of allopathic quackery and medical legislation that has ever been issued, and should have a wide circulation. The Liberty League is doing a great work in defense of medical freedom.

### Dean Clarke in Denver.

We are in receipt of an interesting letter from Dean Clarke, in which he narrates the incidents of his journey from this city to fulfill an engagement of some considerable length in Denver, Col. The trip was a very pleasant one, its only drawback being his inability to call upon and exchange greetings with friends in the various cities and towns through which he passed. His reception upon reaching his destination was exceedingly cordial. He is now busily employed in making known the truths of Spiritualism to large and constantly increasing audiences.

OCCASIONAL THOUGHTS OF HORACE SEAVIER.  
From Fifty Years of Free Thinking. 16mo. cloth. With portrait, pp. 231. Boston: J. P. Mendum.

We do not feel called upon to inform our readers that Mr. Seaver is editor of The Boston Investigator, which position he has ably filled for more than half a century. Neither have we cause to say that The Investigator is a paper which in common parlance is *trifling*, a term the true meaning of which is very little known, and the import of which is its ordinarily accepted sense is not so repugnant to the masses as it once was. It has even so changed that one to whom it is applied is looked upon now with a feeling some what akin to respect as denoting a person whose independence of thought inclines him rather to think for himself, and form his own conclusions, than to hire another to think for him, and supply him with ready-made opinions (usually "misfits") which he considers to be about as irrational as it would be to hire another to eat his own three meals a day.

Fifty years of editorial life cannot have failed to call forth a vast amount of thought and comment on the leading topics to which it has been devoted; and hence, the contents of this volume, selected, apparently with much good taste and judgment, from The Investigator, will be, aside from their disbeliever in a future life, read with interest by all who are coming into the light which the events and research of the present shed with an effluence more intense than any that has marked the past. About one hundred and twenty-five subjects are treated upon. They advocate justice, honor, personal integrity, human rights, woman suffrage, freedom of the public schools, etc., and oppose bigotry, sectarianism, mental servitude, intolerance and despotisms of every name and nature. An excellent portrait of Mr. Seaver largely adds to the value of the book in the hands of his host of friends.

Mr. A. D. King, a well-known lawyer of Orilla, lost his life on the Grand Trunk Railway a few days since, says the Montreal Witness. He had been away on business, and on returning got off the train while it was in motion. Instead of getting off at the station side, he took the wrong side of the train, and had hardly touched the ground when he slipped and fell so that his two legs were run over by the Pullman car. He died in twenty-three hours. The accident took place at 2 o'clock in the morning, and at daylight a brother of the dying man drove a few miles out from the station to tell his father of the sad business. To his surprise he found his father up and dressed awaiting him. "Where's Daniel?" eagerly asked the old gentleman. "I saw him about 2 o'clock or a little after. He came to my window and rapped on it. I saw him three times and spoke to him." The grief of the father on learning of the sad affair was very great.

We hear wonderful reports from Cleveland, O., of the remarkable success of Mr. Rowley with his spirit-telegraph instrument, in curing the sick. By reports we have from there, it seems that through his "occult power" he is making the most remarkable cures ever heard of in the history of medicine. If our informant is correct and we have no reason to doubt it, it would well repay any one who is sick to investigate this matter. His address is 89 Euclid Avenue, Cleveland, O.

A San Francisco correspondent indicates the interest in Spiritualism in that city by saying that on the day previous to his writing, Sunday, Jan. 20th, "W. J. Colville had about 1000 persons to hear him speak, John Slater about 2,500, and Mrs. Whitney about 1,500."

### ALL SORTS OF PARAGRAPHS.

TRUTH VS. LIES.  
When Truth gives Error,  
Then the devil's to play;  
But Truth wins the battle,  
And the devil's the loser.

What this country needs now, and what it could have inside of a year if it chose, is a dozen dynamite cruisers like the Fenian.

Aside from their polygamous practices, the Mormons appear under some lights to be a remarkable people. Governor Stephenson of Idaho, in his annual message, after describing Bear Lake County, which has a population of five thousand, says of the county seat, "Paris has a population of about fifteen hundred, all Mormons, and there is not a saloon or gambling-house or any other place where intoxicating liquor is sold, and this is, I am told, the case in all the towns in Idaho where these people have exclusive control."

Glens Falls Republican: American women are growing in muscular ability. Here is one recently reported to have run off with one of the canons of the church.

Mrs. Mary Dow, the woman who took the Dover Horse Railroad in hand and made it a paying concern, has just declared a 5 per cent. dividend. This, added to that of six months ago, makes 11 per cent. and leaves it surplus beside. Mrs. Dow is the President, and when she was chosen the road was in debt. Who will say, after reading the above, that women are not as capable of doing business as men?

A prig is a fellow who is always making you a present of his opinions.—Midland March.

ALL THERE IS TO IT.—At the present moment the international relations between the United States, Germany and England, are strained to the utmost for the mere purpose of putting a few dollars into the pockets of unscrupulous men at Berlin, in London and in this country, at the expense of the unfortunate Samoans.

Young Lady.—Will you please give me a small bottle of eyewater? Drug Clerk.—Of what, Miss? Of eyewater, please. "Eyewater? eyewater? I do not think we have it in the store." "Oh, yes! I'm sure you have." It is sometimes called ether by ignorant people.—Majors Herald.

Mrs. Anne Besant, the English free-thinker and labor reformer, has begun a libel suit against the Rev. E. Hoskyns, rector of Stepney, a parish included in the London school division known as the Tower Hamlets.

A soldier is known by the company he keeps.—Tulsa Blade.

Burglars cleaned out a safe in New York last Friday night. A clerk, who slept in the building, dreamed that robbers had broken into the office, carrying off everything portable. On awakening he lay awhile thinking of his dream and laughed; but after breakfast he descended to the lower floor and found, to his consternation, that his strange dream had been realized.

"TWITTING ON FACTS."—Two men were recently having a war of words in this city, when one remarked, as he saw he was getting worsted, that his opponent had terribly large ears. A mutual friend remarked that this was twitting on facts, and on that ceased. "Well," said the first speaker, "it is no worse for me to twit on facts than for him. Didn't he call me an idiot and a jackass?"—New Bedford Standard.

We have had fair weather in Boston for a long time. Now we are beginning to have stormy times—stormy in more senses than one. But our motto is:

Wail'd others rail,  
Let peace prevail.

The slanderer is abroad in the land. Give him a cold shoulder. In such cases "silence is golden."

The "faith cures" of the Mount Zion Sanctuary, of Jersey City, last Friday, did not succeed in their diaphanous practice, as only two out of the twenty-two "saints" that were immersed, came out of the cold water shivering, and it is said are now laid up with diphtheria.

Internal dissensions and external entanglements are on deck just now everywhere—in politics and religion as well as in the domestic affairs of life. The present upheaval portends, unquestionably, a better state of things in the future for mankind. It is to be hoped so at least.

"FRED" IN NAUTICAL LANGUAGE.—An old Bucksport sea-captain thus describes his natural lingo the way in which he dismissed a young man whom he found sparring his daughter the other night: "I just showed him up the companion-way out on the gang-plank leading from my house, and I gently remarked to the wind that if he would get his goods got under way the better off he would get before morning. He paid off and bore away down the street."—Lewiston Journal.

It was a very complimentary notice which the Oakland (Cal.) Tribune gave to a new rival for favor. "It looks," says the Tribune, "like a typographical error."

A good many of the people who are settling in Canada are those who have neglected to do any settling over here.—Yonkers Statesman.

The total production of pig iron in the South last year was 1,065,000 net tons. Of this Alabama made 341,000 tons, Tennessee 278,000, and Virginia 217,000. This is an increase of 136,000 tons over 1887, while in the rest of the country the production of pig-iron was 500,000 tons less than in 1887.

"Preaching recently" from the text "Your fathers, where are they?" the Bishop of Marlborough expressed his belief in the resurrection of the dead, and justified that belief by copious reference to Scripture.—Light (London), Jan. 1st.

Dr. James McKeen Cattell, who has just come home from Europe, is to be Professor of Psychology in the University of Pennsylvania. He is a son of the former President of Lafayette College, of which institution he is an alumnus. Last year he was a lecturer at Cambridge, Eng. It is to be hoped he will instruct the Seybert Commission, the members of which have not the slightest knowledge of Psychology at present.

Any one having a copy of Hudson Tuttle's "Career of the Christ-Idea" who is willing to dispose of will please address F. G. T., care this office, stating price asked for same.

When sensationalism for pecuniary gain takes the place of solid fact, especially in spiritual things, it only goes to show that society in general needs reforming.

A New York correspondent writes: "Mr. Pentecost last Sunday (20th) almost declared himself in favor of the Spiritual Philosophy."

### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:  
From Susan L. Porter, \$2.50; Daniel Davidson, \$2.00; Mrs. A. Glover, \$2.00; E. P. Schmidt, \$1.15.

### Our Fund for Destitute Poor.

DONATIONS SOLICITED.  
From a Friend, \$37.50; Mrs. A. Wines, \$1.30; A. Helper, \$1.00.

The Spiritualist meetings held in Montreal take place at the hall No. 238 Catherine street—not 2264, as reported elsewhere.

### The Doctors' Plot.

Mr. A. S. Hayward remonstrates against the proposed change of laws relative to the practice of medicine on the grounds that it is a move for a "doctors' plot law"; that the people are not clamoring to be placed under medical guardianship; that no college can impart the gift of magnetic healing; therefore a diploma should not be demanded; that as no mode of curing is perfect, the State should not assume authority unless it can guarantee a cure of the patient; of eradicating diseases that thousands have been cured by what are known as "quacks"; and that all methods of treatment should stand equal before the law.—Boston Daily Advertiser, Jan. 22d.

### Connecticut's Blue-Laws.

To the Editor of the Banner of Light.

"The 'Nuisance Statute' has been famous in all history for the extreme severity of its statutes, and the slowness with which its system of jurisprudence yields to the liberal spirit of the present age. One of the most striking exercises of legal power applied to the stifling of individual and society rights which has ever been known in the annals of Connecticut, has recently transpired.

As noted by THE BANNER last week, Mrs. J. J. Clark, Mrs. Wright and Mrs. Harding were arrested Jan. 10th, and put under two hundred dollar bonds for trial under the provisions of an old tyrannical law enacted in the year 1720, but which is on the statute books to-day. The full text of the section of the statute under which they were arrested reads as follows:

"All idle persons without visible means of support, all beggars who go from door to door, or beg in the highway, or travel from place to place without any lawful occasion, or persons who go from place to place without the open air, who give no good account of themselves, all persons camping on the public highway without the consent of the owner, all brawlers and fortune-tellers, and all common drunkards, may be committed to the county jail, and sentenced to hard labor for not more than sixty days, and on a second conviction for the same offense may be sentenced to the work-house for not more than one hundred and twenty days."

Legal counsel was secured by these mediums, under whose advice, after several postponements, a settlement was effected, materially different from the one telegraphed all over the country. The mediums were granted that each one of them would pay \$75.00 for cost of court and attorney fees, the cases would be settled. Mrs. Clark and Mrs. Wright, it is alleged, paid \$75.00 each, and the bonds of \$200 were delivered back to Mrs. Clark and Mrs. Wright, less the \$75.00 in fees. The mediums who were arrested, however, through the newspapers, however, was to the effect that the clairvoyants forfeited their bonds—which is an error of fact that lovers of justice should hasten to rectify.

The mediums were led to pay the sum mentioned rather than to go to considerable expense to test the validity of the law. It was put down on the record that the Rev. John Collins was the complainant; but there are those who think that there is really a doctor of medicine behind the scenes, and that the law is a mere statute. It was hoped, could, in this instance, be made to act for the nonce as a "doctors' plot law," to silence those who, having spiritual gifts, had also the courage to exercise them for the benefit of the sick.

Learn that the Harding case was settled in this wise: She having no money—having been a resident of the city but a short time—and not knowing that she was violating the law, was released, at the expense of a twenty-five dollars for attorneys' fees to defend her.

Mrs. Clark, so far from being an irresponsible person, has two fine cottages at Lake Pleasant, where she spends her summers. She has been a professional clairvoyant physician, with good success, and having some of the most prominent citizens as her patrons; she, too, was not aware that any such tyrannical law was upon the statute books. She stated that she had never been troubled her until this instance in any form or nature. She now considers that she is liable to arrest again if she continues her legitimate employment.

The citizens are aroused at this unjust arrest, and it is hoped that the law will be made to have no effect. Statute repealed.

ANTI-WOODEN NURSES.

The Proposed Medical Bill.

To the Editor of the Banner of Light.

The order of Mr. Qua, of Lowell, for medical legislation against the Irregulars was met by a remonstrance placed before the Legislature by Mr. McEtrick, from A. S. Hayward, against the proposed change of the laws relative to remedial practice.

The hearing on regulating the practice of medicine in Massachusetts took place before the House Committee on the Judiciary on Jan. 10th. Mr. McEtrick, from A. S. Hayward, in favor of the idea, and Mr. Adams and Mr. C. J. Noyes against any such legislation.

Mr. Adams advocated a broad law, to be only in the nature of a health act, and to protect the people from ignorant practitioners.

Mr. Qua, of Lowell, who put in the order, asked for a week to prepare to speak. [Granted.]

Dr. Green, Tremont street, said the days of blue pills, calomel, and arsenic have passed long ago he stopped using them, and his patients don't die.

Mr. Stearns suggested that the legislation be directed against allopaths, and Dr. Green thought that would be about the thing.

Dr. Dutton, of Fall River, of the allopathic school, and Dr. Dutton, of Boston, of the eclectic school, spoke. Dr. Green added that there were eleven hundred and sixty-five doctors in Boston, mostly going wrong.

Congressmen should not be asked to determine the mental qualifications of applicants to practice medicine, and their knowledge of the different subjects—Anatomy, physiology, hygiene, pathology and obstetrics.

There was nothing in readiness, and there did not seem to be any one present to ask for or signify to the committee what was wanted in detail on the part of those who stood sponsors for the proposed measure. The matter was postponed to Feb. 10th.

It will not do, however, for the remonstrants to falter or look back, as after all, this small showing on the part of allopathy at the outset, may be a rise to gain time and send the strength of the friends of the people to the rescue. The friends of the people will be on the alert, as they no doubt will be.

ANTI-MONOPOLIST.

Boston, Mass.

The People's Committee's Appeal.

"Eternal Vigilance is the Price of Liberty."

"All Have Equal Rights, or None Have Any."

BOSTON, MASS., JAN. 23d, 1889.

At an indignation meeting held in Boston, Jan. 21st, 7:30 P. M., presided over by Prof. J. Rodas Buchanan, M. D., it was resolved to determinedly resist the retrograde legislation instituted by the "Irregulars" and to prepare a petition and program of reform, and a stirring and effective defensive campaign was submitted and approved. The undersigned were appointed the people's finance committee to obtain the money to carry out the campaign.

The most familiar with the make-up of this Legislature and thoroughly informed of the strength, plans and organization of the crafty Doctor-Craft, both nationally and by States and counties, *veritas* that only the people's committee could present a campaign. The most familiar with the make-up of this Legislature and thoroughly informed of the strength, plans and organization of the crafty Doctor-Craft, both nationally and by States and counties, *veritas* that only the people's committee could present a campaign.

This intriguing clique annually grows more desperate and determined, as irregular practice increases in popularity. The details of the people's plan of resistance was arranged by a recognized leading legal light, shrewd, sagacious, successful, and he assures us that his personal acquaintance justifies the assertion that strictly carried out, will secure a brilliant victory for the people. The success of this committee depends upon the responses to this appeal for campaign funds, and the committee feel the responsibility resting upon it. We, therefore, earnestly beseech the readers of this paper to share these responsibilities and the satisfaction of success.

A Philanthropic Proposition.—A benevolent and patriotic gentleman, who knows from sad experience and long years of observation and careful investigation, the details of the people's plan of resistance, and the success of this committee, has been sought to be outwitted, as compared with those demanding a legal monopoly, has gratefully made us a proposition to duplicate every dollar the committee can raise by payment or pledge within the next thirty days; so that every dollar the reader pays or pledges is equivalent to two, and the gentleman requests us to make the most of it. His proposition certainly obliges us to comply with his request. Therefore we urge every one who prizes the privilege of employing the physician of his choice to take this committee into "making the most of it." Those who cannot pay promptly as large a sum as they desire to donate, with pleasure enclose a part—say one-third or one-half—with the balance to be paid at a later date. Remittances or pledges may be sent to either member of the committee, who will promptly receipt for the same.

F. J. DILL, 10 Pembroke street, Chairman.

Mrs. E. H. GAGE, 31 East Brookline street.

W. W. WELCH, 40 E. Main street.

J. WINFIELD SCOTT, Hotel Glendon, Suite 5, Columbus Avenue.

### Married.

On Jan. 1st, 1889, by Justice James M. Cassidy, at 128 Federal street, Camden, N. J., Mr. George A. Fuller and Miss Georgia D. Stevens. The friends above mentioned will be recognized by our readers as editor and assistant editor of *Light on the Way*, now brought out at Chattanooga, Tenn. Success to them in their new home.

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.

### A Wonderful Invalid.

Beloved Miss Fancher Becomes Vice-President of a Manufacturing Company.

Nearly a year ago, says the New York Sun, Miss Mollie Fancher, the famous invalid of Brooklyn, became the Vice-President of the Sargent Manufacturing Company, a concern of this city that makes and deals in goods designed for the comfort of sick people.

Ever since that time all the meetings of the company have been held in the lady's darkened chamber, from which she has not stirred for twenty-three years. The fact that she thus became connected with a manufacturing concern was kept from the public out of respect for her sensibility. Of course it came out after a time, and it reveals more than ever the remarkable genius of the invalid. Said George F. Sargent, the President of the Company, yesterday:

"Miss Fancher is no floundering in this concern. I became acquainted with her two or three years ago, when I called on her in the hope that I might find that some of my devices would be of use to her. Of course I found that she was past relief, but the acquaintance with which she grasped my ideas, and suggested manifold improvements, was startling. I soon found that she had a marvelous gift for mechanics, and I saw that it could be turned to medium use in the business. She knows all about the sufferings of invalids, and just how to relieve them. We had and have no desire to make any capital out of the use of Miss Fancher's name; she is exceedingly sensitive about parading her sufferings."

"Nothing noticeable. Her life, however, is in her work. As long as she can work she is happy, and will live. She takes the most unselfish interest in helping others, and believing that her inventions are useful to all about the sufferings of invalids, and just how to relieve them. We had and have no desire to make any capital out of the use of Miss Fancher's name; she is exceedingly sensitive about parading her sufferings."

As Miss Fancher is unquestionably a spirit-medium, why do not the New York sensational daily press—according to their almost universal programme—denounce her as "a fraud"?

### Movements of Platform Lecturers.

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

Mrs. Ada Foye, of San Francisco, Cal., lecturer and platform spirit-medium, will lecture in Boston and vicinity during February and March. Address No. 10 Orange street, Boston, Mass.

Mrs. E. A. Wells, lecturer and public test-medium, will make engagements for camp-work in July and August, to lecture or give tests, or both, and is open for lectures and engagements for the month of March and April, and will speak and give tests week-day evenings at any place in the State of Indiana during the month of February. Societies desiring to make engagements address 926 6th Avenue, New York.

Mrs. Jennie K. D. Conant, held at her parlors 20, Bennett street, Boston, last Sunday evening, a well attended meeting, at which she gave a large number of satisfactory psychometric readings and tests. These meetings will be continued every Sunday evening.

Edgar W. Emerson held meetings in Attleboro, Jan. 23d, Feb. 1st, 8th, 15th, 22d, 29th, March 6th, 13th, 20th, 27th, and is engaged in Bridgeport, Conn., for the Sundays in February.

Next Sunday evening Mrs. H. S. Lake will speak for the Spiritual Society at Brockton, Mass.

Mrs. A. E. Cunningham will occupy the spiritual platform in Cambridgeport, Feb. 3d; in Lynn, Feb. 10th, and Chelsea, Feb. 17th. She has pleased to make further engagements. Address 459 Tremont street, Boston.

Mrs. Carrie C. VanDuzee (so the Secretary informs us, whose letter we shall print hereafter), has lately filled a very successful engagement in Watertown, N. Y. Her address for February will be at Genoa, O.

Mr. J. W. Fletcher has been engaged for the Park land (Pa.) Camp-Meeting, Sunday, Aug. 4th. He will not attend any of the New England camp-meetings this season. He will lecture in Chelsea, Mass., Sunday evening, at 7:30, Pilgrim Hall, Bellingham Station.

Dr. J. K. Bailey spoke at Wilmington, Ill., Jan. 10th; at Canton, Ill., 17th and 24th; at Rock, Mo., 20th; at Pittsfield, Ill., 23d; at Keokuk, Ia., 25th, 27th, 28th and 29th. Address 123 Scranton, Pa.

Mrs. Sarah A. Byrnes will lecture Sunday, Feb. 3d, in Kingston, Mass.; East Dennis, Feb. 10th; Haverhill, Feb. 17th and 24th; Brockton, March 10th and 27th; Chelsea, Mass., March 24th; Willimantic, Ct., March 30th; Norwich, Ct., March 31st and April 7th; Providence, R. I., April 14th and 21st; at Lake Pleasant Camp-Meeting, Aug. 4th and 21st; Nantuxet, N. H., March 27th. She would like to make other camp-meeting engagements. Address Berkshire street, Dorchester, Mass.

Frank Algerton, the boy speaker, has returned from the West. He will be tendered a reception at Berkeley, Cal., Sunday evening. Mr. Algerton will be in Lynn, Mass., Sunday. Address, Lecture Bureau, 6 Beacon street, Boston.

Miss Emma Nickerson lectures in Springfield, Mass., Sunday afternoon and evening, and the rest of February. March 31st in New London, Conn. Can make engagements for April and May. Address, Lecture Bureau, 6 Beacon street, Boston.

### Thanks.

BOSTON, JAN. 25TH, 1889.—At the meeting of the Ladies' Aid Society held to-day a vote of thanks was given to THE BANNER OF LIGHT for its kind and generous assistance in the meetings, and other matters pertaining to the Society's interests the past year.

Yours respectfully,  
First Spiritualist Ladies' Aid Society.

Mrs. E. A. LINCOLN, Sec'y.

### To Correspondents.

No attention is paid to anonymous communications. Name and address must be given, and the writer must be held responsible for the truth of the statements made. We cannot undertake to preserve or return communications not used.

Mrs. R. K. H. KINGVILLE, O.—We know nothing of the private character or principles of the lady referred to in your letter, but have only heard good reports of her meekness and her public work. Many who have investigated are satisfied of the genuineness of her medical powers. We do not know how you can gain redress for the losses you have incurred. We do not believe in dabbling in stocks or in making money investments without a clear understanding of the case, at the advice of any one, spirit or mortal.

A. W. F. ALMA, MICH.—The case you mention was undoubtedly a manifestation of spirit power. Some strong psychics, on the contrary, on the other hand, probably had possession of the young woman referred to and experimented upon the subject as stated.

Horsford's Acid Phosphate, for impaired vitality and weakened energy, is wonderfully successful.

### ADVERTISING RATES.

Each line in a notice, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page. For the first insertion on the seventh page, twenty cents per line, Minton; each insertion.

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

Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 10 A. M. on Saturday, or 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.

Electrotyps of pure type matter will not be accepted.

## 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, 107 TUESDAY AND FRIDAYS, AT 8 O'CLOCK P. M.

The Hall, which is used exclusively for these meetings, will be open at 7 o'clock; the services commencing at 8 o'clock.

Mrs. M. T. SHELLHAMER-LONGLEY will occupy the platform on Tuesday afternoons for the purpose of allowing the public to ask questions, to which she will be prepared to answer. Inquiries on the medium plane, having practical bearing upon human life in the departments of thought or labor, will be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

Mrs. B. F. SMITH, the "Excellent" test medium, will on Friday afternoons under the influence of her guides give detailed information on the opportunity to send words of love to the dearly-remembered, which necessitates no effort of considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives, whether for good or evil, that those who pass in the medium 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 does not comport with the teachings of the Bible, and express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirits, will verify them by informing us of the fact for publication.

Natural flowers for our table are gratefully appreciated, and our angels will be glad to receive donations of such 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. SHELLHAMER-LONGLEY.

Report of Public Sances held Dec. 4th, 1888.

#### Spirit Invocation.

We thank thee, Oh our Father, for the many blessings and glorious gifts that are ours. We know that every human spirit must reap its own fruits and look forward to its own harvest time, and we understand that the time is now when the harvest of the spirit shall be rich and bountiful or scanty and poor; yet, our Father, we can understand in a measure something of thy love, of thy divine tenderness; and we know that thou wilt send us thy loving and every hand gifts and blessings for humanity.

Oh our Father God, we would at this time feel the spirit of love descending into our hearts; and we would become receptive to thy holy teachings, to the ministrations of the pure angels, the delicate, the gentle, the helpful ways unto humanity. May their influence, their benedictions rest upon each heart struggling in the mortal life. May we be uplifted to their atmosphere of life, their plane of thought and of labor, so that we may be able to receive thy love, thy grace, and mental ability, and put forth a spirit of brotherly love, of sympathy and kindly peace, that shall flow forth to all the world in blessing and in joy.

#### John W. Edmonds.

Mr. Chairman, I give you greeting, and I am gratified to give greeting to all friends in the spiritual movement who are faithful to their convictions, who stand fast by the banner of truth and justice. It has seemed to me that there should be a place in this country where the veterans, who long withstood the storms and the trials incident to the first movements of a great cause, can, after they pass from the body, return to take their stand, and send out an influence, if they so desire, unto their co-workers or their followers, or to speak the word which presses upon them, if they wish to reach their friends through external means. I have always considered that the Banner of Light platform the standing-ground of the spiritual world, inasmuch as upon that platform spirits of every class have been welcome, and have been allowed utterance.

I am here to-day, once more, Mr. Chairman, not only to send out my greeting to friends on earth, but to express my conviction that the cause of immortal truth is spreading far and wide, and has not become lessened in any respect by any attack made upon it or influence exerted against it; on the contrary, it has increased in power, as I can perceive from my standpoint in the higher life. Some of my friends have wafted a thought to me within the last few weeks, mentally desiring that I should express myself, and state, through some of your media in this country, what are my opinions concerning the present aspect of Spirituality. I have but one opinion, Mr. Chairman, and that is, the aspect of Spirituality is a promising one, it is a grand and effective one, which should uplift, strengthen and spiritualize those who pin their faith and center their knowledge in the truth of spiritual reform.

I know very well there are many calling themselves Spiritualists who have not donned the white robes of purity, who have yet to grow immeasurably before they can really understand what the word spirituality means, but I also know that such individuals have become Spiritualists only in name; they have been obliged to accept the scientific facts and evidences of Spirituality, because these evidences are facts, and have been impressed upon their minds; have come to them with unmistakable power that could not be galsayed; but their hearts have not been touched, their spirits have not been ennobled upon by the atmosphere of spiritual life, and therefore they remain sordid or worldly, or undeveloped in spiritual graces; even though they are obliged to admit that spirits can return from beyond the grave and tell such tales as the world may shrink from.

Well, Mr. Chairman, what of this? Humanity has to grow; and while we have hundreds of such individuals, undeveloped—possibly polluted, I am not here to pass judgment upon them, I leave them to a higher tribunal than any I can bring against them—but while we have such unlovely characters, let us not forget, friends, that we have in Spirituality thousands and thousands of pure-minded men and women—those who are faithful to duty, who may not be leaders outside of their own homes, but within those sacred walls they are sending forth a holy influence, an uplifting, pure, aspirational prayer for help and guidance, which will be answered; and the united influence of such pure-minded persons goes forth to the world with spiritualizing power; therefore Spirituality finds its strength, finds its character, finds that for which it seeks in the hearts of such adherents, in the homes of such pure-minded people, in the sacred places where such prayers descend.

The aspect of Spirituality in my view is a pleasant one; the prospect is most promising, the outlook extending far and wide. I see no signs of its decline; it seems to me that it is only rising higher and higher; the movement spreads and reaches out its roots to millions of hearts, to thousands of homes, and is doing its work silently but efficiently.

It matters not to me if some one or more who have, in this country, a faith in spiritualism, give evidences of their mediumistic power, turn traitors, and deny the truth of the cause they formerly espoused; they will be attended to and find their deserts in time to come. We can afford to pass them by, to ignore them by name, and in every other respect, while we press forward, placing our dependence upon the immortal truth, holding aloft the banner of progress and of humanity; and if we look well to the weal of our fellows, if we can send forth a grand and glorious word that will break the shackles of ignorance and of superstition, and let in the glorious light of knowledge and of wisdom, we shall be doing our own duty, and shall have no time to attend to those who are recreant to the cause, which they may have loved, but which is not to them the all in all of life.

Mr. Chairman, I have many old, friendly co-workers on earth, and some of them are in this establishment to-day. I want to tell you, every where, my dear friends, that I am warm regards. I am a Spiritualist now, as I have been in the past, and I shall ever be, giving forth what I can of influence or of speech to better the cause, to help man understand himself, and reveal some little sign or evidence of immortality, and I shall feel that I am doing my work in this way. John W. Edmonds.

### Questions and Answers.

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

Ques.—The Boston Globe of Nov. 30th asks:

"Why cannot a clairvoyant inform the public as to the Whitechapel murderer?" Your inquiry is also anxious to ascertain why this cannot be done, as we have facts in proof that clairvoyants have accurately stated where dead bodies were to be found.

Ans.—Well, Mr. Chairman, clairvoyance is a wide seeker; it delves into many mysteries and reveals many secrets. Clairvoyance, if properly approached, could, undoubtedly, reveal the murderer mentioned, and probably bring him to justice; but clairvoyance must be sought in a proper spirit, and all its conditions must be attended to before you can place reliance upon it and receive that which it has to reveal. Mediums are, as a class, very sensitive; they are also very susceptible to surrounding influences. A man possessing a keen detective spirit, approaching a sensitive medium, will undoubtedly affect such a sensitive with his own atmosphere. He is anxious, on the alert; he desires to know something; he does not come in a calm, tranquil spirit; therefore his condition of mind affects the surrounding air of the medium, and must affect that susceptible person in some degree or other. Possibly a spirit, standing by the side of that medium, investigator desires to receive, but the brain of the medium being agitated, responding to the anxiety of her sitter, she may not be able to reflect that which the spirit has to convey; it is broken, detached, and therefore unsatisfactory in its results.

Moreover, mediums as a class being very sensitive and susceptible, are not willing to have their organisms used for the transmission of such information or thought as may be required in a search for the guilty parties. We have come in contact with many mediums at different places, and we have yet to find one who would be really satisfied and pleased to have revealed through his personal organism the name of the whereabouts of any criminal who is at large. These mediums do not wish any responsibility attached to their name or reputation in such matters, and therefore their own personal spirit-guides are very careful not to affect their mediums in this way; and not to disturb them, for they have other special duties to perform.

We however know that, as your correspondent says, through private clairvoyants, in private ways, much has been given by way of revelation concerning things which are hidden on the mortal sight or mortal investigation. We know there are some clairvoyants who reveal the whereabouts of missing persons, the whereabouts of dead bodies which could not otherwise be found, and the existence of lost or missing articles and objects, and have been accurate, each time, in their statements and in their revelations. So, clairvoyants approached privately for wise humanitarian ends, would undoubtedly be able to give that which might prove satisfactory to the world.

But we must remember that the spirit-world is not a moral detective force; it has something to do beside performing work which belongs to human beings on earth. You have your keen, analytical minds here, who are engaged in hunting out things which are hidden, who pride themselves upon their keen sense, thus it is for them to do the work for which they are appointed; it is not for returning spirits to come to earth to trace your criminals, and bring them to the prison bars or the gallows. We do not believe in such work, we are not advocates of capital punishment, and we are not advocates of criminal work without doubt, find his punishment, and will have to pay his penalty for every wrong deed he has committed, and every injury perpetrated against his kind.

If you have laws of restriction and laws of penalty, you are to seek out your criminals and to deal with them; the spirits have other work to do; they are leading mankind upward toward the hills of immortal life, pointing them to higher paths which guide the soul onward to purity of thought and of action; and therefore we do not come to reveal to you the state, condition or location of those criminals whom you seek; this is your own especial work and province, which you must perform yourselves.

Q.—How shall one conduct himself so as to enter the Kingdom of Heaven?

A.—The Kingdom of Heaven is within you, and therefore one must conduct himself so as to merit the approval of his own conscience, to win the approbation of his own spirit; he must so conduct himself that he will create an atmosphere of harmony, and peace around him that others may sense and inhale, and thus become happy in his presence. One who exercises such an influence will, of necessity, be cheerful himself and find happiness in the joy that he brings to other lives. Although his surroundings are lowly and his circumstances on earth prove humble indeed, yet will he find a well-spring of quiet contentment bubbling up in his heart and flowing out unto other lives. There will be found that the Kingdom of Heaven is within him. Except he become like one of these children, he may not enter into the Kingdom of Heaven. Except we become pure in spirit, innocent in thought, filled with the simplicity of childhood—that which reaches out in trusting confidence and love, and beholds and recognizes beauty wherever it may lie hidden; you shall not enter into the Kingdom of Heaven; because unless we grow pure in spirit, become simple and childlike, trusting in the powers that are above, relying upon the spirit instead of the power of the intellect, we shall not find contentment, peace and satisfaction, then cannot we find heaven itself.

The man who loses his self-respect may try ever so hard to enter the kingdom of happiness or of heaven; he may so hide his true inner nature from the world as to deceive the outside public and win its admiration; it may flatter and fawn upon him, and court his influence, and look up to his worldly station; but nevertheless, however the world may respect him, he has no self-respect, he cannot live and he will not find contentment and happiness, as he is very far from the Kingdom of Heaven.

Then we say to the friend who has presented the question, that one must conduct himself, in order to find the Kingdom of Heaven, in such a way as will win and strengthen his own self-respect, as will bring to him happiness, in promoting and beholding the happiness of his associates, as will bring him spiritual peace; because he cannot enter the Kingdom of Heaven, unless he can do so to the approval of the highest angels and the influences of diviner life.

### SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. SMITH.

Report of Public Sances held Dec. 21st, 1888.

#### Dr. Samuel Pray.

Dear friends, it seems a little strange to me, as I step upon this platform to-day, and make an attempt to speak to friends on earth; I understood not that there could be communication between the two worlds, although I had heard the matter spoken of many times.

Yes, Mr. Chairman, I had heard of your meetings here, but that was all. Now, I find that by learning of the laws that govern the spirit, we can and we do come to earth, and communicate with dear ones yet dwelling here, and are only too glad to be able to speak through the channels that are provided us.

Many times, Mr. Chairman, I hear mortals say, "Why they do not keep their promises that they made to us before passing over, that if Spirituality was true, they would return and manifest to us?" Dear friends, how little you understand that you must do your part, and not leave it all to the spirits to do. We will meet you more than half-way; if you will only give us the opportunity, we will gladly come and converse with you, and give you all the light we can in regard to spirit-life, for it is what you should be learning here. I understand full well, now, that it would have been better if I had learned a little while dwelling here.

Emily, my dear wife, is with me, having joined me a little time ago. How glad I was when I beheld her again, and know that she should live together in spirit-life, never to be separated more. It is a blessed thought, and when you come to know it, it is more blessed. I have been privileged, while in the mortal, to stand beside dear ones, neighbors and friends, as they were about to pass over, and how little they knew of the country beyond? When I have stood by the bedside of

little ones who have been transplanted into heaven, my sympathy has gone out for the mother so many times; but while could I say to her, not understanding of these things myself?

Mortals, do learn what you can of the immortal life; it will be a help to you now and when you cross over. I know, sir, I shall be remembered in South Farmington, N. H. Dr. Samuel Pray.

#### Edward Holman.

I threw off the old form a long distance from here, Mr. Chairman. I am assisted with my home beyond the veil; and I wish them to understand that I visit them in their little meetings, or circles, and I hope that my returning at this distant point may be the means of bringing light to some one yet in darkness. I wish to say to those in Hannibal, Mo., that I live, and that I am permitted to visit them.

Many times have we sat and conversed together with those who had gone before us; those whom we loved, and those related to us. My dear mother led me to a beautiful home, and little children surrounded us in happy groups as we passed onward.

I lived sixty-eight years in mortal life. It is three or four years since the change came to me. I am trying to make my presence known among dear ones and the neighbors. Sometimes you hear that in the East, they are favored much more than you are. Dear friends, we try as spirits to converse with you. But oh! try to open the spirit door for your loved ones, who are so anxious to give you a word, or even to impress you for the right, to have you understand that they live, and try to prove you the immortality of the soul try.

My name is Edward Holman, and my home was in Hannibal, Mo.

#### Jennie Morgan.

It comes a little hard for me to speak, but I find in order to reach loving friends I must make an attempt. Father has asked mentally for me to speak, so I might prove that I am happy, for he is sometimes worried for fear I am not.

Yes, dear father, I am happy. I have crossed the water since the spirit took its flight upward, and found some dear friends there whom I never had met in mortal life. How easily did we go into their homes.

Father did not feel unhappy, for I promise you, with the help of the angels, I will come to you often. I know, dear father, you have mourned me sincerely. Try to realize that I stand near you often and bring you my love. Only a veil comes between us.

Father, I cannot give you a long message to-day, because I am obliged to have help on each side to give what I do. I send love—and grand-ma, also—to each one of you. Do try, in some way, to come into communication with me privately, for there are many things I would speak to you of that I care not to mention in public. Go as soon as you can to some medium in Philadelphia, where I may hold sweet converse with you. Dear father, I will endeavor to do my part; you do yours.

Jennie Morgan. I passed away in Philadelphia.

#### John S. Bennett.

I hardly dare to speak in this meeting, for I must acknowledge, in the outset, that I knew nothing of Spirituality. I was connected with the church and with the Sabbath School, and I have heard them say, since I passed out, how much they missed me in the good work. I would not have listened to what is termed Spirituality when in the form. On entering spirit-life I was surprised; and I was again surprised when I knew that we could enter the earthly atmosphere and communicate with friends.

Emma, my dear wife, came to meet me, and the first question was concerning the darling boy she left—the babe. I said: "Dear wife, it is cared for; and now must be a part of our world; still to watch over the child." "Not so," was the reply, "for we have much to do in spirit-life."

Dear mother, dear sisters and brother James, how gladly would I converse with you, if possible. But I find it is not possible, at the present time, for I know you will say: "John believed not in spirits in this way." No, no; but I have learned of this truth in the short time I have been gone—not quite twelve months.

On the eighth day of January last I was called higher. I know of the kind words spoken over my form. I was done—that could be to hold me no longer. I entered much with the dread disease, consumption.

Emma has told me of how much she watched over me, how many times she came near and laid her hand upon my shoulder, saying, "Be patient," in whispers I could not hear.

The spirit-life is beautiful—all harmony and peace. Dear mother, let me say again, for that word is so precious, take care of the darling boy, and with the angels help I will visit him often in his home, and his kind friends are yet dwelling and in Fultonborough, also. I know we are not forgotten, for it is we, now, dear Emma and myself. How glad I am that we are permitted to walk together again, for only a few short months did we dwell together in the form.

I said I was connected with the church and Sabbath-school, and I often fill my place there, although they little know of our coming.

My name is John S. Bennett, of Moultonborough, N. H. Many of the friends will doubt my coming, but it is true.

#### Sophia Phelps.

I have gained power to speak in this meeting, as I have been here a number of years, and I feel to-day like saying: "Thank the great angel host that we must know of this communion after we leave the mortal, if we do not choose to learn here, although it is much better to do so."

What a beautiful thought, that we will find each loved one again! I knew a good deal of spirit-return. I held sweet communion with loved ones gone before, and it was a great comfort to me, when the sands of life were running out, to know they would keep their promises and be there to meet me.

Eighty-seven years is a long time to dwell in mortal life, but oh! dear friends, how quickly it passes. I am satisfied with my home, yet I mean to make it more beautiful. Our homes are as much buildings, apparently, as yours; we have our apartments, which we love to deck and take care of the same as you do yours, and more than some of you. They are not material, but spiritual, and I understand not the meaning of the words in the Father's house, of which we have been taught.

I am so glad, Mr. Chairman, that I could speak here once again.

Before the dear guide spoke for me; to-day I have grown strong enough to speak for myself. Sarah is with me, William also, and the little child that you cared for years ago, not little now, for there is progression—growing on in stature, and in knowledge. I think, sir, they will remember me in Rutland, N. Y. Sophia Phelps.

#### Hugh Lee.

I feel grateful, Mr. Chairman, for the privilege of stepping upon this platform to-day. I have been in the meetings before, but not thinking of speaking until Caroline said: Go and take control, and you will feel happier; it will add one more link in the chain of evidence which goes to prove the immortality of the soul.

I am happy in my spirit home, but oh! the freedom of the spirit-world! you can go wherever you will, you are not confined to any locality, that is to say, I can go to the places I wish to. But I have not the desire; let those who want to. It is a beautiful country, dear mortals; I wish it could be pictured to you, but that is impossible. Many a time have I seen one and another entering spirit-life, and looking with astonishment at the beauties they beheld; then as their loved ones came forward, reaching out the hand of welcome, an expression of gladness would overshadow their faces.

I know I shall be remembered by some of the good old folks, although it is many years since I threw off the mantle of flesh and put on the robe of immortality. I have looked in upon them at materializing circles, but have not yet got courage enough to step out, for fear I'd not hold together, but I find many have done it, also Caroline, and I think in time I shall be able to. Materialization is nothing new; it

always was, and always will be. Spirituality is nothing new; it always was.

I often hear mortals make the expression: "When Spirituality first made itself known. When was it? You cannot tell me. Oh! no. But I say again, learn what you can. Open your doors a little wider, and don't be afraid of doing any more than your part. The spirit world will do for you I am satisfied of it. I am very much obliged to you, Mr. Chairman, for putting down what I have said. I know there are some in this city who will remember Hugh Lee.

#### Albert G. Parker.

Mr. Chairman, I am anxious to send a few words to a distant place. I hardly know how to branch the subject, for as I look upon one face and another here I find all are strangers to me. In spirit-life we do not meet as strangers; we clasp hands together there, not merely for kinship, but as the spirit harmonizes. Oh! how sweet it was as we used to sit in little circles far away from here, and commune with loved ones who had crossed over.

I was called away rather suddenly. I know I am not forgotten, not even in the little gatherings as they come together. It is sweet to be remembered. As one passes on another comes to fill the place, but still we wish not to be forgotten, and I am anxious to make myself known in their little meetings.

I speak of a circle that was formed years ago, and I find some of the original members are still in it. I know, also, as I come, that they think of me; they speak of me sometimes, and wonder in their own minds why I cannot make myself known. I think I have done that now. If we could reach our dear ones and hold conversation with them privately, we had much rather do it than to speak in public; but when that privilege is denied us we must seek other channels. Do not misunderstand me, sir, and think I do not appreciate this meeting. I do, with my whole soul.

I shall be remembered far away in Molloy, Ala., in the little circle that I have spoken of, for some of our number, and I am occasionally, I am very grateful for this privilege, and I shall try to make myself known in this place unless I can come privately with them. My name is Albert G. Parker.

#### Jennie Durfee.

There are many things, Mr. Chairman, they ask of us in thought, which they do not speak aloud. I am very glad that this institution is here. I find there are many who never, seemingly, would reach their dear friends if it were not so.

I am very anxious to send a few words a long distance to friends who cannot come into communication with us privately or they do not. It is many years since I passed away, but still I am not forgotten, and also the thought flits across the mind, "Where are ye?" when we do not make ourselves known. You must remember in this life that we stay in our spirit-homes a part of the time; then, as the law of attraction draws us, we come to earth, for there are many dear ones waiting for a crumb of spiritual food.

Dear mortals, you may suffer for spiritual food more than you really do, for material. I am satisfied with my home, but I find there is much for a spirit to do; our life is one of activity; and on entering earth-life we find much to do here, as we come into the surroundings of our relatives and in many different directions among those who are not relatives. Wherever we find a work to do, we are only too willing to do it.

It is now some three years since father saw me materialize; he took my hand and walked about the room with me. He knew he was not mistaken, but that it was his darling daughter Jennie; and no mortal could take that conviction from him, for, as he walked and talked with me in a full form, he was satisfied; but when he saw me leave him at his feet, he hardly knew what to make of it—not understanding materializing.

I am happy in coming to give a few words, for I know they will remember me in St. Louis. That is where my dear father dwelt. He came to this some time ago, and has also been in New York City, where he attended these meetings, and was fully paid for it. My name is Jennie Durfee, and my home was in St. Louis.

#### Bessie Peck.

I came the other day Mr. Chairman, when Jennie was here, but the gentleman said I could not speak at that time, so I have waited. I am so glad I have got into this nice big chair. I am going to sit in it a little while. I want you to write all down, because it is going to Vermont; that's a good way off. I want them to know at home that Grandma Peck is here too, and that we come right into the meetings in the halls, when they have mediums there.

Grandma has got the loveliest flower-bed, and she lets us pick all the flowers we want; they do not cost us anything, and I am going to bring some when I get a little bigger.

I was a little girl when I went away. I had a sore throat, but it is pretty well now. I didn't feel it one bit 'fore I came into this room. It will go off pretty soon.

I lived in Brookfield, Vt. The paper goes everywhere, don't it? [Yes.] Then they'll know I am right there. My papa's name is Marcus Peck, and my name is Bessie Peck.

#### Mary Whitehouse.

Many beautiful children gather here. A number of those whom we see in the audience have little bodies who have been transplanted to bloom in heaven. Why should we drop a tear when we see how happy they are? Many think of the mother's heart cry out: "Where is my child? who will care for it?" The angels are everywhere; then think not, dear mother, that your child is uncared for. Beautiful prattling children pictures of innocence, they come here and tell their little stories, giving forth the first words that come to their spirits. How good it is to know that I have said many things, since leaving the mortal life, there would be no heaven if the children did not comprise a part of it.

You, dear mortals, cannot understand the pleasure it gives us to hear their sweet singing; there is no bickering; all are happy together. Often we see them in the bowers of roses wearing beautiful garlands to throw over your brows. Then mourn not for your children who have been transplanted. They often prove as stepping-stones for you that are left here; by a little talk to you, they tell of the home, many a mortal has been led to investigate and learn something of the bright and beautiful beyond.

I have never met a spirit that would say they wished to return to mortal life to stay. Oh, no, we are satisfied with our spirit-homes, where we are freed from all the aches and pains that come to mortals. I had many, and gladly did I accept the invitation to go higher.

I am glad to be able to give a few words. William is present with me to-day, and wishes to be remembered with the dear ones as I come to speak for them all.

I resided in Stoneham, this State. Mary Whitehouse.

#### Dr. Cheever.

The thought that is uppermost in our minds as we come here, Mr. Chairman, is one of thankfulness for so great a privilege. I have been very anxious to say to my dear friends that I live, and that I am glad I can come into the meetings.

I have often stepped into the hall in Chelsea, and in Charlestown also. I have often been in your halls in Boston, even in the Spiritualist. Not wholly satisfied with the privilege of being able to see and hear and gain new ideas from what may be offered either by mortals or spirits.

We, in the spirit-life, are engaged in pursuits as varied as we would be here.

Often the question has been asked, "What do you do there?" Why, dear mortals, we could not tell you, because we are not confined to one pursuit.

As I stepped upon this platform to-day I saw many old soldiers; some were well versed in Spirituality before crossing over, and others knew not of it. I am glad that I learned a little, for that little has helped me to gain much more.

I was conversing with Dr. Nilsson a short time ago, who used to be in Charlestown, and he

said to me, "Why is it that we cannot gain admittance to our own, and must come to strangers?" The reply was, "We must come to strangers; we can find a channel open; I am thankful, Mr. Chairman, to give you a few words here, for I know it will reach some, and will help, for I know it has been asked if I lived in Chelsea or Charlestown. I lived in both places, and last in Chelsea.

#### W. P. Evans.

Some three years ago I stepped upon this platform while the dear little Indian maiden was speaking, and asked her to give out a few words for me, which she kindly did. I was not strong enough at that time to speak for myself. I said to her, on leaving here, I would go to Oakland, Cal., where I know there were some channels I should be able to use, and perhaps through them I should gain more power than in coming here; therefore, to-day, Mr. Chairman, I have gained a great deal of power, and not only that, I feel that I shall be able to give out a great deal more than I did at that period.

Oh! how grand it is to be able to make ourselves heard in mortal life. I was very weak and tired when I left the mortal form, which I know had something to do with my not being able to control. And then I had not been gone very long. I dwell on earth thirty years and a little more. In that time I might have learned a great deal if I had understood anything of spirit-communion, but I am learning now, on our side.

I have relatives and friends in Malden, some in this city, and many in Oakland, Cal. My name is W. P. Evans.

#### Carrie A. Furbush.

I have been very anxious to say a few words to dear friends yet remaining in the form. To one family in particular I wish to bring my sympathy, although I have said to others to whom I would like to speak, for many came to me while I dwelt in the mortal through my organism to commune with their dear ones in spirit-life. Now I understand a great deal more than it was possible for me then.

I know something of the trials of mediums, for I was one myself while dwelling in the flesh. And I would say to you, dear mortals, be lenient, be patient and sympathetic; you know not how much we draw upon the organism as we try to use it for others. I feel now that mediumship is a grand gift, a talent given by God at birth. I appreciated it while on earth, although I was sometimes a little tired and troubled by mortals; but I know now it was on account of their ignorance, not understanding the laws that govern and hold the spirit.

How many times I have sat for a mortal, and the doubts would keep coming until they have drawn so much upon me I felt I could stand it no longer, and the dear angel spirits came to the rescue to help me. Thanks to the angels, as the lady said, much rest have come to my aid. How sweet it is to be able to give a word of comfort to the sorrowing mother that mourns for the child, the husband for the wife, or the wife for the husband, to help lift the burden of life with the knowledge that the dear one lives and is able to communicate with them if they will only open the door.

Dear Mrs. Gage, the one that has lately come to join the spirit-band I have met, and he asks me to say that they kept their promise, they were there to take him, and as he loved me, he came to me, and I have been clinging to life so long; but now, as he has entered the home that has been building so long, he finds it beautiful, and in time will be able to speak for himself. He sends greetings to-day to each one of the family; and says further, he is satisfied with what has been done thus far.

It is only a few days since he entered spirit-life, but he has been in the home a great deal. I have conversed with him at two different periods, and I am happy to say that he sends these greetings to you, and I wish this might be conveyed to the heart. I know they will receive the message, for they have the paper. My name is Carrie A. Furbush. I lived in Haverhill, Mass. I was the wife of G. A. Furbush.

#### William Moses.

I passed out of earth-life rather suddenly, Mr. Chairman. Eighty-one years I dwelt in



