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## TABLE OF CONTENTS.

**FIRST PAGE**—Original Essay: "Spiritualism Nothing New." Truly Wonderful.

**SECOND PAGE**—Poetry: When My Dreams Come True. Things Worth Recording. Free Thought: Revolutionary Changes—Fresbyterians to the Front. Spiritualist Meetings.

**THIRD PAGE**—Pearls. *Banner Correspondence*: Letters from New York, Indiana, Michigan, Massachusetts, Pennsylvania, and Nebraska. Accredited Apparitions, etc.

**FOURTH PAGE**—The Exposure Business. First Birthday of Nationalism. What the Doctors Demand. How the Surgeons Do It. No Bigotry in Commerce. Strong Evidence in Favor. The Holidays, etc.

**FIFTH PAGE**—A Singular Narration. Newsy Notes and Pithy Points. Movement of Platform Lecturers. New Advertisements, etc.

**SIXTH PAGE**—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

**SEVENTH PAGE**—Historical: Reminiscences of Modern Spiritualism. Mediums in Boston. Book and Miscellaneous Advertisements.

**EIGHTH PAGE**—Spiritualist Meetings in Boston, New York and Elsewhere, etc.

## Original Essay.

### SPIRITUALISM "NOTHING NEW."

BY A. E. NEWTON.\*

I HAVE recently met with a small volume, published several years since in Boston, entitled "How and Why," having relation to Chinese emigration to this country, with some account of social customs and incidents of travel in China. It was written by Col. Russell H. Conwell, a gentleman somewhat known in literary and military circles. In it occurs the following passage, which will be of interest to readers of this paper:

#### CHINESE SPIRITUALISM.

"I wonder if the Spiritualists of this day in New England ever think that their belief is 'nothing new' either in theory or practice; or that it has been known and believed in China for more than twenty-three hundred years? Not only do the Chinese Spiritualists believe in the same agencies and the same results which distinguish the sect here, but they also practice all the methods adopted in this country for spiritual communication, and a hundred others that do not seem to be known here. By this means they determine what their deceased relatives are doing—how they live and what they eat—what are the pains and troubles of purgatory, and what is the remedy. They believe that the land of purgatory is like this earth socially and politically, with the exception of the absence of work and wages. The spirits are supposed to eat, drink, sleep, quarrel, fight, sing, dance, etc., just as they did on earth. But as life is as expensive there as here they can have but little joy unless the relatives on earth send them money enough to pay their expenses. During the stay of the spirits in that nether world, which is but temporary, they are possessed of certain powers, by means of which the gods expect them to make their wants known to men. They can rap on chairs and tables, and move the kitchen furniture with the permission of the kitchen god; they can make noises in the air, play on musical instruments, show their footprints in the mud or sand, sprinkle water on the face of the dead, pull the hair or clothes of the living, take possession of human beings, and after putting them into a trance, talk through them; and in a thousand other strange ways, make known their presence and desires. The most common method pursued by the Chinese is that of the medium, or talking with the human mouth." etc.

The author states that it is customary for those who contemplate emigration from China to consult first with their household gods (i. e., ancestral spirits), in regard to the matter, and if the answers given by these, through the usual signs and tokens, are unsatisfactory or not sufficiently definite, to go to the trance or talking mediums above described, usually females, for further communications.

The query with which he introduces the above extract indicates that Mr. Conwell had but small acquaintance with the views of Spiritualists in this country, or with the literature of Spiritualism, when he wrote. A little research would have informed him that intelligent Spiritualists everywhere are aware not only that their belief is "nothing new" in the world, but that it accords with the common conviction and experience of mankind in all ages and countries of which we have any history. It is true that, as a consequence of the stolid skepticism and materialism that have prevailed for some centuries in Christendom, both within and without the Church, many people of limited information, on becoming acquainted with the phenomena of spirit intercourse as lately developed in this country, have at first imagined them to be something new in human experience. But a little acquaintance with the literature of the world bearing on the subject has served to correct this mistaken notion; and such acquaintance most Spiritualists soon obtain. It is only hard-headed, uninformed, materialistic or religious bigots, for the most part, who suppose a belief in spirit-communication by various methods to be anything new among mankind. But is the fact of its antiquity or universality any argument against its reality, as this writer seems to suppose? Most assuredly not. On the contrary, these characteristics furnish strong corroboration of its verity, since it is hardly conceivable that the belief could have become so wide-spread or have maintained itself through the centuries, without a basis of positive facts.

In this connection it may not be amiss to look at the testimony of other authorities regarding Spiritualism in China. The Rev. Justus Doolittle was for fourteen years a missionary of the American Board at Fuhohai. In his work on the "Social Life of the Chinese," published in this country in 1865, in two large volumes, he gives elaborate accounts of

the spiritualistic belief and practices of the Celestials, as observed by himself in that country. He says:

"The Chinese believe that the spirits in the other world exercise a great influence over the affairs of this world; they therefore desire to obtain their friendly aid in the pursuit of health, wealth, or honor."

After describing various ceremonies of thanksgiving to spirits, of presentation of food, clothing, etc., and of supposed measures for their relief from purgatorial conditions, he proceeds to set forth the methods of ascertaining the will of the gods or deceased ancestors in common use among the Chinese. One of these is by the use of a male medium. I quote:

"This is a very singular method of consulting some god (i. e., ancestral spirit), and is employed in a temple, or more commonly in a private house, in some respects analogous to spirit-rapping, as practiced in the United States and Great Britain. It is usually performed in the evening, generally more as a matter of friendship and of favor to some one than as a way of earning money on the part of the operators. A present is often given them by the person who invites their assistance."

One method is described as follows:

#### A CHINESE SEANCE.

Two performers are required besides the one who desires to inquire of the "god." One of these two takes his seat on a chair before the table on which incense and candles are burning in front of the idol. Some performances then follow, apparently in part of the nature of magnetic passes, which are regarded as very efficacious in procuring a visit from the god. The person, whose eyes are shut during all this time, soon gives what is believed to be unmistakable evidence of being possessed by some supernatural and invisible power. His body sways back and forward; the stick of incense which he has been holding falls from his grasp, and he begins to step about with the peculiar stride, and assumes the peculiar attitude and appearance, considered as belonging to that god. This is regarded as an infallible proof of the actual presence of the divinity in the body of the medium.

"Sometimes, however, it is said some one of the attendants of the deity comes in his stead, which is made evident by the medium assuming the attitude appropriate to such an attendant spirit. If the individual on whose account the presence of the god is invoked insists on having the principal divinity come to the consultation, the medium, after a short interval, usually assumes the distinctive manners belonging to that god, as a token that he has arrived."

It is worthy of note, here, that in China, as well as in this country, the spirits asked for or expected do not always present themselves, but others often quite unexpectedly, if not undesired, put in an appearance. This effectually disposes of the theory put forth by some wiseacres in this country that the supposed spirits are mere illusions produced by "expectancy."

"The supplicant now advances," continues the account, "and, with three lighted sticks of incense in his hands, bows down on his knees before the medium and begs him to be seated. After he has seated himself the supplicant states the object in regard to which he has sought an audience with the god. A conversation often ensues between the two parties on the subject, the one professing to give the information desired, and the other receiving it with humility, gratitude and reverence. Sometimes, however, the god, using the mouth of the medium, gives the supplicant a sound scolding for invoking his aid to attain unlawful or unworthy ends, and sometimes he positively declines to communicate the coveted information. At the close of the interview the medium apparently falls asleep for a few seconds. On awakening, some tea is given him to drink, and he soon becomes himself again. Very many adopt this method of learning the way to recover from sickness, and also to acquire knowledge to be used in a particular kind of lottery."

#### CHINESE PSYCHOGRAPHY.

Another method of communicating is by the use of a sort of pen, writing on sand. The pen is made of a forked branch of a tree, in the form of the letter V, the shafts being from two to three feet long, with a peg or point five or six inches in length inserted at the junction like the front tooth of a harrow. The wood usually chosen for this pen is mulberry, willow or peach, doubtless for the same reason that these (with witch-hazel) are selected by persons who claim to find water-courses or springs in the ground by the use of a forked twig—those varieties of wood being seemingly specially sensitive to the subtle force acting in either case. A tray covered with a layer of dry sand, smoothly rolled out, is placed upon a table, and the shafts of the pen are held by two persons, in such a way that the point can move freely in the sand. In short, it constitutes a sort of clumsy "planchette," or, rather, "psychograph," and serves much the same purpose as do those instruments in this country.

The persons who hold this pen are provided by a society or company formed for the purpose of facilitating such consultations, and are doubtless selected for what we should term their mediumistic qualities. A table is placed before the image of the god consulted, or his representative emblem. On this table, besides the candles and incense, are arranged fresh flowers, and tea or mock-money is also provided. In front of this table, and further from the idol, is placed another table, having upon it the tray of sand. After the incense and candles have been lighted, the supplicant kneels down and mentions his desires, with the usual ceremonies. Having risen from his knees, paper charms are set on fire, and while burning they are brandished over the pen, the sand, and the two persons who are to hold the pen, for the purpose of purifying them all. Then the men, standing by the table, with the platter of sand between, silently and reverently take hold of the utensil, one at each side, in such a manner that the tooth at the point shall rest in the sand.

"A peculiar kind of charm is now lighted and placed in the censor standing on the table before the image

for the purpose of purification. Another is burnt in some place near by, open or exposed to the direct light of the heavens. This is designed to cause the god to descend, enter the pen, and deliver its oracle in writing. If he does not soon indicate his presence, another charm is burnt. His presence is manifested by a slow movement of the point of the pen, tracing characters in the sand. After writing a line or two on the sand, the pen ceases to move, and the characters are transferred to paper. After this, if the response is unfinished, another line is written, and so on, until the pen entirely ceases its motion, which signifies that the spirit of the divinity has taken its departure from the pen. All that now remains to be done is to ascertain the meaning of the oracle, which not unfrequently is found to be a difficult task. Sometimes it is given in poetry, with allusions to ancient times and personages, or it is written in some ancient form of the Chinese character, not in common use at the present day, or in abbreviated running hand. Sometimes the oracle, as in ancient times in Greece, has several ambiguous meanings. The supplicant has no resource left but to get the best meaning he can from the response of the idol. Men of the literary class are more in the habit of appealing to the gods by the use of this method than other classes of the people."

Another American missionary, Rev. R. S. Mackay, who spent twelve years in China, has described another method by which spirit-writing is performed in that country. He says:

"A table is sprinkled with some kind of powder, or flour, or bran, or dust. Then a small basket without a handle is armed with a pencil, or chopstick, which is tied to its edge, or thrust through its interstices. The basket is then turned upside down, its edges resting on the tips of one or two fingers of two persons standing on opposite sides of the table, and in such a manner that the pencil touches the powdered surface. In a short time the pencil moves, leading after it the basket and the fingers on which it rests, and tracing on the dusty table lines and figures, in which a good linguist easily recognizes the characters of the Chinese language. In this way information is communicated on subjects of which the operators have no knowledge. Sometimes, indeed, a spirit thus invoked may be unable to write Chinese, or may be unwilling to exercise its powers, and then nothing can be discovered but unmeaning lines and angles. But in general the composition is good, and the information valuable."

Rev. Mr. Doolittle's account continues as follows:

#### A TALKING IMAGE.

"Women frequently employ female mediums. The object of their doing so is to ascertain the news from a deceased relative or friend, or the kind of medicine a certain sick person should use in order to recover from illness, etc. There are two classes of these female mediums. One class profess to obtain and transmit the news required by means of a very diminutive image, made of the wood of the willow tree. The image is first exposed to the dew for forty-nine nights, when, after the performance of a superstitious ceremony relating to it, it is believed to have the power of speaking. The image is laid upon the stomach of the woman to whom it belongs. She, by means of it, pretends to be the medium of communication between the living and the dead. She sometimes professes to send the image into the world of spirits to find the person about whom intelligence is sought. It then changes into an elf or sprite, and departs on its errand. The spirit of the person enters the image, and gives the information sought by the surviving relative. The woman is supposed not to utter a word, the message seeming to proceed from the image. The questions are addressed to the medium; the replies appear to come from her stomach. This is called 'finding or seeking for the thread.' There is probably a kind of ventriloquism employed. The fact that the voice proceeds professedly from the stomach of the medium doubtless helps to delude. The medium makes use of no incense or candles in the performance of this method. Widows who desire information in regard to their deceased husbands, or childless married women who wish to learn in regard to the future, not unfrequently call upon this class of Spiritualists or mediums. The expense is but small, generally about two and one-half cents for obtaining the news from the spirit-world. Sometimes the willow image is held to the ear of the inquirer, in order that she may understand more readily what is said on the subject of inquiry."

The above appears to describe a form of mediumship quite unknown in this country, though perhaps natural enough to a people accustomed to the use of images to represent invisible personages. It will be noticed that Mr. Doolittle's attempt to explain it as a "kind of ventriloquism," and therefore fraudulent, is mere conjecture on his part, and quite inconsistent with the closing statement, namely, that the willow image is sometimes held to the ear of the inquirer that she may understand more readily. There would seem to be no chance for ventriloquism in that case. Had the writer taken pains to ascertain for himself whether a voice actually comes from the image, or even seems to, his testimony would have been more to the point. It is not improbable that if Mr. D. had been more conversant with psychical and spiritual matters he would have given a quite different account of this phenomenon. And it seems not impossible that certain kinds of wood may, by appropriate processes, be rendered capable of becoming focal points for audible sounds or voices, produced by invisible beings, as crystals are sometimes made focal points for visual representations from a like source.

#### FEMALE TRANCE-MEDIUMS.

The following description by the same writer of another form of mediumship tallies more nearly with what we are accustomed to in America, albeit its genuineness seems equally questionable to this reverend narrator. It is probable that many of the details given apply only to an individual, or to a particular occasion, rather than to a class or all occasions, since it is well known that almost every different medium in this country has to some extent methods or peculiarities of her own, and every seance its variations.

"Another class of women who pretend to be able to obtain information from or about the dead, proceed in a very different manner. The medium sits by a table. Having inquired in regard to the name and surname of the deceased, and the precise time of death, she bows

\*The author naturally supposes that anything which he does not understand is "superstitious." It is quite possible that were this ceremony fully described and explained, it might be found a rational adaptation of means to ends.

her head and rests it upon the table, her face being concealed from view. On the table are three sticks of lighted incense placed upright, sometimes in a censer, as usual; sometimes they are put in a horizontal position upon a vessel containing a small quantity of boiled rice. Two lighted candles are also placed upon the table. The woman who seeks information, and perhaps one or two of her acquaintances, gather near in profound silence. After a short time, the medium raises her head from the table with her eyes closed, and begins to address the applicant. She is now supposed to be possessed by the spirit of the dead individual in regard to whom information is desired; in other words, the dead has come into her body, using her organs of speech to communicate with the living. A conversation ensues between the living and the dead, mutually giving and receiving information. At the close of the interview the medium places her head down on the table, and after a few minutes she oftentimes begins to retch or vomit. After drinking some tea she soon becomes herself again, the spirit of the dead having retired.

The medium sometimes professes to become, by the use of similar means, possessed of the spirit of a specified god or goddess, and while thus possessed she prescribes for the sick who may have applied for medicine. In such cases it is believed that the medicine is really ordered by the divinity invoked. The god or goddess casts himself or herself into the medium for the time being, and dictates the medicine which the sick person must use in order to recover health. Occasionally the applicant is also directed to propitiate a particular divinity before using the medicine." [The italics above are the author's.]

#### THE BURNING OF INCENSE.

The use of incense by Chinese mediums would appear to be more general than in this country, and by some may be thought a merely superstitious observance. But, though doubtless often performed superstitiously and unintelligently, the burning of incense may be employed to a very useful end, and probably had its origin in a perception of utility not now generally understood. Incense is usually compounded of certain aromatic gums, spices, and medicinal substances, among which cascarilla bark is prominent. This bark alone, or the smoke from it when burned, is often used as a disinfectant in the sick-room, from its powerful effect in destroying noxious germs and foul odors, and thus purifying the atmosphere. Doubtless the other usual components of incense may have more or less of the same effect, besides furnishing a perfume agreeable to the nostrils and perhaps stimulating to the higher mental or spiritual faculties. The atmosphere of assembly-rooms, churches, seance-rooms, and even of dwelling-houses, as everybody knows, is apt to be none too sweet, especially among people who are not over-cleanly in their habits. Refined, exalted, and therefore acutely sensitive spirits, often complain of the repulsiveness of earthly or human atmospheres, which make it difficult for them to approach or to retain control of instruments for communication. Doubtless, therefore, the present and efficient aid of pure and elevated spirits may, as a general rule, be facilitated by the use of properly compounded incense.

The ascending smoke from burning incense, no doubt, furnishes a very natural and appropriate visible symbol of the invisible aspirations and emotions which rise from reverent hearts in the act of worship; and very possibly the burning of incense may be mistaken by some for worship itself; at all events it would seem that a recognition of its symbolic significance has often, in unphilosophic minds, quite overcome all perception of practical utility in the rite. It is for a rational and intelligent Spiritualism to restore this as well as some other ancient customs to their legitimate uses.

#### OBSCURITY AND IMPERFECTION IN MESSAGES.

One writer quoted above speaks of the difficulty often experienced in reading the messages communicated from Chinese "gods," or ancestral spirits, and in making out their frequently ambiguous and doubtful meaning; and he refers to similar obscurities in the oracles of ancient Greece. The reference calls to mind a curious and instructive passage found in an antiquated work, which recently fell in my way, entitled "A Treatise of the Sibyls," by David Blondel, printed in London in 1616. This author, who had evidently made an exhaustive study of what had been preserved relative to the Sibyls (mediums) of ancient Greece, Chaldea, etc., quotes from Justin the martyr (second century) the following very significant though obscurely translated passage explaining the obscurities and literary defects apparent in the ancient oracles:

"For she [the Sibyl] had not (as the poets have) the power to correct her poems after she had written them, and to polish them, especially as to what concerns the exact observance of measures; but she accomplished [uttered] what was of her prophecy, during the time of the inspiration, and the inspiration failing [ceasing], she no longer remembered the things she had said. Hence comes it that all the verses of the Sibylline Poems were not preserved. For we ourselves [Justin] being at the city [of Cumae] understood so much from those who led us up and down, and showed us the places where she spoke her oracles, and a certain urn made of brass, where they said her relics were conserved. They also gave us this account, as having it from their predecessors, that those who received the oracles, being people without instruction, many times failed in the observation of [poetic] measures, and said this was the reason why some verses were without measure; viz., that the prophetess, after the ecstasy of inspiration was over, remembered not the things she had said, and that those who wrote them, by reason of their ignorance, had lost the exact measure of the verses."

Blondel also gives the following quotation from Suidas, an ancient encyclopedist:

"Suidas makes this observation of the Chaldean Sibyl: The prophetess is not herself the cause that her verses are imperfect and without measure, but those who took copies of them, as not keeping close to the impetuosity of her way of delivery, and not being well read in grammar. Besides that, with the inspiration, the memory of the things she had said failed her, and, for that reason, her verses are im-

perfect and the sense halting. . . . Besides that, it is not to be admired [wondered at] if the obscurity of the things said by the prophetess, and the frequent transcription of her books, have occasioned the confusion of the sense and measures of the verses."

These explanations of the literary defects of the ancient oracles apply equally well to many of the products of modern mediumship; and to them may be added the further consideration that if the medium (or sibyl) is herself lacking in either literary, mental, moral or religious culture, the message or "oracle" delivered, whatever its source, will be very likely to exhibit a corresponding lack—for the same reason that a defective piano, in which part of the strings are wanting or out of tune, cannot be made to discourse the finest music, even though played on by a most skillful performer.

These explanations show beyond question that the spirit-manifestations among us to-day are identical in essential particulars with those in Greece and surrounding countries thousands of years ago; while the preceding testimonies indicate that similar manifestations have prevailed in far-off China from a remote antiquity.

In view of such facts, how puerile the efforts of certain learned "specialists" in various magazine articles to make it appear that all the modern so-called spirit-phenomena are merely deceptive tricks, originally invented by the Fox girls at Rochester, and since imitated throughout the world by unscrupulous knaves! But the credulity of learned skepticism often equals that of the grossest superstition. Spiritualism, in some form, has been the common belief of mankind in all ages, and is founded upon facts of human experience nearly coextensive with the race.

[From the Topeka, Kan., Democrat, December 16th, 1889.]  
**Truly Wonderful.**

THE SPIRITUALISTIC PHENOMENA WITNESSED AT MUSIC HALL LAST EVENING.

Music Hall was crowded last evening by a refined and cultured audience to witness the spiritualistic phenomena as exemplified by Mrs. Ada Foye.

After a short lecture as to what Spiritualism is, the eminent lady in question invited all present to ask questions concerning Spiritualism and spiritualistic phenomena.

Many availed themselves of this opportunity, and were evidently satisfied with the ready answers received.

After all the questions were in Mrs. Foye occupied the platform alone, and all present were requested to write the name of some departed friend on a slip of paper and fold the same.

Some two or three hundred ballots were thus collected by gentlemen selected from the audience. These ballots were piled up indiscriminately on the table, in front of the medium. Spirits were then summoned, all under the broad glare of the electric light, and they came in a rush.

A dozen or so wanted to speak at once.

In fact the medium had hard work to control her friends of the spirit-world, so anxious were they to make themselves known to some of the audience.

Mrs. Foye would read out the name of a spirit written in the air, who desired to communicate with thus and so in the audience. The conversation would be carried on by writing in the air, or on paper, and in every instance truthful incidents, or wished-for messages, were given known only to the parties in question in the audience.

This was not only done once, but fifty times, and the parties in the audience who were called upon by spirits in the other world, testified then and there to the truthfulness of all that was related, also stating that they had never known or spoken with Mrs. Foye, and that it was simply impossible that she could have known of events that transpired in all parts of this union, some as long as fifty years ago.

The ballot test was then the most interesting feature of the open seance.

Mrs. Foye's hand would hover over the table, till the spirit impelled it to take up a certain ballot.

This she would hold in her forefinger and thumb for a moment, still unopened, and ask the spirit if it were certain this was the ballot wanted. A reply would come in the shape of three knocks on the ceiling or floor or platform so distinct as to be heard by all the audience. The medium would then hand the ballot, still unopened, to some party in the audience to hold. The spirit would then be asked to spell his or her name. This was invariably done, and when the ballot was opened the named spelled was always found to correspond with the name written, and, strange to say, the ballot always got into the hand of the party who had put it in.

At one time Mrs. Foye handed the ballot she had in her hand to a gentleman near the stage, when she suddenly stopped and said: "Hold on; that ballot is not for you." "There is the spirit standing right alongside of you, sir," said she, pointing out a certain man in the audience. "It has its hand on your shoulder. The spirit says you are the person for whom the ballot is intended."

The gentleman in question took the ballot, opened it, and said he had written the name on the ballot.

Questions, either mental or oral, were asked these spirits by all who were summoned by them, and satisfactory answers were received.

Hon. John D. Long says: "The Pilgrims were not separatists. They were young men, too; there was not a venerable man among them. John Alden was twenty-one, Edward Winslow twenty-five, Governor Bradford thirty-two, Miles Standish thirty-six and Elder Brewster fifty-four years old. They were not persecutors. They were inspired by the noblest purpose that ever actuated men. They were poets, idealists, transcendentalists, but they were not fanatics. They had a high purpose and the judgment and the common sense to carry it through. To them the shores of Massachusetts were not bleak. They were not ascetics. They sang psalms, but they were psalms of high cheer and noble import. They had not a clergyman with them. It was indeed a church without a Bishop, as it was a State without a King. We are here taught to pay tribute to the Pilgrim spirit, which has been finding expression in our institutions from their day to this."

\*This essay was prepared for THE BANNER's columns by Mr. Newton just previous to his demise.

## WHEN MY DREAMS COME TRUE.

BY JAMES WHITCOMB RILEY.

When my dreams come true—when my dreams come true—  
 Shall I lean from out my casement in the starlight  
 and the dew,  
 To listen—smile and listen, to the tinkling of the strings  
 Of the sweet guitar my lover's fingers fondle as he  
 sings?  
 And as the moon slowly, slowly shoulders into  
 view,  
 Shall I vanish from his vision—when my dreams come  
 true?

When my dreams come true—shall the simple gown I  
 wear  
 Be changed to softest satin, and my maiden-braided  
 hair  
 Be ravell'd into flossy mists of rarest, fairest gold,  
 To be mingled into kisses, more than any heart can  
 hold?  
 Or "the summer of my tresses" shall my lover liken  
 to  
 "The fervor of his passion"—when my dreams come  
 true?

When my dreams come true—I shall bide among the  
 sheaves  
 Of happy harvest meadows, and the grasses and the  
 leaves  
 Shall I lift and lean between me and the splendor of  
 the sun  
 Till the moon swoons into twilight, the gleaners' work  
 is done—  
 Save that yet an arm shall bind me, even as the reapers  
 do—  
 The meaneast sheaf of harvest—when my dreams come  
 true!

When my dreams come true! when my dreams come  
 true!  
 True love in all simplicity is fresh and pure as dew—  
 The blossom in the blackest mould is kinder to the  
 eye.  
 And so if I know my heart will gladly welcome you,  
 My lowliest of lovers—when my dreams come true.

## THINGS WORTH RECORDING.

(This interesting series is contributed to the BANNER OF LIGHT exclusively, by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a biographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present (as well as future) Spiritualists cannot well be overestimated.—Ed. B. of L.)

## CHARLES PARTRIDGE.

*Spiritual Journalism: Called to the Work of Promulgating New Truths: What is Culture? What constitutes a Prophet? Good in Every Effort for Freedom: The Facts that Convicted Him.*

Well does "Observer" remember the day that the first number of the "Spiritual Telegraph" arrived by mail. It was an autumn afternoon. The glory of the day had been akin to that of the "city of gold," for the trees were aflame, the pastures were overspread as with cloth of gold, and it would seem that nature declared immortality by its very splendor in the hour of death: for death does not mean passing away, but change.

The "afternoon mail" was distributed just as other afternoon mails had been. The eager and anxious waited for the delivery; the patient ones took their turn and opened their packages after they reached their homes.

By accident (or Providence) "Observer" had heard that a paper called the *Spiritual Telegraph* was published in New York City, and ordered one copy. This afternoon the paper arrived. There was a little tremor of excitement as its wrapper was removed. If "Observer" remembers rightly, it was a very respectable one of white paper; but there was a mystery about the contents that caused a feeling of trepidation—a sort of ghostly sense, as of awe, was awakened. Did the spirits of the dead report themselves in public print? Were there enough who believed in communion with them to support a weekly paper? What man was bold enough to undertake such an enterprise?

These were some of the questions that ignorance—whose name is Legion—asked then as now. But the paper was read, and new names were made familiar as household words, and among them was that of Charles Partridge. Afterward "Observer" met the gentleman, and accepted his invitation to visit his publishing rooms on Broadway. They were somewhere near the No. 400. As "Observer" remembers them, they were full of light. Perhaps the brightness was not wholly material, but came from the genial influence of Mr. Partridge and his associates.

Mr. Partridge's devotion to Spiritualism is among those phenomenal outgrowths of new movements that mark their early progress. Men of opposite types, of varied conditions, of unlike temperaments, seem to be called to the work of promulgating new ideas and truths.

Mr. Partridge was eminently a business man. He had accumulated a comfortable fortune. His whole soul was absorbed in his business enterprises, and in laboring for charitable institutions, and yet he worked early and late to make his paper a success; and why? In his own words: "Because a knowledge of spiritual manifestations was deemed important to the happiness of all mankind."

The first number was issued May 8th, 1852, and with this announcement from Mr. Partridge: "I have not undertaken this enterprise with the hope or expectation of pecuniary profit, and I shall be entirely satisfied if it shall meet the wishes of those most deeply interested, and at the same time subserve the great interest of human progress. I shall publish the paper weekly for one year, whether it pays or not."

Mr. Partridge was a man of resolute will, as one would judge from this announcement. His face bore the marks of self-assertion. He had conquered on the material plane, and he knew no fear on the higher spiritual plane. It was because of his fearlessness and his liberality that many persons of distinction became interested in the subject of Spiritualism, for he procured the services of Kate and Margaretta Fox at his residence in New York City, and it was there that were received the extraordinary and intelligent phenomena that claimed and held attention. This was in the year 1850. Through the intervening forty years we look through a veil, to find the workings of those influences that were to precipitate upon the world the mighty force that was to move the stagnant waters of feeling and faith until the call, "Let there be light," was proclaimed. Mr. Partridge was not a man of culture, but he called about him men of sterling worth and literary attainment. At one time S. B. Brittan was associated with him, and he speaks of Mr. Fishbough as his co-laborer.

Just here the question comes up: What is culture? Does no one deserve the envied title but the classical scholar? "Observer" has known many a man and many a woman whose originality of thought exceeded the acumen of the learned. Is it necessary to search alone in the past for revelations of the true and the good, or seek in the utterances of the past only for sweetness and light?

"Observer" is so fortunate as to possess a file of the *Spiritual Telegraph* for the year 1853. In very many numbers are reports of the conference in New York City, and Mr. Partridge is reported often. It will be seen by a few extracts that he was a man of thought and discrimination. These conferences drew out some of the best talent in the New York ranks—Dr.

Hallock, Dr. John F. Gray, Mrs. Farnham, Mrs. Mary Davis, Mr. Coles, Dr. Orton, and many others.

May 14th, 1853, Mr. Partridge proposed the question, "What constitutes a prophet?" He said "there were two kinds and planes of prophesying. One of these planes is very generally enjoyed by mortals, and pertains chiefly or wholly to things of time and space—to causes and effects in the earth-plane. Although this is a degree of prophecy; yet it is not what is usually meant by that term. The other kind of prophecy is the foretelling of events to transpire of which there are no externally perceived evidences. What constitutes a prophet of this kind is a state and condition of man through which he is intromitted sensuously into superior spheres of wisdom, and is enabled to grasp and comprehend principles, and deduce their operative results onward and down through the ages. The Prophet Isaiah must have been in his natural or earthly state an unlettered or ignorant man; but in his states of exaltation to the prophetic degree he was so immensely elevated in thought and feeling that he burst forth in transcendent eloquence. Looking back from the prophet-plane of inspiration, the earthly wisdom appears like dross and foolishness. The perceptions and thoughts of the prophet cannot in their force and vigor be transmitted. Human language is inadequate; besides, the uninspired cannot comprehend and embody another's inspirations in words. The condition of the human body and mind which forms rapport with that sphere of wisdom which comprehends principles, constitutes a Prophet."

July 17th.—Subject, "Education." Mr. Partridge said "he had not been much benefited by the colleges of the land, but when a boy he had read in his spelling-book, 'Never ask another to do for you what you can do as well for yourself.' He has found the rule salutary and is prepared to commend its practice."

Subject, "The Value of Free Conventions." "Spiritualism should never be considered in the light of a sect; but there is good arising from every effort for freedom. The world greatly needs effort in that direction. On all vital questions it thinks only from history. It dare not go back of that and inquire into the evidence upon which the facts and opinions of history are affirmed. Hence its thought amounts to nothing. To be of any real value it must go behind the book and search for the very root of all professions of faith, however imposing and popular that may be. But in order to do this we must be free. Hence the benefit of free conventions, which help to break the chains and fetters the minds of men. A Unitarian clergyman in a recent public discourse took the ground that the Bible nowhere affirms that spirits communicate with mortals, but if they do, it is not lawful. Here we have two worlds tied up and placed under the despotism of an old book in the estimation of a modern exponent of what is deemed the most liberal and rational form of religious faith. It is the mission of progressive thought to deny that the past is better able to judge for us than we are to judge for ourselves. In fact we are the adults and they the children, and it is not only our right but our duty to assert and maintain our manhood."

"True reform must base itself upon principles, not upon men."

Sept. 25th.—Question: "What is evidence that spirits do communicate?"

Mr. Partridge: "In considering the question before us, it is proper in the first place to define what is meant by the term spirit manifestation. By some it is contended that we are spirits manifesting while in the body. He does not deny that this is so; nor does he object, in this connection, to the doctrine that one person in the body may influence another; but these are not what he means by spirit manifestation. The inquiry is, What is the evidence that spirits who once lived in the body still exist and communicate with us? The facts which have done the work for him are, first, raps, which could not be ascribed to any human being in the body, either directly or indirectly; these raps being intelligent responses to questions. Second, the movement of ponderable bodies without the known adequate physical means. But these are not wholly conclusive. Third, when the cause has been inquired for, the invariable answer is, *We are spirits*. But this is not absolute proof; it is the thing rather to be proved. These facts taken together—that is to say, raps conveying intelligence, the movement of heavy objects, and the universal claim on the part of producing the phenomena that it is spirits who do these things—certainly point in the direction of substantial proof."

"But this is not all: writing has been produced under circumstances which preclude the possibility of its having been done by a person in the body. These writings are in human language, which is presumptive evidence that they originated with human beings, though the authors were invisible. Next in order is the speaking in audible voices. Then comes seeing with the natural eyes of the whole or parts of the human form not belonging to individuals in the body. He does not allude to psychological or trance-seeing; were it that alone it would not be evidence to his mind; but of seeing as he now sees the audience before him, and of hearing as we hear each other when speaking, which facts are well known, having been witnessed by thousands."

"Now when we collate these facts and give to each its due weight, from their combined evidence, we may say of Spiritualism that it is as well established as any other subject cognizable by the senses or amenable to human reason. The truth is, when we come to sum up the wonderful variety of facts upon this subject within our knowledge, there is no escape from the conclusion that human beings divested of the earth-body exist and communicate with us."

"Added to our own experience, also, are the facts of history, which are not without their significance to the student of Spiritualism. The Spiritualist, be it remembered, has had no mere superficial task in the collection of his cabinet of facts which constitute the evidence of immortality. He has had far other work than the easy exercise of an indolent or unreasoning faith; he has contested every step, and has been driven at last to acceptance of the truth of immortality from the necessity of sheer inability to withstand its facts."

From these quotations from Mr. Partridge's off-hand remarks at the Conference, all can perceive that he was a man thoroughly in earnest and a thinker. He was a Universalist in his sympathies, always attended Dr. E. H. Chapin's church, and was much esteemed by that gifted and brilliant pulpit orator. If "Observer" remembers rightly, it was the Home of the Friendless that absorbed much of his time, and of which he was a munificent patron.

After conducting the *Spiritual Telegraph* in an able manner for a number of years, Mr. Partridge transferred his interests to the *Herald of Progress*, which commenced its weekly issue the 3d of March, 1860. In his valedictory, Mr. Partridge says: "The *Telegraph* was not established for pecuniary gains, but in this it has been successful, and we have the satisfaction of having contributed the best years of our life, and largely of our means, to so worthy an object; and, finally, we have to say that *The Telegraph* was never so well appreciated, and never exerted a more wide and healthy influence than at present, and never was more successful in all its purposes and interests than at present."

How many years after this Mr. Partridge lived in his mortal body "Observer" has no means at hand of ascertaining. After the work was done the workman took his place with others, and the world passed on as if he were not.

How many memories press on "Observer" as the pages of the folio printed thirty years ago have been turned for these extracts. The light and life that seemed to fill the very streets of the city, that glowed on its pavements, that smiled in its parks, that sat enthroned on the brows of its crowds, has shone out again; for, as then, it has seemed as if the Christ had arisen, and his life was the light of the world.

Ah! enthusiasm! art thou one of the world's redeemers?

"Observer's" diary is on hand once more:

July, 1857.—Mr. S. said to-day that Mr. Partridge was a Christian, with a pocket that he could thrust his hand in. I remember the old deacon that forgot where his was when the contribution plate was passed. I thought I should not like Mr. P., because at the conference he seemed to feel that he knew all philosophy and religion, and had a controversial manner, rather than an affirmative one. But I wonder if any man can conquer in the material plane, and become rich by his own efforts without a good deal of self-assertion. I esteem to-day Mr. Partridge as an honest, earnest worker in a divine cause. Such shall ascend to the hill of the Lord."

It is not easy for "Observer" to weigh or measure the work such a man has accomplished. To do courageously the work that lies before one is the fulfillment of the prayer, "Give me this day my daily work." If that work calls for the sacrifice of some of the dearest interests of life, then the worker becomes a hero, and is entitled to gratitude and praise. But there is something ennobling in all effort for truth, and the reward comes in a sense of personal expansion.

Mr. Partridge was eminently qualified for the work he undertook, because of his wealth and social status, and because of the trend of his mind, which was ever in advance of popular thought and feeling. Thus was added another proof of the searching wisdom, the deliberate insight and the spiritual power of the forces that were moving the world under the name of the "Rochester Knockings." OBSERVER.

## Free Thought.

## REVOLUTIONARY CHANGES—PRESBYTERIANS TO THE FRONT.

To the Editor of the Banner of Light:

The world moves in spite of "Deacon Humphrey" or Rev. Jasper. No body of men can resist the silent energy of universal progress. The obstinate sluggard cannot pin himself to a vacuum and remain stationary in space while the world, of which he is a part, sweeps onward in its orbit sixty-eight thousand miles an hour. "All are parts of one stupendous whole." This applies to the multifarious divisions of human life and diverging lines of thought and interest as really as to the system of nature and the star-spangled heavens. One of the answers of the "seven wise men of Greece" to the question "What is the best form of government?" was: "That in which an insult to the humblest citizen is an offence to the whole country." (I quote from memory; and as it is over thirty years since I read it I cannot vouch for the literal accuracy of the wording; but the idea, I think, is not misrepresented.) The principle implies the recognition of essential unity of interest and reciprocal justice irrespective of race, age, sex, color, lineage or social condition—including religion and anti-religion. A nation cannot advance without taking all its constituent elements along with it in the upward march.

Many of the factors in a great problem may seem unaffected while the work of solution goes on. Thousands of people may appear to retrograde while civilization steadily advances, but all must partake of the general movement which in its totality is toward liberty, justice and equality. This fact is forcibly illustrated in the progress of religious thought. In the days of Jonathan Edwards and Cotton Mather no doctrine could be too horrid for acceptance by a reverent people. No word-painting could present the doom of lost souls too vividly, or portray the hellish malignity and savage cruelty of God in too lurid a light for acceptance, even by those tender natures who would weep over a temporal wound made by mortal hands. Crimes credited to God were not questioned, because it was by common consent accepted as His right to do as He would with His own. Actions were not estimated by their intrinsic character and judged by natural equity, but by the assumed sanction of God. To question the justice of the acts ascribed to God was blasphemy. Authority for truth, not truth for authority, was the acted rule. To demand that the "Word of God" should be consistent with itself and with demonstrated truth was sacrilege not to be overlooked or forgiven. Who ever ventured to reason or moralize against the accepted authority did so at his peril. If the Bible said Jonah swallowed the whale, it must be accepted without question, on pain of eternal fire. Whatever was in the Bible was "God's word." And before that authority reason and conscience must be dumb. Whatever doctrine could be clearly sustained by the Bible must be accepted against every moral protest in defiance of reason and sense.

Happily for the world, Protestants had no infallible Pope to interpret scripture for them, and the contradictory character of their infallible standard made it easy to establish by "Divine Authority" any dogma that suited their convenience. It was hazardous to do so against established opinions, but if they could support any "heresy" by scripture the authority was not questioned. The textual war that was inevitable in the establishment of any new sect became an educator. So long as it was Bible against Bible each warring sect was equally entitled to a hearing and on equal terms with the author of the book. But as

each advocate placed his authority in the strongest light against his adversary, the self-contradictions of the standard they all accepted could have been more fortunate for the elimination of truth, the discovery of error and emancipation of the intellect from the thrall of superstition. The Presbyterian dogma of predestination and infant damnation was strongly supported by scripture. What right had reason or conscience to question the decrees of God? If the eternal destiny of every soul was fixed unalterably before it was born, what right had man to attempt to change the destiny of a life foredoomed to endless woe? If God had created an awful hell as the final home for the largest part of his children, there must be a supply of immigrants, or the institution would be a failure and dead loss; and as it represented the largest share of His Government the situation would be disastrous. Hence a fixed proportion of all human beings were predestined to eternal misery; and no effort of the individual, no amount of prayerful devotion and moral living, could change the fate of a soul foredoomed to eternal damnation!

This doctrine, when fully appreciated and accepted, could be nothing less than moral palsy. The incentives to righteous effort and holy living are necessarily weakened if not paralyzed by such a conviction of total helplessness in the hands of a grim monster "who will have mercy on whom he will have mercy, and whom he will he hardeneth." But there is reason to hope that thousands who have subscribed to this blasphemous mockery did so without analyzing or perhaps even reading the "Confession"; and when aroused from their stupor, and fully apprised of the nature of their endorsement, they are shocked into a reactionary skepticism, and perhaps open revolt. The last third of a century has been stirring the thoughts of men in a way to let some daylight into the nightmare of demoralizing creeds.

The present outlook—though but a dim forelight of what awaits the world in the near future—fully justifies the conclusion that progress leaves no laggards permanently behind. Those bodies having the most inertia and the least spiritual energy, necessarily yield slowly, and resist change until lifted from their fossil-beds by the overwhelming tide of progressive thought and popular sentiment, which they can neither evade nor repel. But when once fairly in motion they may make more demonstrative signs of progress than less obstinate sleepers. The Andover Controversy, begun some two years ago, was a significant "sign of the times." It at first seemed not so much a question of fact or faith as policy. Missionaries found the dogma of damnation for all who die out of Christ—and therefore, of course, eternal woe for the numberless heathen who had never even heard of Christianity—a difficult obstacle in the way of their conversion. To make the Christian religion more acceptable and attractive to these deluded natives, missionaries wanted a discretionary permit to teach the beauties of their faith, and omit or evade the offensive doctrines of the iron-clad creed. This would seem a very easy matter to adjust; but the stubbornness of dogmatic idolatry made it a difficult one, fraught with heretical dangers. The theological effervescence that followed was a clear sign of the active influence of the heaven of this liberalizing age, and it is plain that this black blot must disappear entirely from all religions worth preserving.

Swiftly following comes the move to revise the "Westminster Confession." This is dangerous dynamite. It imposes a task not easy to execute. But it must be done. The salvation of men does not depend upon it; but the salvation of the church does. The church is of more consequence than souls. Save the church though the world be lost. It cannot be saved in its old vesture. Especial predestination, innate depravity, infant damnation, eternal woe for the heathen, and kindred luxuries, the church cannot retain and live. These old rags must be torn from the spiritual body, or it must go down in oblivion before the spirit of the age. It is no small change. No wonder timid idolaters shrink from the task. It is fraught with heart-aches and creed-aches, and dismal bodings to worshippers of time-honored error. But the strength of the reform developed to unlooked for proportions when once the strait-jacket and thumb-screw were loosened. The "Confession" once open to inspection and criticism, astonishes those who have blindly accepted it for years. The *New York Sun* of Dec. 4th has a brief editorial on "The Theological Revolution," from which I quote:

"For the first time the great body of Presbyterians of this day have learned that they have been formally professing doctrines which are really shocking and hateful to them. Mr. Henry Day, for example, confessed his ignorance of the Articles concerning election, predestination and infant and heathen damnation; and the horror which they excited in him when they were brought to his attention. Yet he is an old and staunch Presbyterian, and a man of great intelligence, who would be supposed to know exactly and thoroughly the faith he possessed. President McCosh says that since the publication and discussion of those terrible Articles, young men intending to prepare themselves for the ministry have halted or actually turned back horrified by the doctrines to which they would be called upon to give their adhesion. Yet the whole system of Protestant theology, of all orthodox theology, rests on those doctrines now so heartily detested by a great body of the Presbyterians. The whole theory of rewards and punishments is linked with them inseparably."

This looks like a theological dilemma. Professor Briggs of Union Theological Seminary is reported to have said at the Presbyterian dinner "that it was the beginning of a sweeping theological reform which would affect all orthodox Protestantism." The *Sun* significantly adds: "If Professor Briggs had uttered such sentiments two or three hundred years ago, he would have enjoyed the satisfaction of dying at the stake a martyr to his opinions. If he had expressed them even twenty-five years ago, he would have been condemned as an arrant and pestilent heretic. But now he proclaims the revolutionary doctrines to applauding Presbyterians, and, despite his opinions, nay, because of them, remains the most popular teacher in a Presbyterian school of theology."

Who will deny that the world moves? But where will theology move to? What tenable ground can it take after abandoning its stronghold of election, infant and heathen damnation, and all such consolations of "wrath to come"? If it lose the comforts of endless misery, and tolerates infants in the kingdom of heaven, what is left for it to do? Where will it find a congenial atmosphere for reconstruction? Prof. Briggs is equal to the emergency. He finds a ready substitute for the charms of hell. Spiritualists will smile, perhaps incredulously, to hear that Prof. Briggs proposes to preempt a portion of the abundant free territory occupied and cultivated for the last forty-one years by Modern Spiritualism!

He proposes to give the poor heathen and depraved infants another chance in a post-mortem sphere of probation! Of course he finds scriptures for it. It would not do to venture upon such ground without the authority which has held them in darkness and bondage so long. But in this Spiritualists have anticipated him by forty-one years. The same scripture on which he predicates this new departure has been set forth by millions of Spiritualists, and proclaimed from a thousand platforms, while Presbyterians frowned and held their breath in anger or awe. But the same scripture, when quoted by a Professor in a theological seminary, is "divine authority."

Nevertheless, Spiritualists will be interested in the new departure and the reasonings that defend it. The *Sun* thus quotes Professor Briggs: "There has been a singular neglect of the descent of our Lord into hell for the purpose of redemption, and an amazing space devoted to the descent of men into hell for the purpose of damnation." There is much condensed in this double sentence. It is a key to the animus that has moved sectarian theology on the war-path against mental liberty. Men are quick to see what most interests them, and dull of sight toward what they do not care to see. What is the lesson? Clearly that those having charge of the church and the interpretation of scripture have been greatly more interested in the damnation of souls than in their redemption.

But a new era dawns. Reason and natural morality are rapidly substituting idolatrous credulity; and creeds that cannot be adapted to the new order of things must crumble and disappear. Progress smiles from a thousand heaven-lighted domes wreathed with the white flame of pure reason and touched with the tender glow of immortal love. The cold valleys of selfishness and moral apathy are fanned by opulent breezes fragrant with tropical incense from celestial Edens, and the harrowing superstitions that have brooded the world so long light up with prophetic bloom as the morning of truth sheds its tender lustre from the love-lighted horizon of heaven.

LYMAN C. HOWE.

## December Magazines.

HALL'S JOURNAL OF HEALTH.—S. H. Preston gives the fourth of his series of papers, "Looking Forward," his previous remarks being criticised by Dr. E. D. Rabbitt in "Looking Forward More Truly." Timely remarks are made on "The Chapin Home." This being the close of the thirty-sixth volume, a title page and index are given. New York: 206 Broadway.

THE PSYCHOLOGICAL JOURNAL.—Portraits and sketches of three of the "Notable People of the Day," and instructive articles upon "Child Culture," "Science of Health," etc., constitute this month's issue. New York: Fowler & Wells Company.

THE VACCINATION INQUIRY.—Disasters resulting from vaccination continue to be reported, one being the death of an infant by lock-jaw, admitted to be due thereto. London: E. W. Allen. Manchester: John Heywood.

## Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 84 Warren Street, New York, will receive the recipe free of charge.

## Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society meets in Van Velsor Hall, 118 State Street, every Sunday at 10½ A. M. and 8 P. M. Admission free. The Ladies' Aid meets same place every Friday at 3 P. M.; supper served at 8 P. M. J. D. Chalmers, Jr., Secretary.

ANDERSON, IND.—The Society of Spiritualists meets regularly in Westfield's Hall.

BROCKTON, MASS.—First Spiritualist Ladies' Aid Society meets in its hall in Crescent Block every Sunday evening. Carrie E. Newell, Secretary. Lyceum meets in same hall at 12½. James Abbott, Conductor.

BRIDGEPORT, CONN.—The Spiritualist Union, Isaac F. Moore, Secretary.

BUFFALO, N. Y.—First Society of Spiritualists—A. U. W. Hall, corner Main and Court Streets. Regular lecture session Sunday at 7½ P. M. Willard J. Hall, President.

LANGOR, ME.—Meetings are regularly held by the Spiritualist Association. C. L. Coffin, Secretary.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada Street) Hall every Sunday morning and evening. CHICAGO, ILL.—The Spiritualist Mediums Society meets in Martine's Hall, 104 22d Street, Sundays, at 2:45 P. M.

CHICAGO, ILL.—The Harmonical Society of Spiritualists holds public meetings every Sunday evening at 7½, at the hall in building corner of La Salle and Monroe streets, entrance 93 South Peoria street.

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in A. E. W. Hall, 170 Superior Street, commencing at 10½ A. M. G. H. Gaylord, Conductor.

CHATTANOOGA, TENN.—Meetings are held regularly in Market Street Hall. Dr. George A. Fuller, speaker. EVANSTON, ILL.—The Spiritualist Lyceum meets at 3 P. M. in Cooperative Hall, Hilsenberg Block, Monroe Avenue. Fred A. Heath, regular speaker. Dr. C. B. Marsh, Chairman. Seats free.

DEVER, CO.—Sunday meetings are held regularly by the College of Spiritual Philosophy, in Odd Fellows Hall, 1843 Champa Street. P. A. Simmons, President.

EAST PORTLAND, ORE.—Meetings are held by the Spiritualist Union, 209½ Broadway, every Sunday at 2 and 7 P. M. Mrs. E. C. Loring, 113 Blossom St., Secretary.

LOWELL, MASS.—The First Spiritualist Society meets in Grand Army Hall. Thomas T. Shurtleff, Clerk.

LYNN, MASS.—Spiritualist Fraternity holds meetings every Sunday at 2½ and 7½ P. M. at Temperance Hall, 63 Market Street. Mrs. E. L. Hurd, President; Mrs. E. B. Merrill, Secretary.

LAWRENCE, KAN.—Meetings are held by the Spiritualist Society. W. M. Hayes, Secretary.

MONTREAL, CANADA.—Meetings are held in the hall of the Religio-Philosophical Society, 246 St. Catherine Street. George W. Walwood, speaker.

NEW HAVEN, CT.—The First Spiritualist Society holds regular meetings on Sunday in Myrtle Hall, 148 Orange Street. J. W. Sypher, President; A. F. Chalmers, Secretary.

NORWICH, CT.—First Spiritual Union.—Meetings are held every Sunday at 2 and 7½ P. M. in the Court House. Mrs. J. A. Chapman, Secretary. Children's Progressive Lyceum meets in same hall at 12 o'clock. William P. Myers, Conductor.

NEWARK, N. J.—Association of Spiritualists holds meetings Sunday evenings at 177 Halsey Street. Mrs. Dr. B. F. Martin, President; Frank W. Wilson, Vice-President; C. H. Smith, Secretary.

NEW ORLEANS, LA.—The Spiritualist Association holds meetings in Minerva Hall, 610 Street. H. L. Setover, Secretary.

PORTLAND, ME.—The First Spiritualist Society holds services every Sunday at 2½ and 7½ P. M. and Friday at 8 P. M. in Reform Club Hall, corner Congress and Temple streets. H. O. Berry, President, No. 70 Lincoln Street.

PORTLAND, ME.—The Portland Spiritual Temple holds regular meetings on Sunday in Myrtle Hall.

PITTSBURGH, PA.—The First Spiritualist Church has lectures every Friday morning and evening. Children's Lyceum meets at 2 P. M. in the hall, 8 Sixth Street. J. H. Lohmeyer, President; C. L. Stevens, Vice-President; J. H. Lohmeyer, Secretary.

PORTLAND, ORE.—Two Societies hold regular services. The Philosophical Spiritualist Society in Central Hall, Col. G. A. Reed, President. The Religio-Philosophical Spiritualist Society in G. A. R. Hall. Maj. G. Newell can be addressed for particulars.

SPRINGFIELD, MASS.—First Spiritual Society. Services are held every Sunday at 2 and 7½ P. M. in the hall, 322 Main Street. C. L. Leonard, President; J. P. Smith, Secretary.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. E. J. Hugg, Clerk.

ST. LOUIS, MO.—Meetings are held Sunday, 3 P. M. by the First Spiritualist Association, in Brant's Hall, 8th and Franklin Avenue. Samuel Penberthy (at Hotel Western), Secretary.

ST. PAUL, MINN.—Meetings are held regularly by the Spiritual Alliance in Waucoma street Church, 8th and 8th streets, every Sunday evening at 7½. Mrs. Mary A. Tussy, Secretary, 225 6th Street.

ST. Y. N. Y.—The First Society of Spiritualists holds meetings in Room 18, Keenan Building, Sunday evenings at 7½. Ladies' Aid Society in same room, Thursday evening.

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. P. F. Baker, Conductor.

WATERTOWN, N. Y.—Sunday meetings are regularly held by the First Progressive Spiritual Society. Kate N. Mathison, Secretary, 225 6th Street.

WORCESTER, MASS.—Meetings held every Sunday 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

Pearls.

And quoted odes, and jewels five words long,  
That on the stretched fore-finger of all time,  
Sparkle forever.

How many laws argue so many sins.—*Milton.*

Experience is the extract of suffering.—*Arthur Helps.*

And there's a lust in man no charm can tame,  
Of loudly publishing our neighbor's shame.  
—*Stephen Harvey.*

Consider pleasures as they depart, not as they come.  
—*Aristotle.*

Oh! the tender ties,  
Close twisted with the fibres of the heart!  
Which, broken, break them, and drain of the soul  
Of human joy, and make it pain to live. —*Young.*

Never expect women to be sincere so long as they  
are educated to think that their first aim in life is to  
please.—*Marie Reichenbach.*

He was born at the break of day,  
When abroad the angels walk;  
He hath listened to their talk,  
And he knoweth what they say.  
—*Longfellow.*

The world is a comedy to those who think, a tragedy  
to those who feel.—*Horace Walpole.*

Right forever on the scaffold,  
Wrong forever on the throne,  
But that scaffold sways the future,  
And behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above his own.  
—*Lowell.*

Banner Correspondence.

**New York.**  
**NEW YORK CITY.**—“E. W. C.” writes: “On Tuesday, Dec. 10th, at 2:30 p. m., passed to the world of spirits, Oliver Johnson, a long friend and supporter of Wm. Lloyd Garrison. It was on the date of Mr. Garrison's birth, so far as the month is concerned, that Mr. Johnson passed away. Few men have left a record of a nobler, truer life than he. Rev. Mr. Collier, who was one of the preachers at his funeral, paid him a great compliment in his recounting the many active scenes in which he was prominent during his ever-busy life. He continued in his good work until about three weeks before his decease. He was one of the editorial staff of the *Evening Post*, and was also one of the editors of the *Nation*, a very critical and excellent paper. He was a firm Spiritualist, but never accepted any of the follies of fanaticism. There was no question with him in regard to his belief. For three or four years himself and his wife boarded under the same roof with Mrs. Leah (Fox) Underhill. He could hardly escape being a Spiritualist under such circumstances. He was the founder of the *Society of Progressive Friends*, at Longwood, Pa., where his body was taken for interment. He lacked less than one month of being eighty years of age.”

**BROOKLYN.**—W. C. Bowen writes: “Many readers of THE BANNER, and all Brooklyn Spiritualists, will readily recall the pleasant and kindly face of Mrs. Caroline E. Smith, who recently passed to the higher life from the home of her sister, in Westmoreland, N. H. It is but two short years since the beloved husband, Dr. A. B. Smith, passed to spirit-life from Lake Pleasant Campground. In earth-life they were knit together by the strong and beautiful ties of conjugal affection, and now they stand face to face, reunited in a land where death never enters.”

Caroline E. Smith was a living epistle of the Gospel of Spiritualism. Surviving relatives and friends have in the record of her blameless life a priceless legacy. She was not merely a believer in Spiritualism, she knew it to be true. In the mediumship of her husband and companion she had proof-positive, evidence that could not be gainsaid. Especially was she interested in the work of the Children's Lyceum. She felt that she could not do too much for the material, mental and moral welfare of the children.

In the closing hours of her mortal life, the sister, Mrs. E. Cushman, was indeed, upon the earth-side, a ministering angel, doing all that love and affection could prompt in easing the condition and smoothing the pathway of the gentle sufferer. Heart trouble and fever were the immediate cause of her demise, but our ardent friend had never quite recovered from the strain upon a constitution not robust, caused by her untiring devotion to and care of her dear husband in the closing scenes of his earth life. Speaking by the authority and in the name of Spiritualism, we say, with all confidence, how sweet the rest, how deep the peace, how tranquil the existence, how full the happiness she now enjoys. Let us but fill the measure of our duty as she filled hers, then at the last shall we, like her, be crowned with light ineffable, for so she stands this hour amid the everlasting light and love of the Immortal Land.”

Indiana.

**INDIANAPOLIS.**—G. H. Brooks writes: “I closed my engagement with the Cincinnati Society the last Sunday in November; it was a very pleasant one. I found the Society harmonious, and full of enthusiasm for the work in the future. The only thing that was unpleasant was the weather; I did not have a pleasant Sunday there. The Lyceum was in great need of help, and I bent all of my energies in that direction, and am happy to state was successful in assisting it so that it is in good shape now, having nearly an entire new list of officers, new manuals, new book-case, and quite a large addition to the library, a collection having been taken up for that purpose the last Sunday evening.”

I left Cincinnati with many regrets, for the varied experiences of over five years, and it is a tie that can never be sundered. I began my work here in Indianapolis the first Sunday in December. I found the Society young, having only been organized since last August, but full of zeal. It is composed of a large number of young people who have a great deal of enthusiasm. Mr. L. R. Ralston is President of the Society, and full of zeal for the work. Mrs. Potts is Vice-President. She has been a prominent Spiritualist many years. There is an excellent choir, that adds much to the interest of the meetings. Last Sunday (Dec. 8th) I started a Lyceum, with thirty-four in attendance, which I think is a good omen for the future of this Society. I look forward to a much larger attendance next Sunday. We are working hard to get the Lyceum in perfect order by the fourth Sunday in the month. Indianapolis is very fortunate in having Mrs. Dyer, formerly of St. Louis, who will do all in her power to help the work along. She had the ladies meet at her home Tuesday afternoon to make up the banners, and so on, for the Lyceum. I feel confident that this work begun here will go on until this Society will be one of the strongest. They are talking of building a Temple in the spring, which I hope will be accomplished, and the example followed by Spiritualists in other places.”

Michigan.

**JACKSON.**—W. A. Mansfield, the slate-writing medium, writes: “I have recently, after an absence of four years, visited Grand Rapids, the birthplace of my mediumship. An informal reception was tendered me while there by Mr. and Mrs. Austin, who opened their beautiful home at 180 Barclay street. Their elegant parlors were thronged with Spiritualists, among whom were many who had in past years given me their warm sympathy and

support during the trying period (known as such both to mediums and development). The evening was spent as it usually is on such occasions, with a few exceptions. Many incidents referring back to my development were recalled with pleasure. As I entered the parlors and beheld so many dear, familiar faces, I was mentally taken back eight years, to the time when I first entered the same fair city, fresh from the country—fresh in many senses than one—knowing absolutely nothing of Spiritualism, and consequently never dreaming that it was destined to be an instrument through which anybody would be able to find immortality. How mysterious are the mandates of Fate.

Late in the evening two magnificent folding-doors were discovered to be quietly separating, which, when fully apart, revealed to the happy guests tables adorned with exquisite viands. The collation reflected great credit upon the hostess, and I am sure it was accepted in the spirit in which it was given. I am viewing Jackson professionally, and am surprised to see such a lively awakening here in the line of investigating these phenomena.”

Massachusetts.

**NORTH ADAMS.**—John F. Arnold writes: “The world needs thinkers more than readers. It is easy to read, but hard to think clearly and have the courage of one's convictions. The BANNER OF LIGHT has fought hard and grandly for the truth many years, and is worthy of all praise, and I doubt not will have a new reward for its brave battle for the good and the true. The world is learning more and more to honor all noble defenders of the truth, and Spiritualism embraces all that can extol and dignify mankind and give positive proof of man's immortality. The wonder is that all thinkers do not accept it with joy and gladness as certain proof of the continuity of life; but the world moves slowly, yet move it must in these days of light and knowledge. The past did much, but the present is bound to do more for truth and the race than all past ages have done, for the times demand it, and God has ordained that all his great love and goodness shall win at last, and man be made to realize the grandeur and nobility of the human race.”

Pennsylvania.

**PHILADELPHIA.**—A correspondent says: “The daily papers of this city, for Dec. 10th, report the passage to spirit-life of Dr. Seth Pancoast, a well-known homeopathist, aged 66 years. The deceased has held high positions in the Philadelphia Female College and the Pennsylvania Medical College. He had the finest private collection of volumes on occult science in the United States; and was author of several medical books. In the early days of Spiritualism he inquired practically concerning its phenomena, and became so interested that he was interviewed by the writer's last interview with him he remained in full faith of its being what it was represented; but of late years his mind has been directed into other channels of thought and science connected with human life.”

Nebraska.

**LINCOLN.**—Mrs. C. M. Stanhope writes that there is a good number of Spiritualists in this place, and many more who are desirous of obtaining proof from personal observation of the truth of Spiritualism. A reliable medium, one whose exemplary life would command respect, would, says our correspondent, be able in a short time to establish a Society and obtain a comfortable living.

Accredited Apparitions.

The English Psychical Society has published accounts of apparitions which it has investigated, and has, as the public are led to suppose, found to be true. Among the large number recorded are the following:

“Rev. G. M. Tandy tells how, glancing one day toward the window, he saw his old college friend, Canon Robinson, whom he had not met for ten years. He went out for him, but he was gone. The same day he read in a paper that Canon Robinson was dead.”

A chemist's assistant, at Glasgow, appeared in a dream to his employer in London, and told him that he was poisoned; but he was not to suppose it was such a thing. A few days later the letter came saying that the young man was dead.

A married lady, at Newcastle-on-Tyne, saw a former suitor looking at her through the door, dressed only in his trousers and shirt. She mentioned what she had seen to her husband at the time, and he laughed at her. Six months afterward the husband, who adds his testimony to that of his wife, heard that the ex-suitor, who was an actor, had died from an overdose of chloral, in the dress he wore in “The Corsairs,” about the time when the apparition was seen.

A colonel, relates that at the time of the Transvaal War he was in the dawn and saw in his room a brother officer, who spoke and said: “I'm shot,” pointing to his lungs. The same day he told another officer what he had seen, and the following morning the news was published that his friend had been killed at Laing's Neck, and months afterward an officer, who was in the battle and saw the body, told him that the words he had seen were true. It was pointed out by the apparition.

In all these cases the ‘precipients’ were known to those from whom the ‘phantasmal’ impressions were received. But cases are given where similar impressions were received by persons to whom the ‘apparitors’ were unknown.

A Grimby gentleman saw on a bright moonlight night, in a room at Madeira, a young fellow of about twenty-five, dressed in diamonds, delivered a paper to him, and found it coincided with a young man who had died in that room a few months previously. A Glasgow lady twice saw an old gipsy-like woman lying on a bed in the kitchen of the house she and her two sisters were occupying. The second time she called to her sisters, “There she is!” but they could see nothing, and the bed was unruined. Afterward, when they were narrating the incident to a neighbor, the latter nearly swooned away, for she recognized in the apparition an old woman who had died in the house through supposed ill-treatment by her husband.”

New Work by W. J. Colville.

The manuscript of W. J. Colville's great new book, “Theosophy—A Study of Man and the Universe,” has been placed in the printer's hands, and work is now progressing on it as rapidly as possible. The offer at \$1.00 per copy, for the book, delivered postpaid to any address in the United States or Canada, or \$4.00, for any address in Great Britain and Ireland, or any country embraced in the Universal Postal Union, and \$6.00, to Australia, New Zealand or South Africa, can only continue a very short while longer. As soon as published the price, postpaid, will be \$1.60 in America, or \$6.00 in Great Britain and the English Colonies (except Canada).

The work proper contains twenty-six lengthy chapters, dealing with the spiritual ideas and experiences of mankind from the earliest dawn of recorded civilization to the present hour. A copious appendix contains reviews of “The Light of Egypt,” and other works of great interest, recently placed in the hands of the reading public.

While dealing with Theosophy in all its phases, the author has given great prominence to Spiritualism, which he unreservedly endorses and eloquently elucidates; the “shells” and “astrals” of many theosophists have only a very passing mention in the light of the sound spiritual philosophy advocated in these pages.

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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 in full their present as well as future address.

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

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## The Exposure Business.

The relations of exposure to Spiritualism were happily set forth by Mrs. Richmond in a recent discourse, from which we are only too glad to derive some pertinent and profitable reflections. The readers of THE BANNER have already perused the discourse in its full text, as reported in these columns. The speaker only uttered the simple truth when she said that it seemed to be a peculiarity of the modern intellect to set itself to discover that which it accounts unreal. Literary detectives are all the time busy trying to tell who did not write particular books. And the same with the lives of great men in history. According to this prevailing system, no human beings can be proven to have existed at all, except those who live in the same time and age with the detectives themselves. Doubt is thrown upon every page of human history.

All which only goes to show that the mental condition of any age of the world decides the tendency of that age in its dealing with new subjects or with new consideration of old subjects. The sneer of the unbelieving Jew at the advent of Christianity was in the same spirit in which martyr and saint have been made to suffer death since. The Jews put Jesus to death precisely as the Church put the martyrs to death for alleged heresy. It is not truth that is the criterion, but the prevailing standard of human judgment at the time. If Jesus were on earth to-day, he would be persecuted by the church and by science.

The Spiritualist detective is just as intent on denying the events that have taken place as the scientific detective is on denying the occurrences of to-day. The state of mind in a given century is made the standard by which to judge of the things of a past century. The spirit of unbelief, the spirit of criticism, the spirit which dominates in the modern world is that of the moral, intellectual and commercial detective. Suspicion is as much abroad in the ranks of Spiritualism as outside of it. It was the detective in the ranks of Spiritualism that sent the medium, Dr. Matthews, to prison in England. Yet the victim confessed his term of three months' imprisonment was well spent, for he had been able to minister spiritually to those who possibly were in a deeper prison than that of merely physical incarceration.

The history of the Christian church shows that prophets, martyrs and saints are all tested by the letter of established authority, by the unbelieving credulity of those who, themselves steeped in the senses, could imagine no new work of the spirit. The Protestant Church, while ignoring the authority of Rome, ignored also nearly all the spiritual intervention in the universe, and held itself aloof from all additional evidence of spirit-power or illumination. The Protestant Church has more clearly ignored the manifestations of the spirit than the Roman Catholic has done. And then Science comes along, and, with self-constituted authority, proposes to do away with all spirits of whatever kind, even the spirit of God, and from its own standard presumes to judge the world and human history, and all that relates to man's spiritual nature.

If the Demon of Socrates and the Cosmos of Plato are not based on the immortality of the soul and the intelligent individual consciousness of spirit-communion, they are not based on anything. Yet modern philoso-

phy, half-scientific and half literary, constitutes itself a detective, and proves that Socrates was an impostor and Plato a producer of intellectual fraud, when they taught the immortality of the soul and the communion of the spirit. Whatever conveys intelligence through matter that is not conveyed by intelligent spiritual beings in human forms, must be conveyed by intelligent spiritual beings outside of human forms. If the modern agnostic says such manifestations do not occur, or styles them dreams, premonitions, and supernatural visions, or relegates them to the realm of imagination or falsehood, it is nevertheless a fact that the whole world does, in spite of all criticism and doubt, accept this new message and this intelligence which is beyond. Science, instead of putting spiritual knowledge or belief out of the world by throwing doubt upon church and creed, has simply removed inquiry upon this subject to another and broader realm of human thought. By breaking down the barriers of creed, it has helped to set the streams of inspiration free again. The spirit of inspiration is penetrating and probing the church, the world of science, and the world of literature.

A background of doubt seems to be a necessity in proving that which is to be the stronghold. Persecution only serves as a test of the living truth. It is therefore not at all strange that the facts of Modern Spiritualism should be subject to denial and criticism, and that those who are the means of demonstrating the facts should be put to cruel and unauthorized experiment, not to call it test. Admitting all that may be said in criticism of mediums, it is still overwhelmingly true that the medium who is said to be detected to-day in arrant imposture, if the detective is to be believed, was yesterday and will be to-morrow the medium for some of the most conclusive manifestations that have been recorded. The same persons who are ready to sign an affidavit that they have caught a medium fraudulently producing the manifestations, are compelled the next day to sign another affidavit that the manifestations since witnessed by them could not have been by any possibility produced fraudulently. The standpoint of observation changes in the light of an accomplished fact, and people come to their senses by discovering that a half-finished manifestation is no evidence of fraud. They are allowed to go to the last extreme of credulity in doubt, in order more successfully to overthrow it.

There is hardly any one, inside or outside the ranks of Spiritualism, who can point to a medium against whom the charge of exposure or fraud has not been brought; nor can it be truly said that those are not good and authentic mediums to-day, after all that has been said against them. People are much more apt to be deceived by their own minds than by others. The spirit-world, taking advantage of this peculiar human weakness, only turns it into added proof. The physical manifestations of to-day are more powerful and conclusive, and more worthy of acceptance, even by a doubting world, than ever before. Not that the tests are any better or any worse; but because the manifestations have been wrought out of that which has been insisted upon as a proof of fraud even within the ranks of Spiritualism; and the doubter and the professed exposé of fraud have in all cases been the ones exposed.

Spirit manifestations are neither proved by what may be called fraud-proof conditions, nor are they disproved by what is called exposure. The state of the public mind is not a reliable state. To rest one's belief or unbelief on the testimony of a witness who professes to be able to discover a fraud, is to rest it on a frail foundation. It gives one a most limited range for the observation of either experiment, belief or knowledge. This persecution of mediums, these shadows, manacles, handcuffs and seals, are a rebuke to the intelligence of the age. The golden tracing of immortal life rises up in no uncertain letters upon this background of human injustice and suspicion, and in and through human hearts exalted and human lives made more perfect because of this spiritual knowledge the light of Spiritualism is more distinctly seen.

A doubter will doubt everything. A materialist ascribes all to the illusion of the senses. What the world needs is a better standard of observation, a more intelligent view of Spiritualism, and Spiritualism can afford to wait until it has it. The ability to receive is carefully regarded in connection with every manifestation. The proof offered never transcends the intelligence. Out of these shadows and trials the mediums, though persecuted and defamed, will be taken into the tender thoughts and kind, protecting care of those who love them; and Spiritualism, because it is true, must ever show its luminousness through all forms and measures of persecution, because so wonderful a light cannot suddenly be let loose upon the half-blind sight of humanity without tempering with shadows the higher vision, as mankind journeys toward the morning and wonders if it is daylight after all.

## First Birthday of Nationalism.

The first anniversary of the birthday of the Nationalist movement was recently observed in this city, and was a notable occasion. The assembly in Tremont Temple was large and highly representative. The first impetus was given to this movement by the now famous book of Edward Bellamy, "Looking Backward," the present sales of which amount to 210,000 copies. As it has been defined, Nationalism is a movement to bring under National, State, and municipal control all branches of industrial service that are now conducted by private enterprise, and so often clash in the course of their inharmonious and uneconomical workings. By this is meant the assumption of control by the general government of all railroad, telegraph and telephone lines, express companies and other interstate systems, and the municipalization of all street railway, gas and electric light, and other elements of public service found in towns and cities, precisely as the water works and sewers are now controlled by the city of Boston. In consequence of this transfer the Nationalists claim that the benefit accruing to the holders of these great franchises will go into the public pocket, instead of the pockets of a few individuals.

A number of cities have already adopted this idea in connection with their gas-lighting systems, to the more perfect satisfaction of the general public. The same idea has gained a footing abroad, and France already conducts the tobacco business of that country, while the German government controls many of the railroads. It is also insisted by the Nationalists that the new order of things will make the employment of the working classes doubly

sure. All the politics there is to be found in this movement consists in its adherents' determination to vote for men first of all who will support the measures they advocate as Nationalists. As a beginning in Massachusetts, a bill will be introduced in the coming legislature to permit citizens and towns to furnish their own gas and electric light. A law of this character passed one house but was lost in the other at the last session, but is now expected to command a ready majority in both. Another bill, changing the age at which children leave school from fourteen to sixteen or seventeen years, will also in all probability be introduced.

The first Nationalist Club was formed in 1888, and the first meeting in its interest was held in Boston at 61 State street. Its membership to-day numbers two hundred men, among whom are many prominent citizens. Nearly forty clubs have sprung into being since, in fifteen or sixteen different States. These are in turn begetting others, and almost as many more are now on the eve of formation. Massachusetts has four clubs, New York six, and California thirteen or fourteen. The total membership counts six thousand, and by another year it is expected that it will equal that in Boston alone. The public press, particularly at the West, is doing much to further the movement. Among its enrolled members are business men, professional and scientific men, clergymen, journalists, and others of similar rank. The Nationalist, which is the name of the monthly magazine published in the interests of the movement, has so far circulated about seventy-five thousand copies. The anniversary meeting was attended by delegates from all parts of the country, and the well known speakers were greeted with the most earnest response to the expression of their sentiments.

## What the Doctors Demand.

Three New York regular physicians discussed, in the October number of the *North American Review*, the general aspect and status of the medical profession, and were of the unanimous opinion that medical education needed to be greatly improved and placed on a better footing. And one at least of their number tenaciously held that in order to insure uniform regulations and get the best results, the entire business should be turned over to the Federal Government. They all agreed that the several State Boards of Examiners had done much in this direction, by preventing any medical student from engaging in practice without a license duly obtained from them.

Two of the three, namely, Dr. Austin Flint and Dr. H. Ogden Doremus, agreed that American medical students are earnest and of keen intelligence, but that most of the American colleges of medicine are overloaded with applications from young men and young women also, who are without any previous knowledge of natural history or the physical sciences, and who are so imperfectly acquainted with French, German and Latin that a large portion of the prescribed three years' of study is spent in elementary work which ought to have been gone through with at the college or university before the study of medicine was begun. They spoke in terms of strong approval of certain Western States in which no person is allowed to study medicine unless he can produce his diploma from some college. Among them Minnesota, Missouri and Illinois are particularly named as providing checks against what are termed half-educated doctors.

This is the whole of the secret of the "regulars," they demand that the students in the medical colleges shall first have been students in other, or academic colleges. Natural fitness for the profession counts for nothing in their eyes. In the name of education they would relentlessly bar out gifts and talents of whatever kind. Indeed, they want everything to be "regular," or they will place it under legal ban. And of all manner of fitness for practicing the healing art they complacently set themselves up as the final judges, and call on the legislatures to back them. Yet medical progress has always been made outside of their regulations and restraints.

## No Bigotry in Commerce.

The famous entertainment given to some of the most noted men of the country by the Merchant's Association of Boston recently, and the spirit and character of the speeches made by the distinguished guests, among whom was included an Ex-President of the United States, emphasize still again the lesson it will be well for all to learn, that in matters commercial there is neither partisanship nor fanaticism, and cannot be wherever commerce and trade are successfully carried on. In a certain town in Louisiana violent measures were recently resorted to in order to compel Jewish merchants to operate native clerks; and the *New Orleans Picayune* records that a mob collected to enforce what were mistakenly considered Christian (!) principles upon the men in question. It only served to show again that in commerce and trade fanaticism is wholly out of place, and never can find a place in the future.

Because a community of people living in social and commercial relations naturally finds it to be for the benefit of all alike to cultivate mutual friendship and pay particular regard to mutual interests. If it is asserted that merchants are under no legal obligations to please their customers in anything, so it may likewise be said that the public at large are under no obligations to bestow their patronage on one merchant above another. It is wholly a matter of mutual concession for the sake of advancing mutual interests. It ought to be perfectly plain that the spirit of bigotry and fanaticism has no place in an arrangement of this character. There ought not to be, and in the nature of things there cannot be, any question either of creeds or politics in business. Nationality can interpose no effective obstruction to trade. Mutual interest is all that can and will decide the matter. When the spirit of fanaticism undertakes to show its head in commerce, that is the end of commerce in that direction for those who exhibit it. The two things are impossible of reconciliation and relationship. Commerce is the great pacificator of the world.

Mrs. Helen L. Palmer (formerly Mrs. Bronson), of Portland, Me., one of the oldest trance speakers in our ranks, lectured in Berkeley Hall before the Boston Spiritual Temple Society on Sunday last. Her utterances were replete with good common sense and were fully appreciated by her hearers. In the early days of Spiritualism this lady did much for the Cause at a time when it required great courage to stem the opposition engendered by old theology. Her work was principally in the West.

## Strong Evidence in Favor

Of the verity and value of the Banner of Light Message Department is to be found in the following letter from Dr. J. M. Peebles, of Hammon, N. J. The message of which he speaks was given Oct. 22d, through the mediumship of Mrs. M. T. Longley, by Spirit J. H. Harter, and appeared on our sixth page Dec. 7th.

"To-day's mail brought a communication from J. H. Harter, now a dweller in the high or state of existence. It is needless to say that I carefully read that message—read it even the second time with avidity—and while reading my eyes were filled with tears and my heart with gratitude. A questioner asked, 'Do you recognize it?' 'Do you consider it genuine?' Most emphatically I do.

It is not only about what I naturally expected, but it is in Bro. Harter's peculiar style—plain, pointed, crisp.

In speaking of his family how tender and fatherly his words:

'I have felt the deep and yearning call of my companion, and have responded in silent ways many times since I passed on. I wish immediately, sir, to send my deep, everlasting love to my family. Tell mother and the girls that I watch over and guard them to the best of my ability. I project my influence from the spirit-side, trusting that it may be felt and understood.'

How true it is that memory is undying, and pure love immortal!

As Bro. Harter says in the commencement of his excellent communication, we were 'old-time schoolmates'; and, I may add, old-time friends for full fifty years. And this friendship, based upon principle, is permanent. Death could not—has not severed it.

Often with tongue and pen in years past had we discussed, pro and con, the now well-established phenomenon of materialization and the theory of the soul's preexistence. How natural that he should refer to them in his message! Listen—

'My friend Dr. Peebles desires to know if I have learned anything new concerning the theory of pre-existence, and also concerning the laws of materialization.

As concerning the law of the materialization of spirits, it is a truth, but it is a law very feebly understood by mortals. I believe in pre-existence, especially now because I have entered in contact with advanced minds, who have given me new thoughts and greater knowledge than I have had in the present time. The following words to me, personally, while truly encouraging are most thankfully received. I have not a doubt but that this friend of humanity and pastor of the Church of Divine Friends' will be among the first to greet me when I pass to the happier isles of immortality.

'I bid him God speed in his good work. I rejoice that he is permitted to remain on earth, and to go forward with that which is entrusted to him by the higher powers, and I look forward to even greater usefulness for himself than comes to him at the present time. When he enters the land of souls I shall be one of the first to give him greeting, for I know that I can understand him in spirit, even better than many who outwardly seem to have been more closely connected with him.'

Patiently do I wait for his further and future messages. And with multitudes of spirits I unite in thanking you for the sixth page of the BANNER OF LIGHT. J. M. PEEBLES, M. D. Hammon, N. J.

## How the Surgeons Do It.

To illustrate the superior wisdom and skill of the class styled Surgeons, who are accounted a regular branch of the medical faculty, the following story comes from the city of Pittsburgh, Penn., which is deserving of special consideration at the present time.

Two prominent surgeons of that city not long since removed a large tumor from the side of a married woman living in Pittsburgh, and since the operation she has suffered the most excruciating pains in the side from which the tumor was extracted. Just before Thanksgiving she called in another surgeon, and after examination he declared that some hard metallic substance had been left in the wound, which he decided it necessary to reopen. On the performance of the operation, the hard substance was discovered and removed, when it was found to be a small pair of physician's forceps, which had been used in holding the veins cut in the first operation.

The surgeons engaged in the first operation admitted that they missed the pair of forceps at the time, but they utterly refused to believe that the instrument was left in the cavity from which the tumor was taken. This, of course, is to be expected. The idea of a surgeon or a physician of the "regular" stamp being self-stultified after this fashion is almost as preposterous in their eyes as that of taking a sacerdotal character for an ordinary human being. But times are fast changing, and people are getting their eyes opened.

Why should a school of physicians and surgeons have exclusive right to claim the protective power of legislation for themselves, when they are guilty of such blunders as are reported against them, far and near? What are they, with all their boasted knowledge and skill, more than other men who do not boast at all and put forth no claim to be exclusive? Remember this forceps case when the medicos come before the next Legislature.

## Mr. Joseph Kinsey.

A well-known business man of Cincinnati, O., passed to spirit-life on the 12th inst., at the age of sixty-one. He was a most devoted Spiritualist, doing much by word and deed for the Cause. Mr. Kinsey often visited Boston on business connected with his various enterprises, and never failed to call upon us when here. We some time ago published a book for him containing messages from his two daughters in spirit-life. The work is entitled "Life and Labor in the Spirit-World."

Our Philosophy demonstrates upon the soul a transcendent spiritual nature within the body of man called the soul, which it declares to be an organic spiritual entity, and which it proves lives on after the body is dead, in a higher sphere, where it is subject to the same laws, intellectually, socially and morally, that rule it here, and where it forever has the opportunity, under higher conditions, to develop its eternal attributes and powers.—Dr. F. L. H. Willis.

Mrs. Ada Foye writes us from Topeka, Kan., Dec. 18th:

"After cancelling all my Eastern engagements in October, my guides advised me to turn my face westward, and I would save my life, for I was ill, and I came here to Topeka to rest for awhile, at the quiet and peaceful home of one of THE BANNER subscribers, Mr. A. Markley. I suffered for several days from neuralgia of the muscles around the heart; but I began soon after to improve, and then my guides told me I could remain here for awhile and do some service for our Cause. My health improved sufficiently for me to commence an engagement here for the month of November, and such a revival was caused that my guides prolonged my stay until the 1st of January; but as my health is not entirely restored, I am not permitted to remain longer in this part of the country to face the cold weather of January, February and March, so I shall start for California at the close of my December engagement.

The large hall here has been crowded every Sunday, many have been turned away unable to gain admission, and the promises of my guides for I been fulfilled—I feel my heart would improve here, and I should do a good work for Spiritualism."

## The Holidays

Are with us again—a season upon whose observance is the increasing growth of custom which its festive spirit has naturally begotten. Pleasant anniversaries for the young, and golden milestones for the old, are these recurrent seasons of wide-spread well-wishing!

The presentation of gifts at this season is to be specially regarded as the characteristic feature of its coming. The meaning of this habit or practice, since meaning of some kind it must have, is that the atmosphere surrounding us all invites to feelings of charity, and friendship, and love. We professedly begin a new life, and set out on another departure. The Holiday gift is made, without our knowing it perhaps, a scape-goat to bear the load of our past omissions and offences, and a goodwill offering made in all sincerity for the future. And so it matters very little whether the gift be simple or costly; it bears the same meaning in either case, and is to be accepted for a promise and hope of better and closer relations.

Hence this is the time for general expiation in the social world, through offerings that are deemed meet for the purpose. Friends become more friendly, and aversions dissolve and disappear. The past clears up under our review, and the future shines out in unclouded sunlight. This is the sentiment that insensibly creates the festivity of the time.

At the Banner of Light Bookstore, 9 Bosworth street, Boston, will be found a choice supply of material—in the way of books, papers, engravings, music, etc., etc.—appropriate for gift-making at this pleasant season, and we trust this fact may be borne in mind by all prospective purchasers of Holiday offerings.

A writer in the *Boston Post* is evidently level-headed. In speaking of running after doctors so often, as many people do, he gave the following wise advice:

'I don't like to meddle with other people's business, but I am bound to confess that last week I deprived a certain Boston doctor of an intending patient. This was a new acquaintance of mine from a somewhat distant city, who, having confided to me the fact that he is a martyr to dyspepsia, asked his way to the house of the physician in question.

"Do you wish to walk or to go in a horse-car?" I inquired.

"Oh," he replied, in a tone which clearly indicated his composure in such matters, "I want to take a car."

I saw at once, or fancied so, that he needed exercise, and learning on inquiry that his life is an extremely busy and at the same time extremely sedentary one, I prescribed a daily ride on horseback, throwing in a pint of Lithia water to be taken in the course of the evening.

"So you think," he said, "that I had better not go and see Dr. —?"

"Well," was my answer, "being a very good physician, he will doubtless direct you to eat your food slowly, chewing it well, to avoid hot bread, pies, cakes, etc., to do no work immediately after meals, to sleep in a cool room, to use a flesh brush, and not to worry. Then, he will give you a prescription for a tonic, pocket his fee, and tell you to come again in two weeks. Now, inasmuch as you have been told all this before by other physicians whom you have consulted, there is perhaps no necessity of seeking information from that source."

There are at present on free exhibition at the Banner of Light Bookstore several slate and other drawings of the most conclusive character, which were obtained under very satisfactory conditions by Mr. J. M. Ordway, of Haverhill, Mass., in presence of Dr. D. J. Stansbury, during his recent stay in the East. Special interest centres in the mind of Mr. Ordway around one of these—which on white enamel gives in golden lines the likeness of his mother, beneath which is a message from her, with her name in full appended, together with messages from other spirit intelligences of a congratulatory character. We shall print in our next issue an article by Mr. Ordway—supported by affidavit and concurrent testimony from others—describing these pictures, and the circumstances under which they were received.

Those people who do not believe in direct spirit communion—or any communion at all between the two worlds, that there is at present such indisputable evidence of in all parts of the civilized globe, and among the high in position and the lowly as well—should carefully peruse Spirit JOHN PIERPONT'S invocation, given at the Free Public Meeting held at our Hall on Tuesday afternoon, Nov. 12th, a report of which may be found on the sixth page. We call attention to the second paragraph especially. In our view its utterance is of great significance at this transition period of the world's history in regard to theological ethics, superstition, bigotry and other credal deterrents that have held the inhabitants of earth in iron chains of ignorance so long.

A meeting of the Buchanan Anthropological Society was held on Wednesday evening, Dec. 11th, at 7:30, at No. 6 James street, Franklin Square, Boston, on which occasion, being the seventy-fifth anniversary of his birth, Prof. J. R. Buchanan delivered the inaugural address, illustrating the scope and utility of the Anthropological Sciences, and the method of their cultivation. We shall print this able discourse next week.

Rev. Henry Hartley, the clergyman mentioned in an account of the appearance of a spirit in St. John, N. B., given in these columns Dec. 14th, confirms in a letter to Percy Woodcock, of Brockville, Canada, the statements therein made, in every particular. As an offset to the innuendoes of Canadian papers that it was a story gotten up for sensational effect, with no shadow of truth in it, the *Brockville Recorder* gives place to Mr. Hartley's letter in full, for a copy of which we are indebted to Mr. Woodcock.

Read what Mrs. Love M. Willis, of Rochester, N. Y., so interestingly says (under the pen-name of "Observer") on our second page, regarding Charles Partridge, and spiritual Journalism in the early days of the movement.

We call special attention to the announcement of *The Adept* on our eighth page. It is the intention of the management to make this new Review an honor to the liberal world.

THE NATIONALIST for December contains a portrait of Edward Bellamy, author of "Looking Backward," who contributes to its contents a paper entitled "Looking Forward." Among its other writers and contents are Mrs. Diaz, "The Why and Wherefore," T. B. Wakeman, "Politics and the People," G. W. Evans, "The Poetry of Evil," etc. Geo. F. Dymsters figures out a suppositional possibility in which the living expenses for one year of a certain number of families is reduced from more than one hundred thousand dollars to less than eight thousand, with a result equally agreeable in every other way. Boston: 77 Boylston street.

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## Message Department

### FREE SPIRITUAL MEETINGS.

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

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

J. A. SHELLHAMER, Chairman.

Mrs. M. T. SHELLHAMER-LONGLEY will occupy the platform on Tuesday afternoon for the purpose of allowing her spirit guides to answer questions that may be put forward by inquirers on any subject, having practical bearing upon human life in its departments of thought or labor. Questions can 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 afternoon under the influence of her guides give disincarnated individuals an opportunity to send words of love to their earthly friends—these messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions as much as truth as they perceive in our offerings.

Letters of inquiry in regard to this Department may be addressed to COLBY & RICH, Publishers of THE BANNER OF LIGHT, and not, in any case, to the mediums.

### QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shellhamer-Longley.

Report of Public Séance held Nov. 12th, 1880.

#### Spirit Invocation.

Sweet spirits, ye bright evangelists of love, ye ministers of grace and mercy and helpfulness unto humanity, ye apostles of freedom, who live only to remove wrong, to work for right and to bless mankind, we invoke your presence, and we beseech you to send words of love to us, and to be our guides and our helpers in all our needs. Oh! ye beautiful angels from on high, gather from your storehouses of learning and of wisdom, that we may become enlightened with new truth, that we may comprehend all things that exist. We desire to persevere in our efforts for the soul's unfoldment, but if we may have your assistance we know that our perseverance will not be in vain. Oh! ye blessed ones who delight to scatter the seeds of goodness on every side, ye who comfort the mourning heart and bring strength to the weak, ye who bear gladness and joyful tidings to the sad, may we be given power to go forth on the wings of the morning, bearing light and knowledge and understanding to those who are in need of such ministrations.

We thank thee, our Father God, for the avenues that are open between the two worlds, and we pray that these may be multiplied, until there shall be, for every hungry, seeking soul, a doorway into the spiritual world, an opportunity for doing the same, until every mourning heart in earth-life that knows not whither its loved ones have fled and cannot understand the future life, shall receive that knowledge which is the evidence of eternal existence and of the presence of loving spiritual friends which it most requires.

Oh! our Father, we praise thee for all things, for life and death, and all that is connected with them, which never fails for that divine sympathy belonging to humanity, which stretches ever on, and knows no death nor change nor decay. Amen.

#### Questions and Answers.

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

Ques.—[By "Inquirer," Batavia, N. Y.] About a year ago a gentleman lost his wife, to whom he was devotedly attached. Since her transition he has become a Spiritualist. He refuses to give her up, and insists that the ties which bound them have not been severed—that she is just as much his wife now as in the past, and will ever remain so. Is he right or wrong? What relation does the transition of the wife have to the relationship after both have crossed the river? Does he, in taking this position, hold her back or in any degree retard her spiritual progress and development?

Ans.—We should judge—not knowing anything special of this case, but by the claim of the gentleman in question that there existed between himself and his wife on earth a bond of spiritual sympathy, and undoubtedly the companion thought as much of her husband as he did of his wife. If this be so, death will certainly not sever the association, and the tender sympathy existing between them. Death does not change an individual; his sympathies, his attractions, his loves and desires are the same to-morrow, although he has shuffled off the mortal coil, that they were yesterday, when he stood on the earth invested with a corporeal frame; therefore it does not follow that because a spirit-wife is now an inhabitant of the angel-world she has severed her relationship with the one who was her companion on earth. There may be a bond of magnetic sympathy and tender spiritual love between two natures to hold them together in the spirit world; but when this exists, no time, no change, no experience can possibly sever that connection.

Your correspondent wishes to know what relationship the wife will sustain to her husband in the other life, after he has passed through the experiences of earth. Well, this tender love and sympathy, the loving and tender being of the spiritual character will abide; it will not decay; and therefore when the husband passes to the higher life he will undoubtedly meet his companion and be reunited to her in that loftier condition.

Does the position taken by the companion on earth, in refusing to yield up the relationship which has existed between himself and his wife, hold the spirit down to material things? Not of necessity. It is often the case where one on earth grieves unduly for a departed companion who has passed away, where the grief and longing is purely of a selfish nature, that the spirit will be magnetically affected thereby, will be held in material conditions, and be unable to break away from the physical life to that extent which may be desired in the spiritual longing to learn of things pertaining especially to the higher life. This will be so if the one on earth has a stronger will-power than his spirit, for the latter will be psychologically held by the friend in mortal life, and will be held within the material sphere of that friend, just as the sensitive subject in the body will be held under the influence of the psychological operator who fixes his will-power upon the subject. But if, in this case, the husband on earth is not altogether selfish in his claims and desires; if, while he intuitively believes and recognizes the fact that his wife is his companion still, that the dissolution of the flesh of one does not necessarily mean a separation of kindred hearts; if he is also aware that his companion has passed to a higher life in order to gain richer experience and grander unfoldments, and that it is her privilege and her right to pass on in that life, coming in contact with new minds and fresh thoughts and more beautiful conditions, so that she may unfold and live truly in the spiritual atmosphere; and while recognizing this, if the friend on earth will not make use of the fact that his companion should thus pass on, and even hope that she will gain all the beauty and richness of life that she possibly can, living in anticipation of the time when he shall join her in the spiritual world—his thought, his affection, and even his clinging claim upon his spirit-wife, will not retard her development nor hold her down to material things.

Q.—Some Spiritualists maintain that only a certain portion of the human kind can attain to immortality. The teachings of Jesus also seem to confirm this belief. How does this agree with the teachings of Spiritualism?

A.—Not long since we replied to a similar question, one being propounded by a correspondent, to the effect that certain Evangelists, Adventists, Occultists and Rosicrucians claim that immortality is provisional, belonging only

to a special number. At that time we replied, as we must do to-day, to this question from one in the audience, that we do not recognize immortality as only provisional or conditional. To our mind, it belongs to the entire human family, and is even more universal than that, extending to the animal kingdom. But we will confine our remarks to the human family. We do not know of any soul that has been created, however newly and humble, crude and undeveloped its expression on earth has been or may be, however unlovely its surroundings or undeveloped its mental nature here, but what has the germ of eternal life within; and we believe that the germ within will unfold and blossom out, and bring its possessor to a glorious immortality. It may take many cycles of the ages for such a spirit to develop its highest possibilities, to outgrow those influences gathered to itself through prenatal conditions; but, undoubtedly, to our mind, the time will come in the eternal years, when even such a lowly and seemingly depraved spirit will outgrow the crude, and develop into a bright, intelligent human being, that has a right to demand an eternity of existence for its experience and its soul-growth.

Spiritualism teaches that all humans are immortal, that not one soul can be lost outside the embrace of Infinite Goodness, for Spiritualism claims that God, or Infinite Goodness, pervades all space, permeates the entire universe, and is a part and parcel of every object and thing. If this be so, no soul can be lost outside its atmosphere.

Spiritualism certainly does teach, if it teaches anything, that there is eternal progress for the human race; that not one human being can exist but that has within him a spark of that Infinite Goodness and eternal life from which he sprang; and this being implanted within, must at some distant time, into active growth and put forth its potency. If this is so, certainly not one human being can be lost or deprived of life and power and opportunity for growth, unfoldment and experience.

Q.—[By the same.] Where is the home or abode of departed spirits? Is it in some far-off region, or is it round about the habitation of the living?

A.—Where is the abode of departed spirits? That depends upon where is the attraction of such spirits. Perhaps the dear one goes out of the body in the midst of your household, but he may not have been prepared to pass to another world. It may be that all his attractions, sympathies, desires and tendencies were with his family and your family, with his former associates, with the business interests which held him while he was in the body. If this be so, he will not pass out from your atmosphere, but will take up his abiding place with you now, just as it was before he became divested of the mortal flesh.

Another spirit may pass from the body, but while he has endearments and associations and interests that still remain with him, and are connected with friends on earth, yet he may be delighted to find himself freed from the physical; he feels a sense of exhilaration and power surging throughout his frame; his aspirations are toward the spiritual world; he desires to know of it and of its relationships, of its conditions and modes of life; his attractions then will be in that direction, and he will pass out from the environments of his former home into the spiritual atmosphere of that spirit-life which is contiguous to and is the counterpart of this.

But by-and-by that same spirit may have satisfied all his longings for knowledge, may have gained all the experience that he can in that locality and condition or world of which we speak, and he may have become ripened sufficiently to pass on still further into the spiritual universe, and when this time comes he will be able to ascend to another world, one entirely apart from this planet earth, and take upon himself new associations and experiences and conditions in that wonderful land.

The entire universe is filled with worlds, and we are not by any means to suppose that only one, the planet earth, is inhabited by human beings, and that only its counterpart in the spirit-world is fitted for habitation for those human spirits who have done with the flesh. We must remember that an eternity stretches before us; and consequently, friends, we shall need more than one world to explore to study, and even to understand and fully in respect to its laws and relationships during this eternal future which spreads out before us.

Q.—[By M. V. R.] What peculiar qualifications or characteristics constitute one person a medium, the want of which debar another from the privilege? Or, in other words, why cannot departed spirits commune with their friends directly?

A.—Your correspondent desires to know what are the peculiar qualities which unfold the power of mediumship in the human organism? There must be a state of receptivity for the individual to become a medium. While you may see those who are utilized as mediums by the spirit-world exercise a positive influence upon their kind, yet if you study them closely you will understand that in some degree they are of a negative nature; that they are easily influenced by certain characters and will-fores, and that although they may present a positive side to some of their friends they will be more easily swayed or influenced by others; they are not positive to the fullest degree that a person can be on earth. This negative condition makes an individual susceptible to spiritual influence. And then again the medium possesses in some department a surplus amount of magnetic force.

One who is a magnetic healer possesses a certain surplus of force, partly physical and partly spiritual. This nerve-force is not altogether required by the individual in his mortal life, and therefore there remains a surplus which is endeavoring to be utilized by passing it to those individuals who are unhealthily, thus restoring them perhaps to a state of health and to the enjoyment of life.

A physical medium, one whom the spirits utilize in the movement of inanimate objects and visible forms, possesses a certain surplus of physical force which is more of a material nature than that generated and sent out by the magnetic healer. This physical force surrounds the medium like an envelope, or halo, and it is manifested in the form of attendant spirits in overcoming that law of gravitation perhaps which is in operation here, and which keeps an object upon the floor. By the means which they use the attendant spirits overcome that law to an extent, and cause the table to rise in mid-air, or perhaps suspend their medium between the floor and ceiling, and so on.

With the clairvoyant the surplus of nerve-force which is used by the spiritual guardians is of a finer, more attenuated and spiritual character. This serves as sort of lens for the clairvoyant, by the aid of which he may behold spiritual things, and beings that exist in the other life.

Then, again, there is the trance medium, whose brain is used by attendant spirits. The brain of such a medium gives forth a certain amount of vitality and magnetism, which is not wholly used in the mental operations, simply of the individual, and this magnetism is utilized by the guides who come to the medium from spirit-life, and by the aid of it they act upon her brain, and express their thought to mortal understanding.

Why do not all possess this power? your correspondent asks. We think that all do, to a certain degree. Some mediums are not developed until late in life, but they have always possessed the qualities which made mediumship possible, only perhaps those spirits who were on earth could not make use of the qualities, or because of conditions on earth, surroundings and associations, which debared them from unfolding the mediumship possessed. We believe the time is coming, not in this century, possibly not in the next, but that it will dawn upon earth, when every human being will find himself possessed of a sixth sense. It belongs to you all now, only it is not unfolded within you—a sense that is more than sight or hearing; that is spiritual perception, and we believe this sense will be so vitalized and so active that it will enable each one to come sufficiently in contact with spiritual intelligence, and even with the world of spirit, as to inform himself upon the conditions and existence of that other world. When that day shall dawn you will have no need of special mediums to act as intermediaries between you and your spirit-

friends, because your angel-friends will be able to come close to earth, and to manifest to the clear ones here according to their own will and desire.

Q.—[By W. L. W., Windham, Ct.] Why is it that the spirits cannot give their full names through mediums to a greater extent than they do? They are able to control mediums, plus first names, surnames, and sometimes interesting facts and data which form excellent tests to the utter, but when called upon to speak the full name, they quite frequently fail to do it. Will the Controlling Intelligence please explain the difficulty in this case?

A.—This matter has been studied and explained to an extent many times by returning spirits at this and other circles. We know it is a fact that many spirits are unable positively to give their full names in communicating through a medium. We know it to be a fact that hundreds of spirits come to this Circle in spirits, but at various intervals when they come within the atmosphere of the medium, seeking to manipulate her brain and express their thought as they desire, while they may be able to speak much that is of interest, and may prove their identity, when it comes to a full name they find themselves unable to express it, and so they retire without giving any manifestation of their presence. Where there is one spirit who can come in this way, manifesting himself intelligently and giving his full name, another who conceals his former residence, there are a hundred unable to do that; and therefore we find as much of disappointment among the spirits who desire to reach their friends, in this respect, as we do among the friends on earth. Why is this so? you ask. We cannot fully explain the matter, even to our own satisfaction. We know there is a medium anywhere, who is used by returning spirits, and that the name shall be given, certainly so, that of all things the name shall be given correctly. We do not know of a single medium, however well-developed he or she may be, however passive and susceptible to spirit-influence, but that, when a communication is to be given through the organism, is exceedingly anxious that the name shall be correct; and this very anxiety on the part of the medium starts into activity some thought, some influence or element in the mind which is like a barrier to the spirit who desires to fully control.

Now the medium may be very passive in other directions, and the spirit may be enabled to relate scenes, and incidents even, which transpired during its mortal life, which will fully identify it to its friends on earth; but perhaps the friends are not satisfied; they will say: Yes, all these things you have told me are true, but now tell me your name, that I may be doubly sure. The spirit, however, has given his first name when he came—George or John or Samuel, or whatever it may be—but the questioner is not satisfied; he must have the full name. There starts up in the mind of the sifter a strong positive power when he asks for that evidence. This of itself sends out a certain degree of aura, or magnetism, toward the spirit, which is felt, making one more difficult to contend with. Then, as we have said, the medium is anxious, and the spirit is not so passive, and the medium is finding that his friend is not satisfied with what he has given, and by this very anxiety he becomes, perhaps, unable to fully manipulate the instrument at his command, and in a measure loses control. Many of you have had experience like this: perhaps you have been busy with a special line of work, and have been pursuing it to your own satisfaction; your employer enters and watches your movements, and you are unable to see if the spirit is not something which you have neglected. The very consciousness of his presence and his oversight makes you uneasy; you call yourself nervous; you are unable to do as well as you have done before you became conscious of that supervision. So it is with the spirit, feeling the influence coming out to him from his friend. However tender and sympathetic that friend may be, it matters not; if that critical, questioning influence comes out to him, while he is conscious of trying to do his best, it will disturb him, because he is manipulating an instrument with which he is not wholly familiar, and because, should his attention be withdrawn from the operation in the slightest degree, he loses control, and the personality of the medium gains the ascendancy.

Q.—[By "Inquirer."] If ideas are positive entities, as some spirits aver, from whence are they derived?

A.—We do not aver that ideas are positive entities, if you mean to define an entity as we do, as a thing that is self-existent, and independent, but an intelligence individualized. Ideas are intelligence, are intelligent; they are the soul of thought. Thought is the drapery, or expression, of the ideas which vitalize it. But to our mind ideas are not individualized, conscious, animate entities, although thought, and an idea itself, is substance, something that can make itself felt, and positively felt, by the spirit. You have many elements in your universe that you cannot understand, you cannot handle, or control, but you do not know of them, known to science, these imponderable elements are discovered to be full of energy and potency, and to be in reality substantial, as they have the power to make themselves felt and positively understood. It is so with ideas; but they do not start out clothed upon in individualized form as does the human soul; they are a part of the human soul, no doubt; they vitalize humanity and make it intelligent.

Whence do they come? We believe that ideas are really offshoots from the great Infinite Source of all Intelligence and Power, and that they would appear as points of light, brilliant with flame. They vitalize the human mind and cause it to generate a train of thought, and to express itself intelligently as it unfolds from day to day with new power and strength. He who shall define thought, ideas, intelligence, to the full understanding of humanity, may define God himself.

Q.—[By L. P. D.] Worship. How and when did it originate?

A.—There have been all sorts and degrees of worship with the human family, ever since its first inception on this mortal plane. We presume that even in its most crude and undeveloped state, humanity has always felt something stirring within that has called forth its admiration and veneration. It may have been only the beauty of a star, or the graceful form of a flower, the glory of a tree, or the brilliant flame of a sun, that has appealed to the inner life of the soul, and evoked emotions, sending forth his homage, seemingly, to the senseless object, but really has a thought, an idea, of the Great Supreme Spirit, unknown and unknowable to him, feels also that same spiritual impulse stirring within his breast. And so we have seen it put forth in various directions and forms, through all ages and all peoples, until, in this enlightened century, we find it displaying itself also in varying form, but ever going out toward the Unknown Intelligence, spiritual, lofty, exalted, thus recognized by man as existent in the universe, as eternal and without change. We believe it is the effort of the spirit to manifest itself, to recognize its own, and to unfold in beauty and aspiration toward that which is truly spiritual and abiding.

Q.—[By "H., Boston."] If the insulating material that is used in connection with the electric wires is destroyed by damp weather, and accidents occur therefrom, as was the case recently in Boston, what surely have the public that danger from fire and accident is not to be regarded in the future as an every-day occurrence? Is it not possible that danger from fire, etc., will exceed the advantage gained by the use of electricity for lighting and for motor purposes, so that it will have to be abandoned in the interest of public safety?

A.—Electricity is a wonderful force. It is a dangerous force in the hands of those who do not well understand its power. You do not as yet begin to comprehend the power of this electrical fluid that you are making your servant; but man is gaining knowledge year by year, and we believe that this element, or force, however dangerous it may be, is to become a very useful agent in the hands of humanity, and that it will be made subservient to human use in all manner of accidents and catastrophes while experimenting with this powerful force. Those who undertake to control it, to manipulate it in any way so as to bring it down to earthly conditions, should be well satisfied that they understand its power so far as they go; they should take the utmost precaution against any baleful effects from its use.

Those who have employed electricity in their business arrangements have not been careful to guard as they should have been; many of them are culpable for the accidents that have occurred, because they have not studied the nature of this element, nor have they been cautious enough in handling it; therefore we say, if necessary, stringent laws should be enacted or precautions taken by the people at large in relation to this thing, so that those who are permitted to have the handling of the electrical fluid, and who introduce it into their business, should show the same responsibility for an accident that may occur. They should be made to throw around their employes, those they bring in contact with this subtle fluid, such safeguards as will be almost a certain protection to them. At the same time there will of course be unforeseen occurrences which may cause accidents of a serious nature; the electrical current may be intercepted, or there may some effect be produced, because of the variations of the atmosphere, which cannot be guarded against. Man ever in his search for knowledge in his experiments with the laws of nature, in his dealings with the subtle forces of the universe, must be prepared to meet with accident as well as with disappointment, and no one should be willing to come in contact with these laws and forces, or to subject others to them, unless he is prepared in a measure to reap disappointment or to meet accident which may at some time arise. If the insulating material employed proves to be unworthy, you must adopt some other substance that is impervious to the weather as your insulator.

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### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Nov. 22d, 1880.

#### Stephen B. Reynolds.

I am only too glad to announce myself here, Mr. Chairman, although I cannot say to you fully how long I have been away from earth, in the flesh; but I knew something about it, hence it did not take me long after I left my body to learn that we could communicate with our loved ones after we passed out. I found I was still with them, right in their midst, walking by the side of friends and kindred. I desire to send a few loving words to those yet dwelling in the form. How glad we are to find that we are remembered, not only by kindred, but by old friends and new friends. When I entered spirit-life things seemed a little strange, but soon it was made plain to me that I could return, and also did I walk into this hall, and eagerly listen to what other spirits were saying. Eighty-one years is a pretty long life for a mortal, but how soon it flits away, and I feel young to-day. I do not feel the weight of years. I held out pretty well to the last, although the old form weakened. I have a better body now, one that I would not wish to change. My new form seems so natural and so good; and then we feel so free to go wherever we will. There is no one to say: "You must not go," to-day or to-morrow, but when the desire comes we go. I would like to have my words reach some friends in Upper Stillwater, Me. Stephen B. Reynolds.

#### Sarah C. Preston.

For eighty-four years I dwell in the form, but, as the gentleman said, I feel young to-day. It was my meat and drink to hold communion with the loved ones who had preceded me, and I was never lonely. I was so glad to find that I had not been deceived. I used to hear them say: "It will do very well to talk about when you dwell here, but when the time comes for you to die you will find it won't sustain you." Oh! dear friends, that is when you need it most; not when you are well, in the form; and when the change comes it will support you.

Oh! before my spirit took its flight I saw the loved ones around me, and I felt it was true they would not forget their promises. Maria came and took my hand, and I almost forgot that I had passed out of the form. I am very happy in my spirit home. I would like my friends in Belfast, Me., to know that I have spoken here. They have looked many times, thinking perhaps I would have something to say—and I have spoken as soon as the privilege has been granted me. After I passed away I found it as beautiful as she thought she was going to." Yes; more beautiful than mortals can conceive of or spirits describe. It is impossible for you to realize the happiness that we gain after throwing off the mantle of flesh. How glorious is our reunion with those we have held so dear! The book of memory is in God's keeping, and as the loved ones enter spirit-life we read its pages together; little children gather around and looking so eagerly into our faces. Can anything be more sweet than association with these little ones? God bless the children! You must not expect them to behave like adults; remember you were all children once, and love them. I know some loving ones will scan your paper, who, when they see my name, will say: "We thought she would have spoken before." I cannot tell you how long it is since the change came to me, but I judge not more than a year. Maria says she has not got it about right, but it makes very little difference. Sarah C. Preston.

#### Obadiah Sampson.

How do you do, Mr. Chairman? I am glad to meet the friends here. I am proud to announce my name from this platform, where I have loved to come since the old form was placed away so tenderly. I have a better body to-day. Seventy-six years of mortal life were rounded out to me. And you may ask if I knew anything of spirit-return. I think I ought to have known something, when my darling angel-child was a medium, and a true one. God bless all true mediums! I say, and I would have it resound over all the earth if I had the power to do so. Then, dear friends, be lenient, be charitable with them, for there is none perfect, not one, as the Master said when upon earth.

How thankful I am that there are channels we are able to speak through. The great God in his wisdom has given this power to mortals. Thus I say go forth and proclaim it to the whole world!

Darling Venie stands beside me, and says: "Grandpa, send word to mamma that I am here, too." The dear boy! I loved him as tenderly as ever one could love another, and he was permitted to come to welcome me; before the change had fairly come I felt him around me, by my side. What can be more comforting than to feel the loved ones so close to you when you know it is nearly time for the change of form?

I left a loving wife and two dear daughters in this life. Many times the angel-world seemed very near to me, and also the loved ones that had gone on a little while before. I felt them as real around me as if they had been mortals, seemingly. At first I was not edu-

cated in this faith; but you must understand readily that when one of my own family was used as a medium, I could not doubt that spirits were there; and when messages were given from the angel-world I knew that I was a true Spiritualist. I felt it must be my friends, God's truth, and there is no other. I say, God's truth, and there is no other. I say with all: Learn all you can this side, using the reason God has given you, and eventually will you come out all right, and find it to be a truth.

During the short time I have been an inhabitant of spirit-life I have been a listener here many times. Think not, kind sir, this is my first attempt to speak, or that I only visit these meetings but do visit each meeting that you hold in this room. I am very glad of the privilege of speaking, for I know it will bring comfort to some lonely hearts. Obadiah Sampson, Stoneham, Mass.

#### Charles G. Reynolds.

As I stepped up close to the medium, Mr. Chairman, while the gentleman was speaking, what do you think came into my mind? I don't suppose you can guess, so I'll not trouble you about it. The first idea that came before me were books. I was an old book-keeper—I should judge for forty years, and I think that ought to tell you. I don't think that I have ever been a book-keeper since I left my body. I think I have been a book-keeper for so many years there. The dear BANNER! how glad I was to read it. And nearly the first thing I did was to turn over and see who had spoken the messages. I know, when I make this statement, there are very many mortals who do about the same thing. Eighty years is a pretty long time to stay on earth; but the spirit, I find, is always young; it never grows old on either side of life; and I am assured that good people are happier when they leave the form of flesh and inhabit their new body. I did suffer for a few weeks, but I think I am pretty well repaid for all that I passed through here. My mission to-day is not to tell you of my suffering, but to tell you of my happiness and of the beautiful home I now dwell in.

My dear mother came with extended arms toward me and bid me welcome home. What can be sweeter than the name of mother? What can bring more comfort than to look upon that dear face, so long lost from sight? I am very happy in my spirit home, but I am not keeping books now. I am trying to learn all I can, and to be of some help through the influence I am able to throw around those yet dwelling here. I go quite often to City Hall just to learn what is going on, to look at the books and see if they are kept in any better shape than they were when Charles was there. I hardly think they can do better than I did. I mean to be faithful to my work, and I think I did pretty well. That's saying considerable. I did the best I could, and they tell me that is all that is required of any one.

Mary stands beside me. All are anxious to make themselves known. If you'll just put my name down as Charles G. Reynolds, I think they will know who it is, in the city of Boston, as long as I have been here. I am proud to say I believed in spirit communion before I passed out, and I certainly have not changed my mind since.

#### Sarah H. Aldrich.

You would say to me, Mr. Chairman, that I had traveled very far to leave a few words for some loving friends. Yes, I seemed but a few miles to me, I came so quickly from Santa Rosa, Cal. I have some friends that I know read your paper, and when they see my name they will say: "Why! she has been gone a long time." Yes; as you reckon time here it is many years, but never is it too long for us to come and speak loving words to those yet dwelling in the form. I am happy to announce myself here. I was not educated in this faith, but in spirit it is all made plain to us; that we have been growing in darkness. Because we sir, for my plain-spokenness, that we have had it say: the religion of the world is now to feel that you can commune with your loved ones who have crossed the portal termed death. I speak with a great deal of positiveness, although in the flesh I should not have dared to utter these words, on account of the early training I received from my parents; but I find to-day all we can do is to acknowledge we were in the dark.

Now in this age of enlightenment I think it is time we should do a little thinking for ourselves, sir. Perhaps there are those in this audience who will not coincide with me, but I cannot help it; I am pressed to utter these words by the loving spirits that crowd around me. I must say to you to-day it is true we should think for ourselves and use the reason God has endowed us with. Early in my girlhood days we were not allowed to question the "old book" called Bible. I remember when my darling mother—well, I love to utter—would say to me: "Hannah, you must not question the Bible; there is enough you can see clearly." But I did not see clearly—I did not! It looked dark to me. Yet I would not dispute my mother, not by any means. Now, I find that my spirit demanded a great deal of explanation, but I did not receive it. Since leaving the form it has been made plain to me that spirits were around me all the time, and that I have had what are termed by mortals medial powers.

I am very happy to announce myself from your platform to-day. There is one Joseph Aldrich, whom I trust this message will reach; he has your paper. Sarah H. Aldrich. Hannah is the name I was generally called by.

#### William Mathes.

[To the Chairman.] Yes, sir, we all find when we get over the other side that we've got to know of these things. A good many of you know more than you are willing to own. I was going to say I was one of that kind of people myself. I went out pretty quick. I hear the sound of 'em somewhere, or at least I hear the sound of 'em, I guess I don't get the inside work; it was only the outside that got smashed up; the spirit side, the clockwork, was all right. Out here at Roxbury Crossing I guess they'll know who went out pretty sudden. I don't think in this short space of time that William is forgotten. I did not realize as much suffering as mortals supposed I did. How grandly mistaken you are, dear friends, they began to come around me, and they must have suffered." You don't say a thing about it; we fellows inside do.

When I came to see the people going one way and the other, I said to myself: "What does this mean?" It didn't take me long to find out I had shed the old garment, and got a brand-new one. I could not realize it at first. I am very glad to tell you, I was pretty well satisfied when I found I had got on a new garment with no patches at all; and besides that, loving friends came around me, eager to take my hand and give me a warm welcome. That was gratifying, now I tell you, young man. It is gratifying when you find people are glad to see you. Suppose you were to go a-visiting and they were a little off, a little cold, as they'd say: "How'd ye do?" and that was about all, you wouldn't care to stay; you'd take your hat and go, wouldn't you? I think you would. It is just the same as you come into spirit-life. I found, as I entered spirit-life, they began to come around me, not all relations, by any means, there were other people, some old neighbors—boys I used to know or went to school with; I was just as glad to see those school-mates, and I don't know but what I was, as to see my relatives. I'll go now, and come again some other day, perhaps. William Mathes.

### TO BE PUBLISHED NEXT WEEK.

No. 22.—Albert Crockett; Robert Pratt; Mary Starbuck; John Willard; Charlotte Taylor; Charles Edwin Mahoney; Maria Phelps.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) At her dates will appear in due course.

Dec. 13.—Timothy Coffey; Sally Reed; Laura G. Clancy; John R. Cummings; Lillian; John R. Cummings; Margaret Leonard; Jesse Hanford; Caroline Cook; Julia Gleason; Emulus Clapp.

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

## Historical.

## Reminiscences of Modern Spiritualism.

NO. TWO.

BY E. W. CAPRON.

Amy and Isaac Post! How they deserve the lasting remembrance of all Modern Spiritualists. They were members of the Society of Friends. Isaac, tall, large and stately, with a look of candor as one beheld his pleasant features; Amy, one of the smaller specimens of humanity; but both big-hearted and ever ready to battle for the right, regardless of the world or what the "Society" might say of their doings; with a house which proved a resting-place for many, many a fugitive from the dark prison-house of American slavery; a "dépôt" for the "underground railroad" so near the shores of old Ontario as to make it convenient for one who found refuge therein to find an opportunity to float to a land of liberty. For many years, to the well-grounded Abolitionist this was known as a safe place for the fugitives.

They were old acquaintances of the Fox family, and to them, after attempting day after day and night after night to sleep in peace, and to keep the great secret in their own family, during which time they had many of the phases known to Spiritualists at this day, they sought their well-tried friends to devise some way to help them to be rid of that "horrid plague." The girls told them the story of the terrible annoyances to which they had been subjected, and asked advice. Isaac and Amy were much amused, for they did not doubt but that some common cause would be found for their great alarm. "Come and sit down by a table and you shall hear for yourselves," said the girls with earnestness; and so they took a seat by the table. The spirits were faithful to their evident design, rapped and made other signs which they had so often given the girls. Margaretta, for the first time in her life, became at once magnetized by the spirits. Isaac and Amy were astonished, but not in the least frightened. They received answers to questions, which they knew it to be wholly impossible for the girls to give without some aid from a source they knew not. This they learned before they arose from that table. The what and the how they could not define. They wanted some others to aid them. The girls consented that at a subsequent meeting Henry Bush and wife, Presbyterians, and Lyman Granger (a Methodist) and his wife, and nobody else, should be invited, provided they would keep it a secret; but that was a secret that would not keep. The spirits did not want to hide under a bush. The friends came, and when they came the first thing suggested was a prayer by Henry Bush, who rather seemed to like to pray, a performance for which he had quite a reputation. While prayer was being offered, and all were kneeling, pins would be stuck into different parts of their bodies. Mrs. Fox's cap would be pulled from her head, her comb would be jerked from her hair, and hundreds of little tricks performed which showed that the spirits had no great veneration for that kind of performance. Mrs. Fox would sometimes say to the children, "What have we done that we should be so tormented?" and tell the girls to pray. Frequently Kathy would say, "Oh! I can't pray; I feel more like swearing."

Mrs. Post went frequently to the home of the girls, and remained all night; Mrs. Naomi Husted would go with her. They would be entertained with all sorts of noises, and with the spirits disturbing them in almost all sorts of ways. It seems to me, after hearing of the commencement of the manifestations in different places, that they first did almost everything in a rough or roguish manner, for the purpose of getting the families used to boisterous demonstrations, in order to have the more quiet ones listened to. This was generally the case for a long time.

It was at the home of Isaac Post that the first meeting of the Spiritualists, and all who felt an interest in the subject, was ever held. His large parlors were opened, and the people invited to come. The parlors were generally filled—many going to the meeting expecting to hear the rappings, many to ridicule the new movement, and a few honest and sincere persons knowing to the facts. Indeed, these meetings were kept up at frequent intervals for more than thirty years. They only ceased altogether when Amy left this sphere of existence. She deserves the lasting gratitude of all Spiritualists for her unwavering fidelity to the new and for a time most unpopular truth.

To Isaac Post we are indebted, too, for first adopting the alphabet for general use. When at one time getting communications at the home of the Fox family he said, "Leah, don't tell me that thy brother David got the man's name at Hydesville by calling the alphabet? Did they ever try to get communications that way?" She answered she had never thought of that. The spirits were then asked if they would like to have the alphabet called, and the answer came in a number of raps in quick succession; and from that time it has always been followed.

Of Amy's happiness in the belief of Spiritualism—rather I should say, the absolute knowledge—the following extract from her own letter to Leah will be the best evidence.

It was written in June, 1851: "When I think of the very happy change it has made in my views and feelings regarding the present as well as future life, I feel anxious that all the world should become acquainted with it. It is a wealth I had despaired of ever obtaining—to be convinced that we have commenced a life which is never to end, a life whose joys, too, are enhanced by our practical goodness. I have always admired the doctrine, and wished to believe it, viz., 'Inasmuch as ye have done unto the least of these, my brethren, ye have done unto me.' In my father's house there are many mansions. But the belief I had on this point was always accompanied with a desire for more positive proofs of immortality. These know how happy I have been made, and how thankful I have been that you have all been willing to bear persecution and reviling, self-denial and provocations for the sake of Truth, and clearing yourselves from imputations of deception. Oh! could strangers only know as I have known the trials you have endured, and the sacrifices you made the first two years, they could never be made to believe it an invention of your own, nor pursued for a mercenary purpose."

At this early day there were other persons having the manifestations in their families. Mr. Granger, the Methodist before spoken of, and Rev. A. H. Jarvis, had them in their families; and it is a singular fact that within a year from the time of the first excitement in the Fox family, the rappings, and other manifestations, were heard in various places. One case shows the effect of mesmerism very pointedly. Mr. Granger's family heard them with any member of the family, until the young girl was mesmerized, after which no answers or communications could be had without her presence. In the vicinity of Auburn and Rochester there were a number of instances of strong manifestations, after they had commenced with the Foxes. Everything seemed clearly to show that a real design had become evident to get the two spheres into more constant communication than had yet existed in this country.

## Advertisements.

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## Mediums in Boston.

## JAMES R. COCKE,

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SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

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WILL give Sittings at No. 55 Rutland street Sundays, Thursdays and Saturdays, from 2-3 P. M. also Wednesdays at 3 P. M.

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READINGS given from hand-writing, lock of hair, and other articles. Private consultation for diagnosis of disease, psychometry and trance mediumship. Tuesdays and Wednesdays from 9 to 12 A. M. Written reading, \$2.00. Personal interview, \$1.00. Room 1, Old Fellows Building, Boston, Mass.

MATERIALIZATION.

MRS. C. B. BLISS will hold sittings on Friday, Saturday and Sunday, from 9 to 12 A. M. and Tuesday at 2-3 P. M., at 8 Dwyer street, Boston.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1 Bennett street, corner Washington, Boston. 1st Dec. 28.

DEVELOPMENT.

MRS. C. B. BLISS, by the request of her hand, will devote part of her time to unfolding of Mediumship. Call at address, No. 8 Dwyer street, Boston.

Mrs. A. Forrester

WILL give Trance Sittings daily, also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. No. 181 Shawmut Avenue, one flight, Boston. Do not ring.

Mrs. M. J. Butler will receive her patients on Thursdays, from 9 to 12 A. M. at her residence, on Longwood Avenue, Brookline. Long wood cars pass the door. No arrangement for interviews at store of W. S. Butler &amp; Co. can be made for patients.

S. HAYWARD, Magnetist, 156 W. Brook-

line street, eradicates disease with his healing gift when medicine fails. Hours 9 to 4; other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit-Magnetized Paper, packages by mail, \$1.00 each.

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mont street, Boston. Examinations free Wednesdays. Will answer calls for Platform Tests.

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TEST and Business Medium. Office Banner of Light Building, 84 Bowditch Street, Room 7. Hours 9 to 6.

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CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston.

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Mrs. Fannie A. Dodd,

MAGNETIC PHYSICIAN AND TEST MEDIUM, roomed to No. 16 Boylston street, near Tremont (one flight).

Miss C. B. Forbes,

TEST and Business Medium, 5 James street, Franklin Square, Boston. Hours 9 to 12 A. M., 2 to 4 P. M. Circles Fridays at 7:30 P. M.

Mrs. H. B. Fay

WILL hold Sittings at Hotel Adelphi, 261 Washington street, Suite 15, Thursdays and Saturdays, at 3:30, and Sundays at 2 P. M. (7th Floor Elevator).

Mrs. E. B. Stratton,

WRITING MEDIUM, Hotel Gardfield, Suite 4, West Rut-

land Street, Boston.

Mrs. E. F. Fisher, Magnetic and Electric

Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment, Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths.

Mrs. Hettie Clark,

MEDICAL CLAIRVOYANT, Business and Test Medium, 276 Shawmut Avenue, Boston, Mass.

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HEALING MEDIUM, and Developer of Psychic Force, 43 Dwyer street, Boston.

SCIENTISTS AND SKEPTICS are invited to call and see the lady who received her "Gift of Astrology" as a legacy from the dead. MRS. F. JACQUITH, 751 Tremont street, Boston.

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mouth street, Hotel Austin, Boston, Mass. Thursdays, Fridays, Saturdays and Sundays, 10 A. M. to 5 P. M. At Providence, R. I., Perrin House, every Tuesday, 9 A. M. to 5 P. M.

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THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich.

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PSYCHOMETRIC Readings from hand-writing, Fee \$2.00. EVERETT W. HENT, 396 West Congress street, Chicago, Ill.

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RULES

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The Pall Mall Electric Association, of London, desiring to quickly introduce and popularize the famous English Dr. Scott's Electric Porous Plasters, make the following unusually liberal offer to those parties who may not be able to find these Plasters in their Drug Stores. As this offer is

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Only after the date of this paper, its readers should avail themselves of it at once before they forget it. Remember, Winter is at hand, and this Plaster will be found an invaluable remedy for many of the ills and pains the Winter season brings. These Plasters retail at 25c. each, but parties receiving a pair of our world-renowned Electric Insoles, which sell at 60 cents per pair. Also "The Doctor's Story," a valuable family book, published at 25 cents.

## EVERY DRUGGIST WILL RETURN THE MONEY IF IT FAILS, SO WILL WE.

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**Dr. Scott's Electric Plasters** have established a wonderful reputation for their efficacy in curing quickly some of the most obstinate cases on record. They possess all the best known qualities of porous, belladonna and strengthening plasters combined with the most potent natural force, Electro-Magnetism. They quickly and effectively cure

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**A WORD ABOUT OUR ELECTRIC INSOLES.** They are simple, comfortable, astonishingly effective, prevent and assist in curing many forms of disease arising from wet and cold feet in winter, keeping the feet at one even temperature, prevent chilblains, frost-bites, and all the troubles incident to the feet. They are of great use when worn with our plasters. Thousands have used them with the result of wet and cold feet which might easily and profitably have been prevented by this simple remedy.

Guard against the dangers of winter storms and consequent frost by having a supply of these plasters on hand and ready in case of emergency. Write at once to Dr. Scott, 44 Broadway, N. Y., mentioning this paper, and you will promptly receive, postpaid

**Four Plasters, Retail \$1.00**  
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**One Doz. 50c.**

Mention size of shoes you wear. Write us to-day. It is an opportunity that will not occur again. Those remitting 50c. for 2 plasters will receive "The Doctor's Story," published at 25c.

## Meetings in Boston.

**Free Spiritual Meetings** are held in the BANNER OF LIGHT HALL, 90 Bowdoin Street, regularly twice a week—on TUESDAY and FRIDAY AFTERNOONS. J. A. Sheela, M. Chairman.

**Boston Spiritual Temple, Berkeley Hall, No. 4** Berkeley Street, corner of Tremont.—Sunday services at 10 A. M. and 7 P. M. R. Holmes, President; George S. McCall, Treasurer.

**First Spiritual Temple, corner Newbury and Essex Streets.**—Spiritual Fraternity Society. Sunday, 10 A. M.—Mrs. H. C. Spence, speaker. A. S. Fraternity School for Children, every Wednesday evening, meeting at 7 P. M. D. Wellington, Secretary.

**Children's Progressive Lyceum No. 1.**—Sunday at 10 A. M. in Falmes Memorial Hall, Appleton Street, Tremont. Ernest H. Wendon, Secretary; L. L. Whitlock, Conductor.

**1031 Washington Street.**—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Curry, President. Mrs. V. L. Whitlock, Secretary. Public meetings every Friday evening at 7 P. M. Circle on the last Friday of the month; admission 50c.

**America Hall, 724 Washington Street.**—Echo Spiritualists meet Sunday at 10 A. M. and 7 P. M. also Thursdays at 3 P. M. Dr. W. A. Hale, Chairman.

**Twilight Hall, 780 Washington Street.**—Sundays at 10 A. M. and 7 P. M. also Wednesdays at 7 P. M. F. Matthews, Conductor.

**Essex Hall, 616 Washington Street.**—Sundays at 10 A. M. and 7 P. M. also Wednesdays at 7 P. M. F. Matthews, Conductor.

**Odd Fellows Building, Tremont Street, Room 2.**—Facts Social Science every Monday evening. Meeting for the discussion of Psychic Phenomena Friday evenings. L. L. Whitlock, Chairman.

**The First Independent Club** meets every Tuesday at Twilight Hall, 780 Washington Street. Sewing Circle at 3; Supper at 8; Meeting at 8 P. M. I. G. Whitlock, Secretary.

**Cambridgeport.**—Meetings are held every Sunday evening at Odd Fellows Hall, 54 Main Street, by the Cambridge Spiritualist Society. H. D. Simons, Secretary.

**First Spiritual Temple, corner Newbury and Essex Streets.**—Last Sunday afternoon Mrs. H. S. Lake spoke, entranced, upon "The Value of Holidays and Festivals, Spiritually Considered." The following is a brief synopsis:

"The commemoration of events, with fasts and feasts, has sprung from the fact that man, in the earlier periods of time, was unable to indicate his recognition of some extraordinary power. He offered feasts of thanksgiving, and fasts of repentance. The cessation of labor, and indulgence in what are termed recreations, may be beneficial or detrimental according to the spirit in which they are pursued. Excessive indulgence in states of so-called spiritual exaltation, such as experienced by the religious recluse, may be as subversive of symmetrical growth as the extravagant pursuit of sensual enjoyments. That is always best which maintains an equilibrium between the outward and inward forces of the individual.

"The festivals which degenerate into bacchanalian orgies, or the holidays which reveal superstition too closely upon the minds of the people, are to be deplored; but when, to commemorate some historic event, whose contemplation arouses the enthusiasm of mankind, the days are passed in reasonable intemperance and suitable activity, a beneficent result is produced upon the spirit, and progress is attained thereby. It is pleasant to note the rise of good fellowship on special anniversaries and festival seasons, but care should always be taken lest they be swayed by the psychology of custom, and the people be induced to appear to subscribe to a superstition which they have long since renounced, or to make offerings to friends prompted by other motives than merely a loving desire to bless. Those things which stir the pulses of the people on festival days, and seasons, may or may not be indicative of real benevolence and progress.

"As we advance spiritually, as a race, those days of cessation from external labors which are now spent in the remembrance of ancient and ancient superstitions, will be discarded, and holidays which represent the real needs of the being, and bring home more and more clearly, the mutual dependencies of man, will become more frequent, and the people will be more fully and more joyously united. We should seek to extract from each festival a perpetual reminder of the holiness of human life."

Next Sunday the subject will be "Looking Backward and Forward." The lecture will be given on Tuesday evening, the 28th. Meeting for women as usual on Friday afternoon at 2:30. Children's school Sunday at 11 A. M. Lesson: "What," continued.

**Berkeley Hall—Spiritual Temple Society.**—Last Sunday morning and evening Mrs. Helen L. Palmer of Portland, Me., was welcomed again to our platform by a large and attentive audience. The theme of the morning, "The Duality and Unity of Human Life," was handled in a masterly and scientific manner. The subject of the evening discourse was, "The Holiness of Human Life," showing it was superior to all others because it demonstrates man's immortality. The lecture throughout was eminently practical one, and could not have failed to impress the minds of all present.

Both lectures were among the best of the season. It is hoped Mrs. Palmer will be with us again at no distant day.

Mrs. Ida P. A. Whitlock speaks for the society next Sunday, morning and evening. O. L. R.

**Eagle Hall, 616 Washington Street.**—Last Sunday morning the morning session was opened with inspirational vocal music by Mrs. M. F. Lovering. Invocation by Mrs. Dr. Crosby. Subject discussed, "The Uses and Abuses of Mediumship." Mrs. Lovering opened by reading an able essay given by spirit guides. Dr. James, Frank W. Jones, Mr. Combs, (Ruel), Mr. Merrill, Mr. Wright, Mrs. Cutting, Luther, Mrs. Anna Burnham, Mr. Crowder, and Mr. McKenzle participated in the exercises.

**Afternoon.**—Song by the pianist. Inspirational music by Mr. Stratton. The piano recital, showing it was superior to all others because it demonstrates man's immortality. The lecture throughout was eminently practical one, and could not have failed to impress the minds of all present.

Both lectures were among the best of the season. It is hoped Mrs. Palmer will be with us again at no distant day.

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**The Ladies' Industrial Union** met at Twilight Hall, 780 Washington Street, on Wednesday, Dec. 18th. After the usual afternoon exercises a six o'clock supper was served, followed by social converse until eight, when the Twilight Orchestra, composed of Harry J. McCrillis, pianist, Wm. Boyce, cornetist, George Pettes and M. B. McCrillis, violinists, favored us with excellent selections. There being a number of mediums present, a portion of the evening was devoted to spirit manifestations. Mrs. Stiles, Mrs. Mason, Mrs. Whitlock, Mrs. Luther and others were controlled, and the communications received proved highly entertaining and instructive. The next meeting will be held on Wednesday afternoon and evening, Jan. 1st, 1890, at which time an oyster supper will be served. The Twilight orchestra will again favor us, Mr. and Mrs. Little and other musical and literary talent will be present, and an enjoyable occasion is assured. Mrs. H. W. C. Secy.

**Odd Fellows Building.**—The Monday evening seances are largely attended by interested people, and all are invited. At the last Friday evening discussion the subject was, "What Power is Used to

## Meetings in New York.

**The American Spiritualist Alliance** meets at Royal Arcanum Hall, 84 Union Street, between 17th and 18th streets, on 4th Avenue, at 8 P. M. The subject of each month at 8 P. M. Parties serving articles in the secular press treating of Spiritualism which in their opinion should be given, are invited to read them. The subject of the month of the Alliance, Prof. Hour, Kiddle, President, 1 East 10th Street, Mrs. M. E. Wallace, Recording Secretary, 233 Broadway, and John Franklin Clark, Corresponding Secretary, 59 Cedar Street.

**Adelphi Hall, corner of 52d Street and 7th Avenue.**—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7 P. M. H. J. Newton, President.

**The People's Spiritual Meeting** every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 24th Street, between 10th and 11th streets. Admission free. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

**A General Conference** will be held Wednesday evening, Dec. 27th, at 230 West 34th Street, at the residence of Mrs. M. C. Morrell.

**The Psychical Society** meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th Street. J. F. Snipes, Conductor.

**The Ladies' Society of Mercy** meets at Spencer Hall, 114 West 14th Street (removed from Columbus Hall.) Every Sunday at 2 P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

**The Psychical Society.**—The regular weekly meeting of this society was held on the 18th inst. Mr. J. F. Snipes (presiding) began proceedings with appropriate comments on matters of importance in the Spiritualist circles. Mrs. Goodwin, who is largely identified in church affairs, and belongs to the fashionable Broadway Church of Dr. Paxton, (who formerly presided over one of his congregations) made a short address that was full of pleasant intelligence about the spread of Spiritualism among the followers of the various churches that are affected by "social science" and "psychic research" on personal observation, and rejoiced that the battle waged by prejudice and ignorance against truth now lags, while glorious results are apparent on the side of the righteous cause.

Other remarks were made by Mrs. Hamilton, Treasurer, and Dr. E. H. Benn, Esq., who presided.

At the close of the meeting a mediums' circle was formed, which was immensely interesting indeed. Next meeting (26th Dec.) there will be a celebration of the anniversary of the inception of the society, and an enjoyable time is expected. M. K.

**The American Spiritualist Alliance** held its regular meeting at Royal Arcanum Hall on Thursday evening, Dec. 19th.

The resignation of E. H. Benn, Esq., as an officer and member of the Alliance was accepted, and Mr. O. Robertson was elected as director and First Vice-President to fill the vacancy thus caused.

The evening was given to the consideration of spirit phenomena and personal experiences. The speakers were Mr. Clark, Prof. Kiddle, Dr. Johnson, Mrs. Williams, Mr. Everett and Dr. Kiddle.

The next meeting will be held on Thursday evening, Jan. 2d, at same place.

JOHN FRANKLIN CLARK, Cor. Sec'y.

**Worcester Association of Spiritualists.**—A great many usual attendants at the Continental Hall spiritual meetings were much disappointed to find, Sunday last, which seemingly promised so fair the night before, a driving, drenching, easterly rain.

The rain increased with the forenoon and was very heavy in the afternoon, thus depriving many of their attendance. As it was, however, an unexpectedly good-sized audience assembled, and was well repaid. It being the two hundred and sixty-ninth anniversary of the birth of the great seer, prophet, and philosopher, the speaker, being a Worcester-born, the anniversary was observed. Mrs. Hennan's "The Breaking Waves Dashed High" was well rendered in opening by the choir, followed by the reading of the "Pledge of Allegiance" and the "Rock of Liberty," by Mr. Baxter. The latter then gave an intensely interesting lecture on "Pilgrims and Puritans," full of freshness and instruction. The audience lasted the quartette, and closed by singing "America."

In the evening, notwithstanding many Christmas attractions and the weather, one hundred and fifty or more attended the Spiritualists' service. In view of the approaching Christmas day Mr. Baxter, in his theme, "Christ and Christmas," prefacing his remarks with Miss Doten's Christmas poem, "Ecce Homo," and singing during the evening "The Star of Bethlehem" and "Ring, Ring the Joy-Bells!" The lecture was a grand one, and many of his points were appreciated and applauded. The climax of the day, however, came in the seance which closed all exercises. It was full of wonderful detail, personally recognizable facts, convincing situations and results. By many it was considered the best descriptive seance held by Mr. Baxter on the Worcester Association's rostrum.

Tuesday evening, Dec. 24th, Christmas eve, a Lyceum entertainment was given, with all the enjoyments that a Christmas festival can afford. It was held in the Natural History Hall, and all, old and young, had a pleasant time.

Next Sunday, the 29th, Mr. Baxter will close his present series of lectures with two lectures.

At 2 and 7 o'clock, in the large Continental Hall.

**Brooklyn, Mass.**—At the Ladies' Aid Hall last Sunday, Rev. A. B. Fairchild of Stoneham spoke upon "Spiritualism and Its Relation to Christianity." His remarks were listened to with rapt attention.

Mr. Fairchild is a man of pleasing manner and address. All expressed a desire to hear him again. Dr. Emerson, of Boston, will speak on the next Sunday, (Dec. 29th) and will draw a full house.

The Brooklyn Spiritualist Lyceum, an auxiliary of the Ladies' Aid Society, meet in their hall, corner of Hall and Grand Streets, every Sunday at 1:30 P. M. Though small in numbers they have struggled nobly, and their prospects for the future begin to look brighter.

The services of last Sunday opened with singing, an invocation by Rev. A. B. Fairchild, after which the following program was rendered: Recitation, "The Temperance Girl," by Celia Anderson; reading, "Neither do I condemn Thee, Miss A. Ames; Recitation, "Our Own," by Mrs. Shaw; and many of his points were appreciated and applauded. The climax of the day, however, came in the seance which closed all exercises. It was full of wonderful detail, personally recognizable facts, convincing situations and results. By many it was considered the best descriptive seance held by Mr. Baxter on the Worcester Association's rostrum.

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**Blue Earth City, Minn.**—For the last six weeks we have been made glad by inspired lectures through the organism of Mrs. M. E. Aldrich of Philadelphia, Pa. By her eloquent logic she has commanded the respect of skeptics, convincing many of the fact of spirit-returns and its glorious philosophy, and giving to Spiritualists in this and Winnebago City a feast of good things spiritually. Our local churches are now so full of her influence that they hold meetings as extra hours to prevent as many of their congregation as possible from hearing and investigating the truth; her lectures were fully attended, notwithstanding the fact that the weather was very bad, and many of her points were appreciated and applauded. The climax of the day, however, came in the seance which closed all exercises. It was full of wonderful detail, personally recognizable facts, convincing situations and results. By many it was considered the best descriptive seance held by Mr. Baxter on the Worcester Association's rostrum.

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## Meetings in New York.

**The American Spiritualist Alliance** meets at Royal Arcanum Hall, 84 Union Street, between 17th and 18th streets, on 4th Avenue, at 8 P. M. The subject of each month at 8 P. M. Parties serving articles in the secular press treating of Spiritualism which in their opinion should be given, are invited to read them. The subject of the month of the Alliance, Prof. Hour, Kiddle, President, 1 East 10th Street, Mrs. M. E. Wallace, Recording Secretary, 233 Broadway, and John Franklin Clark, Corresponding Secretary, 59 Cedar Street.

**Adelphi Hall, corner of 52d Street and 7th Avenue.**—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7 P. M. H. J. Newton, President.

**The People's Spiritual Meeting** every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 24th Street, between 10th and 11th streets. Admission free. (Removed from Columbia Hall.) Mary C. Morrell, Conductor.

**A General Conference** will be held Wednesday evening, Dec. 27th, at 230 West 34th Street, at the residence of Mrs. M. C. Morrell.

**The Psychical Society** meets every Wednesday evening, at 8 o'clock, at 510 Sixth Avenue, near 30th Street. J. F. Snipes, Conductor.

**The Ladies' Society of Mercy** meets at Spencer Hall, 114 West 14th Street (removed from Columbus Hall.) Every Sunday at 2 P. M. Proceeds devoted to charity. Kate A. Tingley, Conductor.

**The Psychical Society.**—The regular weekly meeting of this society was held on the 18th inst. Mr. J. F. Snipes (presiding) began proceedings with appropriate comments on matters of importance in the Spiritualist circles. Mrs. Goodwin, who is largely identified in church affairs, and belongs to the fashionable Broadway Church of Dr. Paxton, (who formerly presided over one of his congregations) made a short address that was full of pleasant intelligence about the spread of Spiritualism among the followers of the various churches that are affected by "social science" and "psychic research" on personal observation, and rejoiced that the battle waged by prejudice and ignorance against truth now lags, while glorious results are apparent on the side of the righteous cause.

Other remarks were made by Mrs. Hamilton, Treasurer, and Dr. E. H. Benn, Esq., who presided.

At the close of the meeting a mediums' circle was formed, which was immensely interesting indeed. Next meeting (26th Dec.) there will be a celebration of the anniversary of the inception of the society, and an enjoyable time is expected. M. K.

**The American Spiritualist Alliance** held its regular meeting at Royal Arcanum Hall on Thursday evening, Dec. 19th.

The resignation of E. H. Benn, Esq., as an officer and member of the Alliance was accepted, and Mr. O. Robertson was elected as director and First Vice-President to fill the vacancy thus caused.

The evening was given to the consideration of spirit phenomena and personal experiences. The speakers were Mr. Clark, Prof. Kiddle, Dr. Johnson, Mrs. Williams, Mr. Everett and Dr. Kiddle.

The next meeting will be held on Thursday evening, Jan. 2d, at same place.

JOHN FRANKLIN CLARK, Cor. Sec'y.

**Worcester Association of Spiritualists.**—A great many usual attendants at the Continental Hall spiritual meetings were much disappointed to find, Sunday last, which seemingly promised so fair the night before, a driving, drenching, easterly rain.

The rain increased with the forenoon and was very heavy in the afternoon, thus depriving many of their attendance. As it was, however, an unexpectedly good-sized audience assembled, and was well repaid. It being the two hundred and sixty-ninth anniversary of the birth of the great seer, prophet, and philosopher, the speaker, being a Worcester-born, the anniversary was observed. Mrs. Hennan's "The Breaking Waves Dashed High" was well rendered in opening by the choir, followed by the reading of the "Pledge of Allegiance" and the "Rock of Liberty," by Mr. Baxter. The latter then gave an intensely interesting lecture on "Pilgrims and Puritans," full of freshness and instruction. The audience lasted the quartette, and closed by singing "America."

In the evening, notwithstanding many Christmas attractions and the weather, one hundred and fifty or more attended the Spiritualists' service. In view of the approaching Christmas day Mr. Baxter, in his theme, "Christ and Christmas," prefacing his remarks with Miss Doten's Christmas poem, "Ecce Homo," and singing during the evening "The Star of Bethlehem" and "Ring, Ring the Joy-Bells!" The lecture was a grand one, and many of his points were appreciated and applauded. The climax of the day, however, came in the seance which closed all exercises. It was full of wonderful detail, personally recognizable facts, convincing situations and results. By many it was considered the best descriptive seance held by Mr. Baxter on the Worcester Association's rostrum.

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**Brooklyn, Mass.**—At the Ladies' Aid Hall last Sunday, Rev. A. B. Fairchild of Stoneham spoke upon "Spiritualism and Its Relation to Christianity." His remarks were listened to with rapt attention.

Mr. Fairchild is a man of pleasing manner and address. All expressed a desire to hear him again. Dr. Emerson, of Boston, will speak on the next Sunday, (Dec. 29th) and will draw a full house.

The Brooklyn Spiritualist Lyceum, an auxiliary of the Ladies' Aid Society, meet in their hall, corner of Hall and Grand Streets, every Sunday at 1:30 P. M. Though small in numbers they have struggled nobly, and their prospects for the future begin to look brighter.

The services of last Sunday opened with singing, an invocation by Rev. A. B. Fairchild, after which the following program was rendered: Recitation, "The Temperance Girl," by Celia Anderson; reading, "Neither do I condemn Thee, Miss A. Ames; Recitation, "Our Own," by Mrs. Shaw; and many of his points were appreciated and applauded. The climax of the day, however, came in the seance which closed all exercises. It was full of wonderful detail, personally recognizable facts, convincing situations and results. By many it was considered the best descriptive seance held by Mr. Baxter on the Worcester Association's rostrum.

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