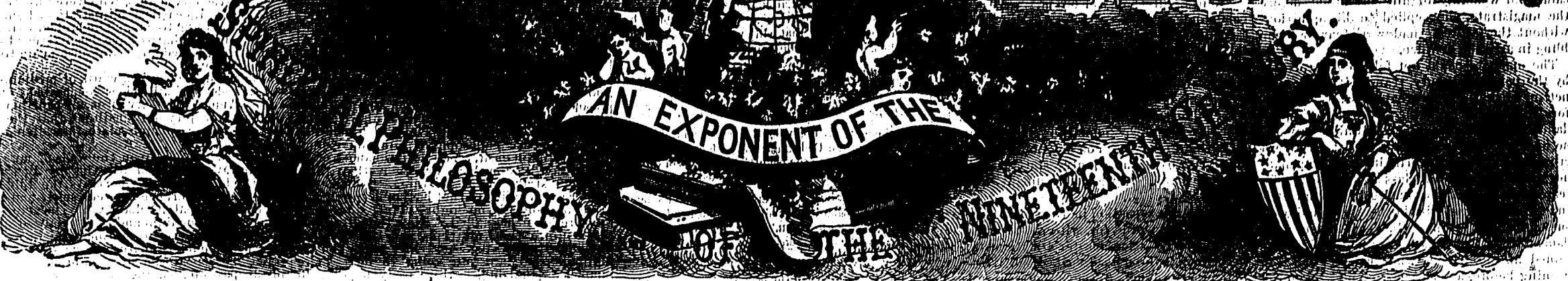


## BANNER

## LIGHT.



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## 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 sketch 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. & L.)

## MRS. SEMANTHA METTLER.

A wonderful Psychometrist and Magnetic Healer in the early days; "No mistakes in her [clairvoyant] diagnoses have ever come to notice"; awakened to the New Light of the times by S. B. Brittan; three seemingly ineffectual years spent in want and suffering while her development was in progress; Medical Societies now doing their best to shut out such gifts from our own time!

Perhaps no phases of mediumship have ministered more to the well-being of humanity than those of clairvoyance and healing. To place the body in harmony with the laws of nature is the first step to true reform, since, with ill-organized physical conditions, man's spiritual nature has less scope and power.

As a result of the interest manifested in the mental phenomena of Spiritualism, there were developed a class of mediums whose powers transcended those of skilled physicians, inasmuch as the diagnosis was more searching than physicians could give who depended on symptoms to reveal hidden conditions.

Among the most famous and widely known of these was Mrs. Semantha Mettler, of Hartford, Ct. "Observer" had heard much of her and of her wonderful gifts: of her causing the blind to see, the deaf to hear, and the suffering to be relieved. Thus it was a pleasure to meet her and to be able to judge somewhat of her powers by recognizing her condition.

It was at one of the pleasant receptions the Boston ladies gave that an opportunity was given me of meeting her. The first impression was of strength of character. Her face was expressive of power—power to subdue self and power to concentrate force. Her eyes had a look as of seeing beyond the mere present, and yet her face represented no abnormal condition. There was a feeling in her presence as if the external did not impress the brain; as if her mind were only held to what the senses recognized by a delicate thread, and that at any moment she might snap that thread.

She was in bearing a true, earnest, modest woman. Her power of searching into the hidden causes of disease was indeed marvelous. She was visited by crowds of sufferers, and no mistakes in her diagnoses have ever come to notice. A person who is simply clairvoyant cannot always prescribe correctly, because clairvoyance can only see into causes, and trace effects. It is only when mediumship is developed so that some mind with superior judgment traces from causes through the realm of physics, and finds by analysis the right remedy, and controls the sensitive mind, that certainty of prescription is obtained. Therefore, if one is not healed through the prescription of a clairvoyant, it does not prove that the sight is not clear as to the cause of disease or suffering; but it simply shows that sight must be followed by qualities more rare, perhaps—a power of insight into nature's great laboratory of healing substances, and an ability to lay hold of hidden forces that shall be the true remedy.

As "Observer" studied Mrs. Mettler's face from sympathetic interest there were noticeable the traces of that discipline, which, more than all else, proves a directing spiritual power, a positive care, a power that orders material events so that spiritual conditions shall follow.

One of the earliest habits recorded of her is her seeking solitude. When a mere child she would conceal herself, and in dreamy seclusion find a pleasure that no companionship could give. But as far as known she evinced no unusual insight into nature, nor seemed to find in solitude any spiritual awakening. After her marriage and various changes of residence, the result of financial trouble, she went to reside in Bridgeport, Conn., where she listened for the first time to a liberal sermon, from the lips of S. B. Brittan, who was then settled as a minister over a Universalist church. Her soul was awakened into new life, and she at once recognized the Divine love inherent in every human soul. She severed her relationship with the Orthodox church, of which she was a member, and united herself with Mr. Brittan's church.

Soon after she found that in herself lay powers heretofore unrecognized. Having been told by a clairvoyant, whom she had been induced to consult, that she had remarkable gifts await-

ing development, and that magnetism would hasten their unfoldment, she sought to be thrown into the trance by the influence of another mind. But for three years no definite result was reached. Those three years of hope deferred would have discouraged a less courageous person, for they were passed in want and suffering; but as if a positive will upheld her when she faltered, she persevered, and at last the condition of magnetic sleep was attained, and at once clear-sight followed. At first she examined for disease, and then prescribed. But the full extent of her powers was not realized until the gift of healing was exercised. She laid her hands on the sick and they were healed.

Her first wonderful cure was that of a young lady near Springfield. She had been confined to her bed most of the time for three years, and could neither walk, see nor speak. In three applications of the wonderful power she was restored, and could literally arise and walk, and see and speak. She visited many places in Massachusetts and Connecticut, where crowds of sufferers awaited her coming, and the cures performed might have been called miraculous if the world had not reached a period when natural law was made to account for wonders.

The power of reading character by placing a scrap of handwriting on the forehead was comparatively a rare gift. Psychometry is now considered a science, so greatly has the knowledge of it extended and so accurate have been the tests of its very general possession in modified form. "Observer" has heard those say who had tested Mrs. Mettler's powers in this direction, that she seemed to perceive the very inmost of one's character, to portray the most delicate shades of sentiment, and to draw a picture of the spiritual part of man as wonderful as an artist could depict of form and feature.

Frances H. Green, in a number of *The Shekinah*, gave this summing up of her nature:

"In her character the strongest traits and the finest, the most powerful attributes and the most gentle, tender and delicate are so harmoniously blended, that nothing projects, nothing is unseemly or harsh, but all is in the most beautiful and perfect proportion. She has will, conscience, reason, firmness in a very high degree; but these are shaded away so softly into more feminine qualities, that we should never know she had them were they not called for—brought into actual service; for nothing with her is set up for mere show. Some of the more delicate traits are delicate discrimination, fine taste, an acute appreciation of whatever comes before her, an overmastering benevolence; and, shining in and through all, as the light in gems, is a most rare and exquisite modesty, which enhances and etherealizes the effect of the whole. All her powers are intuitive. She has no learning, no scholarship, no power that may be considered in the slightest degree artificial. She loves goodness and loves light wherever she finds them, and the slightest feeling of envy never yet had a place in her generous and noble nature."

"Observer," in contemplating the almost hidden results of this life, so sweet and strong, is led to wonder where the records lie of all that was done for human life. *The Springfield Republican*, at that time a most honorable paper, has some account of her healing. *The Shekinah* and *The Spiritual Telegraph* gave facts of her wonderful gifts, but the years have rolled by, and medical societies are doing their best to deny to mankind the benefit of such gifts in our own time. Are the workers for human progress on the other side weary, that we find the world cold and thoughtless, skeptical and proud, and forgetful of its modern saints? Science has at last been able to coin a new word and to pronounce it heroically. Hypnotism is probably more euphonious to its ears than magnetism, and hypnotism is not yet carried beyond the external sign of trance. The French savants do not yet apply to clairvoyants for careful and correct diagnoses, but we do know that many learned physicians consult clairvoyants and mediums for a better knowledge of difficult cases. "Observer" concludes, then, that the spirit of Nicodemus is yet abroad.

But it is not quite fair to judge scientists harshly, when we know that their vision is limited to external things. They weigh and measure; they separate and divide; they come to life itself, and call that a cell; but when they have satisfied their ambition on the external plane they will bring their keen powers of research into higher fields, and will discover the possibility of the very facts that have been recorded so abundantly for nearly half a century. Can we wait?

Mrs. Mettler's daughter, Catherine, was among the first mediums who were controlled to perform with accuracy and taste on the piano. One day, when seeking to pick out the notes of a simple song, her hands were seized by an unseen power, and she commenced a wonderful improvisation which showed thorough knowledge of the science of music. She performed without study, not only original pieces, but well-known compositions by celebrated musicians. These pieces would be given instantaneously by the request of others. She played equally well in the dark and light.

In closing this imperfect sketch of so rare an individuality, because of so slight personal experience and such limited data, "Observer" feels as if the cover of a casket had been removed, or the treasures of the corner-stone of a temple had been opened. The Temple not builded by hands remains. It forms one of the beautiful structures that make up the New Jerusalem. If it is dim to our sight because we have no external sign of it, yet we know it is there, and that its turrets must be landmarks of the world's progress toward a nobler expression of a Divine Power.

## OBSERVER.

There's enough gutta serena in Africa to supply all the world for all time, unless Mr. Stanley is stretching it, says *The Herald*.

## THE GOD-MAN OF THE CHRISTIAN SYSTEM.

To the Editor of the Banner of Light:

A perusal of the synopsis of Dr. Willis's discourse on Easter Sunday, at the First Spiritual Temple, as published in your last week's issue, leads me to offer a few remarks on the above topic.

Dr. W. forcibly comments on the absurdity of adducing the "resurrection of the God-Man as affording any evidence of the continuity of life of ordinary human beings," and properly remarks:

"The resurrection of an exceptional being, governed by forces of endowed with powers or attributes that he does not share in common with the whole human race, is no proof whatever of the immortality of the race."

The gospel history is a record of spiritualistic phenomena from beginning to end. The "annunciation" to the Virgin, the spirit revelations to Joseph, the appearance and proclamation of the angels of Bethlehem, the visit of the Eastern magi, the "wonderful works" of Jesus, his temptation by the "evil one," his demonstration of the reality of demoniacal possession, with his power to "cast out unclean spirits," his "wonderful works," his remarkable interview with the spirits of Moses and Elias, his repeated apparition to his disciples and others after his crucifixion, and, finally, his ascension (*anastasis*)—not resurrection, which is a wrong translation; for, as Dr. Willis most truly says, "nothing ever goes down into the grave, or ever can go down into the grave, save the mortal and perishable"—all these are purely spiritualistic, and in entire harmony with the revelations through the spirit intercourse of these times.

Christ's reappearance after his decease was intended, as the record declares, to afford an incontestable proof of man's continuous life—to show that death does not end all. So Jesus spoke of it. He, evidently, endeavored to ward off that baneful doctrinal perversion, the "deity of Christ," saying to his disciples, "As I live you shall live also"; not permitting himself to be called god, much less God; and, in his address to them as he ascended to the spiritual realm, "I go to my Father and to your Father—to my God and to your God." Was not this a positive, unequivocal disclaimer of his deity, or "divinity" in that sense?

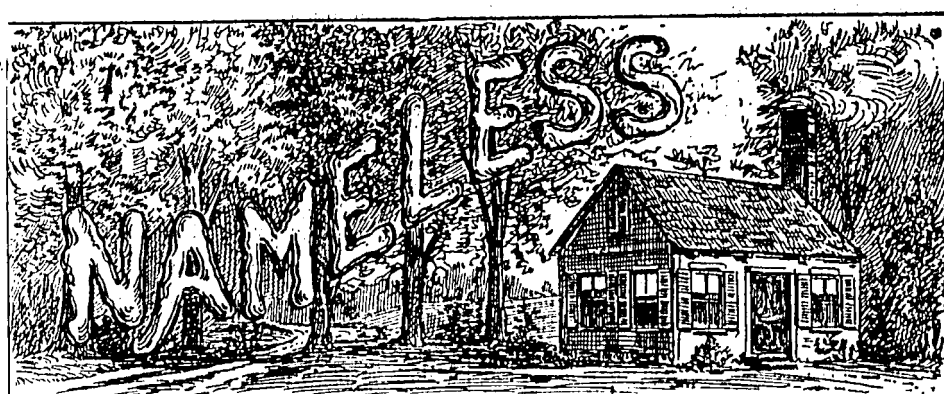
Is it not amazing that so clear and emphatic a history as that contained in the Christian Scriptures should have been so perverted by dogmatic ecclesiastics, and that the perversion should have been so firmly and permanently fixed in the minds of rational men and women, and should be so tenaciously clung to in this enlightened and reasoning age? The peculiar circumstances of the Dark Ages—the flood of barbarism and its dark concomitants, mixed with the influences exerted by dying paganism, can alone give us a clue to the explanation of this singular fact. Christ might, naturally, among the converted pagans, have been worshipped as a god; for polytheism scarcely admitted the conception of the Supreme Being—the God of the Universe. Pliny the Younger, in his famous letter to the Emperor Trajan, represents the early Christians as paying a kind of divine honors to Christ (*carmen Christo quasi deo dicere*)—that is, saying or singing a hymn to Christ as to a God; which statement, of course, accords with the polytheistic ideas of the Romans. But it seems never to have dawned upon the minds of the early Christians that Christ was the Father himself; though, as Jesus seems to have taught, he manifested God in the relation of the latter to humanity—that of love, tenderness and merciful forgiveness. Therefore, he might consistently have said to Philip, as reported in the Gospel of John, "He that hath seen me hath seen the Father."

Certainly, the Infinite One can be seen only in such a manifestation, whether it be in the inner light of the soul, in the purity of any human life, or in the sublime and beautiful arrangements and provisions of external nature, and its beneficent and wise laws. This is in harmony with the statement, "The pure in heart shall see God." That is, to see—to have a true conception of—God, one must live up to his best ideal, in perfect harmony with his highest conception of the divine nature. This is the true spiritual illumination, of which we see so little, whether among Christians or Spiritualists. Ecclesiastical perversions directly contravene it, and have ever persecuted it to the death, endeavoring to crush it out with fire and blood. Calvin, the Protestant, is an actual impersonation of this spirit of antagonism to pure spirituality, causing, as he did, the burning of Servetus for his denial of the absurd and anti-scriptural doctrine of the "deity of Christ."

No wonder, then, that it took so long a time to establish that doctrine, even after the result of the Nicene vote by which Arius was condemned. Many of the other "orthodox" doctrines, like this one, are not, by any fair citations and interpretations, to be found in the Christian records, which the churches nevertheless hold to contain only infallible truth. Those records, in the main, as far as they go, agree with our Spiritualism; and I think many Spiritualists are extremely short-sighted in their wholesale condemnation and rejection of them. They thus lose the means of defeating their ecclesiastical enemies on their own ground, and with their own weapons. Not that these Scriptures have any such authority as is imputed to them; for perhaps the worst perversion of the human mind can be guilty of it—to worship a book, instead of following the inner light of conscience and intuition—a light that ever grows brighter and brighter, becoming a better and better guide, the more it is heeded. Bibliolatry has been the curse of pure Christianity, and the fruitful mother of calamity to the civilized world; for enlightened conscience, spiritual truth, and ethical principle have all, at times, been set aside in conformity with scriptural texts, often distorted from their true meaning.

HENRY KIDDLE.  
New York, April 14th, 1890.

## Literary Department.



Written Especially for the Banner of Light.

BY MRS. M. T. LONGLEY.

## CHAPTER XIII.

## The Light of a Pure Life.

"The loving Father will not forsake His erring child, nor will He cast one spirit from His tender care. No place exists, no point of space is known, where the Divine Intelligence does not dwell. His power animates the atom and shines in the dewdrop. The very grain of dust is moved upon by His active energy. His all-potent force permeates and vitalizes every form and manifestation of life. Therefore, no soul can stray outside His kingdom, none be lost from His infinite protection. It may be many long years before an erring creature will realize this power that holds him, or understand the love that never sleeps. The crude, unripened spirit, tempted and urged by inward, inherited impulses, and torn and tossed and impelled onward into wrong-doing by external surroundings and associations, may have to learn its lessons, gain its experience and unfold its better nature through the fiery discipline that pain and suffering bring; but at some time, in the Great Beyond, he will be restored to peace and to awakened serenity of mind and heart."

These were the words spoken by "Helper" in response to an inquiry from the clergyman Brown concerning her ideal of the final destiny of those who are degraded and outlawed on earth.

"They are like the unripened fruit on the tree," she had said. "In its first stages it is very bitter and hard and sour, but through the ripening process it becomes sweetened and mellowed and useful to man. So these sinner spirits are very crude and sour and bitter to your taste, but they can be developed and made as sweet and useful as are the more beautiful children of men. The more attention and affectionate care the fruit-grower gives his trees, the more cultivated and beautiful his productions will prove; and the more love and sympathy and kindly instruction you give your ignorant, unformed people, the more gracious and honorable will they become; for in their own rude way they will desire to repay you for your care; they wish to please you, and will make effort to become what you would like them to be. It will take infinite patience and much tender care and compassion on your part. You will need all the quality of endurance and of pitiful attention you can give these erring ones, but the work will be a blessed one. If society in its present construction cannot do this, then God's angels must take the labor in hand when the unfortunate ones pass from earth. 'Over There' will be found true love and devotion and care by those who have suffered for lack of these helps to spiritual growth while in this mundane sphere."

"But do you not believe in future punishment? Have you discarded the idea of paying a penalty for wrong-doing?"

"Sir, I believe in penance and in penalty. Every soul will do penance for its past misdeeds through its sincere and keen regret for the wrong it has done. It will pay its penalty, likewise, in a manly, honest spirit, fixing the blame and laying the price of atonement upon no other, but bearing these for itself. The penalty will be paid through suffering, through contrition and through self-purgation; the atonement will be made in the effort to persistently and unchangeably do good unto others, to repair the wrong and to make life better. The spirit will suffer punishment for its past when its sensibilities are awakened, its conscience aroused, and it sees its own deformities in the clear light of Eternal Truth. But we must remember that the mortal life is but as a day compared with the endless future; it would be cruel, unjust and unwise for any parent to inflict such corporeal punishment on his offspring, for even continued days of mischievous and willful conduct, as to make that child a sufferer for life. Such a man would merit the scorn and indignation of his community; his act of 'punishment' would be considered one of fiendish barbarity, and he would be dealt with according to his deeds. How much less, then, would an Infinite, All-Wise and tender Father be likely to inflict untold tortures upon his erring children for the errors of an earthly life that is as a day compared with eternity! No, my friend, as the wise and judicious parent here brings his child to see and be sorry for his fault, so Omnipotent Power brings man at last to realize his wrong-doing, and to repent of it to a better end."

"What do you consider the surest guide to eternal salvation?" Inquired the minister, who

felt like a humble student by the side of this young woman, who seemed to enter into the very heart of the subjects she discussed.

"The light of a pure life!" she replied in earnest tones: "The inward monitor whose gentle voice persuades us to follow right and duty for the sake of Truth. The light of a pure life is a beacon star to salvation, the ritual of your Temperance order declares; and so it is, for such a light will not only brighten your own way through the wilderness of doubt and perplexity and of trial which this present life may open to you, but it will prove a beacon star to others who watch your progress, and who themselves are floundering in the mire of sin and despair. The light of a pure life will be to such an example, and perhaps a stimulus to rise out of their hapless estate and to strive for that which he who shines by that light has attained. It is the guide to salvation from wrong-doing, from the desire to sin. But all cannot generate that light, as the spirit must be purified ere it can be thus illuminated. 'Walk in the light' is a holy command, and he who obeys it will be to himself a guide, as also a light and a leader to those who cannot find the way alone."

The preacher looked upon that gentle face and fragile form. Truly it seemed as if she had found the perfect light of which she spoke. Her features were radiant, as from an inner illumination; her eyes shone, and her entire form seemed brightened by the power that thrilled her voice and air. The place had grown dusky in the twilight of that Sabbath day, but its humble and rude appointments were softly touched by some mysterious light that did not enter by window or door, but which seemed to be a part of the woman and of her unseen power.

It was in the narrow limits of a prison cell that this conversation was held between the beautiful being whose life partook so little of the things of this world and her reverend visitor; for, startling as it may appear to those who have followed the whole career of the unselfish woman, yet it was true that she had been arrested upon the charge of complicity with some man or men unknown, in the recent burglaries that had been perpetrated in Blair and its vicinity.

On the day following the events detailed in our last chapter, Catherine Jones had made a visit to Blair, and had learned of the reward which had just been offered for the discovery of the elderly stranger who had been seen to arrive in town the night preceding the robbery of the bank—a detailed description of the man being given in the printed copies of that offer. Here was an opportunity, she thought, to win a sum of money, together with a reputation for "smartness," as well as to gratify her spite against Tom Preston and her dislike of the beautiful unknown. And so Miss Jones speedily made her way to the office of the proper authorities, to whom she told her story, with such effect that a warrant was issued and an officer dispatched to "search the premises and to take into custody one young woman living in the solitary hut of the Peesley woods of Bridgton village, name unknown, but generally called 'Helper' by those who knew her best."

"I can swear that the man who went from her door last night was the same that the bank is hunting for—leastwise, his description 'exactly agrees with the one posted up.' I saw him as plain as plain could be in the moonlight; and my cousin's boy, who was with me, saw him too," said the informant, as she turned to leave the office, well pleased with the fulfillment of her errand.

"We shall want you and your escort as witnesses, if there is any truth in this report, and the case comes up for trial," said the magistrate as he bowed her out.

"Oh! we'll be on hand, never fear; it's my duty to tell all I know, and I only wish it were a good deal more," and she turned away with a look of triumph on her face. The officer had no difficulty in finding the house and the woman he sought, but in the presence of that rare and beautiful creature he did not find his task a pleasant one. Some how he felt humbled and demeaned before her, although his was not a nature usually affected by those with whom he had to deal. The man made his errand known as best he could, and met with no opposition from the lady in the discharge of his duty. A careful search, however, failed to find in the house or shed any valuables or concealed property; and the man felt assured that there was nothing hidden away in this vicinity. He was compelled,



Now, friends, shall we say that Spiritualism is  
is no religion? Never. To do good is our r  
light. (Applause.) It is that which spring  
motion, and in endeavor; it is that which spring  
springs through the love of humanity upward  
through those who open gates of heaven; it  
that which teaches  
for all—a wise and thoughtful and intelle  
gent charity; the spirit of helpfulness, the  
spirit of investigation and sympathy. The  
Spiritualism does for us we leave for you  
consider. Remember that this tree has roots  
sists, but the mistletoe is never the oak; r  
member that this garden has weeds, but the  
roses are never weeds; remember that among  
the disciples walked Judas, but they were no  
all like Judas; remember that with the truth















## 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 8 o'clock; the services commence at 8 o'clock precisely.

**Mrs. M. T. SHELLHAMER-Longley** will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the plane of the human mind, or on the plane of the 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 afternoons under the influence of her guides give detailed individuals an opportunity to send words of love to their earthly friends—these messages are reported as 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 the life lived—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 the Messages with an open mind, and to express as much of truth as they perceive—no more.

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

Letters of inquiry in regard to this Department may be addressed to **COL. J. A. SHELLHAMER**, proprietor of the *BANNER OF LIGHT*, and in any case, to the mediums.

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

Report of Public Seance held Feb. 11th, 1890.

**Spirit Invocation.**  
Oh! Bright Spirit of Eternal Truth, we invoke thy presence, we desire thy instruction. Search every heart with thy clear light of investigation and knowledge, banish every shadow of doubt and ignorance and error, so that these, who are children of light, may receive from thy might and new strength to a higher conception of thee and thy laws, to a grander comprehension of life, its duties and its destiny. Oh! thou Sacred Presence of Infinite Love, may we feel thy deep affection within our souls, may we be brought into deeper sympathy with one another, so we shall realize our nearness to thee, and our relationships, close and fraternal and beautiful, with each one.

Our Father God, our Mother in Spirit, who is all goodness, all beauty, all justice and wisdom, we are thy children, and we wish to realize that we are a part of thee. We would take into our lives the ministrations which thou hast bestowed upon us, and receive from thy angel hosts who come from worlds beyond, bearing tidings of great joy, such immortal lessons, such eternal gleams of knowledge, as they have to bestow upon the children of earth. May we rejoice with them in the enlargement of the spirit, may we join in the praises which they give forth for the blessing of life; ay, and for the blessing of death, which is a boon to mankind, bringing through the change advancement, self-knowledge and soul-power. We ask thy blessing, and the benediction of all good and beautiful souls, to rest upon each human heart now and at all times. Amen.

#### Fannie Burbank Felton.

Music and the beautiful words of inspiring song lift my soul upward, and seem to bear it away upon wings of light as I stand here upon your platform, Mr. Chairman, kindly and cordially invited by your Spirit President to speak a few words to friends who are yet struggling along through mortal pains and cares. To them it seems as if a veil hung between this world and the next; but I am so thankful that it is not now a heavy pall resting between human hearts on this side and those who have stepped to the other, but that it is only a fleecy, thin veil, through which you may sometimes discern the smiling features of your friends who are watching you from the other shore.

It is a pleasure and a privilege for me to speak here at this time, because I hold in my heart such fond remembrances of the dear friends who in times past gave me an encouraging word and the warm grasp of the hand, and sometimes a "God bless you; your work is a noble one, and I know you will be protected by the angels from beyond." Such benedictions were of priceless value to me in my work for the spirit-world, and I have borne them through the years that have passed since I left the body as jewels of light, as things of beauty to enrich my life.

I would say to my friends: I have not forgotten you. Some have grown old and weary with the cares and perplexities of earth-life; others have passed on to the world beyond, most of whom I have met and have been pleased to associate with.

It is indeed a blessing to those who were identified with the movement of Spiritualism in its earlier years, who stood in the front of the van and performed a noble work, that they should be able to return from the spirit-side of life and cooperate with the workers who have stepped up to fill their places. It does us good to feel that we are asked for and welcomed from the spirit-side. I for one rejoice when any old friend inquires for me, and desires to know why I have not expressed myself more frequently, and what I am doing on the spirit-side. It assures me that memory is alive and active in the breast of my friend, and gives me a warm feeling of recognition.

I wish my friends to know that I am not idle nor silent. My influence goes forth as it did in the past; and I believe that I can truly say I am used as an instrumentality of conveying instruction from souls more advanced to those who are in need of enlightenment and helpful cheer; therefore I feel that I am filling my place in the spirit-world, as I tried to fill it here.

Can you not think, friends, that it seems good to the spirit not only to return and meet with those whom it has left on this side of life, and give them a word of affection and encouragement and cheer, but also to meet with those whom it knew in days past upon the earth, who are now in spirit-life, and who, like itself, are doing the will of our Father by ministering to his needy children? Can you not realize something of the pleasant reunions that occasionally take place on the spirit-side, when those of olden time meet together to compare notes, relate experiences, to mark the progress of time, and gain strength and sympathy from each other for the work which they have in hand?

I have seen assemblies of that kind in spirit-life where friends have met together. Some of them were not really known to each other personally on earth, but by reputation, by a similarity of work, by a union of principle, of sentiment and of conviction, they were one in spirit, and have come together in the other life. I have seen them join with Achsa Sprague, Rosa Amodey, Dr. Brittan, Selden J. Finney, and so many of the old pioneer workers, who passed through such strange and varied experiences on earth, but who are now assembled upon the further shore. And I have seen the eye light up, the smile illuminate the countenance, as they have repeated over something of the past, and felt that they were to compare notes, as they have been with them, proud to be of such company; and we have each and all, felt refreshed by the meeting, stimulated with new electrical strength, and permeated with fresh magnetic power to go forth to the weary workers of earth-life, and infuse into their systems some new vitality which they require for the pursuance of their work.

And so I feel that I have a right to return and give my love to those who are here, and tell them that the spiritual life is a grand life. It is a real world; its people are alive and expansive and progressive; they are not idle, nor do they fall asleep; but they are imbued with the thought, the desire and the effort to be of service in some good way. And we love the mediums; we love the workers and teachers of the gospel of truth, wherever they are, however humble the circumstances which surround the instrument of the spiritual world. Any one who is willing to do good, to serve as an agent of spirit-communication, to be the heart of a sorrowing fellow-being, is dear to our souls. I love the mediums, as many spirits love them, for their work, for their in-

fluence, and for the life which they have given to those beyond. We know they are frail sometimes, we know that many are weak; but, after all, with the frailty and the weakness, we can find something to love, to appreciate and to bless.

I am to-day the mouthpiece for a large band of spirits who delight to come here, Mr. Chairman, and if not express themselves by speech, at least send out their influence, not only to those friends who gather here to listen to what is said, but to the world, wherever your paper shall reach. I am their mouthpiece, to express their benediction and friendship, their sympathy and tender feeling, to all who desire to receive something of ministrations from the spirit-world.

It does us good to come here, Mr. Chairman; your music, your songs, your words of cheer, of hopefulness and instruction, are of so much helpfulness and blessing to the spirits who gather here, not only to those who speak for themselves, but to many others, who come as if to a school, to receive magnetic strength and support that will assist them in their labors of the spirit.

While I give my love to friends everywhere, especially in Massachusetts, I wish to speak particularly to-day to those at Northampton and its vicinity. They know that I sometimes bring my influence and try to make my presence understood, but it is pleasant for me to give a word from your platform—a word of cheer and love and sympathy. Oh! I wish them to know that I am not alone in this, but that many dear spirits have crossed the shining river in weaving their chains of golden love to bind the hearts of their dear ones who are here by those magnetic chains that are drawing precious souls upward to a realization of spiritual life and soul communion, and a thought of the duties and the labors and the destinies that await them over there. I thank you, sir, for your permission. Fannie Burbank Felton.

#### Questions and Answers.

**CONTROLLING SPIRIT.**—We will now consider your questions, Mr. Chairman.

**Ques.**—[By Inquirer.] "Is it better for the progress of mankind that all the faculties of the individual should be harmoniously developed, or that some faculties should be allowed to become atrophied for the special development of others?" This question was recently under discussion by the New York Sorosis, but as no very satisfactory solution was arrived at, your correspondent is curious to know what the Spiritual Intelligence at The Banner office has to say upon the subject.

**Ans.**—This is a question that might call for the wisdom of a more than Solomon. Is it better for the various faculties of the individual being developed and harmoniously unfolded, or for attention to be given to the unfolding of special faculties, at the expense of others? Sorosis is composed of a number of bright, intellectual women, who are qualified, undoubtedly, to express their opinion on this as well as on other subjects; but we do not wonder that, in that brilliant assembly, the question was left in an unsettled state. To our mind—but, sir, we can only give our own opinion—it seems as if it were better to give attention to the faculty, if that is possible, of the individual being, rather than have certain faculties developed to an almost, if not quite, abnormal extent, and to allow others, for the lack of unfolding and of use, to become atrophied.

We know that certain minds, that are largely unfolded in special directions, are very often incompetent to pass judgment upon subjects and questions that occur in departments of human thought and action, outside of the line of study with which they are familiar. It seems as if a part of their faculties were not in working order; that they had studied and thought and experimented and investigated certain lines, we may say, of scientific research to such a degree as to confine all their powers in one direction, and not to branch out in other lines. It is well to find specialists upon every subject, if that is possible, and a specialist who is thoroughly and completely informed upon the branch of study which engages his attention will undoubtedly present to the world information and knowledge upon that special subject, whether it be medical science, or legal jurisprudence, or some science of the physical universe, which shall be of great benefit to the race; and so you may say, as undoubtedly the members of Sorosis did, although we know nothing of their line of argument, that it would be better for those men of keen ability to develop their knowledge and their mental powers in the direction of their special interest, than to be divided, through careful study and research, in one direction, through the unfolding of certain mental faculties, even though other powers and qualities of their natures were disregarded; better, because the world would gain information and knowledge from the results of their studies. All this we grant. And yet it seems to us that while a sufficient amount of time and study may be given to the branch or pursuit of knowledge which the man follows, to enable him to gain a very good comprehension of its theme, yet he might find time and power to study and try to understand other qualities and powers of his being, that they also may be cultivated and unfolded into beautiful expression. This is only our own opinion.

Here are two men who stand side by side; they are both earnest, sincere and honest minds; they desire to do good to humanity. One gives the whole bent of his mind to the study of a particular subject, ignoring the world and humanity, with its needs and woes and necessities, because he feels that he will do human life a service if he gains the knowledge that he seeks, because what he will impart to the world will perhaps lighten its woes in a certain direction.

The other man is a humanitarian at heart. He perhaps has a desire to study some special branch of learning, and the opportunities may be lacking, and he is unable to do so; but that he cannot bend his whole mind to the subject; and so, at such times as he cannot give to the pursuance of this thought, he engages his attention in other ways, unfolding various qualities of his nature by so doing. He comes in contact with various minds and learns something of human life from the experience. That man has not become a learned savant in any special direction. Though he may call himself a physician or a scientist, yet he is not the highest round of the ladder of that special research, but he has branched out into other lines; and he is a friend of humanity to that extent that his sympathies go forth and mingle with those of others; he sends out an influence that is elevating and strengthening, and that returns to himself with added power.

Now the two men are both honest and earnest, and humanity-loving, yet one can only reach humanity through one avenue, through some special science that he studies with all his heart, while the other may reach humanity through a hundred lines bearing some special good to it.

It seems to us that if only one, two or more faculties are attended to and cultivated, it will be surely at the expense of others; a sort of abnormal condition is created and exercised; and it must be that a man will in some degree be one-sided, although you may not especially notice it in the external life, just as if the physical body is not exercised in every part of its system: there will be portions that may be abnormally developed, while others have not received the care, the attention, the unfolding and the stimulation which they require. Put one set of muscles into work and they may develop great strength and utility, but perhaps at the expense of others. Exercise, as your athletes well know, every muscle and portion of the system, and you have a well-developed organic body that will sustain a high degree of comfort unknown to those who have not had the same experience, that will generate strength and vitality in every part and fibre of the entire system.

**Q.**—[From the audience.] What do we understand by the lines of variation, and no variations, and what is their use?

**A.**—Lines of variation may be understood in different ways by different minds, because a certain school of thought may adopt this method of expression to explain or define some certain part of its system, and it may not be understood or received at all by those who are not interested in that special line of thought; therefore what the students, philosophers or the teachers of that school of thought might

mean by this expression would only apply to their own special study, and not at all to anything outside of that. In human experience, variation is that which makes change which takes place in human life, in the atmosphere, in everything that we know anything about. Without variation there would be no color to life, no stimulation to existence, no vital, potent power to give us activity. Were there no variation in the physical universe, there would be a dull, dead monotony, which would become intensely disagreeable to those obliged to dwell in contact with it from year to year. Indeed, we doubt you could sustain life for any length of time, human life, we mean, and animal life upon this planet, were there no lines and no rules of variation in the physical universe. But what do we see? Diversity everywhere, variation on every hand, change taking place from year to year, from season to season, year from day to day; and so we have that which is active, potential, full of power, or rather full of spirit itself.

There are lines of variation in organic life and in individual life, in the animal and in the human. We find them in vegetable growth also. We behold a plant, which the florist has guarded with tender care, and experimented with, giving forth certain evidences of its unfolding; we watch its career, and by-and-by we observe that an offshoot which has sprung from the life of the parent plant has produced a new variety; we have, perhaps, a hybrid rose, or some other beautiful flower, and we are told that a line of variation has come into operation here, and that is the result.

So in animal life, there is a crossing and re-crossing of certain species, we will say, and eventually you will find new forms of animal existence springing forth where the line of variation has come into the work. Also in human life the lines may be followed closely by the student who desires to understand these things.

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

Report of Public Seance held Jan. 24th, 1890.

##### Dr. John Morgan.

Good afternoon, friends—for such I claim you to be: I come to you to-day with the most friendly feeling, and with a greeting which would take you all in. I feel, as I enter this room, that I would, if possible, speak to the whole world—I am so happy to-day to announce to you that I found immortality a truth. I go back in thought to the time when I was called to minister to the sick, also when I stood by the dear little ones as the spirit took flight, and when I was feeling that I was in the mortal frame, where have they gone? What is death, and where are we all journeying? How strange it is that the recollection comes over me to-day of those periods when I stood gazing upon the face of the inanimate form after the spirit had left it. Death, dear friends, where is it? It is not with us. Is it with you? We cannot answer the question, for we find no death, but life, as we leave the old habitation of clay and become clothed in immortality; it seems like emerging from one life into another. Oh, I understand the thought with you—but the knowledge with us—that we can identify each other in the spirit-world!

There is one in particular, a dear friend, that I hope these words may reach, that she may know I stand by her. She has been chosen a medium between the two worlds, which literally are one. I feel it is my duty to try and do my work here upon earth which I left undone, and I was glad to find that I was able to do that my work is not yet accomplished. I know that I can be instrumental in doing a great deal through the one that I am with so much. And, dear friends, she is not unconscious of it either. I am grateful to the dear angels that it has been so appointed that through mediums we may still work on and on; also there is no end to our work, I find, in spirit-life. Then, as the spirit of thankfulness pervades our souls, we turn our thoughts toward all—not merely to our kindred, but to each one. I am very thankful for these few moments allotted to me to speak here from your platform to-day. Please to announce my name, that by which I was known in mortal life. Dr. John Morgan, of Somerville, Mass. I was well known, also, in your good city. The one I speak of particularly is in Chelsea.

##### George W. White.

I am very thankful that all are permitted to speak, and also to personate themselves. I was not here in any one way, but I am only plain George, as I come here to-day. I have not a very extended message to give, but have come because I knew it would be of benefit to me, and I hoped it might be of benefit to some yet dwelling in the form. There are some things connected with the families I would like to touch upon, but in public I forbear, as I know these things should not be spoken of in public. The friends will readily understand to what I refer, and sometime, perhaps, I may speak more to the point.

I have no regrets on account of leaving the old body. Very naturally we speak of the outward form as an old form, no matter if it is that of a child, because it is of the mortal. I do not feel that I was an old person, still I am just as anxious to come here and speak to you as I would have been if I had walked longer in the flesh. I was both grateful and surprised when I came to the spirit-world to find it so real, so like your life here on earth, that I felt that you can be. I feel very much as I would when taking a walk upon the streets in your city, which I have had the pleasure of doing a great many times, as I meet and pass and re-pass one and another with a friendly word, and sometimes stop to converse, as you do here, or at other times pass along quietly, if there is no attraction to hold me, in pursuance of my work for a life of labor, as has been told you thousands of times. You know how little about it; as we try to explain it to you, we find as we read your spirits, you are still in the dark in regard to the happiness we have in this life. There are different degrees of happiness with us; our lives build our own heavens, and you, dear friends, are all builders, while remaining in the form.

Think not that I endured suffering in leaving the earthly body. I realized everything, but no suffering. I am grateful to you, and to each other in spirit-life, and that we do identify each other in spirit-life, and that we do identify each other in spirit-life. I cannot speak for other spirits; I speak for myself, and those that I have come into conversation with. I was known as George W. White in this city.

##### Louisa Green.

I would be very grateful, Mr. Chairman, if I could speak a few words for my dear children. I did know something of spirit-communication before leaving the form, but sometimes they would smile, and I would say, "I thought I was deluding myself when I would stand by myself, holding sweet communion with the loved ones that had preceded me. I did enjoy so much going into the halls and hearing what might be given out through one medium and another, although as some were not in sympathy with me I could not converse on it as much as I would have liked to.

Before the spirit took its flight I saw a most beautiful vision of the loved ones coming to me, and another of the dear angels, as they came to assist me in leaving the body. Music! beautiful music! I listened to, and it was a comfort. I was relieved from all suffering when I beheld those beautiful forms and faces, and heard that heavenly music. I loved music while on earth, and I do appreciate the music that is given here; for it has an attraction that draws us closely into their surroundings. "Come, and I am ready to go with you any time, as I have been permitted to go to your term funerals, I have thought: Oh! can it be that this is the last? that it is all there is of life to live, or death to die? And the answer came: 'I know there is a beautiful beyond,' and this conviction was so established in my own mind that I could not be moved.

A few words now to my dear daughters. There are three that I would reach, if possible. George, sometimes I would reach, if possible, when you have been in deep thought of me, I have been attracted closely to your side, and I never come empty-handed. I bring a blessing

for you, my dear children. Would that you might learn more and more of spirit-communication. I will and readily understand the feelings that overshadowed you when they said: 'His is gone—dead.' Those words were harsh, but I might say thoughtlessly spoken. That night I know you had proof of my being with you. As the little sounds came you heard them, and you knew I had not left you. I was with you the same as ever. The poor old body only was resting, the spirit was active.

Now, my children, my blessing I leave with you, and I would ask that the dear angels may walk with you. I make you a promise to-day: never will I forsake you, but I will come to you often; in the still hours of the night will I come, and try, with all the power that is given me, to make some manifestation, that you may know it is mother beside you. Now may the angels attend you, and may your lives, dear children, be with their companionship, is mother's prayer. Louisa Green.

##### John H. Moriarty.

[To the Chairman:] How do you do? Well, I am here. I just want to wake them up a little in old Chicago. I want them to know it is a truth I have spoken, and not to the walls, either; and I think it will (that is, when I get done) be for a good purpose. Now you don't know, sir—it is impossible for one of you, sitting here, clothed with the old mortal form, to know how much pleasure it gives us just to step upon this platform and speak. They tell us we have about five minutes apiece. I don't mean to take six; if I do, the next chap don't get but four. You understand that, don't you? I ain't going to hurry much, because I'll muddle you up a little. I went out of the world in a hurry. What I mean by that is, I threw off the old suit and put on a good—well, I guess it was an all-wool coat, and I felt first-rate in it; it fitted me nicely. But I found, after leaving the form, that that was n't all—being clothed with this beautiful garment, given me without money and without price—but there was something for me to do. It's a life of activity. You need n't suppose, one of you, that you are going to lay the body away, and then have n't got anything more to do, only to sing psalms all the days of your life, and walk those golden streets, with gates all studded with pearls.

Suppose you do not know how to sing, then what are you going to do? I've never found any such thing.

I feel pretty happy to-day. I want them to know I have been round them a great deal. I want just to state that a day or two ago—or it may be weeks, perhaps so, I can't tell—I was down on Lake street, and I found a great commotion there. They have n't hardly got over the trouble they had some time ago. I was there, and knew all about it. I went out of the body up at Altoona, not in Chicago, but I think some of the friends may know about me. At that time there was a good deal said in regard to the trouble they had when they were going to put the ribbon round the necks of some there. You remember that, don't you? At that time I was in Chicago, and I thought I had better get out. I went to Altoona, up in the mountains, and after that I thought perhaps it would be better if I just set to work in the mines. You know where Pittsburgh is, don't you? [Yes.] Well, so I did. I just looked at the map, but I didn't hold it long before trouble came and the first thing I knew I was no more of this life. And if you'll believe it, sir, I've got one of the best homes I've ever had since I can remember. Don't misunderstand me, and think I was so good and righteous here that I got this home all built. But I've got a good home, and I'm satisfied with it. More than that, I want some of them to know that John H. Moriarty has got into a better place than Chicago or Pittsburgh or Altoona, or anywhere else. Good afternoon.

##### Samuel Horton.

I have felt for a long time, Mr. Chairman, that it would be gratifying to my own dear children to receive a word from me. At the time mother gave a communication I know how gratifying it was to them; and I felt, as I stood by, perhaps that would suffice, but I have heard them make the inquiry, many times: 'Why don't father come, and sister and brother?' This questioning has come up many times in the own spirits. I will answer the question: Dear children, I have felt perhaps what mother said to you would be enough, but as I stood here, and listened to the others, through the kindness of the Spirit President I was invited to speak, if I had a desire to, and most assuredly at all times would I send out loving words to you, dear daughters.

I know in Fowler, Trumbull Co., Ohio, I am remembered. I would say to them each one: try to commune with us, silently, mentally, for I have no hesitation, as I come here to-day, in saying to you that what I did learn of Spiritism was a great comfort to me. Your mother, Dorinda, stands beside me, and sends loving words to you, dear children, to-day, and I would ask you, again and again, to sit by yourselves, in a quiet, passive way, and you will find you will gain a great deal in spirit-communication, if it is only mentally. It is a grand thought for you here in the mortal to feel that, after laying down the earthly form, you will find your loved ones waiting for you into that peaceful home where parting will never come. I was known in this life as Samuel Horton.

##### John H. Currier.

It is quite a number of years, although it seems to me but yesterday, since they bade me welcome into the spirit-land. I have spoken from this platform before, and it was very gratifying to me. Think not that I bring these words for anyone in particular. I would speak to the whole world. There are some who come into the mortal form, and are intimately connected while dwelling in the earth-life, and I know I am not forgotten.

One old friend, that I used often to come in contact with while dwelling in the form, has scanned your "Message Department" to see if I have not kept my promise. Dear friend Gleason, that promise is good until it is fulfilled. There is always some reason why we do not speak here at such and such times, but never is a spirit denied the privilege of speaking when the conditions are right. I am thankful that I learned so much concerning spirit-communication before casting off the mantle of clay. I realized all that was passing. I go not back to the earth-life, for there are some periods that are not pleasant to recall.

Many times have I entered the room where materialized forms have been able to present themselves, and I would say here, before the angel host, I did materialize my form at Mrs. Wall's, in New York. Yes, dear friends, I do. I acknowledge it again and again, and in the period I know I gave proof enough for you to know it was Dr. John H. Currier.

#### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 24 (Continued).—Mary Morrill; Thomas Green; Sarah Carman; Nancy Jenkins; Jennie Cross.

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

April 11.—Francis Collier; Dudley Oliver; Sarah Baker; Mary Cox; Jennie K. Foster; Hannah Brown; Samuel McConey; John H. Currier; Belle Wile; A. W. A. W.

#### Notes on Hudson Tuttle's Psychic Seance.

As a compendium of Spiritual Science it deserves to be in the library of every Spiritualist and investigator. Dean Clark, in *Banner of Light*. Mr. Tuttle's hand has lost none of its cunning since, more than fifteen years ago, I reviewed his *Arcana—Stations of Light* (London).

"Johnson's Anodyne Liniment prevented my death from bronchitis," writes an ardent friend. "Gentlemen, what is your verdict?" asked his honor, in a border court room. "Wal," responded the foreman, "the jury is on us wants to hang the doctor, but the twelfth man sticks to it he ain't guilty, spite of all we can say; so bein' as the twelfth man is an account feller, anyway, in order to make the verdict unanimous, we've concluded to hang 'em both."—*Ex.*

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**TO THE READERS OF THE BANNER OF LIGHT.**  
In the issue of April 26th, the TWENTIETH CENTURY, a weekly magazine, will publish in four columns the following table of contents:  
"CRUELTY TO ANIMALS," an original essay, by COL. ROBERT G. INGERSOLL.  
"WHY I AM A SOCIALIST," by LAURENCE GRÖNLUND.  
"WHY I AM A NATIONALIST," by BURNETT G. HANSELL.  
"WHY I AM A SINGLE-TAXER," by WM. LOYD GARRISON.  
"WHY I AM A FREE TRADE," by ROSE W. G. SUMNER.  
"WHY I AM A PROTECTIONIST," by VAN BUREN DENSLOW.  
"WHY I AM AN ANARCHIST," by BENJ. R. TUCKER.  
"WHY I AM AN INDIVIDUALIST," by FRANK G. STUART.  
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## Banner Correspondence.

### Massachusetts.

**WORCESTER.**—DeLoss Wood writes: "Sunday, April 6th, Edgar W. Emerson conducted two services of the Spiritualist Association, his guides discussing in the afternoon, 'Easter,' in remarks eminently fitting and appropriate. The service which followed furnished convincing tests. In the evening Mr. Emerson's guides answered questions from the audience, in a lucid and convincing manner, the thoughts advanced being strong. This service was supplemented with the usual test-scenes, and the result was all that could be desired. A goodly number were in attendance at the afternoon session, and in the evening nearly every seat was occupied. Mr. Emerson is a great favorite here, and could his stay have been prolonged another Sabbath, Continental Hall would not hold those who would have desired to hear him.

During our stay here we made many pleasant acquaintances, among whom were the family of Dr. Fretwell, a popular clairvoyant physician. He is now in the South making a fraternal visit with Dr. George A. Fuller. His many friends here wish him a pleasant and beneficial experience, and look forward with pleasant anticipation to the day they may extend to him a cordial welcome home.

The Spiritualist Association here I find well organized, ably conducted, and everything harmonious. The Association's business-meeting recently held exhibited a good record, the financial status being the best it has been for months.

**LOWELL.**—A correspondent, "Penn.," writes: "Saturday evening, April 12th, the Old Folks' Party of last month was repeated. There were many beautiful and novel costumes worn, that of 'Farmer Hayseed from Way-back' causing much laughter. Following is the programme: Piano solo, Miss Winnie Day; chorus, Jerusalem, Old Folks; harmonica solo, piano accompaniment, Walter Shaw; trio, Spinning Wheel, Mrs. Hutchinson, Miss Davis, Mr. Chase; chorus, 'Sound the Cymbal,' Old Folks; Overture, piano, Miss Maud Paradise; song, John Mason; harmonica solo, Walter Shaw; song, Edward Cheney; song, John Mason; 'Matrimonial Sweeties,' duet, Miss Winnie Jordan and Edward Cheney; song, Mrs. Slocum; banjo solo, Mr. Wyman.

On Sunday, the 13th, Edgar W. Emerson was with us, speaking to audiences that filled the hall afternoon and evening. His tests were many, and gave great satisfaction.

**BOSTON.**—A. S. Hayward writes: "During a call being made by a medium upon the family of a gentleman connected with the State Department, an influence came that caused her to herself upon a lounge and to ask if any present remembered one who passed from this life as the result of an accident. All failed to recall any scene such as was personated, and so remarked; but the spirit would not relinquish its hold, and after a time spoke of the factories or mills that were in the vicinity, and later sat up and asked them to look at her and see how her face was burned. Instantly it was remembered that many years previous a relative of the family had burned a fire in Great Falls, N. H. The woman was burned in the face just as shown through the medium, who had never known of the case. It could not have been mind reading, as the family could not recall the case until the spirit spoke of her face being burned, and asked her relatives if they did not recognize her by that.

It is needless to say that the family was delighted to have such a convincing test, also to have the lady return to them."

### Connecticut.

**WILLIMANTIC.**—D. Kinsley says: "Prof. Peck closed his labors for our Society the 30th of March, at which time he delivered the Forty-Second Annual Address. This is Bro. Peck's third annual March with us, and we trust the new board of officers will select his services for the fourth.

The annual election of officers took place on Friday the 4th inst., with the following result: President, James E. Hayden; Vice-President, Mrs. Marietta Conant; Secretary, Mrs. D. Kinsley; First Reader, H. N. B. Second do, Mrs. J. R. Root, Third do, H. M. Tracy. A change in the Constitution and By-Laws was voted, whereby the new board of officers will continue in office till July, 1891. This change enables the officers to engage speakers up to the summer months, when no meetings are held. The Society has no speakers engaged save for the present month, which is supplied by Mrs. H. Lake, who comes to us for the first time. It is a great pleasure to meet so fine a lady and speaker as Mrs. Lake. We know of no person who lives more in the spiritual than she, as is evinced by the manner in which her guides pour forth knowledge and spiritual truths.

Our Lyceum meets every Sunday at twelve, with an average of about forty attendants. For the past month a five-cent literary entertainment has been provided fortnightly, which promises well for the society and for those who volunteer to take part in the exercises, which consist of songs, readings and recitations.

Speakers desiring engagements will write to Secretary.

**NEW HAVEN.**—Charles Harper writes: "THE BANNER is always a welcome visitor in this puritanical city. Notwithstanding the old ideas to which many of our people cling, the new truths, or rather the truths that have been obscured by the consequences of false teachings, are springing up like the beautiful flowers, and gladdening the hearts of those willing to accept them. Spiritualism is not fashionable in this place, consequently the throngs do not take to it kindly; but many have received the glad tidings of great joy which have led them to become believers. Spiritualism is to them a living truth of priceless value.</



the good fortune of your correspondent to note on such an occasion.

The large parlors were filled to repletion, and the feeling of harmony and fraternal fellowship that seemed to pervade the whole place was a matter of general comment.

Local friends occupied the time up to nine o'clock, when the readings, speeches and music were the order for the two hours, and it was near midnight ere the last of the guests had departed. Your correspondent heard many remark that it was the most notable gathering of the kind they had ever attended, because of those present, and of the spirit that pervaded the place.

**SARATOGA SPRINGS.**—Harvey Lyman writes: "I wish to say that Mary C. Knight-Lyman has lectured here, and given satisfaction. She is a good lecturer and test medium; I would recommend her to give her a call. Such speakers ought to be kept employed. Address her at Fulton, N. Y."

#### Canada.

**MONTREAL.**—A correspondent writes, April 8th: "At a meeting of the spiritualist friends of Mr. George W. Walrond, a clairvoyant medium from Great Britain, a purse of money was presented to him as a recognition of his past six months' gratuitous labors in Montreal, and as a token of the esteem in which he is held by the many defenders of the Cause of Truth."

Mr. George Dawson, in presenting the purse, made some appropriate remarks on Mr. Walrond's services, to which Mr. W. most feelingly replied.

Subsequently the guides of Mr. Walrond controlled, and gave a most interesting discourse on 'The Work and Labor of Spiritualists,' and a definition of what true Spiritualism really means.

'Hamadries,' the Greek guide, gave a very elaborate account of the origin, growth and destruction of the planetary worlds; and their relative position to each other in the solar system.

Numerous questions were put, and satisfactorily answered. The gathering was not only enjoyable, but thoroughly instructive to one and all. Mr. Walrond returns again to Montreal in July, when he will renew his labors on a more extended scale."

#### California.

**SUMMERLAND.**—"Immediately following our grand feast of reasoning," writes Henry B. Allen, "our public school was opened in the Free Public Library building, and will be held there until our school building is completed, the lumber for which is on the ground. By hard work we had the library building completed for the Anniversary meeting. We are proud of it, and proud of the building, which will favorably compare with public halls in large cities."

Prof. J. S. Loveland was so pleased with Summerland that he purchased two acres adjoining it, and will move here this month and make his permanent home with us. A gentleman well known in the Cause, who has very valuable gold mines supposed to be worth over one million dollars, is now having the papers drawn making all his interest over to a Board of Trustees to build in Summerland institutions for the benefit of mankind. Another gentleman has offered \$50,000 for a college here. Who says Summerland is not a success? The angel-world are the projectors of this movement; they never fail.

I have heard that it has been intimated I am paid for my letters. Such is not the case. I have never received one cent directly or indirectly for them. I write that our friends may know how the movement is progressing. When it is possible to buy lots in a town that is building up rapidly, and of sure success, at the same price they could be bought before the erection of a single building, it proves the proprietor's statement that it is a movement for the cause of humanity, and not to make money selling lots. Some may make up their minds to wait and regret they did not secure a valuable home site while they could. Lots are being taken rapidly now."

**SUMMERLAND VINDICATION.**—Another correspondent writes that the Anniversary Celebration at Summerland was a complete success, the attendance being large, the exercises varied and interesting, and everything harmonious. At the last session of the meeting the lecturers then presented submitted the following card to the audience:

Whereas, Certain reports have been circulated respecting the soil and situation of Summerland, a damaging character, we, the undersigned, in the interest of truth, and for a correct understanding on the part of persons at a distance, having made a careful examination of the place for our own satisfaction, and to disabuse the minds of our friends, do make this statement of facts, to wit:

There is no marsh or swampy land on the Summerland tract, or near it; nor is there any sand except on the wave-washed beach. On the contrary, the general contour of the land is rolling, the back portion of the plot rising some two hundred feet above the sea-level. The soil is largely the black adobe, which every Californian knows is unsurpassed in fertility. The ascent from the beach is such that one house will not obscure those in its vicinity, but all will command the magnificent ocean view. In fact, we can see nothing, as it is generally known to be the equal of any on the face of the earth.

J. S. LOVELAND.

MORRIS HULL.

W. J. COLVILLE.

The reading of the card was responded to by hearty applause, and on motion the audience unanimously:

Resolved, That we endorse and approve the statements of the foregoing card, as being entirely correct.

Our correspondent adds: "As evidence that this card by the lecturers was not a mere compliment, I will state that after the close of the meetings Prof. Loveland bought a tract of land adjoining the town site, and immediately went to Riverside to complete the sale of his fruit ranch at that place, intending, soon as his business there is completed, to make his permanent residence at Summerland. As Prof. L. has been a resident of Southern California for eighteen years, this action on his part is a strong evidence in favor of the attractions of soil, climate and scenery afforded at lovely, balmy Summerland."

#### Pennsylvania.

**PITTSBURGH.**—J. H. Lohmeyer, Secretary, writes: "At the annual election of the First Church of Spiritualists the following officers were chosen for the ensuing year: J. H. McElroy, President; C. L. Stevens, First Vice-President; J. A. Gordon, Second Vice-President; W. L. Hughes, Treasurer; J. H. Lohmeyer, Secretary; William Fleming, Dr. N. Schenkel, Trustees—C. L. Stoner and S. A. Garber holding over for one year."

Our church is able to begin the new year without pecuniary debt, and bright prospects are promised for the future by the spirit-world. The church is indebted to the Ladies' Aid Society for this good financial showing, as the ladies turned over a considerable sum of money, obtained through holding a fair in connection with our Anniversary exercises. The church extended a vote of thanks to the ladies for the same, and we express our wish that the Ladies' Aid may prosper in the future."

#### An Honorable Calling.

In all ages the profession of medicine has been held in honor. Each of the other learned professions is more or less dependent upon the physician, and the man must be versed in Medical Jurisprudence, and the clergyman must know "to minister to a mind diseased." And just now the writers of fiction seem to be encroaching upon the doctors' preserves. With slight alterations or additions, a few illustrations, many a modern novel might be made to do service as a medical work. However, doctors' lives are not all sunshine. They must expect many disappointments. The search for the elusive bullet, though, apparently, equally fascinating, is often not more successful than that for the North Pole. Science has enabled them to determine just where it is, but, alas, they cannot reach it. Then they are obliged to depend upon the charity of editors and publishers for their livelihood. The law of not allowing them to pay for it. And worst of all, the chronic cases, baffling and setting at naught their skill. This is sad for the doctors; but let us not waste our sympathy upon them, let us rather point out a way of escape to the patients given over by them. This is the Compound Oxygen Treatment of Drs. STARKEY & PALEN. Being inhaled, it is absorbed into the blood, and distributed over the whole body, imparting new strength and vigor, and assisting nature. Over one thousand testimonials from these, as well as from great numbers of patients, besides, a full account of Compound Oxygen, in our Treatise of 200 pages, a carefully written work, the result of years of study and experience, 1529 Arch street, Philadelphia, Pa., or 220 Butter street, San Francisco, Cal.

### Advertisements.

**SCOTT'S EMULSION**

**OF PURE COD LIVER OIL WITH Hypophosphites of Lime & Soda**

**IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. ENDORSED BY PHYSICIANS. SOLD BY ALL DRUGGISTS. AVOID SUBSTITUTIONS AND IMITATIONS.**

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### Mediums in Boston.

**JAMES R. COCKE,**  
Developing and Business Medium,  
ALSO  
Clairvoyant Physician,  
No. 1581 Washington Street,  
(Third door north of Rutland Street.)  
Sittings daily from 9 A. M. till 8 P. M. Price \$1.00.

**Unequalled Advantages.**  
DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month.

**Development of Mediumship a Specialty.**  
SIX PRIVATE SITTINGS FOR \$1.00 IN ADVANCE.

**CIRCLES.**  
Sunday, at 11 A. M., for Development and Tests. At 8 P. M., for Psychometry and Tests.  
DR. COCKE gives special terms for treatment by the month.

**HATTIE C. STAFFORD**

Will give Sittings at No. 55 Rutland street Sundays, Thursdays and Saturdays, at 2:30 P. M.; also Wednesdays at 8 P. M.  
GEORGE T. ALBRO, Manager.

**MASSACHUSETTS.**  
Swedish Movement Treatment by MRS. HANNUM.  
FOR the alleviation and cure of Nervous and Mental Debility, Muscular Contractions, Rheumatism, Paralysis, Insomnia, Imperfect Circulation and General Lassitude. VAPOR BATHS FOR LADIES. PHYSICIAN IN ATTENDANCE. Free Consultations by DR. L. S. CARTER, between 3 and 4 P. M. Specialties for Skin and Nervous Diseases.

**Sole Agency for Dr. Carter's Rose Balm.**  
MRS. HANNUM, Room 21, Pelham Studios, 44 Boylston Street, Boston.

**FLORENCE K. RICH,**  
EVANS HOUSE,  
178 Tremont Street,  
Trance, Medical and Business Medium. Consultations 9 A. M. to 6 P. M. Terms \$2.00. Please make engagements in advance, if possible. Sittings by letter given.

**DR. STANSBURY,**  
INDEPENDENT SLATE-WRITING, and Trance Sittings for Business, Health, and Development, \$2.00. No. 44 Shawmut Avenue, West Newton Street, Boston. Hours 10 A. M. to 1 P. M., and 6 to 8 P. M. Free Diagnosis 9 to 10 A. M.

**MATERIALIZATION.**  
MRS. C. B. BLISS will hold sittings on Friday, Saturday and Sunday at 8 P. M., and Sunday, Tuesday and Wednesday at 2:30 P. M., at 8 Dwight 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.

**Miss A. Peabody,**  
BUSINESS, Test and Developing Medium. Sittings daily. 8 Circles Monday, Thursday evenings, and Tuesday afternoon, 7:30. Developing Sittings for \$1.00. 1 Bennett Street, corner Washington, Boston. 1w\* Apr. 26.

**MRS. M. J. BUTLER** will receive her patients on Tuesdays and Thursdays, from 9 to 12 A. M., at her residence, on Longwood Avenue, Brookline. Longwood Avenue, Brookline. No arrangement for interviews at the store of W. S. Butler & Co. can be made for patients.

**A. S. HAYWARD,** Magnetist, 156 W. Brookline Street, eradicates disease with his healing oil 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; 2 packages by mail, \$1.00.

**Miss J. M. Grant,**  
TEST and Business Medium. Office Hours of Light Building, 85 Bowdoin Street, Room 7. Hours 9 to 6.

**Spiritual Sittings Daily.**  
CIRCLE Sunday evening, at 7:30, also Thursdays, 3 P. M. Sittings given by letter from 10 to 12 A. M. 110 E. JOHN ST. 126 Chandler Street, Boston. 4w\* Apr. 12.

**Mrs. Alden,**  
TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter Street, Boston.

**Miss L. E. Smith,**  
MEDIUM. Circles Sunday, Tuesday and Friday at 8 P. M. Wednesday at 3 P. M. 635 Tremont Street, Boston.

**Mrs. A. E. Cunningham,**  
MEDICAL, BUSINESS AND TEST MEDIUM, 43 Tremont Street, Boston. Private sittings daily. Will answer calls for Platform Tests.

**Mrs. Fannie A. Dodd,**  
MAGNETIC PHYSICIAN and Test Medium, No. 232 Tremont Street, corner of Elm Street, Boston.

**HENRY H. WARNER,**  
INSPIRATIONAL Trance Lecturer and Medium, may be engaged for season of 1890-91 by addressing him 441 Shawmut Avenue, Boston, Mass. Sittings daily after May 1.

**MRS. K. E. 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.

**Miss Helen A. Sloan,**  
MAGNETIC Physician. Vapor Baths. No. 53 Boylston Street, Boston.

**SIX QUESTIONS answered or reading given by SPIRIT POWER for 50 cents and two-cent stamps. By ELIZABETH BURTON, 147 Washington Street, Boston.**

**MISS L. BARNICOAT,** Lecturer, Test, Medical and Magnetic Medium, 115 Tremont Street, Boston.

**DR. FRED CROCKETT,** Magnetic and Medical Medium, 31 Common Street, Boston.

**MISS KNOX,** Test, Business and Medical Medium. Sittings daily. 228 Tremont Street, Boston.

**MRS. J. C. EWELL,** Magnetic and Inspirational Medium, 30 West Springfield Street, Boston.


**DR. A. H. RICHARDSON,** Magnetic Healer, Waverley House, Charlestown.

**ASTONISHING OFFER.**  
SEND three 2-cent stamps, lock of hair, name, age, sex, one reading under spirit influence, at St. George's Hall, London, England, evening, Sept. 21st, 1891, by CORA L. V. TAP-PAN. This is No. 1 of a series of Tracts entitled "The New Science."

**Karl Anderson, Astrologer,**  
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