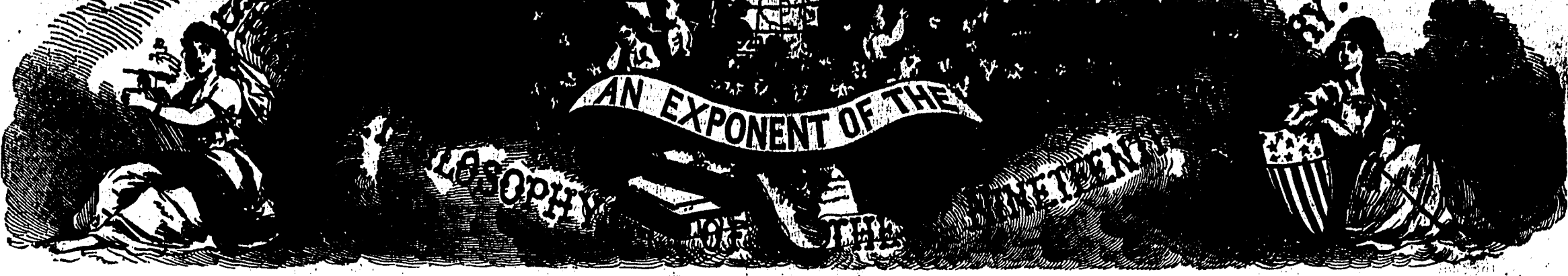


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THINGS WORTH RECORDING.

BY OBSERVER (MRS. LOVE M. WILLIS).

THE DAVENPORTS.

First Experience with these Mediums; Fore-shadowing of the Possibility of Materialization; Physical Manifestations Governed by the Law of Evolution; An Early "Etherization"; "The Boys" During Their World-Wide Travels, Mobbed, Assaulted, Arrested and Cast into Prison, but on every Occasion Vindicated; Strong Testimony and Eloquent Prophecy of Rev. Jesse B. Ferguson.

It was in the year 1880 that the Davenport Brothers came, with their father, to a small but wide-awake Western town. They were, of course, discussed, and a variety of feelings existed in regard to them. Public denunciation does influence private opinion, although the holder of the opinion be intelligent. "Let everything be true until proven to be false" is a maxim that would produce happy results. Some persons expressed doubt of the genuineness of the phenomena; others thought such public séances were likely to produce confusion, and had better be avoided. Therefore when the first meeting was held the attendance was small.

We recall the dimly-lighted, forlorn hall where the few curiosity-seekers were huddled together in the centre. There was an air of courage expressed in the countenances of those present, which seemed to say: "I dare to be here; I am not afraid; who shall question my right?"

We sat closely observant as the often-described phenomena were produced and tested with apparent candor. The little box of a cabinet was pronounced "all right"; the tying was satisfactory to the committee, yet to us it all seemed shadowy and afar off. Our eyes were strained and mind alert, but not satisfied.

Mr. Davenport asked any who were doubtful of the genuineness of the phenomena to come forward to the cabinet. While a wave of courage carried us past the fear of criticism we stepped forward. Mr. Davenport, with a modest, gentlemanly mien, welcomed us, opened the doors of the cabinet, which parted in the middle, and revealed to us the boys, who had been tied by experts. With senses quickened we noted the well-built, pleasant-faced young men, their rather delicate hands bound fast, their calm faces pale and resigned under almost cruel tests. Mr. Davenport closed the doors, and instantaneously, before the last inch of opening disappeared, a hand came out of the aperture above the doors. It was so sudden, so unexpected an apparition, that there was no ability to describe it, but it was a hand. Mr. Davenport opened the doors again, and there the brothers sat, calm as statues, bound hand and foot. "Will you give to us the privilege of touching that hand?" we asked. "Most certainly, if so it please its possessors," Mr. Davenport replied, whereupon he arranged a high step and we mounted, and with all the courage of curiosity we thrust a hand in the aperture. In an instant our hand was seized and wholly enveloped in an immense hand, natural in feeling, but so large and full of power it brought a sense of terror; but it was a hand that did not belong to the Davenport boys. That fact was as certain as any fact of existence, and it has ever remained the same. Perhaps the full import of that fact was not apparent at first. In it the possibility of materialization was given. All the tying and untying, the wild sounds from instruments, the jingle of bells and the sound of trumpet, seemed little beside the fact that behind the power was intelligence—a personality.

Some months after this we met Emma Hardinge, whose brilliant lectures drew crowds of listeners throughout the West. We asked: "Did you ever see the Davenport Brothers?" "Yes." "Do you trust their manifestations?" "I do know they are genuine. Why? A spirit-hand was placed on my head of such immense size it literally covered the top of my head, and the boys had hands of ordinary size. It was the hand of some man of power, but it created in me a sense of kindness—of protection."

As we go back to that experience, and remember the prophecy which that materialized hand gave, we feel a sense of security and hope

in the more recent developments of a power which even now baffles science and puzzles intelligent investigators who are most familiar with the manifestations. No teaching from higher powers properly interprets to us the *modus operandi* of this occult power. We are obliged to force ourselves to rest in facts, and carefully compare conditions and be patient.

The law that governs what may be called the physical manifestations seems to be that of evolution. No sooner does one manifestation fix itself as a positive fact than we have another supplementing the former. What we need most of all is to establish a fact as incontrovertible and rest in that. We may be assured that as soon as conditions are right a higher form of manifestation will be given.

The father of "the boys" impressed us as thoroughly sincere and honest—a man who felt that a duty rested on him which he was unwilling to leave undone. His manner was calm, and his anxiety to give every opportunity for full investigation apparent.

We have before us two Biographies of the Brothers: One written by T. L. Nichols, M. D., and published in London; the other published by William White, Boston, written by P. B. Randolph. In reviewing them, we are surprised to find so many instances of persecution. They were mobbed, assaulted, arrested and cast into prison; but at all times and in all places there was near them a presence which spoke in audible tones: "Fear not, all is right," and they came forth vindicated in the minds of earnest, unprejudiced men and women.

This presence declared itself as the veritable Henry Morgan, and he said: "So long as God will give me strength, and the earth afford me a medium, I will never cease my efforts until the last disease is conquered, the last crime committed, the last injustice done, the last mass slay, the last skeptical doubt removed, the last thief or criminal born, the last gallows erected, and the last victim strangled. I will not stop till the last war is fought, and the last false doctrine is dead, the last badly-organized child has gone to heaven, and universal good reigns over every field of earth."

Brave words! but did he know whereof he spoke?

To give anything of a history of the wonders that followed these mediums it would be necessary to minutely describe scenes which are familiar to most of our readers. They journeyed from place to place through the United States, through England, Ireland, Scotland, France, Belgium, Russia, Bavaria. They received honors, made converts, met ridicule and opposition, but always retired triumphant.

The Rev. J. B. Ferguson of Nashville, Tenn., accompanied them during many of these journeys, and was the director of and lecturer at the séances. He was pronounced "a man of integrity and honor, of high religious principle, purity of character, deep thought and eloquent expression," and eminently adapted to the position he assumed when accompanying the brothers to Europe. It would seem that what he says should forever settle the reliability of the manifestations occurring through the mediumship of the brothers. We quote from him:

"I might record a volume of manifestations. But with respect to all these evidences, expressions or demonstrations from the invisible world, I have one remark to make; I wish it to sink deep into the minds of my readers. These manifestations are not given in response to mere curiosity, idle wish or selfish desire. They have come when and where they were needed, and where there was a degree of good faith in the individual to use the evidence for universal good. The rule with me is, that whenever or wherever the mind is ready for an ascent in actual progress, evidences are given that transcend all our standards of truth and good."

"For six months I have traveled with the Davenport, and in various conditions, advantageous or disadvantageous, I have witnessed the evidences of the power that attends them. I have seen them subjected to every form of scrutiny that skepticism could devise. I have seen their professed friends, with anxiety caused by a bigoted and sensuous denial, return to the Davenports with fresh doubts, to be met and reassured by evidences that admitted of no denial. I can truthfully say that no time or place or condition of the most diverse and promiscuous audiences, or the most select companies, has ever prevented the manifestations, though they have been rendered less satisfactory in various ways. Through the most painstaking ordeals, the severest scrutiny, the most searching analysis, these evidences have passed. They have ever come forth more clear, more satisfactory and convincing to all honest inquiry.... In the presence of doubt, distrust and odium, my own arm has at times been weak and my heart faint. This state in me has been met by proofs of a superior recognition and protection beyond the power of mortals to order or deny. Hence I can say in presence of men and the Great Unseen, though not unknown, Power who governs all human action, that these evidences are all and much more than is claimed for them by those through whose agency they are brought before the mind.... The evidences of intelligence, of wisdom, of prophetic information and warning, of insight as to events that are as yet to occur—and which always do occur when thus foretold—the protection and guidance and care unflinching attending the mission of these men and all who are connected intimately with it, are to me equally powerful and convincing evidences as the manifestations of force or power. I do not undervalue those evidences of power that shock the materialist into belief. I know what immortality is worth as a motive to man in producing a living hope, and I know that these evidences are evidences of hope to all—yes, one mighty *all*—despite all the denials, vain efforts at explanation, and seeming misapplication that a diversified appreciation and culture may make of them. I know they are true, and will outlive all our standards of adaptation and application. I know they reveal the God-like in man. I know they are the culmination of the movements of all the nations, tribes and peoples of a common humanity. I know they reveal a unity in human diversity. They will go on in increasing power as our age and time shall unfold to receive them. They will stay

the hand of selfish and sectarian animosity. They will lay low the vain conception of those who seek not beyond the gratification of personal desire and self-aggrandizement. They will assure us, that God lives in all; and, as spirit is above form, right above wrong, so will they rise above the murky mire and the clouded earth, which too often weigh us down beneath all that would adorn and beautify man as one and undivided in the Spirit that gives him life and destiny. However faint the scintillations, they come as the sparkling gems of thought divine to illumine the midnight of human erring; and they make us know that there is no hour so auspicious with hope, no day so bright, no achievement so good but its equal will come to each and bring the conscious reflection that through the deepest penury and want, and the most trying scenes of human care and responsibility, we are ever ascending under the mighty hand of progress that spans all time to a good that no language can either express or measure, under the benign reflection of the evidences of a hope to man universal, which are so signally marking our age or time."

These are not merely eloquent words, they are the result of months of earnest investigation, and they deserve careful attention. We are apt to think lightly of those men who revealed merely the physical manifestations, but they went forth in a work as earnest and far more dangerous than the expounder of a new philosophy. They were the pioneers to stir the ground and prepare the barren fields to become centres of civilization and progress.

In looking over the biographies of the Davenports we find willing testimony given by many well-known men of the genuineness of the phenomena, but few have been able to grasp, as did Mr. Ferguson, the depth of meaning that was underlying them. What seemed on the surface trivial, was as the grain of gold almost hidden in a pebble, yet which was capable of revealing a mine of wealth. To quote from Dr. Nichols, "Such manifestations are the first steps to the recognition of a higher life."

We notice a proof of the nearness of the new phase of mediumistic power which was to be evolved from coming conditions. Libby Davenport, the sister, was sitting as the only medium for some persons who had casually come in to the home in Buffalo. There came out in the dim twilight of the room from beneath the table what looked like a phantom child of about two years old; delicate, small and surpassingly beautiful. The lovely apparition flitted hither and thither about the room upon the floor, and then rose and alighted on the hands of those composing the circle who sat around the table. It stood on each hand, and touched the forehead of each person. It then floated upward, and alighted once more on the floor, and disappeared in the shadow of the table.

If these mediums had been protected and cared for as were the marvel-producers in the days of old, what might we not have seen? But these signs have come to no church or sect, but belong to the world, to be to it a beacon-light, pointing to an immortal realm where the denizens of earth may still work out their salvation in a continually ascending path of love and duty. But may we not forget the sacrifices of those who, for the sake of truth, suffered the perils of imprisonment, bondage, mobs, ridicule, contempt and, perhaps worst of all, indifference? Do we feel a little shock of refinement as we read of trumpets that beat heads and instruments that were like warriors in battle? Let us remember that to rouse men from the lethargy of centuries in their thought of spiritual force there was needed little less than an earthquake. The gentle dews must descend to nourish the earth, but the cyclone must drive away its stagnant and deadly gases. Dr. Nichols says:

"Manifestations, be they ever so coarse, which declare the existence of intelligences ordinarily hidden from our senses, are of use in overthrowing a coarser materialism. If they give us palpable evidence of the existence of a universe of which we were in doubt, and of a life in the future in which millions have no faith whatever, they are not useless."

The New Psychical Society.

To the Editor of the Banner of Light:

The formation of the new Psychical Society in Boston seems to have created quite an excitement in the minds of many—apparently because it is to be composed in the main of ministers from among the three hundred different religious denominations (more or less) that are founded on the Bible (our Bible); and because some of them, who have never attended a spiritual séance, have openly expressed the belief that the great proportion of manifestations called spiritual are fraudulent; still, as the Rev. Mr. Horton expresses it, he feels sure some spiritual principle will be clearly substantiated that will be of advantage to Christianity or religion.

Now this is all right: If they will investigate in the right spirit, and that is for the sake of truth, and truth alone—not for the sake of Christ or Buddha, or the church.

All candid students of the various religions of the earth are well aware that the priests of all denominations have in the past made it their study to strengthen and bolster up their particular belief; hence Bibles have been frequently revised and altered to conform to their particular ideas.

It is very true that the class of facts presented in Spiritualism can no longer be ignored by intelligent men and women. These facts are piled up so high those outside the ranks of Spiritualism cannot see over them, and they must climb in order to see daylight, "the sun of truth," or remain buried in spiritual darkness. After a careful, candid investigation of these great truths, they can read their Bibles with a better understanding of the spiritual manifestations recorded there; and they will surely find a great similarity between the phenomena of ancient times and those that are transpiring all around us to-day. So from my soul I say good speed to the investigators.

JOSPH BEALS.
Greenfield, Mass., Feb. 22d, 1891.

Spiritual Phenomena.

A Problem for Skeptics.

To the Editor of the Banner of Light:

Mr. George K. Baugh, the medium of whom mention has been made by me in former articles, was, during our late civil war, located in Massillon, O. Himself and four other gentlemen formed a developing circle, and met regularly once a week for a long time, and were rewarded by obtaining marvelous manifestations of spirit power.

One that can be vouched for by persons still living in Ohio was of a too remarkable nature to be withheld from the public. A Mr. Lee, who lived near the place, had three sons in the Union army. One of them, Lieut. David Lee, was in the army in Tennessee. In the course of time his whereabouts became unknown. All tidings of him ceased. His parents could learn nothing whatever concerning him, and their suspense was almost unbearable. Their anxiety to learn the fate of their son overcame their scruples, and, like Saul of old, they were willing to consult the mediums. One day Mr. Lee met Mr. Baugh, and said to him, "I have heard of your interesting séances, and I would like to attend one of them." Mr. Baugh at first objected, and said they had not been in the habit of admitting strangers, as it might cause inharmonious in the circle, and if such did not receive anything they would go out and say they were frauds. He assured Mr. Baugh that he was not one of that kind, and whether he received anything or not, he would not say anything derogatory of the members of the circle. He was referred to another member, on whom he called, obtained his consent, and attended the next meeting of the circle. At that meeting spirit-voices were heard, and he was told that he could ask any questions. He was so overcome and astonished that at first he could not say anything, but finally got in communication with a son who had passed over years before. Among other things he said that if he had been living that would have been his birthday, and told how old he would have been. Mr. Lee doubted the correctness of that statement, and when he reached home he consulted the family record, and found that the spirit was correct. This convinced him that there was some truth in the phenomena of Spiritualism.

At the next séance he was present and his wife with him. Her first inquiry was concerning her missing son. A spirit giving his name as "Morgan" told her that he knew her son; that the son was still living, and she would yet see him. They became interested in those circles and continued to attend them until the close of the war, when one evening "Morgan" said to Mrs. Lee: "I am your son David, and it is I that has been talking with you all this time." She said: "I thought so." She was neither shocked nor surprised; the proper time had come for the revelation to be made, and she was fully prepared to receive it. Then the mystery concerning him was cleared up. He said he was one of a company of twenty-two men that went on a foraging expedition down in Tennessee, and were surprised by a band of "Guerrillas" under the leadership of one "Gatewood"; that after a desperate fight they were all massacred, and their bodies buried near together. The parents then asked him if they could procure his body. He told them they could, and gave full directions how and where to find it. Then there dropped from the ceiling a sheet of paper on which was a diagram of a cluster of trees and the graves of those murdered victims. His own grave was plainly marked on the diagram: he said it contained several bodies, and that his was the third one from the top. He wore away with him a ring that had a family association, and he was asked if they would get it again, and after some hesitation the answer came that they would.

Now mark the sequel: So great was Mr. Lee's faith in that communication, he took the mysteriously-received diagram, went to Cincinnati, procured a metallic coffin and started for Tennessee. It reminds me of the faith of one of old, of whom the Nazarene exclaimed, "So great faith had not been seen, no, not in Israel!" Not even the mediums themselves would have ventured so much, and they were greatly concerned for fear he might fail in the object of his search, for it was through them he was led to go.

He arrived at a place early in the evening, (name not remembered) and stopped at a hotel, of the landlord of which he inquired if there were any Union soldiers buried near there. He replied that there were some buried about a mile away. The next morning he took help with him, and proceeded to the spot. He took out his diagram, and found upon it an exact representation of the place before him, even to the graves of the unfortunate victims, and he soon found the grave corresponding to the one marked on the diagram as that of his son. The men commenced digging, and the third body they came to be recognized as that of his son. He had it carefully placed in the coffin, and returned to the hotel, where he stayed another night.

In the evening while writing in the bar-room a man walked in, and approaching Mr. Lee, said: "Is your name Lee?" He told him it was. The stranger handed him a small envelope, and then went out. After he had done so Mr. Lee asked the landlord who that man was. He told him it was "Gatewood, the Guerrilla, Chieftain." Mr. Lee opened the envelope, and found within it the promised ring his spirit-son had told him he would recover, but of which at this time he had not thought. He then telegraphed to Mr. Baugh that he

had secured his son's remains, and requested him to make arrangements for the funeral on the following Sunday, which he did. All the returned soldiers in the surrounding country turned out, and it was the largest funeral ever known in Massillon.

I have been told that Spiritualism is a delusion of the devil. Can any one tell where the "delusion" came in Mr. Lee's case? If he was deluded, it was a happy delusion to him. Had it not been for Spiritualism they might never have known the fate of their son until meeting him on the other side of life. There are several points in the foregoing that will trouble the skeptics to explain on any other hypothesis than that of the Spiritual Philosophy. S. N. FOGG.

Wilmington, Del., Feb. 20th, 1891.

The Rappings at Newark, N. J.

Newark, N. J., has experienced a sensation produced by events that we lately had occasion to allude to as having taken place in several other localities with similar results. At No. 48 Centre street, in that city, Chas. G. Cushing and wife occupy a suite of rooms. Cushing is a compositor, and usually away from home at night because of his occupation. Mrs. Cushing is in a delicate condition, and a woman of rather frail physique. Early in February she was obliged to take to her bed, and has been greatly indisposed at intervals ever since.

Feb. 15th, at midnight, lying awake, but with her eyes closed, she was aroused by hearing three smart raps, seemingly at the door. She called her husband, who got up and asked who demanded admittance. He received no answer, he says, and went back to bed. He then heard two knocks under his feet. He then believed that the tenants down stairs were responsible for both disturbances, and went to sleep.

The next night the rappings began about eight o'clock and continued at short intervals until midnight—on the floor, ceiling, doors, headboard of the bed, and at distant points, as if in the next house. They were loud, as though caused by a clenched hand striking a thin board with great force.

On Tuesday evening, says the *Newark Recorder*, to which paper we are indebted for these statements, Mrs. Cushing expressed a fear that the rapping would begin again, and being nervous and apprehensive, did not want her husband to go out, therefore he remained at home, and when 8 o'clock struck he heard three loud knocks near the headboard of the bed. This was immediately followed by more rapping on the kitchen ceiling.

Mrs. Willowscroft, who occupied apartments on the floor below, came up, and asked if anything was wanted. She had heard the rapping, but thought it was some person at her own door. Cushing started out to investigate. He went to the houses next door, and made inquiry. No one there had been knocking. Frank Hall, who lived on one side of the Cushings, and Charles Garrison, who lived on the other, both heard the raps, they said, but paid no attention to them.

Thursday afternoon Cushing said he would put up with it no longer, so he loaded his revolver with ball cartridge, and waited for the rapper to begin his work. He had no thoughts of any supernatural agency being at work, but believed it to be the attempt of an enemy to vex him, or mischievous boys to amuse themselves. He was determined to teach a lesson to either one or the other. Promptly at eight o'clock loud raps were heard. They came at the door, at the window, and overhead. Mrs. Cushing screamed in fright, and her husband, believing he had discovered the source of the trouble, aimed at the ceiling, and fired two shots.

The reports were heard on the street by two policemen. They rushed upstairs, followed by the rest of the tenants in the house, and found Cushing with the revolver in his hand. The woman in the bed was moaning and shivering with fright. Believing that Cushing had either committed murder, or tried to do so, the policeman seized him, and took the pistol from him. He would have been arrested if the sick woman had not explained what had happened, and that her husband had tried every way he could think of to find out who was annoying him, and had used the revolver as a last resource. The policemen promised to report the case at headquarters. As they walked out the door three loud raps were heard on the side wall.

The Chief of Police detailed Sergeant Noll and Patrolmen Tyler, Smith and Stickle to go to 48 Centre street and capture the persistent rapper. They obeyed the first part of the order but not the second. They went to Cushing's apartments, and as they entered were greeted with three loud knocks, apparently on the ceiling.

Officer Tyler immediately made his way to the roof. Smith went downstairs into the Willowscroft's rooms and Stickle next door. Sergeant Noll remained in the sick woman's room.

With all this the regular, steady knocking continued while the policemen were in the house or within hearing distance.

On Saturday night the Chief of Police, accompanied by a detective, went to see if he could solve the problem that had baffled four of his best men. He kept his eyes on Mrs. Cushing, and heard several raps, which seemed to come from the headboard or near it. Suddenly he exclaimed: "She is doing it herself!" "Whether this surmise was correct," says *The Recorder*, "is not yet a certainty, but there was no more rapping while the Chief was in the room. As soon as they left the knocks began again, and continued as before. Frank Hall and Charles Garrison were stationed as watchers to see whether they could corroborate

rate the detectives' suspicions, but the rapping went on, and they could see no movement on the part of Mrs. Cushing."

The many points at which these rappings were made, their strength, so great as to be heard in the next building, and the great annoyance they caused all who heard them, the explanation that Mrs. Cushing, ill and weak as she was, produced them herself, as the Chief of Police supposed, or as the *Sunday Call* declared, "by putting her arms under the pillows and striking the headboard."

(From the Indianapolis News, Feb. 14th.)

A Seance at a Grave.

Extraordinary Spiritual Experience of B. F. Schmid—He Feels the Presence of His Dead Wife at Her Grave, and Repeats the Words She Said to Him.

A child was buried a week ago, and the father is correct the dead mother of the infant delivered the funeral sermon. This sounds, and is, extraordinary, and involves, of course, more or less of so-called Spiritualism. It is given for just what it is worth. How it happened let the father himself tell.

Mr. B. Frank Schmid is one of the proprietors of the Central chair factory, and a citizen of known standing. Until a few weeks ago he was a member of the Society of Free Thinkers. To-day he is a devout believer in the immortality of the soul. It is probably just such experiences as his that have led Edward Everett Hale, Mrs. Mary A. Livermore, Rev. Minot J. Savage and others to undertake to solve the mysteries of the phenomena of Spiritualism.

"My wife, Emma," said Mr. Schmid, "died a few months ago. The infant to which she gave life at her death passed away a week ago. My wife had been a member of Dr. Rondthaler's Presbyterian church and for that reason I called him to officiate at the babe's funeral. He could not go to the cemetery, and just before we started he told me that he had requested the undertaker to say a few words of prayer at the grave. On the way out I felt myself strangely moved, and became conscious that the spirit of my beloved wife was whispering to me.

"Tell the undertaker to say nothing at the grave," the voice said to me. "I will see that all things are done as I wish." At the grave, as we stood about, I again felt the presence, to me visible, of my wife. With as much distinctness as you now hear me I heard her say:

"My friends, do not weep. The little babe, whom you have known so short a time, is at peace and in its mother's arms, etc., etc."

"You may have imagined all this," suggested *The Indianapolis News* reporter.

"I was more skeptical on these matters not long ago than you are, and am not now talking at random. I tested the authenticity of the voice before that day, and will give you the test that convinced me.

"One day recently (before my wife's death), while walking along oppressed with the loss of my companion, I passed a medium's house. Impelled by curiosity alone I entered and asked for a sitting. The slate, immediately upon being put into use, bore the inscription: 'Emma.' Interested but incredulous, I asked: 'If this is my wife, Emma, write something that only you and I know.' Presently I read this response:

"Did you not get the book and the money?"

"I was thunderstruck at this question. You must bear in mind that I was a total stranger to the place and to the medium, and a scoffer besides. The question on the slate referred to this circumstance: When my wife was dying I hurried away to get the doctor. Unhappily while I was away death came to my wife. Her last words to the housekeeper were: 'Tell Frank that I have bought two volumes and hid them away in the closet upstairs, to be given to him as a surprise on his birthday, and that I put twenty dollars for the children in a vase under the match-safe in the bedroom.' The housekeeper told me these things, and nobody else on earth ever heard them. You can see that the question shook my faith—or rather my lack of faith.

"Not entirely satisfied yet, I said: 'Emma, if that is you, give me some more convincing evidence that you know what is going on here on earth, and that you are with me at times. Tell me something that has occurred since you left me.'"

"The answer was: 'Since I died you have hung my picture in the parlor enlarged to life-size. It is very good; the eyes are perfect, the mouth is a trifle large, but the likeness is good.' These things were perfectly true. I was furthermore informed that I could become the medium of communication with the unknown world, and I have found this to be true. I took my partner in business to my house, and there we held communion with the spirit world. He is a disbeliever in Spiritualism, but he will tell you that we not only had slate-writings, but heard voices of the dead."

Believing, as Mr. Schmid does, that these things have actually happened to him, it is not strange that he, too, would like to have intelligent men and women, lawyers, preachers and doctors included, scientifically investigate them. He began it an infidel and a skeptic. He is a believer, and is filled with the subject and its possibilities.

Had a Vision.

A few weeks since a man died suddenly in Dubuque, Ia., and being unknown, his body was carried to the morgue. His name soon became known, and being made public, his daughter residing in Chickasaw County, hearing of the death, fell in a swoon. While in that state she saw, says a special to the *New York World*, the clothes her father wore, and received from him a message, saying he had sewed up a roll of bills in his shirt. On recovering consciousness she demanded that some one go to Dubuque and get the clothes.

To quiet her mind, her brother visited that city, received the clothes from the coroner, and found the money sewed in the shirt as she had described, though she had known nothing about the patch or the money.

THE JAFFA AND JERUSALEM RAILROAD.

A tortuous, double iron track; a station here, a station there; A locomotive, tender, tanks; a coach with stiff reclining chairs; Some postal cars, and baggage, too; a vestibule of patent make. With buffers, duffers, switches, and the soothing automatic brake; This is the Orient's novel pride and Syria's gaudiest modern gem; The railway scheme that is to ply 'twixt Jaffa and Jerusalem!

Beware, oh! sacred muley coach, the engine when you hear its bell; Beware, oh! camel, when resounds the whistle's shrill, And, native of that guileless land, unused to modern travel's snare, Beware the fiend that peddles books, the awful peanut-boy beware! Else, trusting in their specious arts, you may have reason to condemn.

The traffic which the knavish ply 'twixt Jaffa and Jerusalem.

And when, ah! when the bonds fall due, how passing wroth will wax the State! Nehoi! to Nazareth will spread the cry "Repudiate!" From Hebron to Tiberias, from Jordan's banks unto the sea.

Will rise profane anathemas against "that damned monopoly!"

And F. M. B. A. shepherd folk, with sockless Jerry leading them,

Will swamp that corporation line 'twixt Jaffa and Jerusalem!

—Chicago Daily News.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it this recipe in German, French or English, with full directions for preparing and using. Send mail by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

The Spiritual Rostrum.

"Has Spiritualism any Place or Part in the Affairs of a Nation?" "First Get your Facts—Theories Later."

Abstract of Two Discourses delivered in Berkeley Hall, Boston, Mass., on Monday Evening, Feb. 22d, 1891, by J. FRANK BAXTER.

(Reported for the Banner of Light.)

In view of the revealed fact that we live beyond the tomb, and that we have learned that our condition, happiness and growth in spirit-life depend largely on our entrance to that life upon our character, education and surroundings in this, Spiritualism teaches a humanitarian course, and reaches and affects every department of existence. It not only produces ecclesiastical changes, but it revolutionizes political and national affairs. It has revealed a mighty work—thorough renovation of society, of Church, of State—a determined uplifting of mankind.

The law "like attracts like" has had constant showing through all history, but certainly there was never better or more continual exemplification of this law to any people than to those who have investigated, and made a study of spirit communication and manifestation. War-like and corrupt ages have been accompanied with war-like and corrupt spirits. In ancient times, when nations and peoples were constantly warring and quarreling, as portrayed in the old Bible pages, and imploring and praying celestial agencies to aid, in answer came the spirits of a class like unto themselves, the people often obeying their dictates to slaughter and to torture, believing, too, in their ignorance, many times it was the Lord Jehovah himself commanding the bloody work. The exemplification of this law is seen in witchcraft times: days of wholesale stealing and monopolizing of the red man's ground by the whites; days of Indian revenge and massacres, leading to bloody wars, wherein the Indians fell by hundreds! What more likely interpretation of many of the strange and violent actions, than that the Indian spirits, still seeking revenge, may have found it through the very means of mediumship? Not that the speaker would resolve all of witchcraft into spirit interference, for fear and wild imagination did much, as well as misunderstood psychological and hypnotic law. But history shows that as is the condition and attitude of mind of a nation, so in great degree is the animus and disposition of the attracted spirits. The better conditioned the people, or a nation, so in proportion the better the class of spirits dealing with them or it.

This being the case, Spiritualism urges all Spiritualists to action in bettering conditions. Hence Spiritualism deals legitimately with physiological reform, whether as relates to injurious habits of food, drink, dress, labor, indulgence, stimulation or to erroneous systems of medication, as vaccination, and quackery, or what, with all educational reform; with parentage reform; with theological and ecclesiastical reform; with social reform; and, too, with political reform. It would see woman emancipated from all civil and social oppression, and all human beings equally enlightened, and, ultimately, untrammelled liberty assured. It would wipe out all oppression, civil inequality, domestic tyranny, and all mental and spiritual despotism. The whole aim is not accomplished by demonstrating some resistance and return, but it means as well the lifting of man and woman to the best developed bodies amid the best conditioned environments for the best manifestation of spirits both in and out of the flesh, and thus Spiritualism is of the greatest benefit to the world.

Mr. Baxter, in a very interesting way, showed how spirits are at work affecting the minds and actions of leading men, discoverers, inventors and statesmen. He demonstrated with much reason that a large number of them are more often directed to institute or espouse reforms by unseen forces than men are aware. He called attention to Lincoln, Garrison, Sumner, Phillips, Parker, Lucretia Mott, Joan d'Arc, Queen Victoria, Victor Emanuel, Garibaldi, the late Czar of Russia, Wm. Gladstone, Henry Stanley and Harriet Beecher Stowe, and their experiences, leading them mostly to proclaim their belief in spirit aid, advice and influence. And all to acknowledge some inspiring and leading power, though, to some, unaccountable.

Rarely do we hear of instances where, when the clergy are actuated by spirits to work, that it is especially in their respective churches, but when moved at all it is to separate them from the church, and bring them out into a broad national field. He recalled the Halls, a Strickland, a Fishback, a Taylor, a Denton, a Peabody, a Spear, a Putnam, a Pierpont, and lately a Dean, who, in leaving their churches, openly have since declared themselves as moved by spirits. The church, he says, has moved upon by a force beyond their ability to offset, but what the force was they were not ready or able yet to declare: an Adler, a Frothingham, Fathers Welsh and McGlynn.

When we look into history, with the possibilities of Spiritualism in view, Mr. Baxter said he felt it safe to say that it is possible that had not Spiritualism revived in these past fifty years—had not Modern Spiritualism revealed itself to the world—human slavery might still have existed in many nations where now it is no more, notably in Russia and in our own United States.

Yes, Spiritualism, then, has a place and part in the affairs of a nation. Some might think he advocated the same as a union of Church and State when he declared Spiritualism incorporated in a nation's ethics. Not so! Spiritualism as to the theory or creeds of Spiritualists, Spiritualism as a religion in a sectarian sense, has nothing more to do with the State than should the Church have, and that is nothing! Nor should the State sanction Spiritualism as a sectarian or religious movement, or Spiritualists as a banded sect or organization, any more than it should the Church—in fact it should know them as such not at all, neither sanction nor condemn. The Government's right is complete in the protection it should afford to each, and all in their respective provinces. But Spiritualism as a fact, as a science, no nation can ignore, any more than a geological, an astronomical or a mathematical fact; and its effect is ignored in national ethics, for it is in spite of men's wills, of a nation's man-made laws, a natural factor in cementing men and citizens in unity for better action.

Laws and theologies are man-made; Spiritualism is not. How can man avoid the influx of thought which comes surprisingly over him at times, suggesting a higher power than he himself possesses? He cannot. He can only wonder, and await or assist results. How can man prevent the coming unlooked for of a spirit to him, unconscious of it as he may be, until made aware too late to stay, by some sign or outpouring? It is impossible. Nations are but men.

Mr. Baxter reminded the audience that the world has been told frequently through inspired lips—a Joan of Arc, a Swedenborg, a Davis, a Harris, a Richmond, a Brigham, a Little, a Colville and others—that there are legislative bodies in spirit-land, and that they have guided the Ship of State safely through many stormy conflicts and heated passions. This may surprise us, who have never been to the spirit-world, one way or another; but it is said to be from a source wherefrom the statement made should be the truth. Christendom acknowledges the law when it says God directs, and prays God to direct. Spiritualists acknowledge the same law when with reason they declare belief that spirits may and do offer advice—in thought, in word, in deed, in sign, that God directs. It is likely he does so by means, and those means, more likely, spirits still interested in a nation's welfare and prosperity. Once we said: "Vox populi, vox Dei," but now, with our research and knowledge, we may oftentimes best say: The voice of the people is the voice of the spirit-world.

II.

A large audience, which closely packed Berkeley Hall, gathered in the evening of the same

day to hear Mr. Baxter's closing address. The Boston Daily Globe of Monday, Feb. 22d, devoted over a column to a report of the meeting, giving a fair synopsis of what Mr. Baxter said relative to the facts of Spiritualism, though his remarks pertaining to the philosophy were not reported. Here is what *The Globe* had to say in part:

"Modern Spiritualism is a truth, a monstrous misconception, or a gigantic imposture. It is a good thing that the meeting, at the very beginning of its address at Berkeley Hall last evening, such a popular interest on Spiritualism has been aroused that the seating capacity of floor and balconies was all too small; chairs brought in by the dozens were quickly filled, and still scores remained standing throughout the evening."

After his epigrammatic opening Mr. Baxter proceeded to defend his beliefs. He said: "After forty years Spiritualism is more or less of a mystery to the masses. It belongs to everybody to investigate, and then, and not before, to pronounce manfully for or against it, and give the reasons."

One of the easiest things in the world is to cry fraud, humbug, delusion, concerning what you don't understand, don't want to understand, and don't want others to understand. I claim that if Spiritualism is unpopular among certain classes it is because it is not understood, and Christianity itself was once called a pernicious superstition taught by unlearned men.

Psychology, under which head Spiritualism is to be classed, is accepted to-day, though Spiritualism was not so called, and is not necessarily connected. During the early psychological investigations it was said 'Spiritualism has nothing to do with it,' but the investigators found facts of Modern Spiritualism staring them in the face at every turn, which they could not ignore.

Another branch of psychology is mesmerism, which for so long was fought by the church. When at last it had to be recognized, it would not do to call it mesmerism, so they named it hypnotism.

Some say Spiritualism is a fraud, and the fraud of Spiritualism, was once denounced as generally as Spiritualism itself.

To-day no one disputes that it is a well-defined branch of psychology. Spiritualism is capable of demonstration by actual experiments.

But generally the new inquirer searches all around, over and under the phenomena—everywhere except into the phenomena. He usually has some pet theory of his to prove, so that he can turn and say 'I told you so.'

First get your facts—theories later. Spiritualism gets no powers beyond nature; it acknowledges no supernatural.

Some say Spiritualism is no more than the working of occult laws. Find out those laws and you explode it.

Oh! I wish it were understood that we want to know the laws, not to believe in all the result of natural laws guided sometimes by intelligence.

Mr. Baxter then told how Prof. Henry M. Parkhurst of Brooklyn told a letter from a waste-basket in an office he was visiting; took that letter home; without saying it, he presented it to a friend, who, in the shreds of an envelope, took the same to Miss Mary Fancher, who wrote for him the contents of the letter; then he opened the envelope, pasted together the pieces, read the original, and it tallied exactly with what he had written.

Mr. Baxter continued:

"Facts like these are before the world to-day. The intelligence of the world is declaring that the action of the mind is independent of the body."

It has been proven that mind independent of organization can move matter.

Joseph Cook denied this once. He was invited to go. Later he retracted, but took care to say that he was not a Spiritualist, and might be superhuman, but it was not supernatural.

We do not want nor do we expect to prove that it is supernatural.

We are spirits now as much as we ever shall be, even when we have dropped these bodies and entered spirit-life.

Unbelievers cry 'mind-reading; have you seen Bishop?' It doesn't prove fraud if you have seen Bishop. He cannot read mind in the body, why not out of the body?

We have thousands of proofs of the presence of intelligent beings (identified), and that we hold intercourse with departed friends, and that they are interested in what we do on earth.

But some reporters may ask, as reporters often have, how can you believe in Spiritualism amid all the exposures?

The truth of Spiritualism is daily proven in private, in the lives of the rich, in the lives of the poor, through mediums who can't be doubted.

The sum total of all the exposures does not amount to a thousandth part of the proven facts.

That there are frauds we do not deny; that there are exposures of trickery is true. But there are thousands of honest phenomena.

Experience makes us all what we are, and according to our experiences we differ.

The facts of phenomena outweigh all reasoning and theories.

Spiritualistic manifestations are facts. To write or speak against them at this day is a waste of words.

How many accept the Bible handed down through ages, but with the modern facts of Spiritualism stand up and deny the Bible's face facts?

Men believe the stone was rolled away from the sepulchre without visible agency. 'Oh, yes, the Bible says so.' If we say the same power moves a piano or a table, they exclaim, 'Oh, no, it can't be done.' But the next word is, 'I have talked with Elias, but I don't believe we can talk likewise now.'

Men believe three men went through the fiery furnace. But when one of our mediums handles coals of fire, they say, 'Oh, chemical preparation.' I believe the next world is a real world. I believe spirits are somebody, not nobodies. I believe things are real things, not nothings. I am a materialist to that extent.

With this outlook the spirit-world is not to be dreaded.

Here we have beautiful mountains and hills and valleys and lakes. Of what use are our fourscore years and their experiences if there are to be no mountains, and no lakes, and no valleys, and no hills, and no death, but a soft slumber, a pleasant dream and a joyful awakening.

As a medium, loved ones come to me. At times they may come to you through me. At times I can almost see the faces of loved ones.

A male quartet sang a delightful bit of music, and then four ladies passed the contribution baskets.

Then came the tests.

Mr. Baxter stated that although he had been called a medium, he did not claim to be one. He just arose to try his mediumship to see what impression the spirits made on his mind. He might receive something for those present.

Looking Backward and Looking Forward: The Ethics of Co-operation.

Abstract of a Lecture delivered in Philadelphia, Friday evening, Feb. 20th, 1891, by W. J. COLVILLE.

The existing prejudice in the minds of many excellently-disposed people toward Nationalism, is due to a very grave misapprehension of the actual state of the industrial world at present. Industry, economy and co-operation are constantly proposed as remedies for existing evils, and were it practical to apply them without any change in our present system, a millennium might be introduced without attacking any of the cherished notions of conservatives. But how can people be industrious who have no market for their industry? and while there are many idlers who should be compelled to work, there is also a vast army of unemployed paupers whose poverty is far more the result of their surroundings than of their thriftlessness.

Mental Scientists and other advanced thinkers, are quite correct in saying, "there need be no poverty"; but those who have discovered how it can be abolished, know that it will continue indefinitely if we only find fault with those who are unemployed.

Gen. Booth in his "Darkest England, and the Way Out," proposes some very practical suggestions, and though Huxley's criticisms of the Salvation Army scheme may be in some respects well founded, the objection is chiefly to the autocratic nature of the organization, and to the methods proposed for elevating the "submerged tenth." Bellamy has glanced ahead, and given us a picture of things as they may be one hundred and ninety years hence. Booth says instant effort must be made to commence the work of rescuing the degraded. Bellamy is a scholar, a novelist, and by temperament somewhat indisposed to mingle directly with the downtrodden, though he has a large heart as well as an ardent brain. It is not surprising that he should indulge in optimistic visions. Booth, on the contrary, is one who lives among the wretched, who has no possible opportunity for viewing the world through rose-colored glasses while reclining at ease in a well-appointed library, and yet fundamentally there is but slight difference in the conclusions of these widely separated men. Both believe in the capabilities of man as man; both declare that the existing civilization is not worth retaining, and that the only way to a better world is to claim the abandonment of the existing system, and to begin anew, and though in theology they are by no means equal, their writings are calculated to influence the world in the same direction.

Nationalist clubs are attractive to gentlemanly thinkers; the Salvation Army is a ref-

uge for the destitute, and appeals to the sentimentalism of the ignorant. It is extremely unwelcome and unjust to condemn one apostle of reformatory work because we are engaged in another. All workers and workers should strive to become united in spirit and enjoy mental fellowship, even though methodically they are far apart. Economy when associated with industry and co-operation means discovering the use of everything, and turning even what appears like refuse to good account. When Booth in "Darkest England" speaks of a new toy manufactory, and suggests making strong, useful toys out of old cans, he proves himself a true economist in touch with Nature. Nature wastes nothing; and it surely must be admitted that wastefulness is one of the greatest curses of modern as it was of ancient civilization. But this vice, in common with all others, can only be eradicated through the agency of sound, practical education, and Nationalists are to be congratulated for seeking to secure the greater efficiency of the public schools by removing the many disabilities now attaching to those who should be at full liberty to embrace all the opportunities they afford.

Cooperation can only spring from mutual confidence and trust, and as confidence increases, cooperation will be increasingly practical and successful. Strikes and boycotts are false methods, and cannot prove effective in the long run. A strike of millions against millions is by no means an unequal contest, and the best of times very little is gained by simply pitting existing evils. Cooperation means no fight with anybody, but resolute, systematic determination on the part of skilled workmen to become their own employers. Any clerk is at liberty to leave an employer and set up in business for himself when opportunity invites, and surely a number of working-people are equally at liberty to unite their forces and satisfactorily to secure competition on equal terms, by fair and honorable means. Socialism and individualism are quite marriagable, and when all that is really reasonable in both systems shall be blended in a more perfect system than has yet been evolved, we shall find cooperation the remedy for existing ills; but individual culture (the culture of the true moral, spiritual being) must precede any successful organic union. The mothers of the race are, after all, the architects of the New Nation, and it is to woman's highest and holiest influence we must ever turn for the primal step toward higher attainments.

"The Father of His Country."

On Sunday afternoon, Feb. 22d, the society meeting in the First Spiritual Temple, corner Exeter and Newbury streets, Boston, writes Elizabeth C. Sanger, Secretary, held appropriate anniversary exercises commemorative of the birth of Gen. George Washington.

Dr. H. B. Storer occupied the rostrum. He read excerpts from several of Washington's letters, which bespeak the character of the man whose life had framed them.

He then proceeded to trace those points of personal character which made Washington pre-eminently a great man. An evenly tempered nature, shaping the life of this remarkable man, characterized Washington. He spoke of the religious nature of Washington as being large—so large that at times the church form was not observed by him. Faith in God, and a consciousness of Divine Love so molded this religious nature that it unfolded in the knowledge of the truth which Jesus uttered: "I and the Father are one."

As Spiritualists, we were assured on this occasion of the presence of Washington, as well as the presence of other spirits who had formed the living galaxy of souls which nourished into life our infant Republic.

Not to praise the deeds of a great man do we hold these anniversary celebrations, but, in their observance, we draw to us those whose lives made great events possible, and, by the sympathy of their presence, we are strengthened in our pursuit of duty and good accomplished for our fellowmen.

All who have lived for freedom among mankind are with us, still aiding in the unfolding of those principles which shall bring more perfect liberty to men and women.

Mr. Nettie Colburn-Maynard—Reminiscences of Abraham Lincoln.

To the Editor of the Banner of Light:

Mrs. Maynard is not as well known to Spiritualists as she was years ago under the name of Nettie Colburn. She set out as a trance speaker with Mrs. Nellie Brigham, and was a popular speaker and continually engaged by societies. She was eloquent, and had that sterling integrity of character which endeared her to all.

She gave her whole being, cheerfully sacrificing herself to the Cause. For the last three years of the war she was constantly consulted by President Lincoln, and the communications he received through her were of most astonishing character. The results of battles were foretold before the telegraphic dispatches, and on several occasions advice was given and accepted which, acted on, proved of momentous consequence. The reader has undoubtedly already seen the reports of the deplorable condition of this excellent lady, yet it is impossible for any one to conceive of the sufferings she endures, the care she requires, and the patience and magnanimous spirit which sustains her, and changes pity into admiration.

It afforded us the greatest pleasure to accept an invitation from Mr. and Mrs. Henry J. Newton to visit the home of Mrs. Maynard at White Plains, which really is only a suburb of New York. The visit will be long remembered. She was stricken with rheumatism some years ago, and for three years has been confined to her bed. Her hands and feet are distorted by the strained muscles. She is afflicted with a cough, and has to be constantly fanned or she cannot breathe. She is in constant pain, and the slightest touch is torture. She has lain for over a year in exactly the same position, and cannot be moved without intense pain. Yet for all this her countenance is bright and almost placid in expression, and she greeted us with smiles of joy. Her spiritual being is entirely above and beyond the limitations of the body. Her sensitiveness is so acute that she knows everything going on in the house, and gives directions. Her mediumship has been a blessing to her country, and she became entranced, and it seemed as if spirit-friends had a perfect means of communicating with us. Every sentence bore evidence of truthfulness. After a time Lincoln came, and the sagacity of his words carried conviction of his identity. Truly it was one of the most wonderful and convincing séances I ever had the fortune to attend.

For the past year she has been dictating her reminiscences of the years given to Lincoln, which extended over the last years of the war. They are of deep interest, not only for the facts revealed, but as a psychological study. It has been reported that President Lincoln issued the Proclamation of Emancipation by advice of the spirit-statesmen through her mediumship. This she emphatically denies, saying that it was not until after that event that she became acquainted with the President.

Mr. and Mrs. Maynard have a pretty home, but of late years illness has reduced their circumstances; for her condition has required his almost constant attendance, and his devotion to her makes a pleasing memory in the minds of visitors. They have no means to publish the narrative which is now almost completed. It has been suggested that those who wish a copy when printed send their names to Mrs. Maynard, White Plains, N. Y., and agree to take and pay for one or more copies when published. From a goodly list of such names we are enabled to guarantee publication. By doing this not only will the sender receive a valuable return, but contribute to a well-deserving charity.

HUXSON TURLE.

197 West 43d street, New York.

(From the Washington, D. C., Evening Star of Feb. 14th.)

Post-Mortem Apparitions from the Point of View of a Scientist.

"Do I believe in ghosts?" said Dr. Elliott Coues, the eminent expert in psychological science, to a writer for *The Star*. "No, I do not believe in ghosts in the popular sense of the term, for the reason that the popular sense has the least foundation in fact, and the popular sense is a scientific conception of what is properly called a post-mortem apparition, like Colorado, I have seen too many ghosts of the popular type to take any stock in them whatever."

"I have reason to know from my own experience and observation that certain post-mortem apparitions of persons whose bodies have died do occasionally make themselves perceptible to our senses, apparently by an act of conscious volition on their part, and for certain definite purposes of their own. The apparition is full of intelligence, and appears by the dead of the living. Ordinary history includes numberless allegations of such occurrences. The entire body of Modern Spiritualism turns upon the pivotal fact of the continual communication of the dead with the living, whether visually, audibly, tangibly or otherwise."

"I do believe in ghosts from the purely scientific point of view. We are not, in fact, single and simple personalities. There is in each of us an inner individuality, which, as a matter of fact, I will call the 'soul,' is very little, if at all, affected by the physical condition of its environment on the material plane of existence. For example, it does not appear to be subject to the law of gravitation, which we know to be universal in the physical world. It is not capable of being mechanically affected to its injury or benefit. It does not depend for its being upon the organs of the body, and it is not a product or result of the organization of the body. It exists in its own nature, independent of those chemical combinations which form our body structure. Nothing, therefore, can be said to destroy it, and it is not a part of the body which it now inhabits, and there is no *a priori* reason why it may not survive the dissolution of the latter. Should it so continue to exist for even an hour after death, retaining consciousness, and memory, nothing forbids the assumption that it might manifest itself to us. Whether it ever does so or not becomes simply a question of evidence."

"Such evidence is abundant, conclusive, and of a kind which, by the laws of logic, cannot be denied. It suffices to establish the fact in any court of law. A very large number of alleged post-mortem apparitions have lately been subjected to every possible test and scrutiny, with cross-examinations of witnesses, and in almost every case the results have been so forthrightly and finally decided in favor of these cases to be genuine."

"Now as to the nature of the ghost of fact as opposed to the ghost of fancy. Aside from any question of mere subjective hallucinations, which constitute the vast majority of popular ghosts, I understand the genuine post-mortem apparition to be the spiritual body of a deceased person, sustaining and conveying his consciousness in the same manner that the physical body sustains and conveys the consciousness of the living. For, just as with the physical eye we only see one another's physical bodies, so is the spiritual body only to be discerned by the spiritual sense of a living person. Inasmuch as this spiritual sense is rarely operative in living persons, the cause of the apparition, hence, also, the nearly universal denial of their occurrence. For, as I have said, it is but seldom during our life in the body that the senses of the soul come into conscious operation."

A premonition of an apparition which is presently to be perceived is usually given by a sensation technically called the 'ghost chill.' This is a symptom of a change in the magnetic state of the body, during which change the threshold of consciousness is shifted to the extent of rendering the soul more susceptible to something ordinarily invisible. The change is almost always very brief, usually lasting but a few seconds, during which the manifestation occurs. With the return of the individual to ordinary consciousness the apparition necessarily disappears, and the perceptive in grave doubt as to whether or not he has been the subject of an hallucination. This doubt, however, may be done away with by subsequently ascertaining through ordinary channels of information that an occurrence of the kind has taken place at a corresponding time, and under circumstances of which the perceptive was made aware during the apparition. No other explanation of such an occurrence appears reasonable, and I am therefore bound to accept it until a better one can be devised."

As I conceive it, the spiritual body, soul or ghost—by whatever name you choose to call it—has no material existence whatever in the ordinary sense of the word. That statement raises the whole question of the constitution of matter as distinct from mind. For my own part I think that no absolute distinction is possible between the two, and that the words of Clerk Maxwell, William Crookes and Prof. Tyndall have demonstrated the existence of states of matter designated as 'radiant,' in which none of the ordinary properties of matter appear. A bar of iron, you know, seems to be

For the Manner of Light,

Bairner Correspondence.

California.

death. Yes, she said, a spirit friend or your

Missouri.

Colorado.

New York

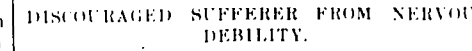
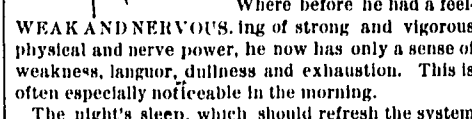
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Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

Banner of Light.

BOSTON, SATURDAY, MARCH 7, 1891.

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

To the Friends of the Cause:

Taking it for granted that you would like to extend the circle of readers for the best family paper in the world—THE BANNER OF LIGHT—we call attention to the fact that patrons can have the paper for one year at the recently reduced price (\$2.50), including either a nicely bound volume entitled, "A GALAXY OF PROGRESSIVE POEMS," by John W. Day, "VISIONS OF THE BEYOND," edited by Herman Snow, or "SPIRIT INVOCATIONS; OR, PRAYERS AND PRAISES," provided a request for the book is made at the time of sending the subscription.

"Post-Mortem Apparitions."

We print in this issue of THE BANNER an article from the Washington, D. C., *Evening Star* of Feb. 14th, by Dr. Elliott Coues, concerning his ideas of "Post-Mortem Apparitions." From his own confession, Dr. Coues is evidently a sensitive, subjected to some of the experiences of spiritualistic mediums, and at times is able to clearly sense the presence and manifestations of decarnated spirits in his own organism.

While there is much in the Doctor's article which is open to criticism from the standpoint and knowledge of an experienced Spiritualist, there is yet food for thought and reflection in its lines, and points are made in favor of the claims of Spiritualism, in regard to the existence of soul after the death of the physical body, and to the fact of communication between the two worlds. Dr. Coues, in his opening paragraph, disclaims a belief in ghosts "in the popular sense of the term, for the reason that the popular sense has the least foundation in fact, and is as far as possible from any scientific conception of what is properly designated as a post-mortem apparition."

Now if by this the Doctor means that the "popular sense" is the old-time and widespread superstitious belief in a "ghost," as a supernatural apparition from a graveyard, and connected with something so uncanny and weird as to chill the marrow of one who beholds it, then we quite agree with him that such an idea "is as far as possible from any scientific conception" of a "post-mortem apparition." But if the Doctor means that the popular conception is like that of thousands of intelligent persons, a recognition of a "ghost" as a visitor from another world, coming to manifest thought and activity and personal consciousness, then we differ from him in his conclusions as to its fitness for scientific inquiry.

The "chill" which the Doctor describes as experienced by a sensitive in becoming aware of the nearness of a spirit visitor, will be recognized by all mediums as that magnetic change in their conditions which lifts them for the time into the spiritual atmosphere of the unseen intelligence, and which is produced by the action of the spirit operator upon the magnetic environment of the sensitive.

Dr. Coues's definition of the various states of matter is such as have been described to us by intelligent spirits, who insist that in reality it is impossible to define where matter ends and spirit begins, and therefore it is of no consequence whether we claim "a material existence in the ordinary sense of the word" for spirit, or not.

On the whole, the present article of Dr. Coues presents a fairer attitude toward the claims of Spiritualism, and greater admissions as to the possibilities of the existence and power of communication with mortals—of intelligent spirits apart from the physical life—than did his former article on "Duplex Personality," which we recently criticized in THE BANNER; and we are gratified to learn that a deeper sounding of the gentleman's opinion on this subject has brought these important admissions to the public eye.

We have in type an excellent letter from Dr. F. L. H. Willis, giving a graphic account of his late visit and public lectures at Cincinnati, Ohio, which we are obliged to defer until next week, owing to the crowded state of our columns. The Resolutions of Thanks to this able lecturer, passed by the C. U. Society of Spiritualists, will be found in another column.

Managing the Criminal.

The next advance in prison discipline, thinks the *Boston Herald*, will be the reform of the criminal during his confinement. The warden of the Sing Sing prison recently wrote a paper for the *Christian Union* on "How to Prevent Crime," that is the vehicle of much enlightened and liberal thought on this highly important question. While the State openly insists on making the prisons self-supporting, the warden of Sing Sing declares without hesitation that a prison cannot be reformatory without being self-sustaining if honestly managed.

"If these men"—he argues—"are worked the same as they are worked outside, for the purpose of reformation and giving them a chance, their work will necessarily make a financial success of the prison, and perform the double office of reforming the prisoners and supporting the prisons."

Warden Brush does not consider prison management complete unless it results in fairly educating the inmates; but he holds that punishments should be apportioned to crime, and that discipline cannot be too strict or severe. All the same, however, he believes largely that the convict can be reformed while suffering the penalty he has defied, provided only that sufficient time is given to the experiment. He is to be reformed while kept at labor; and what the home, the school or society should have done for him must be made up by efforts for his reformation in prison. Both the Sing Sing warden and the Elmira superintendent are agreed on the best methods of treatment for reformatory ends. They both believe that a positively bad home life is largely responsible for the convict supply, and both hold that it is not too late after one becomes a convict to undo a criminal life and start upon a right basis.

"No man, whatever his offense," says the *Christian Union*, "ought ever to be discharged from restraint, except upon reasonable evidence that he is morally, intellectually and physically capable of earning an honest livelihood." The *Boston Herald* thinks that right here is to be found the great leakage in society. It declares that "we are continually restoring men to society whose only fitness to enter it is the fact that they have faithfully served out a criminal sentence, but whose habits and purposes of life are precisely what they were before their arrest and conviction. The reform efforts in the prison are not successful with these persons, and yet we have not provided any legal means for their permanent retirement from society." An intelligent study of the prison problem has resulted in the union of punishment and reform in handling the criminal. Our penitentiaries are converted to the best possible use when the treatment of prisoners sends them forth from confinement as true men. The strength and power of combination of the criminal classes form a danger that continually confronts us, and when our foremost men and noblest women earnestly address themselves to the solution of the problems that perplex us in this direction, we shall be much nearer social safety than we are now.

Sent to Sing Sing for Life.

BROOKLYN, N. Y., Feb. 24th.—James Dougherty, the insane admirer of Mary Anderson, who shot and killed Dr. Lloyd in the Flatbush Asylum, was sentenced today by Judge Bartlett to imprisonment for life in Sing Sing Prison.—*E. X.*

Why to Sing Sing, a prison where criminals are confined who are held responsible for their misdeeds and punished accordingly? This man is held to be a lunatic, as his conduct for months has clearly shown. The law admits an insane person to be irresponsible. Such an one is a fit subject for medical treatment, even if he must be held in restraint. Why, then, should this insane man be sentenced to a State prison for life, instead of being placed where he might receive proper treatment, looking to his restoration to reason?

Now Is the Time

For those clergymen in this country who have issued a prospectus that they were going to investigate Spiritualism and its Philosophy to purchase the *New Work of Mr. Hudson Tuttle—"The Religion of Man and Ethics of Science."* It treats upon the Past, which its author avers has been the age of the gods and the religion of pain; and he goes on to say, on the contrary, that he believes in the divinity of man (instead of putting servile trust in the gods), and his eternal progress toward perfection, which is the real foundation of the religion of man and the system of ethics, as treated in this work. The book is for sale by Colby & Rich, 9 Bosworth street, Boston, Mass.

"The embarrassment which the National Fair has encountered here is, undoubtedly, due to the large salaries which were voted by the National Commissioners to the great number of officers created by them, and to the large scale upon which they endeavored to plant their authority," says Webb, the regular Washington correspondent of the *Boston Daily Journal*. "This was manifestly beyond the intention of the original act, and it has been resented by Congress. Mr. Candler himself reiterates his position that there is no one who is a more enthusiastic supporter of the Fair than he is. He thinks that the true friends of the Fair are those who endeavored to put it upon a right basis at the start, and who resolutely prevented the extravagance upon which the National Commissioners had determined to enter." This is just what we said several weeks ago. THE BANNER concurs fully with Mr. Candler's views, namely, to put it upon a right basis at the start. This must be done to insure ultimate success.

A writer in the Bath (Me.) *Daily Times* of Jan. 5th makes mention of a pamphlet written by Abraham Cummings, M. D., a Congregationalist clergyman, and published in that city in the early part of the present century, giving a detailed account of the appearance, sayings and doings of a spirit ("spectre") in the year 1800, whose voice was heard by nearly fifty persons at the same time, and whose form and movements were seen by several others. This pamphlet was reprinted entire in seven consecutive numbers of the BANNER OF LIGHT, commencing June 29th, 1872. It gives overwhelming evidence of the reality of the phenomenon—including the written testimonies, given under oath, of twenty witnesses, and letters from many others, with substantial reasoning, showing that the facts cannot be otherwise than stated.

We had a pleasant interview last week with Mr. J. B. Josselyn of Grand Rapids, Mich., the Secretary and Treasurer of the Progressive Spiritualist Society of that city, of which Mrs. Josselyn is President. He informs us that this society is in a prosperous condition, and that Spiritualism is on the increase in that State.

The Proposed Investigation.

"The movement which has been proposed for the investigation of the so-called phenomena of what is known as Spiritualism," says the *Washington Post*, "will doubtless attract the interested attention of people in general." "These investigators [in their prospectus] recognize the fact that Modern Spiritualism has its votaries in all parts of the country, and has power to influence the thoughts and actions of those who believe in its teachings. The question as to whether it is founded on fact or delusion is therefore very important, and it is of the utmost consequence that such evidence as it presents should be subjected to the careful scrutiny of truth-loving, truth-seeking persons."

With all which we fully agree. But we fear such will not be the case, as the difficulty will be, as the writer admits, that some of the members "are so distrustful of the attitude of things as they are commonly accepted, that they will lean over to the other side." The editor adds:

"Why an investigation of this kind should be undertaken in this way is hard to understand. Spiritualists will not be likely to come into the arena for the purpose of disproving their phenomena in the presence of the vulgar outside crowd, even if that crowd is represented by respectable New England Brahmins. They have always held that a certain faith in the subject was necessary to the reception of clear and indisputable evidence. A skeptical mind always banishes the spiritual manifestations. In their, as in all other beliefs, there are esoteric andoteric circles. To the inner circle all things are lucid; to the outer they remain almost incredible. This committee would necessarily be in the outer circle, and must, therefore, on spiritualistic principles, remain without true apprehension of its truths and phenomena. So far, then, as Spiritualists are concerned, its conclusion will be ineffectual. In regard to the outside world, the decision will either be unnecessary or without authority, inasmuch as that world does not now accept the spiritualistic doctrine, and could not be induced to accept it even on the judgment of New England theologians. . . . The Boston committee will find either that the evidences are denied to it, or that its treatment of such as are offered to its notice will be regarded as inconclusive. They will learn, besides, that Spiritualism is founded on feeling and sentiment, and is a phase of religion not susceptible to investigation by microscope or scalpel, or any of the other agencies of the scientific method. Outside of all investigations, it will continue to be believed that some things cannot be known by the senses, and that these things are outside of the field of scientific investigation. The spiritualistic investigating committee might proceed to apply the scientific method to the explication of the doctrine of the Trinity with as good hope of success as belongs to their present quest."

Good Advice Gratis.

The *Better Way* counsels Spiritualists to be restful, remarking with truth that ill seldom befalls those who do not invite it upon themselves. It depreciates buzzing imaginary woes into the ears of people who care nothing for Spiritualism, as often suggesting to those who practice it a means of making trouble when they had no real previous intention of doing so. "We have men and women in our ranks," it continues, "who have been the sole cause of trouble unlooked for. Too much enthusiasm, or religious fervor, is always viewed by one of another belief as fanaticism—the emotion next akin to lunacy, and adjudged accordingly. Dignified action is all that can command respect, and a suggestion for this effect is as readily effaced as one of opposition. Let our well-meaning enthusiasts be requested to ease up until directly attacked. Until then there is no danger." Good advice and timely. Some people, Spiritualists among them, are much inclined to cross bridges long before coming to them.

Berkeley Hall.

Mrs. Lillie did not lecture in this hall last Sunday on account of ill health. Dr. H. B. Storer filling the chair instead. The subject of his lecture was "Democracy of Spiritual Ideas." Those who listened to it—and the hall was well filled—were highly gratified. We heard one gentleman remark, and he said he had listened to the Doctor's platform utterances many times, that this lecture was the very best the eloquent speaker ever gave.

It is expected that Mrs. R. S. Lillie will be able to occupy the platform next Sunday, both morning and evening.

John Wesley, the spiritual medium, who lived a hundred years ago, and had the Bible thrown at him by "the devil," as was alleged, is being honored in Boston—the anniversary of his birth is. He commenced with only three persons, and now his sect outnumbered every other creedal organization. That Bible-throwing episode set the people to thinking, hence the great Methodist church of to-day. Wesley was kicked and cuffed for a long time for asserting that the physical manifestations were of heavenly origin; but he won in the battle, and now Spiritualism has made its advent in the same way, and most of the credists are opposing it. But it will succeed, because it is based on truth, as were Wesley's manifestations—with "the devil" left out.

Rev. Joseph Cook's "devil," it seems, has got his "cloven feet" into the creedal churches, if the reports in the daily prints are reliable. The latest echo of this description comes from the Trinity Baptist church of East Boston. We are sorry to see our good church friends so stirred up by the capers of their recognized "devils," which seem to be on the increase in different parts of the country. We of the spiritualistic fold are also occasionally bothered by one or two miserable scoundrels who pose as Spiritualists, but who have not one particle of spirituality in their compositions.

Mrs. Wm. S. Butler has been acting as one of the Committee to provide religious service and weekly entertainments for the veterans at the Soldiers' Home in Chelsea, Mass., during February. As her part of this duty Mrs. Butler secured the service of that veteran spiritualistic lecturer, A. A. Wheelock, to speak for the soldiers on Sunday, Feb. 8th; and Mrs. M. T. Longley—with Prof. C. P. Longley to sing—on Sunday, Feb. 15th. We understand that Mrs. B. is soon to present an entertainment at the Home—given by Lyceum scholars and other talent of this city.

Read the article of Hudson Tuttle, Esq., on our second page, respecting Mrs. Nettie Colburn-Maynard and her proposed book. We earnestly recommend our readers to follow Mr. Tuttle's suggestion, and send in their names as subscribers for the volume to this worthy lady's address—White Plains, N. Y.

Mr. and Mrs. Kate's Card of Thanks to the First Spiritualist Society of Pittsburgh, Pa., will appear in next week's BANNER.

The Dentistry Dodge.

Certain cunning brains in the State of Maine have evolved the plan for a quasi-medical law, it serving as a mask under the name of dentistry. This concoction in the form of a bill now before the Legislature of that State is but the thin end of the wedge that is too plainly intended to rive asunder the existing popular determination to preserve the right to choose the physicians which every one may like for himself. The bill, oddly enough, is framed ostensibly to protect people against incapable dentists, as if dentistry were the chief thing to which people's thoughts are directed.

Of course all friends of free treatment for disease will be on their guard against the advantage sought to be gained by the medical monopolists of Maine with the potent aid of legislation. The proposed bill establishes a board of examiners and fixes the price of the certificate to be issued by them. To pull or fill teeth without the authority conferred by such certificate will subject a person to a fine of not less than twenty-five nor more than one hundred dollars for each offense. Physicians and surgeons in regular practice may pull teeth *ad libitum*. So may "any citizen," farmer or lumberman, "in cases of emergency." The too obvious point is that the people of Maine are in dire need of legal assistance in the matter of their teeth. Nobody is hereafter to be allowed either to pull them or fill them unless he is an "emergency man" or can produce a twenty-dollar certificate from a board of examiners.

We trust that the legislators at Augusta will not allow themselves to trifle with their constituents' liberties, even to the small extent apparently involved in this bill; while we trust the friends in Maine will keep their eyes on the doctors' bill—"the mouse in the meal"—which is hidden somewhere (if no more than as a precedent) about this enactment.

Decease of Hon. Warren Chase.

Our readers have been made aware in previous issues that the veteran Spiritualist, WARREN CHASE, has been for some months past gradually drawing near the line where mortal sight grows dim and the inner vision opens to full power for an eternal scanning of life and its purposes. The event anticipated will therefore be no surprise to them.

A letter from Lottie Chase Whelpy, dated at Cobden, Ill., Feb. 25th, tenderly conveys the intelligence: "The dear father entered Higher Life this morning at half-past four o'clock. He passed quietly to the home prepared for him."

So the life-line—on earth at least—of another of the spiritualist patriarchs has reached its close, and our old co-worker has been privileged to exchange "the garment of praise for the spirit of heaviness."

Mr. Chase was born in Pittsfield, N. H., in 1813, and had attained at the time of his decease the age of seventy-eight. His long career was filled with hard work in the world's arena; in the field of theologic and scientific inquiry he for more than forty years defended and advocated the spiritual philosophy and phenomena; while as a politician he was foremost in all liberal measures, being an especial friend of the woman-suffrage movement; he may also, indeed, be regarded as one of the political fathers of the State of Wisconsin.

Mr. Chase has been a correspondent of THE BANNER for many, many years; and his columns have often borne witness to the value of his work.

A Divine Atmosphere.

I hold it as a truth, says T. T. Watts, that a divine atmosphere surrounds our earth—an aroma emitted from the world of Spirit, in which dwell the great truths and secrets of the Universe—a great world that pours down riches upon us as the sun pours down heat; and as, without the sun, this world would be but a formless wilderness, so, without this spirit-sun, would it be barren of thought or beauty.

Above us and around us exists a spiritual atmosphere, more subtle than the natural one. As the latter is the supporter of physical life, so the former is of the psychal. We absorb the delicate magnetic aura from all substances through the medium of the air, as well as the comparatively coarse oxygen; so all our soul-life comes from this spirit-atmosphere—all thought, all feeling, all appreciation of truth and beauty.

Man is the apex of earth-creation and the basis of all heavenly life, the foundation of all spiritual existence. Standing thus, in a middle plane, as the highest thing of earth and the lowest of heaven, he holds magnetic relationship to both.

Miss Emily Chase.

Reporter for upward of twenty-five years of spirit-messages delivered at the Banner of Light Free Circles, passed to the higher-life from her home in Somerville, on the morning of Tuesday, March 3d. Miss Chase's age was fifty-five years and eleven months. Her connection with THE BANNER in the capacity above-named began during the mediumship of Mrs. J. H. Conant, and has continued uninterruptedly and with a marked degree of faithfulness to the work from that time until Friday, Feb. 27th, 1891, four days prior to her decease. Last Monday afternoon, feeling that she would be unable to attend the séance the next day, she made arrangements with Miss Spalding to take her place. This was but a dozen hours previous to her departure. The services over the remains will take place at her late residence at two o'clock on Friday, at No. 204 Medford street, Somerville.

We are in receipt of a notice of the demise of Thomas M. James, late of New Bedford, Mass., sent to us by Mr. William F. Nye of that city, which came to hand too late for publication in this week's BANNER. It will appear in our next issue.

The veteran Spiritualist, J. V. Mansfield, had a good airing in last Sunday's *Globe*, accompanied by his likeness.

PROF. CARPENTER, the well-known Mesmerist, or, to employ a more acceptable society term, Hypnotist, has the past few weeks amused and instructed large crowds of people in Horticultural Hall with his experimental lectures. His control by mental force alone of strangers in his audiences is wonderful, and suggestive of lines of thought new to a large majority of those who witness it. He remains here this week, and those who have read of Hypnotism will do well to see its operation.

"WILHELM'S WEALTH," a serial story by J. J. Morse, which appeared in THE BANNER a year or two since, and which deeply interested many readers, has been issued in England in a neat volume of one hundred and thirty-three pages, and in its present substantial and convenient form attracts many more. It bears the imprint of *The Progressive Literature Agency*, 80 Needham Road, Liverpool.

We received last week a pleasant call from one of our veteran subscribers, Mr. A. T. Wedge, formerly of Leadville, Col., but now of Wilton, N. H. He says THE BANNER is well liked in his locality.

Therapeutic Nomenclature

is the title of Prof. Buchanan's last publication—an imposing imperial octavo volume of seven hundred pages, illustrating the science of the soul, brain and body in their joint action and complex relations, which are unknown in the universities to-day.

The presentation of this grand science by Prof. Buchanan as the result of half a century of careful and original investigation of nature should be hailed by every Spiritualist as an important event in intellectual progress. Of all the eminent biologists who lead the advance of the medical sciences Prof. Buchanan is the only teacher who recognizes the soul as a proper subject of science, and has enlarged the materialistic physiology of the schools to embrace the entire man—recognizing the soul as the eternal man, and giving to its relations with the body the preeminence they deserve. In this comprehensive view of science, all the phenomena which medical colleges have ignored, arising from the sciences of animal magnetism, Spiritualism, clairvoyance, etc., are recognized and explained as portions of the comprehensive science of man, and assigned their permanent position as incontestable truths.

The problem of soul, brain and body which is clearly presented in this volume is one which the genius and learning of the past and of the present century have not even attempted to solve, but its solution is given, with the experiments and facts which constitute the demonstration, and which the intelligent reader can repeat for his own satisfaction.

The book is announced as a "revolution in biology," but it is equally a revolution in therapeutics, for it refutes many of the doctrines of the medical colleges, and introduces entirely new methods of practice, by electricity and magnetism, assisted by new apparatus, by means of which an intelligent reader may make himself to a large extent independent of physicians and druggists. These methods are fully taught by the author in the College of Therapeutics in May and June, and are being carried out in practice by his pupils and the members of the Buchanan Anthropological Society.

A Test of Spirit Presence.

One of the spirit band of Mrs. M. T. Longley—a young and sprightly intelligent—is very fond of bananas, which she at times eats with avidity through her medium, although the latter dislikes that fruit, and never partakes of it unless influenced by the spirit. A lady friend from the West visiting Mrs. L. last summer became acquainted with and was much interested in the spirit mentioned. The Western lady has a friend in Wisconsin who is a clairvoyant, and Mrs. Longley's control promised to visit her new acquaintance on her return to her Western home, and if possible to manifest to her in some manner that would be an identification of her presence. Now, although the lady visiting the East had become acquainted with the peculiarities and had gained a description of the spirit, with a knowledge of the fondness displayed for bananas, Mrs. C.—the Wisconsin clairvoyant—knew nothing whatever of this; but a few weeks after her visit had returned home Mrs. Longley received a letter from the lady, requesting her to inquire if the spirit maiden had been to Wisconsin; and if so, what she had done. Mrs. L. wrote back: "I wonder if L. showed you some bananas? She told me she was going out to your home at the time mentioned, and would show a bunch of that fruit." Shortly afterward an answer came as follows: "On that evening Mrs. C., the clairvoyant, was with us, and in a little while she described a young spirit maiden whom she saw, and said: 'Why, she is letting a bunch of bananas down in front of my face!' Of course my husband and myself at once knew who the spirit was."

Spiritualism in Italy and France.

The *Masaniello* of Naples publishes a letter from Prof. Chiaja, of that city, in which, as an illustration of the changes which have come over the public mind with respect to Spiritualism, he quotes the following passage from a letter written two years ago by that distinguished anthropologist, Prof. Lombroso: "Nowadays the academic world laughs at criminal anthropology; laughs at hypnotism; laughs at homeopathy. Who knows whether I and my friends who now laugh at Spiritualism may not be in the wrong?" Well, at the present moment Prof. Lombroso is a confirmed Spiritualist.

Spiritualism is stirring up the secular press of France. Speaking of those who have adopted it, the *Echo de Paris* says: "The hands of these men are stretched out toward the crowd. They bring the Spiritualist faith to believers. They offer to the philosophers a pure and generous morality. They ignored it yesterday. They discuss it to-day. Perhaps on to-morrow they will be objects of public derision, as have been all reformers and all the sages. But this fact has often come to pass in the history of philosophies and religions: that the world has been reconquered by these spirits with the brain of a *savant* and the heart of an apostle, unknown, uncalculated, driven from public places by showers of stones, and imposing themselves on the consciences of mankind, in the long run, by their faith in their cause, the eloquent sincerity of their language, their impassability in suffering, and their intrepid accomplishment of duty."

To the Friends of the Indians:

During the recent visit of the delegation of Sioux leaders to Washington, Dr. T. A. Bland, Corresponding Secretary of the National Indian Defense Association, attended the various councils held by the authorities of the Government with these chiefs. We understand that he also visited them at their hotel, interviewing them fully, and especially the half-breed interpreters, in regard to the cause of the recent troubles and the particulars of the Wounded Knee massacre, and other important events of the so called Sioux war. He has been requested to prepare a brief history of the recent troubles in the Sioux country, which shall present to the public the *Indians'* side of that question—with which we need not add but few in this country are conversant.

The Association has no funds to meet the expense of such a work. How much are you individually willing to contribute to such a work. Please address T. A. Bland, 121 Tenth street, N. W., Washington, D. C., at once, stating the number of copies at ten cents each you are willing to pay for.

The subscription will be called for hereafter. The publication of the pamphlet will depend upon whether or not a sufficient sum is subscribed to warrant the undertaking.

"The Weavers; or, The Cloth of Gold."

A poem, which, though designed as one for Christmas, is adapted and will prove acceptable with its spiritual lesson at all seasons, bearing the above title, has been written by Mary E. Buell, author of the recently-published novel, "The Sixth Sense," and is now before the public in a neat and attractive leaflet form, printed on heavy calendered paper, and held by a ribbon. Its teaching is that a faithful discharge of duty in this life, though under direct disadvantage and seemingly unrecognized, finds abundant recognition and recompense in the life beyond.

Forty-Third Anniversary Celebration in Cleveland, O.

Preparations are being made for the proper observance of the forthcoming Anniversary exercises March 20th. One of the speakers already engaged is the child medium, Miss Cora Myrtle Carpenter of Missouri, spoken of by those who have heard her inspired utterances as phenomenal, and not unlike Mrs. Cora L. V. Richmond when she was a child.

G. W. Kates and wife commenced a month of labor in Dayton, O., Sunday, March 1st. They were greeted by a large number of interested hearers. Our growing Cause is on the increase in that city.

Mrs. Willard of Malden will hold spiritual meetings at 17 Spencer Avenue, Chelsea, every Thursday evening at 7:30 until further notice.

Our thanks are returned to Mrs. C. J. Schoonmaker, Cocoa, Fla., for a donation of orange-flowers for our Circle-Room table.

NEWSY NOTES AND PITHY POINTS.

What will the Oregonians "cow-boys" do if the Legislature of that State passes the proposed anti-profanity law? Didn't the poet Lowell facetiously say during "war-time," in regard to the repression of individual feeling:

"Zealots get dangerous when they shet
Their lids down on 'em with Fort Warren?"

A certain young theologian went down from Princeton to Philadelphia to preach one of his fiery sermons. He was one of those extremely flowery writers who sometimes dazzle rhetorically the tender souls of the younger members of the congregation, and the elders of the church were besieged to have him down again. They at length consented, but alas! they had forgotten his name. So they wrote to one of the seminary professors, saying: "Please send us that floweret, streamlet, rivulet, starlight man to preach for us next Sabbath. We have forgotten his name, but we have no doubt you will be able to recognize him." He was recognized. He was sent. He became the pastor of the church.—*Boston Journal.*

They call it "indiscreet financiering" now, when clergymen lapse in their monetary trusts—as some of them are reported to have done recently.

A correspondent of *Our Day*, writing of Pennsylvania, says: "In no other State have I found so many post-offices that do not open on the Sabbath." Then in no other State, adds the *American Sentinel*, has he found so many postmasters violating the law which provides that post-offices shall be opened a portion of every day.—*Truth Seeker, New York.*

Why don't our Legislature make the Boston & Maine railroad pay up what it owes the State?

Post-Office Clerk.—The *Weekly Vain* has an article complaining because we've been getting its mail mixed up, and some of it what gets into farmers' boxes don't reach The *Vain* office until Saturday, when the farmers come to town. The *Vain* says we're always making blunders. *Postmaster.* It does, eh? Just you look through the paper, and see if you can find an account of a raffle, or something. We'll show 'em.—*New York Weekly.*

Capt. Andrews proposes to circumnavigate the globe in a small boat. But the boat is cranky.

It is very singular that we recognize all the bodily defects that unfit a man for military service, and all the intellectual ones that limit his range of thought, but always talk at him as if all his moral powers were perfect.—*Oliver Wendell Holmes.*

There was no heart at all in the political jangle in regard to the postmastership of this city. But Hart got it after all.

It is said that Prince Napoleon is at the point of death.

The man who is satisfied with himself is terribly disappointed in other people.—*Rain's Horn.*

LATE NEWS.—There was a terribly severe electric storm on Cape Cod and vicinity on the evening of Feb. 28th. Houses and barns were destroyed by lightning, and many horses and cows incinerated.—March 1st an old man in Philadelphia, named James Quinn, a Catholic, marked a cross upon the floor, and mutilated his hands and feet, while seeking to "crucify" himself "as his Savior was crucified by his persecutors." Of course he is in the hospital.—Five fishermen lately lost their lives in a severe storm while attending their trawls on the Banks.—Hormon, N. Y., has been nearly destroyed by fire.—Gila Valley, Ariz., is entirely submerged.—The National Council of Women, just closed in Washington, states that it wants a business dress for women.

Better is he that creepeth in his way than he that runneth out of his way.—*Francis Quarles, 1615.*

"I try to preach the milk of the word," replied a city clergyman to a parishioner who remonstrated that his sermons were too long. "Yes," remarked the other, "but round here what we want is the condensed milk."

Emperor William, we fear, is breeding war in Europe.

The Chinese Opera is defunctibus; ride the following:

The strings that once through Chinatown sweet discord did discourse,
Now hang so mute on One Lung's wall, no sound there can be force.

No sleeps the pride of former days,
No glories thrills, no joys, no fears,
And hearts that once beat high for praise,
Now feel that pulse no more.

A German engineer has devised a new method for fixing a foundation under water. By means of a powerful blast of compressed air he drives powdered cement down into the sand or mud at the bottom of the stream. The action of the water immediately fixes the cement, and it becomes like solid rock.

There is a good deal of practical sense displayed in the discussions at the women's convention at Washington. The most striking exhibition of this fact is found in the plea of Mrs. F. W. Harper, a colored woman, for more Christian less Creed in the effort to solve the negro and Indian questions. Her idea carried out would quickly settle both.—*Boston Evening Record.*

Yes, indeed!

Further news of the finding of a hoard of Oriental treasure in a cave in the island of Skye, near the northwestern coast of Scotland, has just been received. Among the treasures are seventeen Oriental silver coins of the class known as Cufic, about the size of a florin, and minted at the time when the seat of the Mohammedan caliphate was at Cufa or Bagdad.

NEWSPAPER NEWS.—An idle thought—"Wonder when I can get a job?"—The straight and narrow weigh—"Sixteen ounces to the pound."—The quail has begun to respond to the feast of the season. A paper published in the interests of the coopers would of course be a barrel organ.—New winter bonnets are beautiful, and the churches are full of temptation.

An Italian nobleman, the Count de Lorgues, is owner of an ancient wood engraving of Christopher Columbus, which is believed to be a true likeness. It will probably have a place in the coming American Exposition.

LIFE.

Our life, our life is like a narrow raft
Afloat upon the hungry sea;
Hereon is but a little space,
And all men eager for a place,
Do thrust each other in the sea;
And each man eager for a place,
Dost thrust his brother in the sea.
And so our life was with fears,
And so the sea is salt with tears.

Georgia claims to have some pretty old citizens. Micajah Owens of Wilcox County is credited with 101 years, William Dollar of Clayton County is 101 years old, and Rev. Thomas Clayton of the same county is 96, James Scott of Fayette County is 108, and James Cook 93.

The man who works eight or ten or twelve hours a day has no time during the six days of labor to visit libraries or museums. Sunday is his day of leisure, his day of recreation, and on that day he should have the privilege, and he himself should deem it a right, to visit all the public libraries and museums, parks and gardens.—*Ez.*

That's a fact.

The guns of the British man-of-war *Aceton*, when went down off Charleston (S. C.) harbor in 1763, that Admiral Sir Peter Parker was attacking that city, were recovered from the wreck not long since, and three of them have been purchased by a St. Louis commandery.

"The spectacle presented in many instances of great riches, notoriously won by corrupt methods, has undermined the foundations of honesty."—"Socially, the vast disparities of wealth afford on every side in human contrast of cruel and luxurious life."

"The great corporations and combinations of capital dwarf our municipalities, overtop our States, and are able to dictate to our National Legislatures."—*Bellamy.*

Worcester, Mass.—Dr. Geo. A. Fuller closed his Worcester engagement Sunday, Feb. 22d, good audiences greeting him at each service. Sunday, March 1st, Mr. Edgar W. Emerson occupied our platform. Excellent audiences welcomed him and cordially endorsed the numerous tests received.

GEORGIA DAYTON FULLER.

New Bedford, Mass.—The platform of the First Spiritual Society was occupied last Sunday by Mrs. O. Fannie Allen of Melrose, who gave the very best of satisfaction. Next Sunday Miss Nettie M. Holt of Charlestown will speak and give tests from our text.

2507.

More Investigating.

Another investigating committee, of which Henry J. Newton, President of the First Spiritual Society, is the head, has perfected its organization. This committee has for some time been supervising the construction of a Mr. Newton's house of a proof cabinet of cage, with which they will test the genuineness of the manifestations of Mrs. E. H. Roberts, who is known as the "wire-cage medium." The cage has been completed, and on Friday evening last the committee inspected it, and discussed the conditions of the proposed test. It is understood that other societies and several eminent scientists of Columbia College will be afforded an opportunity to examine Mrs. Roberts' manifestations.

The cabinet, or "cage"—its floor, walls and roof—made entirely of galvanized iron wire, and is divided into two compartments. It is of open work, and is like the wire frames used to protect glass windows. The doors, walls, roof and floor are in separate pieces, and are all held together by hinges. The cage, when not in use, can be folded up so that it lies flat against the spring bed bottom. After the committee has thoroughly examined the cage the medium will enter it, and take a seat opposite the door, which is also of open wirework, in plain view of the audience. The door will then be closed, and fastened by three padlocks, and the roof, walls, floor and sides will be secured together by five more padlocks. Mrs. Roberts says that while she is in a trance her materializations will be produced in a dimly lighted room, and materialized spirits will pass through the closed door and advance several feet toward the spectators.

Mrs. Roberts is a tall, thin-visaged woman, about forty years old. She has a pale complexion, and deep-set, dark eyes. She lives at No. 378 8th Avenue. A preliminary séance was given there before the committee of the First Spiritual Society last Monday night, the cage having been brought from Mr. Newton's house. Sixteen were present, among them Mr. Henry J. Newton, and Mr. Hudson Tuttle of Berlin Heights, O., author of many books on Spiritualism.

In answer to the reporter's questions Mrs. Roberts said: "The committee expressed great satisfaction with the manifestations made. I am under an exclusive contract with them for the present. I will give six séances a week until the contract expires. I am not at liberty to invite any one to these séances. No, I have no assistants, and everything will be done in plain view of everybody present. Of course I don't know, unless I am clearly what occurs at the séances, as I am in a state of trance all the time. I am glad that these investigations have been started, as I think it is about time the people should be convinced one way or the other."

"I really don't care to say much about the matter," said Mr. H. J. Newton last night, "until the thing is thoroughly organized and working. Our Committee consists of prominent ladies and gentlemen, and is divided between Spiritualists, anti-Spiritualists and Orthodox churchmen, among whom I have several well-known physicians and business men, fully capable to thoroughly and intelligently look into the matter. I started the organization of this body last summer, and since then I have had any number of applications for membership. Among the applicants were several of the most prominent scientists in this city. Mrs. Roberts' contract requires her to sit before us exclusively twice a week until May 1st."

"The séance last Monday night at her house, though conducted without test conditions, was so successful, as could be seen. The usual manifestations appeared, but the cage in which Mrs. Roberts sat was not fastened. We shall have another séance next Monday night, when the work of the committee will begin in earnest. No, for the present we will not be admitted to the séances."—*New York World, Feb. 28th.*

Resolutions of Thanks.

From the Better Way.

Complimentary to Dr. F. L. H. Willis, and extended by the Cincinnati Union Society of Spiritualists, Feb. 28th, 1891:

"Whereas, It has been our unbounded pleasure and delight to have in our midst during the past month a gentleman of such intellectual capabilities and spiritual endowments as Dr. Willis; and

"Whereas, In reverence to the high position he holds in the opinion of his constituents, and which has also developed itself in the members of this Society, we have deemed it our duty to manifest our appreciation to that effect in the following Resolutions:

Resolved, That this Society place Dr. F. L. H. Willis on its list of membership as an honorary member.

Resolved, That we do this in order to have his venerated name constantly before us as a memento of his great and glorious work while in our midst.

Resolved, That we heartily endorse him as a gentleman of culture, wonderful ability and genius, and accordingly recommend him to our sister Societies throughout the West.

Resolved, That in view of his gentlemanly bearing and kindly cooperation in behalf of this Society to attract its members to the services, we feel grateful to him; and

Resolved, That these resolutions be spread upon the minutes of the Union Society, and that a copy signed by the officers of the Society be sent to him when so carried out.

J. B. CONNELLY, President.
E. O. HARE, Cor. Sec'y.

Hudson and Emma Root Tuttle in New York.

To the Editor of the Banner of Light:

These veteran teachers have occupied the platform of the First Society of Spiritualists in New York City during the Sundays of February.

Mr. Tuttle is a clear-headed, logical thinker, and his lectures are highly appreciated by an intellectual audience. Mrs. Tuttle is a fine actress, a good reader, and adds much to the interest of the meetings. They are doing a great work for the Cause, and make hosts of friends among all persons with whom they mingle.

At the close of the services Feb. 22d Gen. Bullard offered the following:

Resolved, That this Society has heard with pleasure and profit the logical, learned and eloquent lectures of Hudson Tuttle, and the poems by Emma Root Tuttle, and we commend them to our friends throughout the country.

On motion of Henry J. Newton it was resolved that the above be published in the *Banner of Light*, *Progressive Thinker*, *The Better Way*, and other spiritual papers.

The mysterious phenomena of so-called spirit manifestations have been investigated by the most profound savants of earth, and have defied the learning of science to explain them by any known law. The most absurd theories have been adopted to account for each separate phenomenon by itself. Pseudo-scientists have exhausted the ingenuity of invention and the absurdity of illogical reasoning to solve the mysteries. Credulity and incredulity, those "blind guides, which strain at a gnat and swallow a camel," have lent their willing aid in the research; yet was it but the "blind leading the blind" with the result predicted by St. Matthew in all investigations where ignorance and bigotry assume the duties that can only be impartially performed by intelligent truth and candor.—*HON. A. B. RICHMOND, in Better Way.*

Special Notice—A New Volume.

THE *BANNER* begins Volume 60 with its issue for March 14th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

Copies of Banner for Circulation.

We frequently have calls for copies of the *BANNER OF LIGHT* for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated—on receipt of ten cents to cover postage.

Fastest Trains in the World.

The Royal Blue Line Trains between Washington, Baltimore, Philadelphia and New York, via B. & O. R. R., are not only the fastest trains in the world, but their equipment is the finest and safest ever built, embracing all the devices and appliances to secure safety and comfort that are known to the car-builder's art. Vestibuled cars, protected by Pullman's anti-rattleship device, heated by steam and lighted by incandescent gas.

The Massachusetts Charitable Mechanic Association, at the Fair held in Boston in 1890, awarded a Gold Medal to Walter Baker & Co. for the superiority and general excellence and purity of their breakfast cocoa and other cocoa and chocolate preparations.

Movements of Platform Lecturers.

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

Mrs. Clara F. Conant closed her engagement for the First Society of Spiritualists of Washington, D. C., on Sunday, Feb. 22d. The spacious G. A. R. Hall was packed to its utmost capacity—many people standing up during the entire service; many went away for want of room. Societies wishing her services as speaker should address her at her residence 210 1/2 14th St., N. W., Washington, D. C.

Dr. J. K. Bailey continued his work of Spiritualist promulgation during February in the States of Minnesota, Wisconsin, Michigan and New York. He will respond to calls to speak at the anniversary meetings and Sundays at points near his home. Address him 812 South Washington Avenue, Scranton, Pa.

Miss Jennie B. Hagan will lecture for the Progressive Spiritual Society of Grand Rapids, Mich., during the month of March.

Dr. F. H. Roscoe, of Providence, R. I., is to lecture in Lynn, Mass., on March 29th.

Edgar W. Emerson has the following engagements for March: Worcester, Mass., March 1st and 8th; Haverhill, Mass., March 15th; Boston, Mass., March 21st, 28th, 29th, 30th, and April 1st, 8th, 15th, 22nd, and 29th.

Next Sunday evening, March 30th, Mrs. H. S. Lake will speak in Brockton, subject, "The Relation of Roman Catholicism to the Republic." In the afternoon the subject will be "The First Spiritual Temple, Boston," will be, "What Then?" Mrs. Lake's Camp-Meeting dates are: Parkland, Pa., July 9th, 11th, 12th, 14th; Haverhill, Mass., July 24th, 26th; Ouse, July 21st and Aug. 2d; Cassadaga, N. Y., Aug. 7th, 9th, 10th; Sunapee, N. H., Aug. 16th, 18th; Natick, Conn., Aug. 23d. Present address, 62 Worcester street, Boston, Mass.

W. L. Jack, M. D., has removed to 23 Howe street, Haverhill, Mass., where he will give sittings daily except Sundays and Wednesday evenings. Early applications must be made, as he will soon leave this section.

Henry H. Warner, inspirational speaker and test medium, is engaged as follows: Lynn Progressive Lyceum, Forty-Third Anniversary of Modern Spiritualism, March 24th, 25th, 26th, 27th, 28th, 29th, 30th, and April 1st, 8th, 15th, 22nd, and 29th. Engagements for season of '91 desired. Address 9 Bosworth street, Boston, Mass.

Mr. J. Frank Baxter, engaged to lecture and delineate in Cambridgeport, Mass., Odd Fellows Hall, Main street, next Sunday evening, March 8th, will speak in the afternoon at the residence of A. E. Tisdale, 724 Washington street, city, under the auspices of the Echo Spiritualists' Association. On Sundays, March 15th and 22d, he will lecture in St. Louis, Mo., returning for Anniversary exercises in Salem on Sunday, March 23d, her at 277 Myrtle street, Temple, N. H., on March 31st, at both of which places he will deliver the special addresses.

Societies wishing the services of A. E. Tisdale for the first three Sundays in June, also the months of October and November, '91, and for the lecture season of '92, may address him at Merick, Mass.

HORSFORD'S ACID PHOSPHATE. A HEALTHFUL Tonic. Used in place of lemons or lime juice it will harmonize with such stimulants as are necessary to take.

Haverhill, Mass., Red Men's Hall.—Miss B. W. Banks of Haverhill, Mass., spoke last Sunday, afternoon and evening. Miss Banks is an inspirational speaker, and in the afternoon spoke on the general subject of spiritualism. We shall print a synopsis of her lecture in the First Spiritualist.

In the evening Miss Banks was greeted with a large audience, the hall being filled to overflowing. Edey's Band furnished music. She spoke in regard to the self-constituted committee composed of prominent clergymen who propose to investigate Spiritualism with the object of making known to the world whatever of truth they may find. The speaker kept her audience profoundly interested.

Next Sunday Dr. F. H. Roscoe will speak here.

West Winsted, Conn.—Prof. W. F. Peck of Boston has been with us for the past two weeks in the employ of the Winsted Progressive Social Union of Spiritualists. This Society has had many excellent speakers the past two years, but I think Prof. Peck stands out as the best of them. He has made many warm friends while in our midst, and we shall look forward to the time when we may have him with us again. E. B. PARSONS.

Providence, R. I.—Our Association has been favored in having Mrs. Ida P. A. Whitlock speak for us the last two Sundays, Feb. 22d and March 1st. We consider her a very gifted Temple, who is doing a good work for humanity. Dr. Wiggan of Salem, Mass., speaks for us March 8th.

SARAH D. C. AMES, Treas.

The *Spiritualists' Ladies' Aid Society* had a Social Feb. 26th, which was fully attended and proved to be a very pleasant occasion. S. D. C. A.

Miss Jennie Leys in Cleveland, O.

This highly-gifted speaker, who has occupied the spiritual rostrum during February in Memorial Hall, Cleveland, O., under the auspices of the Lyceum, has treated on a variety of subjects in a very thorough and satisfactory manner. Her lecture of Feb. 22d, "Spiritualism and Theosophy Compared," was particularly able, being a fair, clear and interesting statement of the points of agreement and divergence of these two systems of philosophy. While Miss Leys's voice is not of the most melodious, her articulation is so perfect that not a word is lost, and her gift of language is so choice, yet without so simple, that no one fails to grasp the deep thought that characterizes her eloquent lectures. The spirit-descriptions which Miss Leys usually supplements her lectures with are more forcible than they appear on the surface. Through no names being given, her tests appear tame in comparison to some of our platform mediums, but her descriptions rarely fail of recognition, and as a whole are more convincing than when the more name and date are given. Miss Leys has made many friends here, on this her first appearance, and will leave the city with the best wishes of all who have heard this martyr to the rights of human rights. She has returned to the public platform in the nick of time.

Williamette, Ct.—Fred A. Wiggan of Salem occupied our platform last Sunday, and was greeted by the largest audiences of the season.

In the afternoon his subject was taken from Rev. xlii: 6. "And there shall be no night there." A lecture full of originality, and bristling with fine points from the Spiritual Philosophy. After the lecture Mr. Wiggan gave a number of readings, all acknowledged as correct, after which a séance of an hour's duration was held. Mr. Wiggan goes down among his audience, giving tests right and left, as though among friends and relatives of years' standing. At the close of the séance questions were asked by the audience, and answered by the guides in such manner as to preclude all possibility of being done by Mr. Wiggan in his normal state.

In the evening the subject chosen was "Nationalism," and for an hour his guides closely held the attention of the large audience. They enlarged upon this theme in many of its phases, showing a comparison of life under a Nationalistic government with that of to-day, holding that every person should be born free and equal, and retain full equality all through life; that cooperation should take the place of competition, and that monopolies should be driven from the land; that men of brains should be sent as legislators, instead of men of money, and predicting as changes within fifty years.

After the lecture another séance was held, in which many startling tests were given. There were many strangers, both afternoon and evening, among the audience, who at the close of the meetings gathered around the speaker to thank him for some message from the other side. When Mr. Wiggan comes again he will be welcomed with a still larger audience than before.

Our annual meeting for the election of officers occurred March 2d.

COLBY.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

G. S. T. BOSTON, MASS.—The medium is not developed to receive and transmit the information desired, hence the inability of the guide to give it to you. The spirit may know what the question is, but be unable to reflect it upon your mind. To the fact that the spirit cannot communicate the things you mention, through her medium, either proves that she has not the personal ability to do them or that her medium is not sufficiently developed in the line necessary for such work.

SPECIAL NOTICES.

Three Hours More.—Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M., A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 3.

J. J. Morse, 30 Needham Road, Kensington, Liverpool, will act as agent in England for the *BANNER OF LIGHT* and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the *BANNER OF LIGHT* and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the *BANNER OF LIGHT* is \$3.00 per year, or \$1.50 for six months, to any foreign country embraced in the *Universal Postal Union*. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months.

ADVERTISEMENTS.

BAKER'S
NEW PROCESS
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EXTRACTS

VANILLA, LEMON, ALMOND, ORANGE, ROSE, NUTMEG, GINGER, PEACH, Etc., original flavors, all prepared with ABSOLUTE PURITY endorsed by leading jobbers, retailers, cooking schools and families.

CAUTION: Don't spoil your cooking with cheap imitations, but use the light, short weight, pannel bottles and peddled from house to house. ASK FOR BAKER'S. SOLD EVERYWHERE.

Maurice Baker & Co.,
PORTLAND, ME.

An Inspirational Interpretation
OF THE
BEETHOVEN SONATAS, for Piano,

Will be given in the Lower Audience Room of the First Spiritual Society, Boston, corner Newbury and Exeter Streets, by

JEANNETTE W. CRAWFORD,
Under the direction of her Musical Guides.

THE work includes the Sonatas complete, with analysis, numbering 32, and will be arranged in a course of 312 Recitals, on Thursdays March 12th, 19th and 26th, 1891, 10 and 8 P. M. Tickets, 50c. Advance Admission only by procuring the "Analysis Pamphlet," price \$1.50, to be obtained at the *BANNER OF LIGHT* office, also the Temple and Cemetery Hall.

The Piano used at these Musicales is an Etruscan gold plush covered "Regal," chosen by the guides.

Mar. 7.

DR. STANSBURY'S
Spirit Remedies.

GREATLY IMPROVED AND ENLARGED.

Wonderful Elixir of Life; Marvelous Throat and Lung Healer; Great Blood, Liver and Kidney Remedy; Magical Sea Breeze; and a host of other Remedies of Testimonials of cured cases, all for \$5.00. Liberal terms to healers and others. **DRS. STANSBURY & WHEELLOCK**, 120 Washington Street, Boston, Mass., or COLBY & RICH, 9 Bosworth street.

Send for Free Diagnosis.

Mar. 7.

Jennie K. D. Conant,
Psychometrist,

TRANCE AND BUSINESS MEDIUM. Sittings daily from 10 A. M. to 4 P. M. Circles Sunday, 7:30. Friday afternoon, 2:30. Address, 120 Washington Street, Boston, Mass.

Mar. 7.

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Mar. 7.

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Message Department.

SPIRITUAL MEETINGS

Are held at the Hall of the Banner of Light Es-
tablishment on Tuesdays and Fridays
of each week at 8 o'clock P. M.,
FREE TO THE PUBLIC.

The Hall (used exclusively for these meetings) will be
open at 8 o'clock; the services commence at 8 o'clock pro-
mptly.
J. A. SHEEHAN, Chairman.

On Tuesday Afternoons the spiritual guides of Mrs. M. T.
LONGLEY will occupy the platform for the purpose of an-
swering questions propounded by inquirers, having pre-
ceding bearing upon human life in its diverse phases, and
laboring questions forwarded to this office by mail, or
handed to the Chairman, will be presented to the presiding
spirit for consideration. The Questions and Answers will be
published each week under the above heading.

On Friday Afternoons Mrs. LONGLEY, under the influence
of her guides, will give spiritual messages to communicate with
their loved ones of earth an opportunity to do so.

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, eventu-
ally 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 to the nature of spirits are purely subjective.
It is our earnest desire that those who recognize the
messages of their spirit-friends will verify them by inform-
ing the Editor of the Banner of Light.

Natural flowers are gratefully appreciated by our
angel visitors, therefore we solicit donations of such from
the friends in earth. May the life of the divine teacher
be placed upon the altar of spirituality through their offerings.

Letters of inquiry in regard to this Department
must be addressed to COLONY & BISHOP, proprietors of the
Banner of Light, and not, in any case, to the medium.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF
Mrs. M. T. SHEEHAN-Longley.

Report of Public Sance held Dec. 16th, 1890.
Spirit Invocation.

Oh! thou Great Spirit of Truth, may thy two-edged
sword cut clean through all error, that it may be
swept away from human life, and that the oncoming
tide of knowledge may find its place in the hearts of the
people. Oh! thou Sun of Wisdom, may thine illu-
minating beams shed light upon the darkness of the
heart of mankind, and brighten up the inner thought,
drawing forth new power and new understanding for
the race. Oh! thou Grand and Perfect Over-Soul of
Love, may we, thy children, be caught up into thine
atmosphere, and with thee share the divine teacher-
ness of thy being, so shall our lives be unfolded, so
shall our spirits be sweetened and our natures made
more pure, because of the deep, indwelling sympathies
that shall be called forth by thy great, beneficent
work.

Oh! thou who art our Father and our Mother, the
Infinite Parent of all Existence, we dwell in thee, and
we would receive from thy great pulsing life such
draughts of knowledge and wisdom, such vigorous
relays of spiritual strength, as shall thrill our being
with a likeness to thy character, so that we may ex-
press the God-like nature in our words and thoughts
and ways. We ask to be uplifted to the sphere of un-
derstanding, that we may comprehend the true
spiritual law. We ask to be filled with the power of
the spirit, that we may know and realize the signifi-
cance of human existence, the deep meaning of ex-
perience, and the purposes of discipline.

Oh! may we, as one united in harmony of
soul-life with each other, blending our natures into
fraternal sympathy, and reaching out in thought and
aspiration toward the high of spiritual life, that from
them we may receive such inspiration and such help-
fulness as will assist us in our quest of the divine
for light, but also in the development of our interior
lives. We ask thy benediction of peace to rest upon
each one at all times. Amen.

S. B. BRITTON.

Mr. Chairman, your Spirit-President, our good
friend Pierpont, has invited me to preside at
your Circle today, in consideration of the ques-
tions, especially he tells me you have some-
thing directed to myself, and he thinks I am
the best one to answer that query.

I come with kindly greeting to all friends to-
day, as in the past, sending out the warmest
sympathies of my heart toward all whose na-
tures beat in unison with my own. I feel they
are my brothers and my sisters, and that the
loving Father is the one parent of us all. Some-
times, when I think of the wonders of creation,
of the grand and glorious works of this vast
universe, I stand in awe before the majesty of
it all, and I forget that there are any special
kinships, for it seems to me then that we are
one, that all men and women are bound to us
by fraternal ties, and that indeed we are the
children of the living God.

To-day I feel tenderly toward all mankind,
especially toward those who are most in need
of thought and care from souls that have passed
onward: the unfortunate, the destitute and the
lowly, claim our attention more, if possible,
than those who are better off. They have a right to
demand our thought, and it is our duty to ex-
ercise it in helpful service unto those who really
are in need.

This, friends, is an inclement season of the
year, the time when want and suffering stalk
abroad among the homes of the lowly, and I
trust that those who can possibly expend any-
thing for the unfortunate will kindly do what
they can to make the misery a little less in the
world.

There is much I would like to say upon many
subjects, but I will refrain at this time, Mr.
Chairman, as we have other work to do.

You will now please present your queries,
and S. B. Britton will respond to them to the
best of his ability.

Questions and Answers.

Ques.—(By Wm. Johnston, J. P., Sydney,
New South Wales.) Will Spirit S. B. Britton,
late Editor-at-Large, and now more at-large
(than ever) be good enough to state whether he has
met and conversed with Jesus Christ? If so,
what is or was the import or subject of conver-
sation?

Ans.—I believed, before passing from the
body, in the existence of such a being as his-
tory records as Jesus the Christ. I knew that
many thoughtful minds were coming to reject
such a belief, and to regard the existence of
Jesus to have been only a myth. On passing to
the spirit-world I determined to ascertain,
if possible, from personal experience, whether
such a soul did have a place on earth in Judea
in the centuries gone, and if such a soul finds
a place in that spiritual world with which those
spirits who pass from earth become fami-
liar, and so I set myself to make inquiry, and I
came into contact with intelligences who could
readily satisfy my questioning mind. Among
these intelligences was our good friend John
Pierpont, by whom I had known on earth, be-
fore death claimed his physical form, as a
champion of truth and an enemy of error. I
knew I could rely upon the statements of our
friend, and so I questioned him if such an in-
dividual as Jesus the Nazarene lived, as an in-
tellectually, in the spiritual world. My friend
assured me that such a personage did live, and
that he could conduct me into his presence, if
I so desired. That was my wish, and at a fa-
vorable moment I accompanied Mr. Pierpont
upon our quest.

We found a beautiful intelligence, adorned
with no marks of high honor, appearing no
differently from any other human being whom
he had around him, and who were evidently
one with him in his work, but whose counte-
nance shone as with an internal light, which
glory illumined the entire form and features
of the man. I did not at first realize that this
was he who was known as the man of Naza-
reth. At the moment of our approach he was
engaged in ministering unto an unfortunate
human spirit, whose appearance seemed to be
very forlorn and unhappy indeed. Those who
moved about, and who seemed to be of the
same character or sphere as this man, were
also engaged in similar offices, ministering unto
the sad and distressed.

My friend Pierpont assured me that this was
Jesus, and that I might converse with him if
I wished. I waited until the spirit had finished
his work, apparently, with his charge, and then
I approached nearer.

that he is not psychologically influenced by the
thought and belief and action of theologians,
or of the so-called Christian world, in relation
to his life and character. He has been sorely
depressed at times, I am told, because of that
laid upon his name by people of earth, and be-
cause of the error and wrong really that have
been encouraged and even committed in the
name of Christ; and yet he realizes that this
has nothing to do with his life, it does not come
into his individuality, therefore he is enabled
to rise above it, knowing that humanity has
had to grow through conditions of ignorance
and error and superstition all along the cen-
turies of time from the dawn of creation until
the present day, and also knowing that human
thought will crystallize around central figures,
clothing them with its erroneous ideas and con-
ceptions, as well as with its higher comprehen-
sion of truth; and therefore he has been obliged
to serve as a martyr, so to speak, because of the
misconceptions of the world.

He deplores the fact, Mr. Chairman, that so
much of agony has been brought into human
life because of the fear of death, the trembling
and pain that human beings have felt for fear
that they should be cast into everlasting pun-
ishment because they had not found the aton-
ing blood of the redeemer of mankind; but
he, as a wise intelligence, knows that all these
things are necessary in the unfolding of a hu-
man race, and through all the efforts, mistakes,
failures and errors which it does commit, it
struggles out of the darkness into broader
light.

The Nazarene, as we sometimes call him,
sometimes the humanitarian friend, is a teacher
of moral philosophy, looking after the welfare
of the afflicted, and the sin-burdened, the rest-
less ones, whom he can reach in the spirit-
world, and whose inner life and conscience he
has to probe, are the very ones who have com-
mitted error in his name, have tortured others,
and have done wrong in times past on earth.

This man claims no homage from spirit or
mortal; he is like every other apostle of truth
and defender of human liberty, like every other
sensitive medium who has done grand work on
earth, in calling human beings out to a higher
conception of the spiritual life, and is now oper-
ating through other avenues of labor to ac-
complish such good works as he finds to do.

Q.—R. A. Grieves, Haverhill, asks: What did
A. Christ mean by annihilation in his book,
"Christ and the People," when he says: "I
say, 'The sin and suffering incident to the
school of man's earthly progress is hell, all the
hell there is for him. He who does not graduate
in this school before death will have these suffer-
ings of hell after death till he does. No one
who escapes annihilation can escape a passage
through a literal hell in time, or after, can es-
cape the suffering that must be consequent to the
death of self-love and physical love, which sin
alone produces'?"

A.—I presume, Mr. Chairman, Dr. Child
could answer that question better than I can,
because I really do not know what he meant
by the term annihilation, in this connection;
but I do know that some of the minds who as-
sisted him in putting forth his literary work,
meant anything of that kind by the expres-
sion, yet I certainly think they may.

I heard a medium say to-day that she did not
know but what some individuals who are so
lowly and so depraved as to be willing to take
the life of their fellow-creatures, seemingly
without hesitation or remorse, are really crea-
tures of the physical life, and that they are not
endowed with the soul-principle of immortal in-
telligence. These are the minds who assist
him in putting forth his literary work, and
that was the meaning of the remark, and I
find others having that same opinion. Now, I
cannot say, Mr. Chairman, that every individ-
ual born upon this earth in human guise pos-
sesses an immortal soul. I think Mr. Pierpont
has hazarded that statement, and I may say
that I believe every human being has the spark
of infinite intelligence embedded within some-
where, and that at some time that spark will
be able to express itself as fully as it is
able to, and come to grow so vitally as to
be able to express something of the higher or
diviner nature of many life. It seems to me
that the human family was not brought upon
this stage of action and growth until the planet
was prepared to receive and to nourish it, and
that every form of human life that appears
must possess this immortal principle of intelli-
gence, and that this intelligence will find a
conscious place somewhere in the future;
therefore I don't believe in annihilation, prac-
tically, for humanity or for individuals. I be-
lieve in unfoldment, and what I want to be-
lieve in spiritual progress all along the line of
march, from the beginning of life here and
from stages of life prior to this mortal exist-
ence through infinite ages beyond; and so I
cannot accept the thought that any one in-
dividual, as an entity, as a soul-intelligence, can
be blotted out from conscious life and action.
It may be that you only have physical forms
and brains, set in motion by some powerful
force, and that this force makes its way
through the physical form, and that the whole
only to effect a certain result, and that when
that is accomplished the machine becomes use-
less and the power is withdrawn, not as an
entity, but only as force. But I don't under-
stand anything of that. I believe there is an-
nihilation for all sin, annihilation of misery,
annihilation of the desire to do wrong, to be that
which makes a human being lower than the
brute creation. I believe the fires of purga-
tion and of self-conquest will do their perfect
work in every mind, burning out the selfish-
ness of evil, and cleansing and refining and
lifting the immortal nature. I believe that those
who have done wrong must suffer, as Dr.
Child says, either on earth or in the other
life; that they must pay an unerring penalty
for their wrong-doing, and when they have
done this to the utmost extent it will be
through self-conquest, through the effort to
grow and to benefit others; it will be because
of the sting of remorse, the rushing of con-
sciousness upon the awakened sensibilities of
the arising spirit, and when the mind has com-
plished the annihilation of that lower self
which is of materiality or carnal gross will
have become effected; but from that will have
been born a higher nature, a grander charac-
ter, an immortal intelligence.

Q.—(By W. S. Nunhead, London, S. E.) Is
it true that only souls who have become purified
and lightened of all imperfections can quit the
earth after death and soar into space and pass
into the spiritual world proper?

A.—Souls who have become purified from all
imperfections are rare to find. I have not seen
a spirit whom I can call perfect in every re-
spect, and I never exactly expect to find such
an intelligence who remains human until I
have reached, through infinite expanses of
time and growth, the great central sun of all
intelligence; and then I don't know what I
shall be, or what any other spirit may be who
bears me company. I am not looking exactly
Mr. Chairman, to the age of perfection for hu-
manity, but I am looking hopefully forward to
the time of higher growth and of readier grasp-
ing of spiritual laws and principles by the hu-
man understanding.

Your correspondent desires to know if only
the perfected souls can leave the earth and en-
ter the spiritual world proper. Well, I see a
good many spirits around me when I approach
such places as this, or come in contact with
mortals who are trying to do their work as well
as they can, who seem to me to be upon the road
of progress, to say the least; spirits right in
contact with this physical life who are pure-
minded, who are aspirational by nature, reach-
ing out for the beautiful things of the spirit-
not to hoard them, but to dispense them to
others who may be benefited thereby. I hold
these spirits of humanitarian impulses, eager
to renounce the lives of the suffering and to
minister unto their needs. I call these as near
perfect as we have a right to look for, and yet
they will none of them claim to be above error;
none of them will claim to be infallible; they

all call themselves human beings and possess-
ing the human nature. I see also around me,
in approaching these haunts of earth, spirits
who are selfish in a measure; who are grasp-
ing for something for personal benefit; and I
go out into the spirit-world and find there
spirits of all classes and all natures likewise,
men and women and children subjected to the
laws of life and working out the attributes of
their beings through the discipline and experi-
ence which comes to them here or in other
worlds.

We have in the universe many worlds peopled
by spiritual intelligences; some of them are
more advanced, more highly developed
than others; and the more highly developed
world or the planet, if I may so call it, the
more advanced are its inhabitants, the less
tainted with earthly or material considera-
tions and selfish passions; and so I can say, so
far as I know, those who are fortunate enough
to enter those higher worlds do so because
they have progressed toward them, because
they have been qualified to enter them, and
thus their external as well as their interior
natures have grown so to be able to assimila-
te with the life of those worlds, and to come
under their conditions.

Q.—(By the same.) Is the theory true that the
absorption of oxygen by man and animals is re-
stored to equilibrium by the respiration of vege-
tation?

A.—I think there is scientific truth in this
idea, and to many minds it is something more
than a theory. We are taught by science her-
self that a perfect equilibrium in every depart-
ment of nature is kept up from age to age; that
the world is founded upon scientific law; and
that not only the movements of the planets, but
the growth of life on this earth, the unfold-
ment of the various departments of existence,
from the lowest form to the highest, all go
on in accordance with exact science; that the
mineral life, the vegetable and the animal, all
bear a relationship, so to speak, to each other,
and that each one affords forces and ele-
ments and assistance to the other, all imparting
something in turn all going to make up the
most beautiful equilibrium throughout the
universe.

Q.—(By the same.) What is the chemical
composition of the atmosphere in which spirits
live, and its essential constituents equivalent to
our oxygen?

A.—The atmosphere in which spirits live
may be classed as similar to that in which hu-
man beings breathe upon this planet, only that
our atmosphere is of a more refined nature;
it is more ethereal, less weighted, so to speak,
by the more ponderous elements. Your at-
mosphere is charged with certain elements
that, being essentially to the physical life,
but not to the spiritual, are not needed by the
spirits; but it serves as power, as life to those who
dwell within it. Certainly we have what is
called by you oxygen, from which we extract
certain principles that are healthful, beneficial
and supporting to the spirits who dwell within
it.

Q.—(By the same.) Since without light and
heat there could be no life, and as the sun is the
source of all life, may it not be true that the sun
is only an aggregate of purified souls?

A.—That is something that I do not at all
feel qualified to answer. I will tell you what I
think the sun is, having it from many spirits
who seem to understand something about that
subject, and so to speak, by the consent of
inhabitant planet, that it is not a world peopled
by human beings, but that it is a gigantic
reservoir of electrical power. Spirits have so-
lemnly asserted that they have set out to visit
the sun from their own spiritual abiding-places
many times. These spirits of whom I speak now
are scientific investigators. They claim that
after traversing a certain distance, and coming
within a certain radius of the sun, they are un-
able to approach it more closely; they seem to be
repelled about, so to speak, by strong currents
of electrical force, setting in toward them from
the solar orb which we call the sun. They
tell us that accompanying these currents of
electrical force is a tremendous whirling, rush-
ing noise, as if some gigantic engine was in
motion, its wheels revolving at a powerful rate.
It is hard to describe this to you in our lan-
guage of earth, and it is difficult, too, for these
spirits, they tell us, to give an adequate de-
scription of this wonderful machinery, and
what they tell me, however, has come to the con-
clusion that the sun is a great reservoir of
power, of vital energy, sending out its forces
toward the planets of its system, and vitalizing
them with strength and activity.

I rather think this is nearer the truth than
to believe the sun to be an inhabited world. I
think it true that every solar system has its
central sun of light and heat, which is a tre-
mendous centre of power, generated by elec-
trical force, and sent out to each body of its
system in relays of vigor and activity.

So far as your correspondent's idea concern-
ing the sun being an aggregation of spiritual-
ized entities, that is merely speculation. We
have no knowledge of anything of that sort.
Mr. Chairman. So far as we know anything of
the progress of spirits, we are told of them go-
ing on from world to world, in the universe of
space, gaining their experience, unfolding
their characters, expanding their vital ener-
gies, and increasing in will-power, but we do
not know what they eventually become, and of
course it is impossible for finite minds to say.

Q.—E. H. C., Grand Rapids, Mich., writes:
"Will the Controlling Intelligence please tell us
what to do in this case? Spirits who were open
and avowed enemies while in the form, return,
since passing to the spirit-world, and ask forgive-
ness of us, and we freely and gladly grant ours,
and also ask theirs (if they feel we need it, which
they claim we do not). They then commence a series
of falsehoods, until checked by ourselves, and
then they stop, and say, 'We are sorry, but we
were not opportunity to do the same thing again—
again—come personation some one else until de-
tected, and then beg for forgiveness and promise
truthfulness, only to break the promise. We can-
not banish them; what shall we do?'"

A.—I should take hold of a spirit of that sort
just the same as I should take hold of an in-
dividual on earth who had deceived me repeatedly,
in spite of my attempts to overcome that
tendency of falsehood in his nature by kindly
acts. I should refuse to receive him. Your
correspondent may say: But how can we keep
him out of our minds, since we cannot meet
him as we would a mortal and refuse him en-
trance?" You can keep a spirit out of your
home if you will learn to exercise the law of psy-
chological power. You can send out a positive
will-force against the encroachments or ap-
proach of such a spirit, and so build up a bar-
rier between you and him that he cannot pene-
trate. If you please you can refuse to sit for
manifestations of mediumship, and so debar
that spirit from communicating as he has done.
Under yourself positive for it, so that
the spirit will see that it is useless for him to
approach, because he can make no impression
upon you. Let him understand distinctly that
finding you cannot do him good and improve
his nature by your association, but that he
continues willful and deceitful, you wish to
have no further communication with him, and
after a while he will cease to intrude.

I believe it is right and our duty to welcome
returning spirits, be they high and exalted or
be they low and degraded; or even be they
mischievously inclined, if by so doing we can
benefit returning souls or grow ourselves. If
an undeveloped spirit is brought to us by some
other intelligence, and the desire is manifest-
ed that we shall receive him and give him
counsel of a truthful, kindly nature, it is our
duty to do it; but it is not our duty to con-
tinue to receive a spirit who shows no desire
to grow or to become better, or in any way to
improve morally or spiritually. It is just as
much your duty to close out such a mischiev-
ous intelligence from your homes as a spirit as
it would be to close out such a contaminating
person who was still in the form.

I thank the kind friend who has brought the
flowers; they are very beautiful, and many
spirits appreciate them.

For sun-burn, tan or rough hands, bathe with
Johnson's Anodyne Liniment at night; won-
derful.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. M. T. SHEEHAN-Longley.

Report of Public Sance held Jan. 10th, 1891.

Orestes A. Brownson.

It is with a solemn sense of the sacred ground
which one treads upon when an immortal
spirit enters those precincts where commu-
nion is maintained between the world of matter
and the world of spirit, that I approach your
sanctum to-day, Mr. President, and attempt to
express my thought through this agency.

The years are rolling away, bringing added
experience and larger insight to the ascended
soul who is seeking enlightenment upon the
question of the ages, pertaining to human wel-
fare and human advancement. Years have
rolled away since I was an individualized mind,
was taken to the life, not leaving me as an
intelligence stranded upon the shores of a
time, but bearing me onward as an entity or a
human mind capable of expansion and of ex-
pression to higher conditions of unfoldment
and broader planes of labor; and I have re-
joiced to see the mind unfolding in new direc-
tions and entertaining higher conceptions of
God's truth in many instances, and making
that truth a part of the daily life.

I am aware that I have been pointed out by
the world, that I have been called out of my
elements in the realm of thought and of study.
It was considered a strange spectacle for one
who had sought to understand various phases
of religious life, and who had for a time bathed
in the stream of Transcendentalism only to
find it unsatisfying to his nature, to have
stepped into the fold of Catholicism and to
have drawn its draperies around him as if con-
tented, at last, with that which he had found;
yet it was true that I did step out of what was
called generally, and what I know to be, the
larger life of liberty, of thought and action,
into the domain of Catholicism, because I felt
that it contained something which would sat-
isfy my cravings for the unattainable. In its
promise of protection to the human being, in
its prophecy of final salvation to the soul that
should pay allegiance to its claims, even in its
system of ceremonial and beautiful forms of
imagery, I found something that appealed to
the sense of the lovely, of the ideal in life; but
after that, that inner light which I had found
light, remained unsatisfied until I passed to the
spiritual world. Not then did it find the
demand supplied, but after years of seeking
did the attainment, to an extent, come to me.

What particularly attracts me back to-day is
the knowledge I have received of one quite
eminent in the Catholic fold making claim re-
cently, in a distant city, that I had found and
was satisfied with all that Catholicism held
out to me and to the world. I must submit to
being called by the Catholic Church as one of
its adherents; but as a spirit from the other
world I return to disavow this, and to affirm
that now I am a member only of the broader
Church of Humanity, whose disciples exist ev-
erywhere throughout the world, whose mem-
bers are the struggling masses of mankind.
Many of them are ignorant, paying tribute to
false ideas and ceremonials, attracted by the
glittering trappings of external forms rather
than by the living life of the spirit. Many are
degraded by the influence of the adverse conditions
which life has thrown around them; many are
unwilling to look upon; but they all belong to
the Great Church of Humanity, and possess the
living, breathing, pulsating spark of divine life
which has sometimes to be fanned into a flame
of practical, active goodness and worth.

In Spiritualism I might have found that for
which I sought, the living, beating spirit of
truth and of true holiness. I mean Spiritual-
ism in its broadest sense and divinest aspect:
that which spiritualizes the individual into
whose heart it makes entrance. I mean that
which opens communication between not only
two worlds but all worlds, and sends a light
of divine truth through all the ages, revealing
the darkened mysteries and explaining those
things which hitherto have been unexplained
or misinterpreted. In that I might have found
what I sought, but it did not reach me in its
true sense until I had gained experiences on
the spiritual side which were of importance to
me.

Yes, I have found friends of broad mind
and large conception of truth in the spiritual world.
Many of them I knew and associated with at
periods of my earthly life-work, not to walk
longer together, because the mists came between
of misunderstanding and of misinterpretation,
but these have been swallowed up in the clear
light of heavenly knowledge, and we under-
stand each other, and can study together.

I bring my greeting to any mind who may
care to receive it, and if none shall believe that
I have returned from the spiritual world, it
matters not; it will be of use to me to thus ex-
press myself in external speech. Orestes
A. Brownson.

Lewis Hayden.

Like the clarion call which arouses the true
soldier to action, and brings him to his post,
ready to work for duty and for honor, the cry
of an outraged people comes to me in the spir-
itual world, comes with all the force that has
sent it forth; and, Mr. Chairman, it comes to
me only as to one of many who are enrolled
upon the side of freedom, and upon whose ban-
ners is emblazoned the one electrical word,
"Liberty."

I, as an arisen spirit, feel all the impetuosity
of an exhilarated life stirring my entire being.
Here the years came and went, each one bring-
ing its weight of duty and of responsibility, but
not one robbing my heart of the fire which pos-
sessed it through all those active days. Now,
my friends and coadjutors who remain in
mortal form seem to have laid me away in
thought, as well as in the physical body, as one
who has been, but who is not; as one who has
done his part, and has left the record to be
closed. I would not have it so. I would have
my friends and associates feel that in spirit I
am with them; that to every call to which they
respond, I also am ready to answer. Recently
my friends, my people of the National Colored
People's League, came together to express for-
mally words animated by clear thought upon
the questions that are stirring the people of
this country to-day, and I stood with them, re-
sponding to their words, and giving my influ-
ence to those who could receive it. They knew
not of the intelligence, ay, of the many intelli-
gences close at hand, in sympathy
with them and their earnest expression, but
unperceived by mortal eye; we did not mind, for
we know that those who are on earth have their
experiences to reap, their work to perform,
and then shall they pass on to join the larger
army of liberty-loving souls on the spiritual
side; but if we can give to those friends below
one added thought, one needful degree of
strength, it will be a blessing to us, as well as a
service to them.

I come to give my greeting, and to say that
I feel the work has only commenced of liberat-
ing the slave and of benefiting the freedmen.
I say the work has only commenced of protect-
ing the oppressed and seeking to remedy the
outrages that have been manifested toward those
who are helpless or forlorn; and I be-
hold in the coming years a larger sense of tol-
eration, a grander degree of justice, of liber-
ty, extended by the people in power of this land
toward all their wards and their associates. I
see that in the coming years man is to be en-
lightened as to his obligations to his kind, as
well as to his deficiencies and his own igno-
rance. Education is to come, and be extended
unto all people. It must be so, if we would be
a prosperous nation. Only those countries
that are steeped in the shadows of ignorance
and of intolerance, degraded through the domi-
nance of power and physical force, so to the
wall, and are in time found to be decaying sys-
tems. Those that rise in the grandeur of their
intellectual might, and by the lever of the
broad spirit of tolerance and of justice extend
their hands of protection and of assistance
to the oppressed and the needy—giving educa-
tion to the ignorant, and sending out the beau-
tiful spirit of fraternal feeling toward all man-
kind—alone gain the grand height of prog-
ress; but if we can give to those friends below
this is the fate of the American nation; but
you have many lessons to learn, you have far
steps to take before you shall attain that
height, because there is slavery and persecu-
tion, there is intolerance and ostracism, and
there is much of hardship and pain and injus-

tice within your domains that must be elimi-
nated before the world is free. Lewis Hayden.

Mary Root.

[To the Chairman:] They said I could come
in, sir, if you don't object. It is coming nigh
to the anniversary of my spiritual birth. I
like that. It is a spiritual birth to the soul
like that. I thought I would like to send a
word of love to those dear ones who were so
good to me, and with whom I had so many ten-
der associations for many years. It seemed as
if it was the best greeting and the best gift I
could bring to earth, the word that I live, and
had joined my loved ones on the other side.
I saw changes come and go, and many left me
to take on the body incorruptible before my
summons came.

I was a very old lady, sir, but I enjoyed life;
I did not get much tired of it; and somehow I
got along very comfortably until the end came,
and I was called to take my place in the higher
world. I don't think I tried to do more than
I could accomplish, and I never sought to make
a great stir. I don't know but that is why I
just slipped along and got used to living all
those years; so it seemed real kind of natural
and right that I should stay.

I didn't come to say a great deal, only just to
bring my love and my prayers of the old
home. I am safe on the spirit side; the dear
companion and friends are all safe; the world
is large, and there's room for all.
I lived, sir, up in Westfield, Mass., and my
name is Mary Root.

L. Saltonstall.

[To the Chairman:] Be kind enough, sir, to
state that L. Saltonstall has stepped in here to
give a word of greeting, and also express words
of remembrance and affection in behalf of mem-
bers of his family who are with him in the
spirit-world but who shrink from coming in
person—not that they are afraid to speak the
truth, but you can have little idea of the throng
of human beings about this place, and of how
difficult it sometimes seems to a spirit to get in
close enough to manifest, or even hear what is
going on.

I have visited this place before—not to speak,
but to attend the exercises—and so I feel a lit-
tle at home; and then I had a sort of faculty, I
think, of making my way in a crowd if I felt
there was a necessity to do so.

I come with no prefix or title to my name
from the spirit-world, though I was honored by
my fellow-townsmen when here, I claim no
higher level or honor than that of all my neigh-
bors and friends where I resided; it is quite
high enough for us all.

One of our family not long since joined her
friends on the spirit side—a beautiful soul, I
can say; she has been doing good works, and
not letting her left hand know what the right
hand performed, and so you may believe that
she found a pleasing welcome and a bright
home on the spirit side. She would like me to
inform her friends in Salem that is the case,
and that she does not forget them in their
earthly lives and homes. The Doctor, too, de-
sires to be remembered there, as one who is
not dead nor asleep, but who is studying the
higher laws, that he may understand how to
apply them in his own life in his ministrations
to others.

I think the people of good old Salem will not
forget their family, and perhaps will feel inter-
ested that some one has come to bring a word
from them in the great beyond. I have relatives
whom I love in other places close by this
city.

THE BLACK COACH.

AN OLD-NORTHAMPTONSHIRE LEGEND.

The roofless house at Ringwood Hall stands mournful in the sun. The porch is there, the door is gone. The roses and the ivy grow wild. Around the mossy window-shaft—Once fashioned with such art and craft. The Delamores have long died out; The avenue grows wild. The walks are dank with last year's leaves; Only the keeper's child plays in the sunlit room, Laughing amid the echoing gloom.

The old race dwindled away by age; The avenue grew wild. Then drunkenness and leering lust, And homicide and sin. At last foul murder came and set His red foot on their coronet.

The chapel—see how bare and lone! Its rich west window gone. The statue, the marble, the kings That once the sun shone on; And but one lonely knight to pray For all his old race passed away.

The stone urns on the pedestals Are green with velvet moss; The shield above the green park-gate Was long since rent across. The scutcheon is choked with gathered dust, Upon the blazon there is rust.

On the damp drive the mushrooms bulb, Where rabbits trot and amble; The blackbird flits his jetty wings, And fawns love there to gambol. Only the yew trees to the skyward The stunted thorns are scarce alive.

The lutes and garlands on the porch The orange lilies blur. The dial, see, is half defaced By many a mossy spur. The motto ivy tendrils shroud— "Man's life is but a morning cloud."

The windows are but skeletons; And through their story bars You see at night the glittering Of the autumn stars. Upon the roof the long weeds grow, And Death's decay and ruin show.

When Spring comes dancing o'er the lea, And blossoms every sod; When birds, in gratitude and joy, Rise, singing hymns to God, You would not think that Sin had been And poisoned all that house within.

When summer ripples move the lake, And swans are sailing, ermine white, In beauty proud and self-content, And woods are with emerald light, You would not think that spotted Sin Had feasted there her kith and kin.

Nor when the beeches, orange brown, Glow by the water-side, When kindly Autumn dons his crown In all his royal pride— You would not think that such a time That there had once dwelt sin and crime.

But when the dead leaves' fluttering gold Fill the October skies, And when the wild ducks screaming shout, And echoes give replies, You then might feel some ghostly trace Of the sad influence of the place.

And in the rainy autumn nights, When winds are sobbing loud, When dogs moan from the outer court, And black gulls every cloud, Ghost-lights gleam up the avenue; Lights answer from the windows, too.

Dark figures, each one with a torch, Come slowly down the stair, Chanting a low, deep funeral hymn, Answered by echoes far.

And all the while the turret-bell Tolls with a long and doleful knell.

And last, about the midnight hour, A jet-black funeral coach Comes rolling up the long black drive, And up the grand approach: Stops at the dooress porch, they say, Then slowly vanishes away.

Some think it is the wicked lord Who, seventy summers gone, On such a night brought home his bride— Her bridal splendor on; And, wrathful at her will regret, 'Twas in the bridal bed, At daybreak snatched his sword and smote The sleeping maiden dead!

Yes; as the sexton, one by one, Puts out the funeral lamps, Leaving the corpse alone and still Amid the charnel damps, See, one by one, Time doth erase The glories of man's pomp and place.

—Walter Thornbury

SORE THROAT

Bronchitis, colds, coughs, asthma, and even consumption, in the early stages, yield to Ayer's Cherry Pectoral. Singers, actors, auctioneers, public speakers, clergymen, teachers, lecturers, and all who are liable to disorder of the vocal organs, find a sure remedy in this wonderful and well-known preparation. As an emergency medicine, in cases of croup, whooping cough, etc., it should be in every household.

"Two years ago I suffered severely from an attack of sore throat.

And Bronchitis

It seemed as if I could not survive, all the usual remedies proving of no avail. At last I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health."—Chas. Campbell, Smith's Ranch, Sonoma Co., Cal.

"There is nothing better for coughs than Ayer's Cherry Pectoral. I use no other preparation."—Annie S. Butler, Providence, R.I.

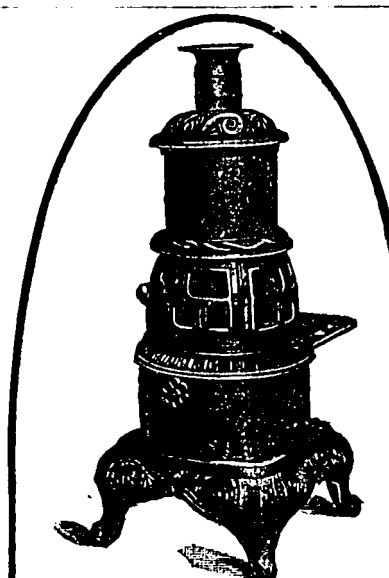
W. H. Graft & Co., Druggists, Carson, Iowa, certify that all throat and lung troubles are speedily

Cured By Using

Ayer's Cherry Pectoral. It leads all others. "In January, 1889, I was taken down with measles and scarlet fever, and exposing myself too soon, caught a severe cold which settled on my lungs. I was forced to take to my bed and was so ill that the doctors despaired of my recovery, supposing me to be in quick consumption. Change of climate was recommended, but I began to use Ayer's Cherry Pectoral, and soon found relief. After using several bottles, I was cured, so that I am now as well and rugged as ever."—John Dillander, Cranesman of Steam Shovel, G. S. & S. F. R. R. Co., Justin, Texas.

Ayer's Cherry Pectoral

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.



THE CALORIFIC WONDER

Newest and best
OIL HEATING STOVE
Costs one cent an hour to run it. Warms all parts of room equally well. Absolutely safe, no smoke, no smell. Heats by circulation, not radiation. Wide-awake dealers wanted for agents.

FREE. Our New Catalogue, a 32-page book showing over 250 illustrations of gracefully designed Oil and Gas Stoves, sent to any one for 10 cents in stamps. (The postage alone on this book costs 10 cents.)
CENTRAL OIL STOVE CO.,
BOSTON. NEW YORK. CHICAGO. SAN FRANCISCO.
Feb. 7. 13w

Better than Tea and Coffee for the Nerves.

VAN HOUTEN'S COCOA

"Best and Goes Farthest."
Ask your Grocer for it, take no other.

DONALD KENNEDY

Of Roxbury, Mass., says

My Medical Discovery seldom takes hold of two people alike! Why? Because no two people have the same weak spot. Beginning at the stomach, it goes searching through the body for any hidden humor. Nine times out of ten, inward humor makes the weak spot. Perhaps it's only a little sediment left on a nerve or in a gland; the Medical Discovery slides it right along, and you find quick happiness from the first bottle. Perhaps it's a big sediment or open sore, well settled somewhere, ready to fight. The Medical Discovery begins the fight, and you think it pretty hard, but soon you thank me for making something that has reached your weak spot. Write me if you want to know more about it.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and you will receive a complete course of treatment free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.
Jan. 10. 13w

HOW TO BECOME A MEDIUM.

A 16-page Pamphlet giving full instructions and a sealed Letter giving your phases of mediumship, for 10 cents. Also the original Red Cloud and Blackfoot's Healing and Developing Papers, 10 cents per sheet. Address MRS. DR. JAMES A. BLISS, 222 1/2 Fifth Street, Detroit, Mich. 4w Feb. 2.

MRS. M. C. RIZER, Clairvoyant, 622 South 11th Street, Wichita, Kan., Reading, or will answer ten questions by letter for one dollar. 2w Feb. 7.

MRS. B. F. SMITH, TRANCE MEDIUM, holds sittings daily, Friday, Saturday and Sunday, excepted, at Vernon Cottage, Crescent Beach, Revere, Mass. Terms, \$1.00. Hours, from 9 A.M. to 6 P.M. 2w Oct. 11.

Diagnoses, Tablets, speakers for School, Club, & Parlor. Best out. Call logno free. T. B. DANFORTH, Chicago, Ill. 1w Oct. 8.

PLAYS

SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a complete course of treatment free by spirit power. Address J. O. BATCHELOR, M. D., Grand Rapids, Michigan. 1w Mar. 7.

DIAGNOSIS FREE.

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 5 P.M. Price \$1.00.

Development of Mediumship a Specialty.
SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.

CIRCLES.
Sunday, at 11 A.M., for Development and Tests. At 2 P.M., for Psychometry and Tests.
Special terms for magnetic treatment by the month. Feb. 14. 4w

DR. S. H. HOLBROOK

HAS taken rooms at No. 19 Tremont Row, Boston, Mass., where he can be found on Tuesday and Thursday of each week, from 10 A.M. to 8 P.M. Also in Salem on all other days at 138 Essex street. Oxygen Treatment given. He extends a cordial invitation to all invalids, especially those who have been given up as incurable by other physicians, to call and see him. By his wonderful gift called intuition, he is enabled to detect the seat of disease, and successfully treat the most difficult cases with Nature's remedies, roots and herbs, combined with ozone. Especially Bronchial troubles, Asthma, Catarrh, Consumption, all nervous diseases, Neuralgia, Epilepsy, Piles, Dyspepsia, Liver, Kidneys, all skin and blood diseases, female weaknesses, &c. The Doctor has a lady assistant always accompanying him, who possesses this gift. Patients visited at their homes if desired. Grand Juries, who have examined him, have pronounced him a "True Medium." Examination free of all. 1w Mar. 7.

DR. STANSBURY,

443 Shawmut Avenue,
INDEPENDENT SLATE-WRITING, Trance, Medical and Business Sittings. Magnetic and Medical Treatment for all diseases. Spiritual Development a specialty. Parties at a distance can send sealed sittings for circulars and terms. Feb. 7.

MATERIALIZATION!

MRS. C. B. BLISS. Séances Sunday, Tuesday and Thursday evenings, at 8 o'clock. Also Sunday and Wednesday, at 2 P.M. Blackfoot and Red Cloud's Magnetic Paper for Development. No. 12 Pembroke street, between Brookline and Newton streets, Boston. Take Shawmut Avenue cars. Feb. 7.

J. N. M. Clough, NATURAL, Electrical and Magnetic Physician. Specialties: Diseases of the Lungs, Eyes, Brain and Nerves. Office: No. 23 Berkeley Park, near Columbus Avenue, Boston. Office hours from 10 A.M. to 12 M., Mondays, Wednesdays, Fridays and Saturdays. Will visit patients. 8w Feb. 14.

Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily, Monday, Tuesday, Wednesday, and Thursday, from 10 A.M. to 5 P.M. Sittings for \$1.00. 1041 Washington street, opposite Davis street, Boston. Mar. 7.

HATTIE C. STAFFORD, 456 SHAWMUT AVENUE, BOSTON, MASS. Sittings and Thursdays, 2:30 P.M. to 5 P.M. Fridays at 8 P.M. 4w Feb. 14.

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. Feb. 14.

Florence K. Rich, TRANCE AND BUSINESS MEDIUM. Development of Mediumship a specialty, also Diagnosis of Disease. Consultation daily. Hours 9 to 12, 1 to 6. 115 West Newton st., Boston. Feb. 14.

Dr. E. A. Blackden, 224 TREMONT STREET, Room 23, Boston. Magnetic Treatments, ancient controls heal and translate languages. Written messages, letters answered of distance. \$1.00. Platform speaking. 1w Mar. 7.

Seer. MISS J. RHIND. Private sittings on Business, Examination on Health. Circles Monday, 7 P.M.; Thursday, 3 P.M.; Sunday, 2:30 P.M. Hours 9 to 11 Common St., Boston. Feb. 28. 1w

MRS. CHANDLER-BAILLY, 26 Cazenove Street, Suite 8, Boston, near Albany R. R. Station. Columns Ave., Magnetic Healing and Business Medium. Circles Monday and Saturday evenings and Friday afternoons. Platform test speaking. 1w Mar. 7.

MRS. M. J. BUTLER will receive her patients on Tuesdays and Thursdays, from 9 to 4, at 375 Columbus Avenue. No arrangement for interviews at the residence of W. N. Butler & Co. can be made for patients. Jan. 3.

Miss J. M. Grant, TEST and Business Medium. Office Banner of Light Building, 85 Bowditch street, Room 7. Hours 8 to 6. Mar. 7.

Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tremont street, Boston. Private sittings daily. Try our Blood Purifier. 4w Feb. 21.

Mrs. Alden, TRANCE MEDIUM. Medical Examinations and Magnetic Treatment. 43 Winter street, Boston. Feb. 7.

Mrs. H. B. Fay, MADISON PARK HOTEL, Sterling street, Suite 6, Boston, Mass., Séances Thursday and Saturday, at 2:30 P.M.; Sunday at 7:30. 8w Jan. 31.

Mrs. A. E. Crane, TEST and Business Medium. Magnetic Treatments. 85 Bowditch street, Room 4, Boston. Hours 9 to 5. Feb. 28.

Mrs. C. T. Crockett, MEDICAL AND TEST MEDIUM. Vapor Baths and Magnetic Treatments. 185 West Brookline street, Boston. Mar. 7.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremont street, Boston. Feb. 21.

Mrs. M. R. Stebbins, Clairvoyant Physician, 1366 Washington st., Suite 6, Boston. Feb. 14.

T. W. Shapleigh, Electro-Magnetic, No. 474 Shawmut Avenue, Boston. Feb. 28. 4w

M. B. HARRINGTON, Magnetic Physician, Relieves the afflicted by her Medicated Vapor Baths. 545 Shawmut Avenue, Suite 1, two flights, Boston. Feb. 14.

MARGUERITE BURTON, Business Medium, 518 Tremont street, Boston. Sittings, 10 to 12, 5 to 7, 1472 Washington st., Boston. Feb. 21.

DR. JULIA CRAFT'S SMITH gives free medical examinations to ladies every Thursday at the Office of Dr. E. A. Blackden, 224 Tremont street, Boston. Feb. 21.

DR. M. LUCY NELSON, Magnetic Massage and Baths. Unsurpassed for Nervous and Chronic Diseases. 200 Boylston street (old number 81), Boston. Mar. 7.

MRS. S. S. MARTIN, Trance Medium. Also "Big Sediment" Healer. 459 Tremont street, Boston. Feb. 28.

MISS KNOX, Test, Business and Medical Medium. Sittings daily. 459 Tremont street, Boston. Mar. 7.

MRS. J. C. EWELL, Inspirational and Medical Clairvoyant, No. 96 West Springfield street, Boston. Mar. 7.

DR. A. H. RICHARDSON, Magnetic Healer, Waverley House, Charlestown. Jan. 3.

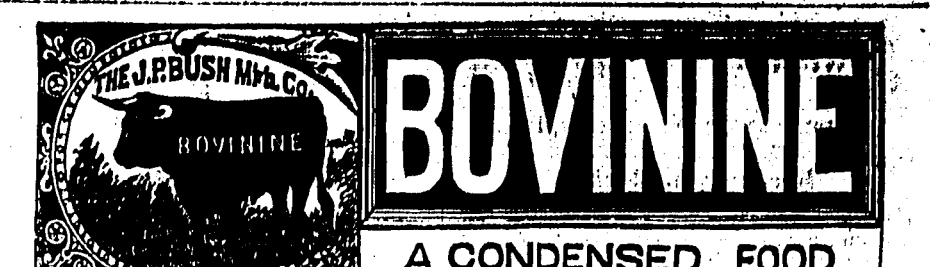
PARALYSIS CURED WITHOUT MEDICINE.

"Echoses from an Angel's Lips," will receive as a premium one copy of the same author's song with portrait of Mr. and Mrs. Langley, and a copy of grand temperance song and music entitled "Grand Jubilee, and Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising column. Prior to receipt of \$1.12. For sale by COLBY & RICH.

PSYCHOMETRY.

CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spiritual friends. Send lock of hair or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 193 1/2 street, Milwaukee, Wis. 4w Feb. 21.

Special Inducement for Purchasers. ALL purchasers of C. P. Langley's book of beautiful songs, as a premium one copy of the same author's song with portrait of Mr. and Mrs. Langley, and a copy of grand temperance song and music entitled "Grand Jubilee, and Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising column. Prior to receipt of \$1.12. For sale by COLBY & RICH.



COL. FRED GRANT'S LETTER.

GEN. GRANT was sustained for months previous to his decease almost wholly by the use of BOVININE, as the following letter selected from many others will testify:

"THE J. B. BUSH MANUFACTURING CO.:— During the last four months of his sickness, the principal food of my father, General Grant, was BOVININE and milk; and it was the use of this incomparable food, 'alone' that enabled him to finish the second volume of his personal memoirs. 'October 1st, 1885. 'FRED D. GRANT.'"

Dr. J. H. DOUGLAS, General Grant's physician and faithful friend, cordially endorses the above statement regarding BOVININE.

The Breath of Spring is in the Air.

Time to practice EASTER MUSIC, is it not? Send for our Fine List of Carols, Anthems, &c., or for Easter Alleluias (50 cts., 50 cts. doz.), Hosannas, or our Easter Offering (15 cts., \$1.44 doz.), a Cantata by Lewis.

MUSICAL SOCIETIES Should wind up the season by practicing such Cantatas as Don Munio (\$1.50, \$15.00 doz.), Wreck of Hesperus (35 cts., \$2.40 doz.), 91st Psalm (50 cts., \$5.40 doz.), Ballard. (Send for our List of 150 Cantatas.)

FAIRS AND EXHIBITIONS Are made successful by introducing easy Cantatas, like Dairy Maid's Supper (20 cts., \$2.40 doz.), Lewis, or Garden of Singing Flowers (40 cts., \$3.60 doz.), or Rainbow Festival (20 cts., \$1.80 doz.), Lewis.

BOYS and GIRLS Who sing will be delighted to take part in the brilliant flower-cantata, New Flora's Festival (40 cts., \$3.60 doz.), New Flower Queen (50 cts., \$5.40 doz.), Kingdom of Mother Goose (25 cts., \$2.40 doz.), Gipsy Queen (50 cts., \$5.40 doz.). Send for Lists.

Much Attractive Exhibition Music is found in School Collections. Children's School Songs (35 cts., \$3.60 doz.), Golden Boat (50 cts., charming action songs by Mrs. L. O. Chant, First Steps in Song Reading (30 cts., \$3.00 doz.).

Any book mailed, post-paid, for retail price.

OLIVER DITSON COMPANY, Boston. Sept. 6. 35w

GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S Breakfast Cocoa from which the excess of oil has been removed, is absolutely pure and it is soluble.

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"We will Meet You in the Morning," "Love's Golden Chain," "Open the Gates, Beautiful World," "Echoses from Beyond the Veil," with flute obbligato. "Gentle Words and Loving Hearts," "Your Darling is Not Sleeping," "Vacant Seats at the Altar," "Back from the Silent Land," "What Shall Be My Angel Name?" "Ever I'll Remember Thee," "I Love to Think of Old Times," "We'll All Be Gathered Home."

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By JOEL DENSMORE, with Introduction by Lois Walbrook.

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Banner of Light.

BOSTON, SATURDAY, MARCH 7, 1891.

Meetings in Boston.

Spiritual Meetings are held at the Banner of Light Hall, 104 Washington Street, every Tuesday and Friday afternoon, 2 to 4 P. M. Longley occupying the platform. Seeheimer, Chairman. These interesting meetings are free to the public.

First Spiritual Temple, corner Newbury and Essex Streets.—Spiritualist Society: Sunday, "Temple of the Future" at 11 A. M. Lecture at 2 P. M., by Mrs. H. S. Lake. Tuesday, Industrial Union at 7 P. M. Wednesday, Sociable at 7 P. M. E. A. O. Sanger, Secretary.

The Boston Spiritual Temple Society, Berkeley Hall.—Services at 104 A. M. and 7 P. M. Social Conference at 2 P. M. Sunday, Feb. 22, 1891. Dr. W. J. Colville, President. George B. McCall, Treasurer.

First Spiritual Ladies' Aid Society.—Organized 1887; incorporated 1892. Patrons 104 Washington Street. Business meetings Fridays at 2 P. M. Social services at 7 P. M. Public meetings with music, addresses, tests, etc. at 7 P. M. Mrs. E. Barnes, Pres.; Mrs. A. L. Woodbury, Sec'y.

America Hall, 724 Washington Street.—Echo Spiritualist Lectures, Sunday, Feb. 22, 1891. Also Wednesday at 2 P. M. Dr. W. A. Hale, Chairman. Children's Progressive Lyceum meets Sundays at 10 A. M.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritualist Society: Sunday, Feb. 22, 1891. Dr. W. J. Colville, President. Dr. H. S. Lake, Secretary. Dr. H. S. Lake, Secretary.

Ladies' Industrial Society will meet at Twilight Hall, 789 Washington Street, every Tuesday and Friday afternoon, 2 to 4 P. M. Entertainment at 8 P. M. A. F. Ad. vance, President. I. G. Wellington, Secretary.

Twilight Hall, 789 Washington Street.—Sundays, at 10 A. M., 2 P. M. and 7 P. M. Eben O. Sanger, Conductor. **Essex Hall, 616 Washington Street**.—Sundays at 10 A. M., 2 P. M. and 7 P. M. also Wednesdays at 2 P. M. F. W. Matthews, Conductor.

Independent Spiritual Club, 789 Washington Street.—Twilight Hall, 789 Washington Street. Sunday, Feb. 22, 1891. Dr. W. J. Colville, President. Dr. H. S. Lake, Secretary. Dr. H. S. Lake, Secretary.

Bathhouse Hall, 604 Washington Street.—Spiritual meetings every Sunday, at 2 P. M. and 7 P. M.

Chelsea, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, 145 Main Street, every Monday, Wednesday and Friday, 2 to 4 P. M. and 7 to 9 P. M. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Cambridgeport, Mass.—Meetings are held Sunday evenings at 7 P. M. in the Pilgrim Hall, 145 Main Street, Cambridgeport. Dr. H. S. Lake, Secretary.

First Spiritual Temple, corner Essex and Newbury Streets.—The regular speaker, Mrs. H. S. Lake, conducted the services at this place last Sunday afternoon. The discourse was preceded by the usual song service, and vocal selections were contributed by Mrs. Jennie Bowker.

The subject of the lecture was, "What is Psychical Research?" and "What is the Necessity of Psychical Research?" In this field of investigation, the first thought which meets us is the almost universal ignorance of man in relation to the fact that he is a soul-being. During different ages seers and saviors have appeared to teach soul-truths, but as for the masses of men and women of to-day are concerned, the existence of the soul-entity is not established as positive knowledge. To prove to man that he has a soul-life which is indestructible and immortal is the primary need of the age. This brings us to the necessity of Psychical Research. To place beyond the possibility of a doubt that man is immortal, that he lives as a conscious being after the transition called death, is the imperative demand of the most enlightened thinkers of this present age. We recognize the necessity of this, and we are ready to meet the investigation. We require the scientific method of research, for we have always insisted that investigation shall proceed on the most rigid grounds admissible. Analyze with the closest scrutiny all phenomena, and we shall find that the truth is on our own merits. The law of the heart stands primary to the intellect, for the intellect is external consciousness. Hence Love must be the spirit of all true Psychical Research.

Men think much and feel more deeply to-day than in any previous age, so the necessity of absolute inquiry into those questions which pertain to the soul is greater now than at any former time. It is as important to the soul as it should be for it is the greatest of all. We should be clothed in a medium to learn of a dear one, you carry with you love, the bond of sympathy which draws to you the invisible friend. The communication which you receive you analyze, and you determine if it corresponds to the traits of character which individualized your friend and drew him to you in the earth-life. If you furnish us with the appropriate material for this investigation, we will state that as a result of your labors and ours, in a space of ten years, we will be able to state which shall practically establish the fact that man is an immortal being. But the law by which this is made possible will still await solution. If the truth of soul-existence is not made manifest, a wave of materialism will sweep over the world, and the soul-life, its character, that the knowledge of a soul-life will be almost eliminated from the consciousness of man. We are prepared to aid you in this investigation, but you must determine the methods to be adopted. Other facts will be revealed in the course of the research, facts which pertain to the nature of the soul and the laws which govern its operations. The power of the soul, through the action of the will, to regulate the conditions of life so that disease, suffering and death, which are the fruits of violated law, will disappear from humanity will be demonstrated.

Mrs. Lake's lecture will be held next Sunday afternoon at the usual hour.

ELIZABETH C. SANGER, Sec'y.

Berkeley Hall Meetings.—Last Sunday, owing to the indisposition of Mrs. R. S. Little, who was announced to speak, the platform was occupied in the morning by Dr. H. B. Storer, the veteran Spiritualist lecturer, and in the evening by Mrs. H. S. Lake, of the First Spiritual Temple. Dr. Storer read as a preface to the address a short poem entitled "A View of Death." A large and appreciative audience listened with close interest to the discourse. The discourse titled "The Democracy of the Spiritual Idea."

[A report of this discourse will appear in our columns next week.—Ed.]

Berkeley Hall Conference Meetings.—The interest in these meetings is steadily increasing, as the large gatherings go to show. Sunday afternoon Mrs. Sarah A. Byrnes, Dr. H. B. Storer, Mrs. Carrie Loring and others, made very interesting remarks. It has been mooted that mediums are severely persecuted at these meetings. Such is not the case. The friends should pay no heed to such evil reports. Time and hear, and for your comfort. These meetings are free, and for free thought and free discussion.

America Hall, 724 Washington Street.—Last Sunday afternoon the services opened with an invocation and an address by Dr. Hale. Dr. O. Kenney and Mr. Ed. Tuttle followed with instructive remarks. Jennie K. D. Conant and Mrs. F. Stratton gave tests and psychometric readings. Dr. Bell and Mrs. Chandler-Bailey tests and readings. C. D. Fuller made remarks, supplementing them with several tests.

Evening.—Invocation and address by Dr. Hale. Mrs. Odorone gave favored us with inspirations and remarks. Dr. Bell, Mrs. F. Stratton and others followed with tests. The services were closed with a test séance by the chairman, Dr. Hale, that gave general satisfaction.

Thursday, 26th.—Tests and speaking by the usual talent. Services every Thursday afternoon at 3 o'clock.

Next Sunday afternoon at 2:30 Mr. J. Frank Baxter will occupy this platform at this time. Mr. Baxter as a lecturer needs no introduction to the public of Boston. At the close of the lecture he will hold one of his justly celebrated descriptive tests. By special request Mr. Baxter will sing several of his spiritualistic songs. In the evening at 7:30 a special test service will be held by local talent. Services every Sunday at 2:30 and 7:30 P. M.

On account of the illness of Mrs. Bliss she will be prevented from holding the intended séance of Thursday evening, March 12th. To avoid disappointment to those who designed attending, Dr. Hale has secured the services of another and equally as good a medium, who will be present.

THE CHILDREN'S PROGRESSIVE LYCEUM.—Sunday morning, March 1st, the attendance was large; sixty-three children in the march. The exercises were opened with singing by the children, followed by an invocation by Mrs. O. P. Longley. After singing again and joining in the Silver Chain reading, Miss Mabel White led the catechisms, pupils and teachers joining. The following were given: Recitations by Grace Seales, Lottie Giles, Master Willie Sheldon, only four years of age, Florence Knowlton, Samuel Goldsmith, Walter Sadler and Miss Emma Ward. Singing by Baby Lou Kiffin and Josie Smith. Music by Fole's orchestra. The music rendered by the orchestra every Sunday morning is a very attractive feature of our Lyceum, as also are the ten-minute talks by Mrs. Longley. A cordial welcome is given to all to come and unite with us at any and all of our meetings. A. P. T. Sec'y.

Essex Hall, No. 616 Washington Street.—Wednesday, Feb. 26th, the usual conference test meeting opened with music by Mme. Bayard. Mrs. Dowd of Lynn made remarks and gave tests, and was recognized as correct. Dr. Allan Foster and Mrs. Chandler-Bailey gave psychometric readings and tests. Remarks and clairvoyant delineations by Mr. Riddell, Dr. O. D. Fuller and the chairman, Dr. Matthews, interspersed with music.

Sunday morning, March 1st, developing and healing circle; large audience; results satisfactory. Magnetic healing by Drs. Matthews, Blackden, Shute, Willis, and Mrs. Chandler-Bailey.

Afternoon.—Singing by Mr. Bartlett; address by Dr.

A State Of Siege

How many people there are who regard the coming of winter as a constant state of siege. It seems as if the elements sat down outside the walls of health and now and again, led by the north wind and his attendant blasts, broke over the ramparts, spreading colds, pneumonia and death. Who knows when the next storm may come and what its effects upon your constitution may be? The fortifications of health must be made strong.

SCOTT'S EMULSION of pure Norwegian Cod Liver Oil and Hypophosphites of Lime and Soda will aid you to hold out against Coughs, Colds, Consumption, Scrofula, General Debility, and all Anæmic and Wasting Diseases, until the siege is raised. It prevents wasting in children. Palatable as Milk.

SPECIAL.—Scott's Emulsion is non-secret, and is prescribed by the Medical Profession all over the world, because its ingredients are scientifically combined in such a manner as to greatly increase their remedial value.

CAUTION.—Scott's Emulsion is put up in salmon-colored wrappers. Be sure and get the genuine. Prepared only by Scott & Bowne, Manufacturing Chemists, New York. All Druggists.

Meetings in New York.

Adelphi Hall, corner of 52d Street and Broadway.—The First Society of Spiritualists holds meetings every Sunday at 10 A. M. and 7 P. M. Meetings for mediums, tests and general conference at 2 P. M. Friday evening, at 8 o'clock, meetings devoted to lectures, tests, psychometry and spiritual phenomena, are held in this hall, 2d Broadway.

Union Square Hall, 8 Union Square, near 14th Street and Broadway.—W. J. Colville lectures every Sunday at 11 A. M. and 3 P. M. All seats free. Voluntary offerings. BANNER OF LIGHT and other literature on sale in vestibule.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 10 A. M. and 7 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

The Psychical Society meets every Wednesday evening at 8 o'clock, between 30th and 31st streets. Good mediums and speakers always present. Investigators and the public cordially welcomed. J. F. Snipes, President. 2d Broadway.

Knickbocker Conservatory, 44 West 14th Street.—Meetings every Sunday morning at 10 A. M. and evening at 7 P. M. Speaker until further notice, Mrs. Helen T. Brigham. Miss R. V. Cushman, 221 East 25th Street.

The Adelphi Hall Society of Spiritualists did not mail its report for THE BANNER in season for publication the present week, when, in fact, the meeting took place on Friday of last week. At the Conference Meeting, later, Mrs. Williams was listened to with deep interest, says the reporter. Dr. Slade and Mr. Fletcher also spoke. Other New York notices of meetings came to hand too late for publication.

On Sunday next, March 8th, W. J. Colville will lecture in Union Square Hall, New York, at 11 A. M. and 3 P. M. Subjects: Morning, "Evolution and Morality"; afternoon, "Oriental Theories of Karma, Loca and Devachan, Compared with the Teachings of Spiritualism." (N. B.—In this lecture a dignified answer will be given to the address of Mr. A. Griggs of Boston on this subject, delivered in the school-room of Dr. Collier's church, New York, Feb. 24th, and noticed in several New York papers as in opposition to Spiritualism.) All seats free. Collections.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby Streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternal Rooms, corner Bedford Avenue and Second Street. Meetings Sunday evening at 7:30 P. M. and Wednesday evening at 8 P. M. Dr. J. Porter E. Field (39 Powers Street), Secretary. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10 A. M. and 7 P. M. W. J. Rand, Secretary.

Everett Hall, Bridge Street and Willoughby Avenue.—Sundays 10 A. M. and 7 P. M. W. J. Rand, Secretary. **Spiritual Conference, Test and Experience Meetings** are held Tuesday evenings at Mrs. M. C. O. Morrell's rooms, 161 Lexington Avenue, near Franklin Avenue Station. Good speakers and mediums always present. Also meetings every Friday at 3 P. M. sharp. Mrs. M. C. Morrell, Conductor.

The Woman's Spiritual Conference meets at parlors No. 21, Jan. Place, every Sunday at 7 P. M. Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

Conservatory Hall.—There were two large and highly interested audiences on Sunday. Mr. Fletcher gave a large number of tests and psychometric readings. He was assisted in the evening by a fine address by Rev. Mr. Healey of Boston. Subjects next Sunday, Morning, "Lesson of Life"; afternoon, "The Great Creator."

Nothing equals Ayer's Sarsaparilla for purifying the blood, and as a spring medicine.

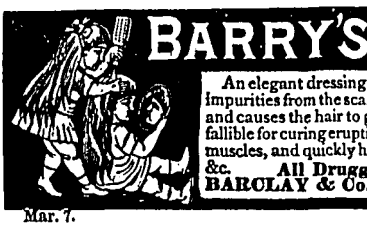
Haverhill and Bradford, Mass.—Last Sunday Mrs. Mary J. Wentworth of Knox, Me., was the lecturer before the Union Spiritualist Fraternity of Haverhill and Bradford; also giving several interesting illustrations of her mediumistic gifts while under control.

Mrs. Wentworth will speak before the Fraternity again next Sunday, and during the present week she will attend to giving private sittings at No. 108 Winter Street. The meetings were well attended, although the weather was very cold, and much interest was shown in witnessing the exercise of her peculiar mediumistic gifts. The Fraternity is moving in earnest in preparation for the coming anniversary of the advent of Modern Spiritualism. The celebration will this year be held in the City Hall, and Mrs. B. W. Banks of Haydensville has been engaged as the leading inspirational speaker, and gifted test mediums are to be joined with her, together with other talent.

Lynn, Mass.—Exchange Hall.—Henry H. Warner of Boston lectured in the evening upon "Frauds Against Spiritualism," and gave an address that was clear and incisive in its force, and a powerful indictment of the charlatans and tricksters who masquerade in the livery of heaven to serve the devil. He gave a clear analysis of what Spiritualism really means, and the aim and purpose of every true medium. Higher life and purity are the demands of the hour, and people must heed the call. The time has gone by when they can safely parade virgins upon the platform and lead the contrary life behind the scenes.

Mrs. Warner is an able and eloquent speaker, and should be kept busy. In the afternoon Mrs. Atherton lectured very ably, and was followed with satisfactory tests through the mediumship of Mr. Warner.

Brown's Bronchial Troches Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Preeminently the best."—Rev. Henry Ward Beecher. Bold only in boxes.



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W. J. Colville in Norwich, Conn.

On Sunday last, March 1st, W. J. Colville lectured in Norwich, Conn., to large and deeply interested audiences at 1:30 and 7:30 P. M. The afternoon topic was "The Gospel of Evolution." The lecturer prefaced the discourse with a reading from Alfred Russel Wallace's treatise on "Darwinism," and then argued on the side of "development," as the materialistic or even the agnostic theory of many who seem to think that if evolution be established, faith in immortality is destroyed. Among living Naturalists Wallace has few equals, and from his pen that doctrine of human immortality and the claims of reasonable Spiritualism receive brave championship and clear elucidation. The gospel of evolution consists of the fact of its being a doctrine which latterly has been the most glorious and boundless hopes which can ever find lodgment in the human soul. We see the little amoeba, the lowest form of life, reaching out for food, and in its primitive endeavor to satisfy its hunger we can trace the first expression of that wonderful power in man which enables the human family to surmount all obstacles and defy all difficulties. There is but one law, the law of attraction, and this law is an expression of infinite, all-embracing affection. Love is the sole motor power in the universe, and Wisdom is love's consort. Love is expressed as Will, and Wisdom as Intellect; through the concerted action of intelligence and desire man achieves all things. The law of evolution appears to work directly from the Infinite Mind until the appearance of man, but man is thenceforth the embodiment and manifestation of the law. We shall not be evolved into higher states, but we must evolve higher states. We must control circumstances by rising above them, for we are not to be a slave; we are a freeman has risen superior to them. A very fine poetic improvisation on "The Nobility of the Soul" ended the exercises. The platform was beautifully decorated with flowers, and a talented quartette rendered pleasing and effective music.

The leading thought in the evening lecture on "Man and His Possibilities" was that we can all realize our highest ideal, whatever that ideal may be, and though such a statement sounds extravagant in many ears, it is the fact of the matter. We are all made of the same stuff, and the difference between the highest and the lowest is only a difference of degree. The theory of evolution, Multitudinous changes in animal forms can be attributed only to their reaching out toward that which accomplished these organic changes. Man can change his body according to his mind, and the desire is steadily held and the end is diligently worked for. Blind faith is very inferior to faith with its eyes open. The great difference between the Orthodox and the scientific position is, that while the former is contented with what the latter attributes all to law. The most pertinent question on the list is, Why do some desire that for which others have no yearning whatever? Our desires register our development; thus when it is declared that all can get what they desire, and only when we are perfect can we get more than his aspiration reaches out for. In the spiritual world every soul goes to "its own place," but there are "many mansions." All kinds of states are actualized in the unseen spheres, and spirits remain in them, for they are not contented with them, but on the awakening of a higher craving, the way is opened for loftier attainment. The invisible world is an active state; it is not the flesh that quickens our mental activities, but our mentality impresses itself upon our bodies, and only when we are perfect can we get more than his aspiration reaches out for. In the spiritual world every soul goes to "its own place," but there are "many mansions." All kinds of states are actualized in the unseen spheres, and spirits remain in them, for they are not contented with them, but on the awakening of a higher craving, the way is opened for loftier attainment. The invisible world is an active state; it is not the flesh that quickens our mental activities, but our mentality impresses itself upon our bodies, and only when we are perfect can we get more than his aspiration reaches out for.

The speaker drew special attention to Geo. A. Bacon's excellent essay on thought in the BANNER OF LIGHT (Feb. 26th), and recommended these friends to do all in their power to increase the circulation of the paper.

Mrs. Kate R. Stiles lectures March 8th.

Lynn, Mass.—Cadet Hall, March 1st. Afternoon a good audience was in attendance. Singing, led by Kate M. Hovey; remarks and descriptions of spirits were given, with names and life-incidents, by Mrs. Hare, most of whom were recognized.

Dr. H. B. Storer, of Boston, and Mrs. Dowd (interspersed with music) gave a large number of tests and messages, which were recognized and highly appreciated by the large audience present.

Next Sunday we shall have with us at 2:30 and 7:30 Mrs. and Mr. Whitlock of Boston.

T. H. B. JAMES, Cor. Sec'y.

88 South Common street.

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THE PHOENIX: News and Queries, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATKINIAN. Published monthly in Fort Wayne, Ind. Single copy, 10 cents.

THE TRUTH-BAKER. Published weekly in New York. Single copy, 5 cents.

THE PATH OF LIFE. A Monthly Magazine devoted to Spiritual Science and Philosophy, as related to Universal Human Progress. Edited by W. J. Colville. Single copy, 10 cents.

THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

Salem, Mass.—Mr. J. Frank Baxter's visits to


Salem are always crowned with success. The management congratulates itself with having been so fortunate as early in the season to secure his services for several Sundays throughout the year. Last Sunday a large audience greeted him, and was enthusiastic over the discourse he delivered in the interest of the younger people.

In the evening at 7:30 every available spot was occupied, and many were obliged to be content with rooms adjoining. Mr. Baxter shared the music of the choir with the quartette and preceded his lecture with the song, "Who Will Guide My Spirit Home?" and a poem, "Outward Bound." His theme, "The Flight of the Spirit," was illustrated by facts from science, experiments in clairvoyance, and phenomena of Spiritualism, clearly picturing the modus operandi of the birth, growth and maturing of the spirit in man, its eventual separation from the physical, and its natural emanation and entrance to spirit-life. No one could have listened and not been absorbed in interest. Mr. Baxter followed his discourse with one of his grand séances.

Next Sunday, March 8th, Mrs. Cella M. Nickerson will occupy the rostrum. "When does Mr. Baxter come again?" was asked. "On Sunday, March 26th," was the answer. "When the Forty-Third Anniversary of the Advent of Modern Spiritualism will be celebrated at three sessions, Mr. Baxter having long been secured for the anniversary orations." The audience was greatly pleased, and many in passing congratulated the officers of the society.

ENDICOTT.

Norwich, Conn.—We are informed that a memorial service was held in Grand Army Hall on the afternoon of Sunday, Feb. 22d, in tender and loving remembrance of members of the Spiritual Union who had passed to the world beyond, namely: Dr. S. B. Bulkeley, Edwin Allen, Solomon Howard and Hiram Smith. Upon an easel at the left of the speakers' stand was a life-size portrait of Dr. Bulkeley, surrounded by trailing vines and white ribbons. Framed photographs of Edwin Allen, Hiram Smith and Solomon Howard were arranged about the platform and decorated with the same. A memorial wreath and other floral tributes adorned the desk and platform. Mrs. R. S. Little conducted the service. Fitting selections were sung by the choir. Mr. Little and Miss Beebe sang solos. Mrs. Little's utterances commanded the attention of all, and she sang for the duration of an hour. She paid a tribute to the memory of those who had ascended to the higher plane, Smith, Allen and Howard, for the manliness they always maintained in support of and in defense of the truths upon which the Norwich Spiritual Union is founded.



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Meetings in Philadelphia.

The First Association holds meetings every Sunday at 10 A. M. and 7 P. M. in the hall 30 Spring Garden Street. Children's Lyceum at 2 P. M. Joseph Wood, President. Samuel Wheeler, Vice President, 1114 Wallace Street; Robert A. Thompson, Secretary, 64 Youngman Street.

The Second Association meets every Sunday afternoon at 2 P. M. in the Church, Thompson Street, below Front. E. W. Ambrose, President, 1223 North Third Street.

The Systemic Spiritual Conference every Sunday at 2 P. M., South-east corner 10th and Spring Garden Streets, William Rowbottom Chairman.



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