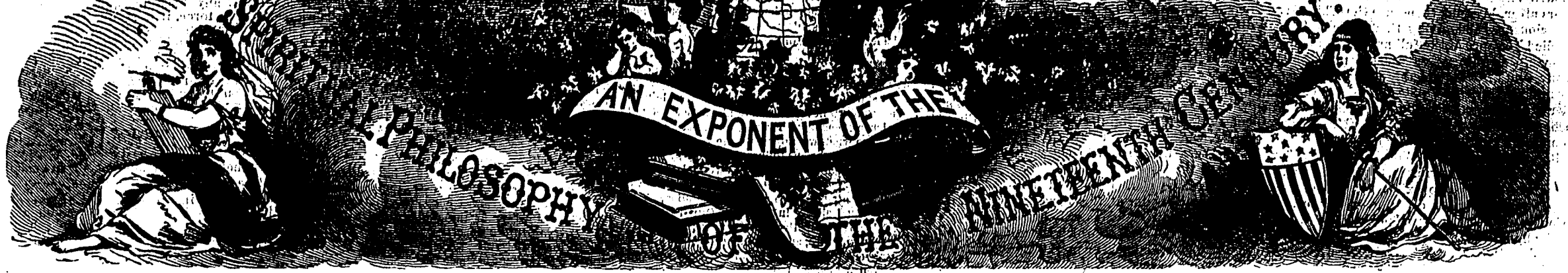


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HE SENDETH SNOW AS WOOL.

BY MARY WOODWARD WEATHERS.

Canst thou find place for doubt or unbelief?
Or hast distrust in overruling care?
Then hast thou left unlearned one less there,
Where all must learn that Nature's every leaf
Has an appointed angel; yea, the sheaf.
Where sleep enfolds earth's myriad lives so fair,
Is left not desolate in the frosty air;
But mother love and father care unite,
Sends snow as wool to fold each drowsy head;
Covers all life: such ermine never lay
On child of a king. Thou, dearer in his sight,
How canst thou fear to trust thyself instead,
Waking or sleeping in this heavenly way.

The Spiritual Rostrum.

The Coming Psychical Congress; Its Work and Place in History.

A Lecture delivered at Berkeley Hall, Boston, Sunday, Jan. 16th, 1893, by
HON. SIDNEY DEAN.

(Specially reported for the Banner of Light.)

ALL races of mankind are fast coming to the comprehension of the law of neighborhood and neighborly relations.

A century ago, and anterior to that, as far as history teaches, it would have been practically impossible to call together races and peoples, with their industries, for a comparison of their respective civilizations. But in a late period, or during the last half of this century, Great Britain, France and the United States have held their mammoth exhibitions, to which representatives of every section of the world have flocked to exchange ideas, and to disclose to each other their different processes of embodying their ideas in practical form, and in the most economical methods, for the benefit of mankind as a unit whole.

We are on the eve of a still larger gathering of peoples and industries, in the city of Chicago, to which every race of earth, through their representatives, or by their people in masses, are invited. The invitation is general, broad, catholic. They are not invited to come and become Chicagoans, or Americans, but to bring themselves, their nationalities, their manners and customs, the peculiarities of their industry, modes of dress, locomotion and repose, their religions and modes of worship, and to freely exercise the latter, only conforming to that great, comprehensive law, alike applicable and alike acknowledged as just by all civilized persons, to wit, equally to respect the rights of all others with whom as social beings they are brought into contact.

Some of our too zealous friends and fellow-citizens, the disciples of inclusive and exclusive religious creeds and organizations, in their zeal of propagandism, the observance of days and times and seasons—against the teachings of their own Book of Authority, and of the law-giver and master whose teachings they profess to acknowledge—seem to have forgotten both the universal law of neighbor right and privilege, and the foundation of the very civilization and liberties which we with them enjoy, and have set up a demand that all peoples who may accept our invitation to participate in a World's Exposition shall conform to their religious day, or Sabbath; and that every creed, every faith, every form of discipleship and worship, shall become subordinated to their conscience, and be made to observe the first day of every week as a sacred worship day; and on those special days the gates of a World's Exposition shall be hermetically sealed.

Not that the day is of any special divine appointment. There is no "Thusaith the Lord," making sacred those hours of the week, in all the book of creedal authority. It is simply and only a general agreement of the Christian world that this particular day of the week shall be observed as the Sunday, or rest day, and devoted to worship. The spiritual-minded Jew—son of Abraham, Moses and David—who has, like the long lineage of his fathers, observed and worshipped on the seventh day of the week, takes the Book acknowledged by the Christian church, and finds therein his authority for the universal keeping of the seventh day as sacred, instead of the first. The Mohammedan brother is a unit in this faith with the Israelite; the millions of Buddhists, the swarming millions of Confucian disciples—in fact, all the millions with faiths differing from the Christian, who are invited to this feast of the world's thought, industries, civilizations, arts, sciences and religions, are invited by the zealots of the churches of America to come and keep the Christian Sunday, and break their own Sabbath.

It is a very narrow and sectarian view of a project world-wide in its significance and far-reaching in its influence upon the future of all peoples. It is the application of the *must* and *shall* of religious intolerance, and as such is out of harmony with the spirit of this century and the civilization which characterizes it. It might have been submitted to in the fifteenth century, when religious tolerance was an unknown phrase, and personal liberty and freedom of the individual conscience an unknown integer in civil or ecclesiastical government. That age could not have held a world's industrial exposition, either on the banks of the Tiber or the Thames. There were too many Sabbaths, Sundays and Saints' days to permit the patronage of such an exposition, so general in character as to make it a financial success. The Church would have been ready to station some canonized saint at its portals, forbidding entrance on nearly every day of the calendar month, and the

clergy would have held the consciences of their following to a strict obedience to the demands of the saint-worshipping church.

One can hardly realize that in this day and age of a rapidly-progressing civilization, and in this free republic founded upon individual rights and their conservation—when not conflicting with the rights of others; with a perpetual guarantee in its constitution that the rights of the humblest citizen or visitor to his religious convictions and forms of worship should not be infringed, or abrogated, but that conscience and worship alike should be as free as the individual will—one would hardly credit even the possibility that the leaders of the minority of the people could obtain from Congress an edict to shut the great gates of the world's representative genius, skill, industry, art and learning—an education and an inspiration to the world—on the first day of every week, to gratify the consciences of those who zealously aspire to make their consciences the supreme autocrat of all the consciences of the world.

And yet Congress did do that thing. This leads to the inquiry, of what is Congress composed? And we answer: The representative politicians of the country. The church, in her robes of holy profession, humbled itself before the representative politicians of the country, and prayed them to do what the major sentiment of the country forbade, what the cultured brain and heart of the country denied to be right, proper or just to our expected visitors and guests, and against the highest and best education of all our industrial classes.

And the church won. Not the whole church, for a respectable portion of the liberal-minded and broad-hearted in its membership, both clergy and laity, were outspoken in opposition to this attempt to obtain by political ledger-deman what an enlightened and patriotic conscience forbade. But the church lobbyists, swarming in the corridors of the Capitol, obtained from the politicians and credulous bigots of the Senate and House, the passage of a condition, or proviso, which said in effect: "The American people, out of their common treasury, will aid in inviting the people of all nations to come to us with their treasures of learning, art and handicraft to abide with us as guests, and each compete with the whole world, and learn all which the world has to disclose, *provided* they will conform to our churchly customs and usages. Money in plenty under that condition; none at all without it." And the President, himself a communicant of one of the pioneer denominations in demanding religious freedom and tolerance, one whose founders had fled from the hot wrath of religious imperialists and tyrants in Europe, he signed the act, making it the law of the republic.

Since then there has been a cyclone! Now cyclones are terrible things. They disturb matters in their path profoundly. And they are all the more dreaded by conservative natures because they are generally surprises. This was a political cyclone, and it moved many politicians out of their places. To quote a ritualistic phrase: "The places which now know them will soon know them no more forever." The public breath created this cyclone or political tempest. Nothing is injured, and the face of the nation came up smiling after it had passed, as nature's face smiles in its clean freshness after a stormy deluge has washed it.

In the meantime, some men of broad gauge, with level heads and clear vision, acting as the appointed Directors of this great World's Exposition, canvassed the situation calmly, as business men and patriots; as men comprehending the laws of hospitality; as men whose moral and religious natures were too great, too broad, to seek to put all the world into the nutshell of a denominational creed; and the conclusion reached by these representative Americans has startled alike the credulous, the lobbyist and the politician, who still through law: "No Sunday closing no appropriation, and no appropriation no Exposition." After full and free consultation these Christian Directors voted to keep the doors of the World's Columbian Exposition open seven days in each week, leaving each person to keep his Sabbath in his own time and method, in accordance with his education and conscience. They need the money to aid in making this Exposition worthy of the country and the age. The plain duty of the public now is to petition Congress to repeal this restrictive proviso, and let the donation of a generous tax-paying public go unimpeded to its mission, in the spirit of a true national gift. These Directors have done their duty; now let the American people meet their obligations.

There are some features of this massing of the intelligence and genius of the world at Chicago in which we have a deep as well as lively interest. It is not as a barometer or thermometer of physics, showing the advance in agricultural and mechanical arts, in manufactures, inventions, educational processes and facilities; not in the growth and quickening of the inventive genius in man; not in colossal machinery, nor in delicate appliances to ameliorate the sufferings of mortal man; these are all subordinate.

We are more interested in the proposed Congresses of cultured intellects which are to discuss the world's thought, science and philosophy, and to bring to these discussions clearer brains, riper intellects, and more clear powers of observation and analysis than the world has ever heretofore seen gathered in council.

And of all these proposed Congresses, each important in its sphere of work, we are the most interested in the work and results of the

proposed Psychical Science Congress, or in plain terms, the Soul's Science Congress, in which the nature, powers and disclosures of the human soul are to have exhaustive examination under the light of this age, in connection with classes of phenomena which are alike puzzling to scientists who confine their studies to the purely physical plane, and to all who deny the soul's conscious existence independent of its material housing. An able committee has in charge the preliminary and formative processes, the topics to be discussed, the matters to be examined, in which the field of psychics and physics in their relations to each other is to have an exhaustive cultivation.

The motto adopted for this particular Congress is *per se* and comprehensive, "Not things, but men," and the public has a right to expect that the best minds and the highest culture of the world to-day will be turned to the study of man, his nature and relationships, and that scientific minds will exhaustively analyze both. The work should be impartially and well done. Such findings as may be reached should be published in plain, terse English. Let theologians and sectarian disciples of all creeds settle their theological questions to suit themselves, but this Congress should seek to determine what is *fact*, and then the law of the existing fact and its disclosure.

In studying causes this Congress, it seems to me, should break down the barriers which have hitherto confined scientific investigations to the realm of pure physics, and in admitting the presence of a force superior to matter and its laws, as heretofore acknowledged, should study that force with the law of its manifestation, and give voice to an intelligent opinion concerning it. In other words, the science of the soul should take its proper place; and those pioneers, who, as pure scientists, have already, in very respectable numbers, made public their conclusions and the evidence upon which those conclusions were based, should be honored with a hearing, and their investigations and conclusions thoroughly examined and reported upon.

Among these, in earlier times, are Paul, Peter, Luke and John, all of whom have been canonized as "Saints" by the councils of the visible Christian Church. Each has left written records of matter controlled by soul, or spirit-force, or a force so superior to ordinary life in matter as to evoke for it a confession born of ignorance, that all exhibitions of this force, as narrated and accepted by all Christian disciples, were "miracles," that is, that the laws of nature were suspended, held in check, either by the force itself, or by the action of the universal God, in order that this force might be disclosed. Out of this claim and its general acceptance by the creedal world, superstition has conceived and brought to the birth of faith a thousand and one irrational and utterly false conceptions of the nature of man, the universe and its laws, and the nature of God, its author and director.

The record of the life of Jesus of Nazareth, through whom this spirit-force is credited with its greatest and most varied manifestations, should not be omitted, for a full and exhaustive examination of all the records could well be undertaken without trespassing upon the domain of speculative theology in so doing.

There are important questions of fact now claiming the attention of the popular mind, and for the proper solution of which the great heart of the world hungers. There are kindred phenomena to those of record, already referred to, not only claiming public attention and challenging criticism by both the agnostic and the Christian, but are satisfying millions of people, who, in accepting their cause or alleged causes, have as quietly cast aside the swaddling bands of a blind faith as unreasonable and unphilosophical. Theories born during the comparative infancy of the race, certainly before the sun of Science had arisen to dispel the ignorance, and the superstitions born of that ignorance, are being discarded; the yeast of vigorous thought is profoundly disturbing all the organizations based upon faith; theological assizes for the trial of heretics, who have sought to wed reason to their religion and their relations to a Supreme Deity, are becoming more plentiful and creating a greater popular interest; and the public mind is turning to these phenomena, which, like those of old, embody intelligence, and a personality without a human organism of its own, as not only the cause of this yeasty religious condition of society, but as the possible if not probable and reasonable solution of the whole religious question. The liberalizing tendency of the age; the increasing number who are proclaiming that each one ought to do his own thinking and reach his own conclusions from vigorous reasoning, and the forsaking of a blind allegiance to the dictum of others in religion, as in other matters, seems also to have been an inspiration born of this age of psychic manifestations. The great hebra from a former condition of loyalty to old orthodoxy and its church embodiment, and this loss of a firm grasp by sacerdotal hands upon the public conscience, is creating a profound popular disturbance.

A congress of men of scientific training and pursuits can hardly fail to take cognizance of these events—of this great modern and increasing drift. This Science Congress, to be held at Chicago, must take the world of matter and mind, of the physical and spiritual, as it finds it to-day; must take what is termed the phenomena of to-day, and seek their cause and law of disclosure. It can and should trace the history of the race backward to the hour when the sun of history first illuminated its record, studying backward through the many evolutionary processes through which the race has passed, to find both the nature and the powers,

latent or developed, or in process of development, inherent in the race. In this examination soul and spirit, as well as the material man, should have place and record. Intellect and its varied processes and powers, alike with emotion, conscious choice and will, should pass under review and examination of scientific minds.

Can the intellectual man consciously live and act without his material organism, the one in which and with which he was born? Can his moral or soul-nature thus exist? And do they? Do manifested phenomena, as established by scientific examinations, make this incarnate existence possible, probable or certain? If thus existing, are the intellect and the moral nature so unchanged by the act of separation from the body that they can manifest to those still occupying their own bodies in this mortal existence? What says Science in its examination of this true spiritual and material structure called MAN?

Science is forced to enlarge the sphere of its investigations. It has hitherto largely confined its studies to matter and its laws. It must now enter the psychic field, and study the soul, or spirit, and its laws. The end of the lesson which matter teaches is the beginning of the real chapter of life, and of the forces manifested and controlling what is termed living matter. From whence does intelligence in the race spring? From whence the moral attributes of man's nature? We need to know more of the whole man nature, its powers, laws of development and history. True scientists are the proper investigators. They might study the evolution of the truly scientific mind and will, as occupying its standpoint of to-day, with great interest and profit to themselves, as well as to the outside world. Through what processes of law has the race evolved from the ignorant, superstitious nomadic tribes of the early race history up to such able, analytical, reasoning, scientific minds as lead the world of thought and knowledge to-day?

The naturalist in studying the structure of the frog would not display either a scientific mind or methods if he only studied the perfect evolved frog in his hand, and refused to go backward to the tadpole condition of its infancy. Neither would he be justified as exhausting all knowledge of that winged beauty of the air, the butterfly, if he considered it only as it arose from its chrysalis condition, ere it burst the shell in which its repulsive worm-former had entombed herself, and from which the winged beauty had escaped.

Nature does many strange things, but she does them regularly by design and law. In this respect the wise man wrote wisely when he recorded the fact that "there is nothing new under the sun." If the design and designer are beyond the comprehension of the scientist, as of the ordinary, untrained intelligence, it does not follow that the skilled mental workman should not admit the fact. He should go backward to where the mystery of spirit-existence confronts him, and then study the spiritual, its laws and manifestations, upon other than mere material planes of observation and reasoning. Is science to-day atheistic? Then let its disciples say so. Is it materialistic? Then confess to a godless, causeless universe of mere matter as the highest result of scientific investigation. Better the confession, honestly made, than the dumb silence of cowardice, or the prostitution of science to the prejudices which have governed and controlled the unthinking masses. If, on the other hand, scientific examination discloses the fact of spirit-existence and intelligence, independent of matter, then let that truth be honestly and publicly confessed by this great Psychical Congress of the world at Chicago. An increasing popular intelligence will examine for itself and reach its own conclusions. The *ipse dixit* of this Congress will settle nothing with the intelligent of the world who do their own thinking. Facts and laws settle everything; and to the future, not to the past or the present, is the race to look for those revelations which must come in the regular order of mental, spiritual and material evolution. For its own sake, the Congress should be scientifically impartial, candid and courageous, and we believe it will be.

The age is ripe for honest, unprejudiced work. Men are not receiving and accepting the *ipse dixit* of any one simply because claim of scientific training is made, nor because the conclusions given forth are venerable by reason of great age and their fortification by the allegiance of the leading minds of the past. All that the past knew we know, or may know. The light and knowledge of the present is given us that the past may find a more perfect illustration and explanation. God and law are as much immanent in the moving machinery of all the universe, material and spiritual, to-day, as they have been in all the past, back to the undefined and undefined period when light appeared, "the morning stars sang together," and this mundane earth assumed form and commenced its revolutions. If man was ever a monkey, he is not a monkey but a developed man to-day. There may exist dusky specimens of the man-monkey in fashionable society, but they are exceptions, not the rule.

The field of investigation is large and varied. It is to be expected that we should find existent more theories than sound reasoning can bring to birth, establish or consistently defend. It is an age when the emancipated religious sense and intellect are, in many instances, like a detached locomotive "running wild," unrestrained by broad intelligence, careful study, close observation and well-defined laws. False and unreasonable theories are as prevalent as were the swarming myriads of

locusts in old Egypt, or on the broad, green acres which fringe the Sahafian desert. Philosophies, some old and revamped, clothed with modern and more euphonious titles, and some new, without a true basis of fact or of sound reasoning, are put forth to capture the credulous and those too lazy or indifferent to make their intellects work according to the law of acquisition. The emancipation wrought by evolution has also developed the positive, the pugnacious. Men can say "I don't" and "I won't" more freely and naturally than their ancestors did, when religious, moral or ethical matters are brought before them for acceptance or rejection. In this great tidal age of thought, of free thought, of the breaking of old fetters and the "green withes" which have bound Samson minds and hearts, there is, necessarily, danger to the untrained, the credulous and the superstitiously religious.

It is the age of all others preceding it for the presence and work of the purely scientific, the close observers, the profound and careful thinkers, the courageous students of laws and of facts and their true causes. And the scientists have been born with the evolution of science out of the womb of superstition and its embodiment in old visible forms and antiquated religious and philosophical speculations. The age has given birth to the men demanded. It was a wise thought which brought to birth this Psychical Congress of the world to-day, and we, as Spiritualists, think we understand from whence the inspiration for the gathering of this Congress emanated.

But the great, observing, popular mind and heart are intensely interested, and increasingly so, in certain classes of phenomena, specially peculiar to this age, and, because of an increased popular intelligence, are more interested in an understanding of their true cause, or causes. Scientists of great reputations have examined these manifestations, and have convinced themselves that they are beyond the orbit of matter and its laws in their causes, and have acknowledged the immensity of intelligent spirit and force—in mundane affairs—just such as is being constantly manifested by the race now living in the mortal. This solution of a great problem has not been received by the church, or by creedal minds, because it destroys the teachings of all old religions, and all former churchly conceptions of the soul's condition and relationships after its release from the body. A "heaven" and "hell," as habitations for the spirit after its mortal tuition and the formation of character, are essential to all creedal philosophy. If the escaping from earth do not become inhabitants of a walled city of light, glory and ecstatic delight, or its antithesis, a hell of fiery torture, a lurid "bottomless pit" of pain and woe of eternal duration, then the entire creedal structure falls because of its own inharmony.

The presence of incarnate intelligences among their fellows in earth, destroys the walled city with gates and gate-keeper, and those Plutonian caverns of "fire and brimstone," the penal prisons of the unbelievers in creed and dogma. It follows that the scientist who admits that modern phenomena are caused by intelligent spirits once clothed with mortal bodies, brings the full power of the visible church in array against him, for both theories are in direct antagonism, and both cannot be alike true. The organization known as the church, in whatever form or name, simply defends the fundamentals of its creed, in seeking to destroy the conclusions of science in tracing modern phenomena to their true cause, and acts consistently in seeking to destroy the reputation of the scientist.

The church is based upon faith; science upon fact and well-defined law. Science is aggressive, and must be. Every disclosure through the evolutionary processes of growth and mental comprehension brings fact to the fortification, and stability of facts previously found, formulated and acknowledged. To science the world of to-day credits all it knows of the planetary and stellar universe, each step in the unfolding having been opposed by the church and its faith which embraced the teachings of old parchment writings as divine truth, as against divine law manifested in a material universe created by the same divine mind and will. Science gave geology and its authoritative teachings to the world, and as these teachings conflict with the alleged Mosiac account as recorded on the old parchment, the church fought the conclusions of science until forced to surrender, and admit to the schools the textbooks of geology as taught by science, and not by the bible or faith.

But to meet all claims, to consider all possible or probable causes of these modern phenomena which are so profoundly agitating the popular mind, both churchly and materialistic, this Psychical Congress should exhaust every probable or possible cause, and give every advocate, churchly or agnostic, a full and fair hearing.

The only apparently reasonable solution of the matter, outside of the Spiritual Philosophy, is, that by some force or law as yet unknown, intelligent spirits still living in the mortal body are the authors of these conceded manifestations of spirit-intelligence. This claim must, naturally, lead to the study of the nature and powers of man, material and spiritual; not by old formulas and definitions, but in the light of to-day. What is life, spirit, soul? And what their relationships, or laws of their union and action, separate or combined? Do their distinctive natures permit them to act independent of each other? Have they duplicate or double powers, and can the same spirit, or soul, act without as within the orbit of its own consciousness? The claim has been made that the cause of

the phenomena, which embodies intelligence and knowledge of past events unknown to the living in earth-bodies, is to be found in an unconscious action of the intellect, registering thoughts and events alike, and subsequently, years after, bringing them into the orbit of the consciousness and giving them voice. In the public ignorance of the full nature and powers of man, this theory has seemed plausible to many, and has been greedily seized by agnostics and materialists, and even by some of the clergy, who do not seem to comprehend that if it be true their whole theological card-house tumbles in ruins about their feet.

But, gentlemen of the World's Psychical Congress, please enlighten us as to the nature and powers of man, as he exists to-day! Can he or does he not both consciously and unconsciously while in his normal physical condition? Is the human soul, or spirit, a double, a sort of "Dr. Jekyll and Hyde" affair, with power of receiving information unconsciously, and holding it thus, until in certain subsequent abnormal conditions of the body it can bring it forth accompanied with a force which moves, disarranges and disturbs matter without visible contact with matter, just as the intelligence and will of the unconscious agent may dictate? I do not profess an ability to scientifically discuss this theory, but I hazard the opinion that if the causes of these phenomena are to be found wholly in this material life, this is the most reasonable if not the only solution to be given. In the light of my own experience, a truer and more natural solution has already been given in the philosophy of Spiritualism.

Counterfeits, simulations, frauds have followed every disclosure of phenomena having a moral or religious setting and appealing to the superstitions in man. Science, of course, discriminates, and does not confound the true with the false. In admitting the true it condemns the false. In honoring the philosopher it condemns and ostracizes the deceiving fakir. The repeated examples of history will afford sufficient light to lead this Congress to the condemnation of the fraudulent and simulated, as contemptible manifestations of greed in the race, as low and vulgar conceptions of the uses and value of immortal truth. Honest men shrink from those making a trade of falsity, and have neither use nor respect for hypocrites and deceivers.

There is another fact which the investigating public seem slow to comprehend, but which is proven true by the experience and observation of close observers of modern phenomena. And that is, that the gift of mediumship, through which phenomena are manifested, does not necessarily imply or carry with it a pure, exalted, unselfish and angelic moral nature. Neither does the development and disclosure of mediumistic powers necessarily work a moral reformation or regeneration of the nature. It ought to. One communing with angelic spirits, and becoming their message-bearers, should cultivate the pure angelic nature, filled with light, truth and a loving unselfishness. But alas! and to the injury of spiritual truth, it is not always the case. Often excellent natural mediums, proved such under the strictest test conditions, are detected in gross dissimulation and forgery for gain, or through the pressure of the greed in their natures. It is a painful confession to make, and it may be deemed impolitic, but the truth should be acknowledged, and cowardly only suppress it. This great ministry of truth and life will yet be purged of these harpies who "make gain of godliness," and trade in the holiest sensibilities of man and womanhood. The day of deliverance from this shame and curse cannot come a moment too soon.

Is this new, strange and unnatural? No! There are illustrations on record of such shameful prostitution of truth to human greed, found in the early records of the race; for psychic phenomena are not a new disclosure of the relationships and powers of the spirit. They are as old as history, and so are the examples of their prostitution by simulation and falsehood to the interests of personal greed. In the history of the conquest of Canaan by the Israelitish slaves of Egypt, who sought a home and country of their own, who made that memorable journey through the desert, and dispossessed the Canaanites of their land by force—the ancient parallel of the action of our pious Pilgrim fathers in the modern days, in driving our red brothers from their lands by sword, pestilence and famine—there is the record of a medium prophet, by the name of Baalam, called "the son of Boshor"—the medium who received a vocal lecture from the ass which he bestrade—who stood ready to take the princely bribe of Balak the king, but on three separate occasions found it impossible to fulfill his greedy contract, because thrown helplessly into the trance condition in each trial, where his "control" could speak the prophetic truth. The history, in its detail, is very interesting reading, and can be found in the Book of Numbers of the Jewish and Christian scriptures. I commend its reading to mediums and others with low conceptions of the value of truth and moral honesty, and an excess of the grasping spirit of greed.

There is a more modern illustration found in the "Acts of the Apostles" in the New Testament, in the case of a sorcerer, or person credited with great powers as the special gift of God, who, listening to the teachings of the apostles, became converted, was baptized, and became a member of the traveling church. He saw the medium apostle cure the sick and heal cripples by the laying on of hands—something he could not do—and he went to Peter and offered him money for the gift, in order that he, the convert, might coin money by its exercise. The answer of Peter ought to sink to the depths of every greedy nature, whether medium or not.

Gentlemen of the Psychical Congress, lift the truth out of this cloud of shame and distrust into which it has been cast by some of its own professed disciples and medium teachers! Give us scientific truth, and it will find welcome among all honest and intelligent Spiritualists, as well as among the disciples of free thought the world over.

And, brethren and sisters in the knowledge and comfort of spirit-communion, is there nothing for us to do to exalt this great truth, in order to emancipate and bless others? Our philosophy of a spirit ministry is everything to the race to-day, and all its future in earth, or it is nothing. It is the grandest truth yet disclosed in human history, or it is the vilest sham that ever puzzled the thinking brain or the credulous heart. From our standpoint of experience, it dissipates all fears touching our soul's future; it proves the continuity of conscious existence; the beneficent reign of law; discloses the foundation of character, and the secret of happiness and misery as attaching to the personality; gives both reason and faith their proper

places in the moral economy of the universe; discloses the presence of a supreme intelligence and a loving moral force immanent always in the whole universe, and all universes, as creator and law-giver; makes a unit family of all beings possessing souls and intelligent reason; discloses the laws which should govern their social union; and must control unities of individuals in the supramundane existence, and makes of the great cosmos of being, and all its relationships, spiritual and material, that which to our best thoughts is worthy man's conception of the infinite All-Father and First Cause, whom, with our finite and limited powers, we are unable now to comprehend or define.

We are the more interested in the sayings, doings and results of this Psychical Congress because it will stand as a landmark, a milestone amid the ages, to which the minds of the future will look back in marking the steps of historic progress. It will stand of record as the highest expression of a cycle of progress just closing and giving birth to a new and higher evolution which will characterize the twentieth century of the Christian era, distinguished as an evolution from that other great landmark erected at the close of the Jewish cycle, which marked a nation in ruins, its peoples scattered and its religion absorbed in a later and purer spirituality.

Two features characterize religious history. The first is, that religion, being a spiritual condition, or heart-service, embracing man's relation to his highest conception of a supreme deity, and to his fellow-beings as subjects of the creative and governing power, the voicing of these sentiments in material forms, organizations, rituals and outward ceremonies, leads to the absorption of the spiritual by the sensuous, and the consequent decline and death of the purely religious life. This fell and disappeared the faith and spiritual life of the Israelitish religion, buried among the debris of its fallen material city and temple. Thus also has the true spiritual life departed from the hearts as well as the mosques and temples of Mohammedanism and Buddhism, and thus is slowly dying the humble, vital, spiritual worship and heart-force of Christianity. Professors of the Christ religion are many; spiritual followers of the lowly "man of Nazareth" are comparatively few. The church is absorbed in its sensuous glory and progress, its earthly exterior, and does not seem to realize the fact of its spiritual decline.

The second feature is that the closing of any historic religious cycle, with its concreted earthliness, and the supremacy of dogma, creed and form, gives place to an opening cycle of increased spirituality. Christianity offered a heart of love and of spirit-communion in place of the old, bloody, filthy, smoking altars of sacrifice. Its spiritual founder declared: "The words I speak unto you, they are spirit and they are life." Contrast the old with to-day. Taken as a whole, the church founded in spiritual truth and life is more worldly to-day than the world itself; its creeds have become obnoxious to the evolved intelligence of the age, it has lost its distinctive spiritual life—its real magnet of religious force—and to-day is in internal throes over heresy and heresy trials, the "mint, anise and cummin" of petty denominational creeds and formulas of visible discipline.

The spiritual, the religious, is a part of the moral nature of the race in earth, as it must be in its future spirit spheres. This feature of its nature must abide forever as essential to the development of the whole man nature. This latest disclosure of an earlier manifestation of the continuous, though unseen, existence, this communion of the race dwelling in the visible with those in the invisible realms, is the re-establishment of a spiritual religion in the world. It is a religion in harmony with enlightened reason, with the quickened intellects and the heart-intuitions of the age, and supplants a blind faith in the old and dogmatic. Its disciples should lead spiritual lives; should welcome to earth the more exalted and pure of the heavenly estate by providing for them cleanly, sweet and loving religious natures. There should be a deeper soul significance in these visits of our absent loved than mere intellectual "tests" or startling phenomena.

There has been an irrational and useless antagonism between religion and science ever since the latter was sufficiently developed to perform its functions and find voice. The church has driven science from its pale because a true disciple of science accepts no dogma or claim without satisfactory intellectual proof of its accordance with law and fact. Their formative lines of action have always been in opposition, never in unison nor in parallels. The church has demanded the supremacy of the heart, the credence of the soul; the scientist the supremacy of the intellect. Faith and reason have been kept in a state of forced antagonism.

In the last half of this century both science and religion have been brought to the observation of the blending of spiritual, intelligent soul-forces with organized matter and the laws governing both. As ever in the past, so now and continuously, facts and laws will de throne and execute dogma and creeds founded upon irrational dogma. A religion of reason, embracing the heart—natural because in harmony with the laws of the universe, so far as they are observed or comprehended—is arising to assume supremacy over the old dead past and its creeds and dogmas. To properly meet it the credentialed should move up to this evolution of Truth disclosed in Spiritual Phenomena, and the skeptical scientist should take a step forward from matter and its laws and meet his spiritual brother of the creeds upon the plane of spiritual as well as material life and laws. In the honest hand-clasp of these hitherto opposing forces will be found the embryo of a true religion for the whole race; one in harmony with the highest reason and with every law applying to spirit or matter in all the universe of an intelligent God. This will be the religion of the future of an enlightened world.

I have been called a religious Spiritualist, and such I am. I trust that the infinite, all-pervading and all-loving Spirit, and my angel loved of earth and heaven, with those who still retain their old love for and desire to help me further humanity through my life, will aid me in making that life worthy the confidence of my fellow-men and women. And this should be the desire and effort of all Spiritualists.

Seeds.

It is almost always impossible to distinguish the good from the bad in seeds by sight, and the only guide for the planter is the reliability of the seedman. The reliability of D. M. Ferry & Co., of Detroit, Mich., is unquestioned. They issue a book annually which contains a complete digest of the very latest gardening knowledge by the best authorities. The 1898 edition is handsomely illustrated, and is mailed free to any one making application to the firm's address.

Mrs. N. J. T. Brigham at Berkeley Hall.

ON the morning and evening of Sunday, Jan. 8th, Mrs. Brigham occupied the platform of Berkeley Hall, Boston, and under the inspiration of her guides spoke upon subjects presented by the audience, the leading points of her remarks being as follows:

When we seek to know of God we are as much confused as is the astronomer when he seeks to know all about the starry heavens, for he really learns but little. The geologist never can know all there is related to the science of geology. Everything in nature is full of mystery, so when we approach the infinite we are surrounded by mysterious influences. Step by step in nature we seek to find creation, but we find that our world creation has become thin, and in its place we have evolution. God is the spirit of evolution. You ask, "Do you believe in God as Our Father in Heaven?" We reply that you may seek for God through all the future, and you will never find him as a personal being occupying a throne; neither will you find a heaven with streets paved with gold. Remember you love gold to-day better than you will a hundred years hence.

When you say "Our Father," you should use the term in a spiritual sense, and with it its concomitant, the brotherhood of man. You ask still further, "In what form can God be best understood?" In the old Hebrew Holy of Holies there was no image representing the divine being; the people were taught that God is a spirit, and filled the temple with his spiritual presence. We can give you no form, for it takes in the whole universe. We believe in prayer, it rests us when tired with the perplexities of human life, and we are made better, peace and harmony reigns where all was unrest. Prayer does not alter the work of Deity. God is not changeable, neither will his immutable laws be changed to favor any mortal. God does not come to us when we pray, but we are raised nearer him, feel the divine presence, and are lifted into a purer atmosphere. In the spirit-world there are messengers who are ready to help you.

You ask: "Should we encourage the spirit of truth to the extent of becoming fanatical?" The truth never hurt any one, but the manner in which we adhere to and give out the truth has very much to do with it. Always give the truth, but remember that at times "silence is golden." Always be true, yet cultivate the spirit of wisdom in dispensing and withholding truth.

We are asked: "Are we not now in the spirit-world?" Most certainly; we are as much in the spirit-world as we ever shall be, because it is all around us. People talk of "going into eternity," but we are in eternity now—spirits bearing the human form, only waiting in the bulb of to-day to ere long come forth in greater spiritual beauty and life eternal. There is much that we cannot know until this mortal shall have put off immortality. As we enter the life beyond we shall learn more and more.

Phenomena are necessary; they have been and are given to convince mankind of the truth, yet are valuable only as they make men more spiritual. As to Spiritualism ever taking precedence over religious creeds, we would say that sometime it may; but we should acknowledge and bid everything God-speed that makes men better. There are men reached by other methods than ours, because not ready to accept Spiritualism.

Many a man has from his spiritual inharmony looked forth upon the shadowy form of himself. We believe in the boundless, eternal spirit of love, but the God of theology we know nothing about. You can think of an idea, but you cannot blot it out; it is an entity. Just as the artist pictures on canvas the ideas of his brain, so we express our thoughts in various forms. When we think of the law that shapes all things in nature, we begin to realize something of the power that controls all things in the immensity of nature.

Spiritualists have different theories in regard to the birth of spirit in this life; but according to the divine order there is no such thing as chance. Take such men as Washington and Lincoln; they came to the world when it needed them, have done their work and passed on—spirits before being earth born, and spirits still.

This is true of all; the life of an individual does not begin when the air is first breathed into the lungs. Look into the eyes of the child and you will find an expression of wonder as it looks upon its surroundings; it has no power to estimate distance, and will cry for the moon as quick as for some nearer object, and is full of questions until it looks within, and becomes conscious of its own existence. We should teach our children that there is life and consciousness after death.

You ask what is spirit and what is soul? Look at the almond; take off its covering, and you find two leaves that hold the life of the almond. We have a spiritual body, the counterpart of the material body, only more beautiful. God is good, and it is the spirit of goodness that is the light of the human soul. When we leave these bodies we "shall know as we are known," and by a look or smile of recognition shall meet our dear ones, and though they may have changed through the lapse of time, we shall recognize them.

The law of all life is the law of evolution. The purpose of life is immortal, and the purpose of death is evolution. There is room to grow in the great hereafter. Those who have passed away are not lost; they are watching and waiting for you. We may not have understood each other here, and differed many times, but all differences are forgotten in that better land. Through all our trials God sends his angels, who will guide us onward, and continue to do so until we clasp hands in that land of love and beauty.

HEATH.

The Spiritual Antidote for Crime and Poverty.

BY W. J. COLVILLE.

THE above was the subject of Mr. Colville's lecture in New Bedford, Mass., on the afternoon of Sunday, Jan. 8th. To class, he said, these two diseases in the same category, and prescribe an identical remedy for both, would, not very many years ago, have been regarded as thoroughly sacrilegious; for does not the gospel teach that the poor man is blessed while the rich man is in torment in the life to come? If character be the essential excellence in all cases, then such an inference is most unwarrantable, for good and defective dispositions are in no way confined to outward circumstances; still the extremes of wealth and poverty are both pathological states, the one resembling high fever and the other a low tone of vitality associated with inanition.

In the Roman Empire, while it was undergoing decline, plebeians and patricians sustained dangerously unnatural mutual relations, for they regarded each other as enemies bent upon mutual extermination. Ignatius Donnelly, in "Cesar's Column," has shown the possible outcome, even in America, of continued and ever-increasing hostility between a plutocracy and a proletariat; but while the disastrous contingency therein foretold might and probably would occur if the road leading to it should be persistently followed, it need not happen. Hence we are not alarmists, neither are we pessimists, when our sole object is to prevent a disaster which, if it overtook us in violent form, might in its advanced stages be beyond relief.

The tendency to an accumulation of wealth is balanced by a counter tendency to dispersion; so says Henry Wood in "Natural Law in the Business World," and so say many other writers on social and political economy. "But while this is largely true and indisputable, we cannot rightfully shut our eyes to the facts that trusts and monopolies of every kind are becoming alarmingly powerful in many places. There are some salient errors in the creed of many defenders of class-distinctions, among which we cannot fail to note the supposition that rich people as a class are really better and wiser than their poor neighbors. It is often said by those who are called 'friends of capital,' that property-holders are for the most part more industrious and respectable than the masses who are called laborers." Now is this assumption warranted? It can only be to a very limited extent, and the limits reached when we touch cases where

wealth has not been earned by its possessors, or at any rate where it has come into the hands at present holding it by what is commonly termed "accident of fortune." A single example suffices to point the moral.

In 1849 and immediately succeeding years the pioneers in California worked hard for the gold they easily obtained and soon disposed of. They crossed the plains amid many difficulties and dangers, and had to "rough it" pretty severely when at the diggings. These men may fairly be quoted as having shown some stalwart characteristics, such as bravery, perseverance, industry, enterprise, etc. In 1860 there was a "boom" in Southern California, at which time, particularly in San Diego, Los Angeles and their vicinity, people realized enormous sums of money simply by lucky ventures, and a species of very questionable dealing in real estate. How in the name of reason or justice can any one assert that the people whose speculations turned out successfully were industrious saviors, while those who failed to make money were thriftless sinners?

As at present organized, society does not give all her prizes to the capable and her blanks to the incompetent and idle. Those who esteem poverty either a virtue or a vice are reckoning without their host. It is, as far as anything can be in a universe governed by law, a matter of chance. Crime and poverty go together, so do crime and idleness; and idleness is the vice of the millionaire's son oftener than of the pauper, unless it be the pauper who elects to be a pauper.

After subtracting the willfully idle and criminal, we have a large company whose circumstances appear wholly responsible for their degraded condition; how to reach these is the great problem of the age. It is unquestionably true that much can and ought to be done in the way of educating the children of the unfortunate, and one of the most hopeful features of modern thought is, that while it recognizes heredity to an enormous extent, it also testifies that from even the lowest slums children have been raised to positions of real respectability. Sentimental attentions paid by emotional ladies to notorious criminals cannot be the true means of reforming them, or of preventing others from becoming criminal; but this is only a rebound from the ferocity with which wrongdoers have been mercilessly hounded to their graves. A Christian community may cite the example of Jesus in behalf of tenderness, but it cannot without flagrant inconsistency defend retaliation. However closely connected various forms of misery and guilt may be, and however wise the decision that all distress and error have in ignorance a common mother, the remedy, which must be the purely educational, is what concerns the philanthropist. Planos, Brussels carpets and bric-a-brac are not needed in prison cells, but they are home furnishings, and their introduction into jails and penitentiaries need not be amiss. But the question immediately arises, who is to pay for them? That is the vital point. Honest people must never be taxed to keep criminals in luxury. Wrongdoers must be educated to self-support, and the real use of a prison is only fulfilled when it makes the idle work and teaches trades to the inefficient; it then becomes in nature as well as in name an Industrial School and House of Correction.

In a higher state of society than any we have yet realized, poverty will be unknown, as the earth is abundantly able to yield all that many times her present population can need to consume. Equity is born of love of right, and in so far as a spiritual revelation begets and intensifies this love, it operates to banish every form of misery. When wealth of character, rather than bank account, is placed at the premium it deserves, emulation will be on a very different plane than where it stands at present, and to the end of lifting the moral standard of communities, education should be attended to far more than it is on its purely ethical side. Ethical culture differs widely from sectarian theological teaching, as it enforces no dogma; it only presents high ideals, and seeks to stimulate divinity within.

Banner Correspondence.

Colorado.

COLORADO SPRINGS.—G. D. James says: "I was glad to read the open letter written by Mrs. Longley to the managers of the *Ladies' Home Journal*, in your issue of Nov. 6th, regarding their decision that there is 'nothing whatever in Spiritualism,' and fully endorse the remarks therein given. With others in this city, I read the conclusion arrived at in the paper mentioned, which evidently was intended as a final disposition of the matter in question. Yet Spiritualism survives the decisions of those who, it is generally found, do not seem to think it worth their while to investigate theories and truths that are as fixed laws in the universe. When such authorities as are quoted by Mrs. Longley give the results of their investigations, there is, at least, some thing worthy of thought before final disposition is made of the questions of the day; but possibly the representatives of *The Journal* have not read of the researches of the thinking minds given as authority on this branch of thought. And why need we ever say that because talented scientists and thinkers give their endorsement to a truth it is then worthy of investigation? Where are all the others who in silence arrive at such conclusions? Are they not likewise worthy of consideration? Happily, the vast number in the present day who subscribe to the religion, science and philosophy of Spiritualism, who have because of their thoughtful minds investigated for themselves before condemnation, after condemnation, of what is proved to be a grand truth—in fact the most evidenced truth of the age—is too great to be affected by insinuations of those who know not what they say, and who unconsciously condemn their own professed religion in so doing; for what religion is there the truths of Spiritualism do not pervade? Even the book taken as a standard by so-called Christians, and which all true Spiritualists revere, is full of Spiritualism, because Spiritualism in its highest sense is the doctrine of spirituality. Probably the writer was not sufficiently versed in the varied aspects of the philosophy to know that in addition to the phenomena and tests which are constantly being hunted after, Nicodemus-like, by the mid-day revilers, the grandest truths of the age are discussed. Even attempts are being made, and very satisfactorily, too, to make clear the mists which gather around the brain of the reader of Orthodox teachings, who is advised, when arriving at the point where he or she can go no further, to exercise faith as the only solution. We have for a long time wanted some satisfactory landmarks to lead to a contemplation of the DIVINE within and around, and Spiritualists, in spite of being termed impostors, are glad to say they are daily learning more and

more of these important truths. We have no cause for fear because of any innocent and harmless suggestion that our philosophy is an imposture; it always has been, proved that a false advertisement brings a crowd to with the Spiritualist—founded on a rock, his knowledge can stand any blast of oppression, and the greater the force, if it stands the storm as it has in this and many similar cases, the greater the proof of the solidity of the foundation.

I should be sorry to learn that subscribers because of such ignorant remarks decide to discontinue their subscriptions to *The Journal*, as has been intimated by two in this city, for it is to me a pleasing and useful family paper."

Maine.

AUGUSTA.—"H." writes: "It seems to the writer that quite an amount of information might be obtained and published, giving well-authenticated instances of the possession of medial powers by children. It could hardly fall to be of interest to Spiritualists, and must, one would say, challenge the attention of members of the Society for Psychical Research."

This thought has often occurred to me, and has been freshly suggested by a recent visit to that widely-known and most worthy medium, Dr. H. F. Merrill of this city, to whose pleasant home I occasionally go to pass a Sunday.

Harold Carville Merrill, not yet four years old, is the son of Dr. Heman F. and Fannie J. Merrill, and was born in Augusta. He is a bright, pretty child, of a somewhat nervous temperament. From the father's profession and the mother's sympathies and predilections, the little fellow may be said to dwell in a spiritual atmosphere. I do not know that it is yet accepted that mediumship is in any degree a matter of inheritance; but it is hazardous little to say that there is scientific argument in favor of the probability. We find that some organizations are much more susceptible to spiritual impressions than others, and organization is of course largely a matter of heredity. The little fellow spoken of certainly possesses mediumistic gifts, both of clairvoyance and clairaudience. Raps are often plainly heard in whatever part of the house the child may happen to be, and do not disconcert him in the least. He describes to his parents the spirits he sees, in a very matter-of-course manner. In some cases they are recognized, in others they are not. The stairs seem to be the most favored by the spirits, and Harold will often remark, "I saw a man and a woman on the stairs; there's a big man up in our room, mamma, what does he want?" Who is the little fellow's little spirit? In any of Gardner, a very dear friend of the family, passed to the other life some time ago, and had not communicated with them. One day the child was at play, when suddenly he sprang up, and running to his father, said with a pleased expression, "Oh, papa, Grandma Tobie is here, isn't she? I just saw her."

The Doctor had just been telling me of several instances of this sort, and went out for a romp in the garden with Harold. He was laughing heartily, but ceased in a moment, a serious look came over the sunny face, and he asked, "Who is she? I see somebody with you?" On questioning him he gave a very accurate description of one who has for some reason been with me at frequent intervals for above twenty years, and whom I have seen clairvoyantly a hundred times at least. Nor is this all, for in a few words, and in a form perfectly characteristic of her former communications, both directly and through several mediums, I was told what I have every reason to believe no human being knows save her and myself. Had I been seeking a test, I hardly know how one more convincing could have been given.

This comes pretty near to being evidence 'out of the mouths of babes and sucklings.'"

New Hampshire.

WILTON.—Mrs. E. A. Batchelder writes: "I wish to thank you for reproducing in the *BANNER OF LIGHT* that beautiful little poem, 'Mary's Dream.' More than fifty years ago my mother taught me to sing it. I remember the song perfectly, but some of the words had gone from my memory, and I have tried in vain to recall them; I was delighted when I saw them in *The Banner*."

I wish also to express my appreciation of *The Banner*. For twenty-six years it has gladdened my home and broken forth the bread of life; it has carried me through many a hard place, and I never take up a *BANNER*, old or new, but I find something to brighten my pathway. May you be spared these many years, good friend, to stand at its helm, aided and strengthened by the Higher Powers."

New York.

ROCHESTER.—Mr. Latham Gardner after relating a recent and interesting experience in slate-writing through the mediumship of Mr. Mansfield, and incidents connected with his own clairaudient gifts, says: "There are some things I know; one is, that our friends after they leave the earth-state have a desire and the power to call on their friends here if they put themselves in a way to hear their voices. My spirit-friends tell me it does them more good than any one thing, and if their friends on earth would but leave the door ajar, they would come in and sit down with them. But if they close it and say they are dead and cannot talk, they go away in sadness, and say, 'We'll have to wait a little longer.'"

Massachusetts.

BOSTON.—Jennie Lord Webb writes: "I have read with much pleasure the articles from the pen of Mrs. L. E. Barney Sayles, in which she pays a just tribute to our arisen sister, Mrs. Amanda M. Spence. I have known Mrs. Spence for thirty years, and in the early years of my mediumship she was indeed a true friend; her words of comfort and counsel I can never forget. She was always kind and charitable to others. Like many of our old workers she will be greatly missed."

Accept my best wishes and a 'Happy New Year' for the success of the *BANNER OF LIGHT*."

For Over Fifty Years.

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Speaking of the case of Dr. Smith, and his recent condemnation for heresy by the Presbyterian clergies at Cincinnati, O., the *Fox Lake (Wis.) Representative* says, with truth:

"The world moves—even the theological world—not of its own accord, but is dragged by its advanced and liberal thinkers. Their action or suspension only increases the effect of their labors."

JOHNSON'S LINIMENT
ANODYNE
Established 1810.

Originated by an Old Family Physician,
For INTERNAL as much as EXTERNAL Use.

I, S. JOHNSON, Esq. My Dear Sir—Fifty years ago this month your father, Dr. Johnson, called at my store and left with me some Johnson's Anodyne Liniment on sale. I remember him distinctly to-day, and could tell you just how he was dressed on that day fifty years ago. I have sold Johnson's Anodyne Liniment ever since, and can most truly say that it has maintained its high standard and popularity from that time to this. No medicine so-day possesses the confidence of the public as this Johnson's Anodyne Liniment. It is doubtful if you have many customers who remember the good old Doctor who first compounded this medicine, and resolved it direct from him and fifty years ago. Extending my kind wishes, I remain, JOHN S. JOHNSON.
FOR PURELY HOUSEHOLD USE, ALMOST A CENTURY.
Generation after Generation have Known and Blessed It.
All who order direct from us, and request it, shall receive a certificate that the money shall be refunded if not sold by druggists. Full information sent free. I. S. JOHNSON & CO., 25 Custom House Street, Boston, Mass.

THE NEW YEAR.

Highly I wonder, '98,
What you may have in store for me?
Perhaps a vol of better luck
Than during '97 I've struck.
Perhaps you may,
In some strange way,
Break up the spell
That's seemed to dwell
In '97's adversity.
Oh! no, of course, I can't complain,
Although there's been more loss than gain—
They say three meals a day, and health,
Beat millions of dyspeptic wealth.
I've yet a friend
Who'd gladly lend
Advice—or cash,
To save a crash.
Ah! no, I have not lived in vain.
Sometimes I've thought the hand of fate
Would crush me with its cruel weight.
It may have been good exercise
Whose strength I'll some day prize.
Yet, '98,
I'm sure I see
Along your way
A brighter day,
Whose light gleams through the opened gate.
I stand upon your threshold now,
And consecrate high purpose's vow.
I scan the newly-opened page:
With optimistic glance presage
Enlightened while
On time, I stride.
The thoughts of men
With happier pen,
May virtue humankind endow!
'T is true I leave behind great share
Of woe, yet gladly leave it there,
And set upon the journey new
In lighter heart, led on by you,
With firmer tread,
In lustre shed
By faith—so clear
Success seems near;
Forgotten dread, unknown despair.
—George E. Bowen, in Tallapoosa, Ga., Journal.

Spiritual Phenomena.

J. Jay Watson's Occult Experiences.

LETTER NO. II.

To the Editors of the Banner of Light:

Shortly after the transition of my beloved son Emmans, I was spending an evening at the residence of Mr. Henry J. Newton, in this city. Mrs. Etta Roberts was present, also Mr. Wilson Macdonald, the sculptor, and George C. Bartlett, the well-known traveler and author of the book which is creating just now quite a talk among Spiritualists, entitled "The Salem Seer." Quite a discussion in relation to Mrs. Roberts's powers took place during the evening above-mentioned. With my wife I was quietly listening to the *pro et con*, which at times became quite heated. Mr. Bartlett, whom I had never seen before, was sitting in the further end of the parlor. Mr. Wilson Macdonald made an animated reply to some remarks of Mr. Newton. Although not a regular seance, the "control" of Mrs. Roberts came in for a share in the argument from the cabinet.

When matters had assumed a rather excited condition, Mr. Bartlett quietly (but in a most efficacious way peculiar to himself) remarked that if Mrs. Roberts would simply step outside the parlor and materialize through the closed door the test would be quite as convincing as if she came through the wire cage. I immediately whispered to my wife: "That young man is a lawyer or a shrewd investigator. I'll step over and talk with him." Suiting the action to the word I was not long in ascertaining that my newly-found acquaintance was just the very man above all others that I most wanted to know. Before the company separated I invited Mr. Bartlett to call at our residence, which he did in a few days after, accompanied by Mr. Frank Carpenter, the celebrated artist who painted the famous "Emancipation Scene."

Our acquaintance thus begun soon ripened into friendship, and I was surprised and much enlightened by the superior intelligence which Mr. Bartlett evinced in relation to occult phenomena, and especially the phenomena relating to Modern Spiritualism, of which subject he had been a close student for many years—having had the advantage of close investigation in almost every corner of the civilized world.

One day, happening to meet Mr. Bartlett accidentally, after fumbling a moment in his pocket, he brought forth a card with the name and address of Miss Dora Hahn, 46 Clinton Place, N. Y. Handing me the card, he remarked: "I happened to find that card in looking over some old papers to-day, and it reminds me of a remarkable experience I had with this medium. Calling upon her, a perfect stranger, I had scarcely become seated when she said: 'Charley is here, and says he is glad you have written the book!'" This reference to Charley Foster and the book, accompanied by several other strong tests, made a lasting impression upon the mind of Mr. Bartlett.

Shortly after this I dropped in at Miss Hahn's home. I was met by her mother, a pleasant-faced, good-natured English lady. Miss Hahn's father, who is a merchant tailor, sat (as tailors usually do) at work, as I passed through his room to the seance-room. I had scarcely seated myself when Miss Hahn was controlled, and the spirit stopped at 53d street; as our residence was then and is now 43d street; in my over-tempt at wisdom I took occasion to correct Miss Hahn (or the spirit), saying I thought she was "too far up town." She immediately dropped ten blocks, and landed at our Musical Institution on 43d street. She then rapidly gave a correct description of my wife and daughter, of the rooms which they occupied and the situation of the rooms and contents. She also gave me some most astounding facts in connection with my departed boy, the more astounding as we were utter strangers. Being convinced of her remarkable powers, upon reaching home I gave a detailed account of my experience to my family. "Why did you not let her remain in 53d street?" said my wife. This remark at once opened my eyes to the fact that a beautiful young lady, and niece of the late Dr. Gross, was residing with her aunt in 53d street, and it was to this young lady that my son was engaged, but his untimely death had prevented the proposed union. It was quite natural, therefore, that the medium should have been directed to 53d street, through the spirit of my child, for this was his favorite resort in earth-life, and I have often regretted that I was unwise enough to correct (as I supposed) the medium.

The next persons to visit Miss Hahn were my daughter and my son's fiancée. My daughter first sat with the medium, both being perfect strangers to each other. As Miss Hahn entered the room she immediately remarked, upon seeing my daughter: "Have you ever been told you were mediumistic?" Upon being answered in the affirmative, Miss Hahn continued: "I see lights all around you; are you afraid?" To which Miss Watson replied, "No; why should I be afraid?"

Miss Hahn after taking Miss Watson's handkerchief in her hand described my son, even to the giving of his name. She also accurately described his last illness, how it was brought

about by getting his feet wet at a game of lawn tennis, described his physician, and even the going to Massachusetts with my son's body, the cemetery in which it was interred, and some of the other bodies that were in the same plot. She also minutely delineated a three-stone diamond ring which I had presented to my son, and its loss before he passed away—even giving minutely correct details as to the exact finger upon which he wore the ring, and of its being a little too large for the finger, which caused its loss. She described minutely the appearance of many of our relatives who had passed to the "Summer-Land," and then gave a correct description of my daughter's music apartment. Many other details of a minor character were also truthfully pictured by this remarkable medium.

It now became the turn for a sitting of the young lady who had accompanied Miss Watson (and who had been in an adjoining room during Miss W.'s sitting). Upon being seated, Miss Hahn at once described my son to the young lady, also other of her relatives who had passed to the spirit-world.

Then came tests that almost surpassed belief; and it is hardly to be expected that persons who have had no experience in these seeming "modern miracles" will believe them; still we give them exactly as they occurred, without exaggeration or comment. Just before leaving her home the young lady, whom we will call Miss S., decided to take something that had belonged to my son in earth-life. She selected one article, but changed it for another, also taking a little souvenir that had been presented to her by my boy. Both of these articles, which were secreted about her person, were minutely described by Miss Hahn.

Many other details in this relation I will omit, as it will require at least two more letters to give even an approximate idea of Miss Hahn's wonderful powers as a medium. Every one of the cases of which I shall write can be verified by truthful and in every way reliable witnesses. I will close this letter with one more illustration:

A friend of our family, and a life-long friend of the late violinist Ole Bull, gave us a short time ago the experience with Miss Hahn of a noted professor; who has for many years been a prominent figure in one of New York's most famous universities. Some jewelry had been stolen from his home, and a visit to Miss Hahn was suggested. Among the jewelry was a pin containing an exquisite opal. Miss Hahn gave a description of the jewelry stolen, and how it could be recovered. She also told her inquirers that when the jewelry was found the opal would have been removed from the pin, and cut in two pieces, but would be joined together in such a manner as almost to escape detection. Implicitly following Miss Hahn's directions, the jewelry was found, and the stone loose from the pin, as Miss Hahn stated it would be. The pin was afterward taken to Tiffany's to have the stone re-set. While one of the experts was examining the stone he remarked that it had been cut in two, and in order to verify his statement called a brother expert in the store, who, upon examination, pronounced his statement correct.

How Miss Hahn came by this strange power is partially but not satisfactorily explained by her mother, who states that from a little child her daughter has been possessed of the singular gift of seeing into the future, as well as reading the past. Other members of the family on both sides, I understand, have been thus more or less gifted. Miss Hahn, in company with her mother and other friends, has twice visited our institution since our acquaintance began, about two years ago. After conversation, and a little sweet music upon the guitar, Miss Hahn seems to become entranced, and her astonishing powers manifest themselves as naturally, and with such child-like simplicity that the wisest may well exclaim, "Truth is indeed stranger than fiction." J. JAY WATSON.

255 West 43d street New York.

[To be continued.]

Spiritualism Tested.

To the Editors of the Banner of Light:

Undoubtedly one of the severest tests that can be applied to any philosophy of life, or of religion, as relates to this world and that which is to come, is its power to sustain and comfort at the time when that we call death breaks into a loving family circle, and bears one of its precious forms beyond the reach of sight or hearing. Such an occasion has come to my own family, so soon after our acceptance of the blessed truths of the life immortal as taught by Spiritualism. The blow came so sudden, so crushing, so remorseless in its severity, that I cannot conceive how we could have borne up under it, had not this blessed light of Truth dissipated the darkness of this our first family grave. But the consolation was immediate, adequate, and even enrapturing. So fully indeed has this delightful stroke demonstrated to us as a family the great upholding power, under like circumstances, of this grand truth, that I have ventured to send to the *BANNER OF LIGHT* a few statements of facts as they occurred, in the hope that they may be instrumental of good to others, even as they have been to us.

On the evening of Nov. 6th we had a family sitting, during which my daughter, Mrs. W. B. Chapin of Worcester, was entranced, and many came to speak to us. My own guides informed me that my business would require me in Boston for a little time, for something entirely aside from business. When questioned they would only say that they desired me to be where they could lay hands upon me when wanted. My wife must also go. At that time my youngest daughter, Mrs. Laura A. Wellington of New York, was playing a two weeks' engagement at the Hollis Street Theatre—in "The Fencing Master." We had expected she would spend the Sunday with us, but she was prevented, and many of her spirit-friends expressed their regret at her absence. They spoke of her in a strange way—as though they were trying to ward off some threatening evil. Lucille Western and Harry Montague especially were impressive. We understand now why it was so, for on that Sunday began the illness which soon proved fatal. They saw what was coming. We could not.

On Wednesday evening they took her from the stage after the first act, and summoned a physician. Not until Saturday, however, did we know the real nature of her malady; and that it was usually fatal. All that love and human skill could do was done to hold her with us. But all to no avail. She gently slipped away from us at an early hour on Wednesday morning. It wrung our hearts to find but the dear form left in our arms. Yet we were not crushed. We sensed at once that she was better placed than ourselves. In her normal condition during her sickness she had often seen Harry Montague and Lucille Western standing beside her mother and looking intently at her. She had many times sat with them in materialized form, and held long and interesting conversations, especially with Montague. We sensed that they and many others beside were with her, to care for the exoriated spirit so soon as it should be liberated from the mortal form. And so it proved.

On Thursday, after Dr. H. B. Storer had spoken to us such words of comfort as only one inspired could speak to afflicted souls, we bore away the beautiful form with its smiling face to the cemetery at Brookton. Then all the family repaired to our home at Whitman, and when the evening shadows fell we sat together to give an opportunity for our friends absent in form to manifest their love and sympathy so far as

they might be able. We knew that our darling was conversant when in the mortal with every phase of mediumship. She was herself often entranced and clairvoyant. Her former knowledge of the facts and phases of spirit-manifestation we believed would be to her of great advantage now. Tenderly, lovingly, hopefully we sat together, and sang "Nearer, my God, to Thee." Before the first verse was half sung my daughter was under control, and sang full tones a beautiful tenor, which I at once knew. It was my old friend and co-laborer in the Methodist ministry, Rev. Albert Gould. He claimed, he said, the right to speak to us first because he had attended the only other funeral ever in my own family line—that of a little grandson. He spoke beautiful words of sympathy and comfort. He told us Laura was present, resting in the care of her spirit-friends, and watching the proceedings with great interest. In confirmation she would rap on the wood-work of the upright bed in the room, which she did, and was distinctly heard by all the family and at once recognized.

Then J. Astor Broad, late of Worcester, and the composer of the Cantata of Ruth, and other popular music, came. We had most of us heard his beautiful tenor solos when he was in the mortal form. He said he was to sing to us for Laura, who was still too weak to sing. He would sing, however, a piece of her selection, and with such changes in phrasing as she would dictate. Then he sang "Only a Thin Veil Between Us," and phrased it so as to name every member of the family. It is proper to state here that my daughter, Mrs. Chapin, does not sing in her normal state, only a very indifferent alto. But the piece was rendered with all the pathos, tenderness and impressiveness of the cultured singer. It was indeed our old chorister, expressing most effectively the truth of the nearness and love of our spirit-child.

Then came my mother, and taking my wife and myself by the hand, she spoke such words of comfort and advice as only a loving mother, who had passed through many such experiences, could speak. Next came Theodore Parker, and expressed his gratification at the words Dr. Storer had spoken at the funeral. Then Donaldson, the English clergyman, and my control in public speaking, offered a tender and comforting prayer. Then Alice Brooks sang for Laura to her husband only. "In the Gloaming, Oh My Darling," with a changed phrasing. Then Lucille Western sang for us, "All the Way the Angels Lead You." And Harry Montague began his address of explanation. He said:

"Your loss is our gain. We all loved Laura on the spirit side, as all who really knew her did in the earth-life. We saw what was coming to her, but could not prevent it. We told you on the night of the 6th that you must be in Boston for a purpose. The necessity for your presence there is now revealed. We could not tell you beforehand what was coming to your darling, for it would have unnerved you, and you could not have worked so hard to save her as you did. We on this side did all we could both to help her pass out as easily as possible, and also to sustain you in the affliction. The high spirits also lent us the aid of their magnetism, and that is why she went so quickly and gently. We all helped her, and when we could take her spirit away we gently bore it to a beautiful place, where she slept for a time, for she was very weary. And when she awoke she was in a bed of roses. [She was born in the month of roses, and always loved them. And thus almost all her friends in earth-life brought roses to lay upon her casket at the funeral. Her sister sensed her delight when they were putting on the last finishing touches in preparing the form for burial, as she heard her say, 'Oh! is not this lovely—lovely?'] She had large sympathy, and loved every good thing because it was good, and at the same time she had large individuality, which will give her great strength here, and she will soon be able to manifest to you very clearly."

Then others came, friends of her school days, to tell us how gladly they welcomed her to spirit-life. There was a moment of silence, as though the spirit-fores were in consultation. Then my entranced daughter rose and said: "We have resolved to make the attempt to help Laura speak to you through her own sister. She is very weak, but anxious to make the trial." He then directed us to take hold of hands, and use our united power to will her back. He said, first, "Jesus, Lover of My Soul." After we had sung the first verse, he said, "I shall have to step out entirely, and leave the medium, in order to help the young lady in." My daughter slid down in her chair until nearly horizontal. There was no sign of life, not even of breathing. We sang another verse, and after a little there commenced the labored breathing which attended the closing hours of the earth-life of our daughter. It was a perfect reproduction, and exceedingly painful to us for the minute or two that it lasted. But presently she acquired strength to whisper her husband's name, then mother, father, every one of the circle by name, and we each in turn hastily answered her summons, and gave the kiss asked. She whispered, "Do not cry. It hinders me. It makes me sad from sympathy. Bejoice, for I am very happy." Then she slipped away, and "Black Hawk," my daughter's control, said, "It is time to bring my medium back. Good night."

We rose from our sitting feeling that we truly had sat among our own, as truly as if in the mortal form. We had been comforted by their presence. We had been purified, exalted by their influence and service. We could but rejoice. There was no room for tears. We had lost nothing, but had gained much. It was all so real and natural when we understood it.

I have headed this article "Spiritualism Tested." Was it not so truly? Was it not a genuine one? And it stood it well. What other teaching can equal it? Surely no other philosophy known among mortals can shed such light upon the path, or bring such manifest proofs of its truth and its utility. Could my readers know all the manifest guidance connected with this bereavement—for I have mentioned only a few of the most salient points—they would not wonder that we see in it a practical providence more direct, tangible and real than any we had ever conceived of under a former system of belief. And can any think it otherwise than natural that my spirit, yea, my whole being, yearns for the opportunity to go forth to benighted, misguided, enthralled mortals, and publish this gospel of immortal life, and transforming, exalting love, at once so natural and so divine.

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Banner of Light.

BOSTON, SATURDAY, JANUARY 21, 1893.

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

Retrospect and Prospect; Resolves for a New Year.

An inspirational Lecture delivered before the First Spiritual Society of New Bedford, Mass., Sunday, Jan. 1st, 1893, by W. J. Colville, reported specially for the BANNER OF LIGHT, will be placed before our readers next week.

Ague-Shaken Presbyterianism.

The remarkable trial for heresy of Dr. Briggs of the Union Theological Seminary, New York City, has been brought to a close—as we have previously noted—by the recent vote of the Presbytery: Dr. Briggs was acquitted of all the charges! The gravest one, alleging that he taught the inerrancy of the Scriptures, failed by a vote of 61 to 67.

It is alleged that the real motive of the attack on Prof. Briggs was to stop the movement in favor of the revision of the Presbyterian creed. He had been one of the foremost leaders of the revisionists in the previous General Assembly. The anti-revisionists thought that, if they could get him turned out of the Seminary and then out of the church, they could make an example of him to frighten others who held the same views, and kill revision at oblique stroke.

The contest is not a narrow one. It is not limited to the Presbyterian, but affects the creedal orthodoxy of the whole Christian church. It is a conflict between the theological remains of a dead age, with its ignorance, bigotry and superstition, and the present age characterized by its progressive, liberal thought and higher education. The step taken by Dr. Briggs and his friends toward the emancipation of the intellect from old and unreasonable dogmas, and from the slavery of both the reason and conscience, has been short, a child's step, but it was as long as it was safe for Dr. Briggs to take and retain his position in the church. He has made a brilliant defense, has taken no backward steps, has retained his manhood and the right to use his own reason and to listen to his own conscience in spite of the demand of the church, which assumes the infallibility of John Calvin, and the supreme authority of a book interpreted solely by church councils.

A verdict against Dr. Briggs would not have stopped the march of liberal thought in the Presbyterian or any other orthodox church, neither will his acquittal augment it. The movement belongs to the age, and it is beyond the power of any and all churches to even check it. The next victim of a heresy trial will take a longer and more vigorous stride forward. These struggles through which the church is passing are doing more for the liberalization and emancipation of its members and attendants than a century of sermons filled with doctrinal platitudes respectably musty by reason of age.

We regret the manifestations of personal bitterness which have characterized these trials for heresy. The secular press has given them voice, but thus far Dr. Briggs has been reported as retaining a kindly spirit and speech in dealing with the individuals who have felt it a duty they owed to the church not only to characterize his doctrines with vigorous temper and speech, but to make him personally feel the sting of their tempers. The unchurched world would be glad to hear a sermon upon charity or love from the lips of Dr. Briggs addressed to his brethren, the ministers and elders of the Presbyterian church. And even we, ostracized because Spiritualists, would join in the amen heartily.

The case will probably be taken up on appeal by the prosecuting committee to the General Assembly of the church: And to show how clearly the public press feels the pulse of the movement, we copy the subjoined from the editorial columns of the Boston Daily News of Jan. 11th. The words are to the point, whether the Professor takes the advice or not:

"Prof. Charles B. Briggs, after having won a signal victory over his enemies in the New York Presbytery, must go through the dreary siege of another long-winded and vexing trial for heresy. The prosecuting committee, so-called, as if the professor were some

kind of a cheap criminal, met yesterday, and decided to appeal the case to the General Assembly, which meets in Washington May 10th. They have given Prof. Briggs a bad name, and are determined to hang him if there is ecclesiastical rope enough in the denomination.

Right here is Prof. Briggs's opportunity. He has met and vanquished his accusers once in a square battle. Principle is vindicated. There is no call of duty for him to undergo another tedious and wearing trial. If his views are to be a constant bone of contention among the brethren, he would do best to withdraw at once from the denomination which he does not represent. There is much doubt whether he would pull off a victory before the General Assembly. Let him now cut the ropes at which his enemies are tugging. To draw them all forward is too great a task for one man. He can go his way, they theirs, and bickering will cease. Who knows but that he will yet carry with him a section of the church, and found a new denomination? Powerful schisms have started on less grounds."

As another evidence of the widespread interest in this controversy, may be noted the fact that the Associated Press has sent out the following dispatch, wherein one prominent minister has already uttered his "Declaration of Independence":

NEW YORK, Jan. 15th, 1893.—Rev. Dr. Edward Clark, for twenty years the pastor of the Church of the Puritans, to day publicly renounced his allegiance to the general Presbyterian assembly.

"I cannot endure the tyranny of the general assembly," Dr. Clark said. "It cannot dictate what I shall think and believe; or, rather, I cannot think and believe what it may dictate. I am done with it."

Unanswerable Facts for Cremation.

Sir Henry Thompson is as high English authority as could be asked for on sanitary and related matters, including all that relate to the dietary, and in a series of papers furnished by him for the *Contemporary Review* in 1874 he maintained with argument and proof that the living were put in great peril from contagious influences by reason of the prevailing practice of the burial of the dead, and urged in consequence the advantages and the safety of cremation. A cremation society was organized as the result of his warning exposure, and a crematory was erected. Both sentimental and legal obstacles interposed, however, so that it was not until 1884 that the first body was cremated in England on our times. The example was not lost on popular opinion, and in a brief time a number of cremations took place both in England and the United States.

The abolishment of infectious diseases, such as scarlet fever and diphtheria and smallpox, though persistently attempted in various countries and localities, has thus far proved a practical impossibility because of the burial of infected bodies. Even if the microbes that vitalize the disease die, their seeds or spores are known to possess an unrepulsive vitality. It is demonstrated by Pasteur, the distinguished French pathologist, that earth-worms bring to the surface microbes from the bodies of infected animals that were buried many feet deep in the earth. Darwin demonstrated that in a single case to which he directed special attention, in fifteen years the earth-worms had accumulated a worm mold over three inches deep; and in another instance, in the course of eighty years, that they had accumulated an average depth of more than a foot.

Pasteur found, in a field in the Jura, where a diseased cow had been buried nearly seven feet deep, that the mold he collected two years afterward contained germs which, when inoculated into a guinea-pig, produced death from the same disorder as that caused the cow's death. It is stated on authority that in a village of Yorkshire, Eng., a part of a disused graveyard was taken into the adjoining garden of the rectory. The earth being dug over, scarlet fever in due time made its appearance in the rectory nursery, and from that starting-point spread over the village. And it proved to be of the same type of fever as that which, thirty years before, caused the death of the victims who were buried in that very part of the churchyard. A smallpox burying-ground one hundred and fifty years old, in Quebec, was opened after this very long time, and the smallpox at once broke out among the workmen.

All of which of course inculcates the lesson that the grave of a person who died from an infectious disease should never be disturbed. But does it not teach the much more impressive sanitary lesson that the practice of burial should be discontinued and discarded altogether? Long after all sentiment arising from kinship has disappeared in the distant years, it is possible for a buried body to disseminate the deadly seeds of disease and spread contamination among those to whom the owner of such an infecting body was wholly unknown, or by whom he or she has been forgotten wholly. It is a costly sentiment to be indulged. When we pause to reflect on the countless ages during which our earth has been passing through its slow changes to reach its present condition and state, we ought to regard our comparatively childish burial custom as too entirely insignificant to entitle it to be cherished with such superstitious respect. It is best to change to cremation in spite of inherited sentiment, and it is full time it was done.

Huxley on Positivism and Evolution.

In a recent number of the *Fortnightly Review* Prof. Huxley shows up Mr. Frederic Harrison and his disciples as not being Positivists in the original Comtean sense at all. He charges that they throw away the substance of primitive positivism, and content themselves with taking up with its shadow. They are trying to get rid of the "worship of humanity," and taking up with "cult," or worship of those "regards for" their fellowmen which they profess to inculcate.

Taking up the questions addressed to him by Mr. Harrison, in place of the "clumsy anthropomorphism of special creation" he asserts the doctrine of evolution. Prof. Huxley believes in the doctrine of providence, provided there is no nook nor corner for such an element as chance to hide in. His faith is in the reign of unbroken order in the universe throughout duration. He admits that the rational order of the universe is responsible for the phenomena of human existence, and that it may be said that "Providence" operating through men has generated morality, so far as mankind has acquired the conviction that the observance of certain rules of conduct is essential to the maintenance of social existence.

Prof. Huxley denies that there is any moral purpose discoverable in the universe. Within the limits of a fraction of the living world, that is, within the limits of human life and relations, there is a moral providence, a stream of tendency toward righteousness; but outside of these limits there is nothing—but a stream of tendency toward the consummation of the cosmic process, chiefly by means of the struggle for existence; and this is no more righteous

or unrighteous than the operation of any other mechanism. He denies, that the doctrine of evolution furnishes any foundation for morals, or can furnish any. To talk of the ethics of evolution is to make a misappropriation of the term "fittest" in the familiar formula, "survival of the fittest." By that term men mean in the ethical sense the best, whereas in the language of evolution the "fittest" means the best adapted to a given environment, and this may be and oftentimes is the worst.

It is interesting to note the readiness of those claiming to be the exclusive guardians of religion to appropriate every new force, element or discovery as their own. At evolution they first made faces; preached it down in their pulpits; ridiculed it as the wildest of all wild assumptions; and whacked at it generally with all the weapons in their possession as a godless theory which would soon enough blow over and be gone. Now they are claiming it as a moral affair, carrying an ethical treatise and catechism in its belly. The world moves, and drags them after.

Whittier.

Now that the world has become more than ever familiar with the life and character of America's great poet JOHN G. WHITTIER, (late of Amesbury, Mass.) we may mention several "town" episodes not before published, which were characteristic of him, and of which we have been informed personally.

Some time before his demise a house and lot of land were advertised to be sold at auction contiguous to his own domicile. The agent, who was authorized to dispose of said property, called upon Mr. Whittier, and also on a couple of his personal friends, assuring them that the property was to be a *bona fide* sale, and Mr. W. had better purchase it. But they were in doubt about it. The gentleman offered to dispose of the property to Mr. W. for the sum of \$2,500, otherwise it would be sold at public auction. Mr. Whittier, with his economic ideas in view, declined the proposition. Consequently on the day of the sale an Irish resident of the town stood ready to purchase the property, with the idea of building additional tenements on the spare land.

This fact the agent of the property warned Mr. Whittier would unquestionably be the case. But his warning was of no avail; consequently in due time the auction sale proceeded, when several of Whittier's friends bid, as well as did the Irishman. But the latter, it seems, was bound to have the estate, and kept on bidding against them till the said house and land were knocked off to the Irishman for \$2,800—the owner getting three hundred dollars more than he had asked for at private sale! The result was, that the agent's warning voice then became apparent, and some hustling was the consequence. Mr. Whittier not wishing tenement houses erected so near his own premises. He finally got one of his friends to purchase the estate for him, paying the shrewd Irishman one hundred dollars bonus for the property; it thus costing Mr. W. four hundred dollars more than he could have got it for at private sale!

2. Mr. Whittier was very particular in regard to his personal habits. He invariably shaved himself; but he always got his hair cut by the village barber, James Quimby, who was a singular mortal in many ways. One day Mr. W. called, as he often did, to get statistics from this venerable tonsorial artist, who was an antiquarian in taste, and always carefully preserved such literary matter, or otherwise, which came into his possession. Among other things he preserved for many years Thomas's Almanac, which was authority to him in many ways. On the day mentioned Mr. W. called, and said: "James, I wish thee to put a sharp edge on my dull razor, and give me some points in the meantime in regard to the long-ago political statistics you have on file. And one thing, James, I wish thee to specially remember, and that is, do not allow any one to have locks of my hair whenever I have it cut by you. Do n't thee forget this, James."

James didn't. It was not long afterward that Mr. W. had his hair trimmed, that cut falling to the floor; when a patron called to be shaved, and asked Mr. Quimby if the person who had just left was n't the poet Whittier. The reply was in the affirmative, when the gentleman commenced picking up locks of the disheveled hair. Mr. Quimby said nothing, but vividly remembering the admonition he had received, was determined his visitor should not carry away any of Whittier's surplus hair (as a souvenir of the immortal bard). After the gent had gathered the amount he desired, he quietly wrapped it in a paper, and asked Mr. Quimby for a string to tie it up. The latter said: "Hand it to me, and I will tie it up for you." But after Mr. Q. got it he put it in the stove, to the evident disgust of his visitor, who never afterward got shaved at Quimby's shop.

3. On another occasion Mr. Whittier was visiting the family of one of his personal friends, when a man called to see the poet on business, he said. It seems he wanted some money from funds held by Mr. W., who was trustee for the caller's wife, in regard to which he had no claim whatever. Mr. W. of course very properly declined the request. This vexed the man so much that he became exceedingly offended, and berated Mr. Whittier in a very rude manner. "After the disappointed applicant had retired, Mr. Whittier very quietly remarked: "I am very thankful that I am not a married man!"

Massachusetts "Regulars" may make a raid on the Legislature now in session on Beacon Hill for the passage by it of a "doctors' trust law." In such a case it will be well for the members to re-member as an evidence of the impracticability and injustice of such a course that, as set forth in the daily papers of Boston for Jan. 14th, the finding as to the cause of the death of George L. Harlow of Revere, which occurred on Aug. 30th last, has just been filed in the clerk's office of the superior criminal court, and Judge Bosson of Chelsea, who held the inquest, condemns the way in which Harlow was treated by the doctor (a "regular" of course) in charge of the Emergency Hospital and a druggist who omitted part of his recollections. Let us have in these matters a free field, and no favor, gentlemen!

"DEATH AND THE AFTER-LIFE" was the theme of a lecture by Mr. George A. Bacon before the "Seekers after Spiritual Truth," at their Temple, 425 G Street, N. W., Washington, D. C., last Sunday evening.

Thoughtful sentences on a vital subject will be found in the digest of W. J. Colville's lecture on "The Spiritual Antidote for Crime and Poverty"—second page.

Read the call for the Vermont Convention, sixth page.

Animals in Spirit-Life.

The *Unseen Universe* (Manchester, Eng.) for January opens an interesting table of contents with a consideration of the question: "Are the Spirits of Animals Immortal?" Quite a propos to this theme the editor, Mrs. Emma Hardinge Britten, relates the following, which—as all the parties mentioned are well known to many in this country—will be read with special interest:

In a letter I have recently received from Mr. W. J. Colville, an experience of his own is touched upon which necessitates a few preliminary words of explanation on my part.

Most of my friends and acquaintances, both in this country and America, will recollect a feathered companion which my husband and I brought with us from Australia, whose talents as a conversationalist, dancer, and actor, no less than his intelligence generally, contributed to make him a celebrated character in every circle in which he was permitted to appear.

His name was "Joe," and he was a bird of the Australian "Corilla" species, large as a pigeon, and snow white, except on his neck, which was encircled by a ring of beautiful scarlet feathers. This creature's love for me, like his singular intelligence, knew no bounds. He would follow me about like a dog wherever I went. His favorite station was on my shoulder, where he would sit for hours crooning soft words to me whilst I wrote. I am not ashamed to say I fully reciprocated his affection, and on more occasions than one incurred the anathema *maranatha* of some of my pious acquaintances by declaring that no place hereafter would be heaven to me unless I could meet "Joe" there. Mr. Colville, in our occasional interviews in America and this country, had formed Joe's acquaintance, and more than once had been invited by the said Joe to "have a cup of tea" with him. On Sunday, September the 18th last, my precious pet terminated his earthly career, nestled in the place he loved best—my arms.

I must state that, for reasons of my own, I never mentioned my loss either by word of mouth or writing to any one but my most intimate friends, and none but these have heard of the matter before this writing. For the first time I believe in my acquaintance with him, Mr. Colville wrote to me in November last. He stated that early in October my darling Joe came fluttering around him, and the names of "Emma and Joe" were again and again impressed upon his ear. "He seemed," says Mr. Colville, "as truly with me in my house in Pembroke street, Boston, and again in Baltimore, as when I last saw him with you."

It was not till November last that Mr. Colville went to New York, and there he met Mrs. Wallace, just after her return from England. Mr. Colville mentioned to her the curious and irresistible impression he had of my bird's visits, when Mrs. Wallace informed him, for the first time, of his departure—as I believe and think I know, to another and a higher sphere of being than earth. I should not care to dwell thus long upon a mere personal episode, were it not that I find amongst a large number of educated persons—and that not Spiritualists alone—a strong belief gaining ground of the perpetuity of spirit being, even in the humblest forms grown on earth.

Mrs. Richmond in Boston.

Mrs. Cora L. V. Richmond of Chicago, Ill., will visit this city during February and March. Mrs. Richmond will be remembered by the veterans in the spiritual movement as a lecturer of great power, persuasive eloquence and graceful manner. Her lectures delivered in the trance condition at Music Hall—in the course of meetings so successfully carried out by the late Lewis B. Wilson, and the committee—and other places, are still remembered with pleasure.

To the younger Spiritualists, of the present day, we would recommend Mrs. Richmond and her guides as worthy of the most extended hearing.

She will speak every Sunday afternoon at the Spiritual Temple, corner Newbury and Exeter streets, during the months above specified, and all schools of thought—Spiritualists and investigators alike—will find it to their interest to visit this spacious building and listen to her charmingly-delivered utterances.

Mrs. Richmond desires us to state that on week days there will be held two classes of six or eight lessons each—one class for teachings on "The Soul and Angel Life," by the guides, the other on "Psychopathy," or Spirit Healing; with illustrations by Spirit Dr. Benj. Rush. Admittance to these classes will be by membership only. Tickets will be ready for members, and time and place of holding classes will be announced hereafter. Those who wish to become members of either or both classes will address Mrs. Cora L. V. Richmond, care Colby & Rich, Banner of Light Office, 9 Bowditch Street, Boston, Mass.

Sidney Dean's Lecture.

We call special attention to Mr. Dean's interesting address before the Berkeley Hall Society of Spiritualists in Boston, Jan. 15th. It will undoubtedly awaken peculiar interest among thinkers everywhere.

We shall publish this timely lecture in pamphlet form for extensive circulation, and place it on sale at a very low figure, to enable Spiritualists everywhere to scatter it all over the world. Five cents per copy, only, will be charged—to cover the expense of printing—and a less sum if taken in large quantities. Spiritual societies and others are requested to send to this office orders for this grand discourse.

A correspondent writes: "You have, Messrs. Editors, been printing a number of very pat editorials of late relating to immigration for one subject—citizenship in the Republic—labor and its remedies for labor troubles—as well as Spiritualism proper. All these are comprised in Spiritualism, certainly. Success to your efforts in the cause of humanity. You ought to have one hundred thousand subscribers, if not more."

Spiritualist meetings in SARATOGA, N. Y., BALTIMORE, MD., and TAUNTON, MASS., are noted on our sixth page.

Interesting experiences of a medial nature are set forth by our New York correspondent, Prof. J. Jay Watson, on the third page.

Henry Lacroix, our European correspondent, has just arrived in this country from Paris; he is at present a sojourner at "the Hub."

"Test phenomena" through a four-year-old child-medium are described this week in "Banner Correspondence."

"Cassadaga Notes," eighth page.

Addison D. Crabtree, M. D., whose card has appeared in the BANNER OF LIGHT during many months, and whose specialty is the diagnosis and cure of diseases at a distance, assures us that no other paper ever has attracted so many patients and covered so wide a domain as this, bringing him a large and most respectable class from Maine to California. Dr. Crabtree is worthy of confidence, and his simple card on page seven speaks for its sincerity.

Mr. Miguel Castanola has returned to his home in San Antonio, Tex., on a visit, after a stay of several years in New England. He is accompanied by Mrs. M. D. Colran, a noted magnetic healer, who has done much toward his restoration to health.

TOPICS OF THE TIME.

The Millennium on its Front and Rear Sides.

The ministers of Utica, N. Y., got together recently and tried to settle the question of the second coming of "the Lord." One speaker held that the millennium would precede the Lord's appearance, and another insisted that his coming would usher it in. The majority of the ministers seemed to think that Christ's coming would be post-millennial, the minority holding that it would be pre-millennial. A returned missionary reported that the missionaries in India were in favor of the post-millennial idea. It took a good two hours to arrive at what was thought to be an understanding of this difference between twiddle-dum and twiddle-dee, after which arrangements were perfected for prayer week.

The speaker who opened the subject, taking the pre-millennial view, was dreadfully dyspeptic in his ideas concerning mundane and spiritual matters and things. This is the picture he drew of the deplorable situation the world is in: "Unbelief, skepticism, is rampant as perhaps never before; a time of self-will; a deplorable laxity of parental restraint; a time of danger to every form of government upon the face of the earth; society yoked with every form of 'ism,' in order to subvert the present order of things—Russia, nihilism; England, Germany, France, America, socialism, communism, anarchism and Spiritualism [?]—everywhere the material at hand to bring upon us at any time such tribulation as was never known before." These are some of the signs, he said, of Christ's second coming. Now if, in place of a child's nightmare like this, he would but make a study of sociology, he might comprehend what all these things really signified in the progress of the evolution of the human race. But he prefers, like Ephraim, to be "joined to his [creedal] idols," instead.

Confession is Good for the Soul.

As stated by THE BANNER last week, Rev. Dr. Joseph Parker, of the City Temple, London, who was a great personal friend of Henry Ward Beecher, and for a time considered a candidate for the vacant pulpit of Plymouth church after Mr. Beecher's decease, is reported to be making ready to enter on a new departure in connection with Spiritualism. He recently said in London, to a meeting of business men: "What is called Spiritualism should be rescued from the unholy and frivolous uses to which it has been put by some fanatical and even vicious persons. I believe in Divine Spiritualism. We ought to speak as the spirit gives us utterance. We should retrace our way to Pentecost. We should stand in living relation to the Eternal Spirit, and should speak out clearly and fearlessly whatever he may bid us speak. We have distrusted the Holy Spirit. We have forgotten his very existence." True enough; each school of belief in the church has invariably turned its back upon the ladder of spiritual revelation upon which it had aforetime mounted to material acceptance and wealth, and Dr. P.'s pet Congregationalism is no better than the rest.

Another Preacher Knows Just How It Ought to Be.

Prof. David Swing of Chicago is acknowledged to be a man of rare intellectual force and ability, and one who entertains advanced ideas on the subjects of the time. He delivered a New Year's discourse in the line of this description, touching on pain and pleasure, municipal legislation, evil and good, literature, spirits of the dead, flying machines, working out ideas, politics, abstract theosophy, man and his path, and a great day. But when he comes to touch on Spiritualism, we must say that he is *stilly*, not to characterize it by any harsher term. He ought to know it, too, when he speaks of "rapping on the wall," and charges that "the phenomenon was not handed over to science." Spiritualism notoriously always inviting and challenging science to an investigation. He says Margaret Fox, when she married Eliza Kent Kane, found no difficulty in "giving up forever the rappings which had so instructed and so delighted the Americans for six years," and that "we are to believe that the souls of our dead used the rapping language for six years, and then exchanged it for the dialect of some Indian tribe." That is trying to be smart, and nothing more. "Ah! no," he exclaims, "there is no such a dialect in that vast realm—the land of eternity. Prof. Swing seems to believe in some sort of Spiritualism, however, for he says that 'when it shall come it will come'—a true Spiritualism." In some shape worthy of all our transfigured dead." That is only the old superstition, the holy cant of old theology, from whose shackles Prof. Swing need not yet boast that he is free.

Doubt Ended by Declaration!

The last page of a recent discourse by Rev. M. J. Savage in *Unity Pulpit*, Boston, contains for us the gist of the whole sermon. The subject of the discourse is "Night and Morning," and it all breathes the noblest spirit. "Why it is," finally observes this most worthy preacher, "that for some life is a sort of kindergarten, where prizes are given for easy successes, in playing with toys, it may not be easy to say. We may guess, however, that the real work of such scholars will come by-and-by—beyond. Such a guess has the sentiment of justice in its favor. It assumes that life is, in the long run, fair to all. It assumes that God is not partial; and it involves the principle of personal action and responsibility. In the long run each life has its trial of the twilight and of tears; and awaiting each is the morning, and its songs of joy." We may guess, says the preacher, that the real work of the scholars who bear off what are called the prizes for easy successes will come by-and-by—beyond. Why remain contented with a mere guess on this most vital of all subjects, when we have declarations innumerable on it made by returning spirits themselves? Happily for us all the days of doubting are over.

A Letter by Spirit Dictation.

In a recent number of the *Review of Reviews*, Mr. W. T. Stead, the editor, and formerly the editor of the *Mail and Gazette*, published a statement to the effect that the complete text of a letter he had recently written was supplied by spirit dictation. On the 30th of December last he produced such proofs of the source of the letter that his partner, who had previously questioned the truth of his statement, and who is far from being a Spiritualist, conceded that the letter must have come from the spirit world. Neither of them have since been inclined to say much about the matter, Mr. Stead himself merely adding: "Further skepticism is impossible after a man has seen the proofs in his possession." And so the work goes on, no one being able to controvert or deny facts that are silently but effectually forced on his conviction.

Death of Gen. Butler.

Benjamin F. Butler, lawyer, statesman, politician and millionaire manufacturer, entered spirit-life from his Washington residence, No. 220 New Jersey Avenue, Southeast, at 1:30 on the morning of Jan. 11th, aged seventy-four. His sudden death removes from public view a character than which none has been more unique, energetic and original at the bar, in party politics, in the military profession, or in public life, in all America. He was born in Deerfield, N. H., Nov. 5th, 1818. He was a graduate of Waterville College (now Colby University); Me. His obsequies were largely attended by the public, also city, state and national dignitaries, at Lowell, Mass., Jan. 16th.

The American Idea Illustrated.

Speaking on this subject, an influential Cardinal is reported to have made the remark that "the monarchic era of the administration of ecclesiastical affairs is passing away, and is being succeeded by the popular and democratic era." It is believed that the diffusion of the American idea has in no small degree contributed to this result, the consequences of which are incalculable as regards the development of European civilization.

A Archbishop Ireland states that Mgr. Batelli was sent here directly by Pope Leo to speak to archbishops assembled in New York to the mind of Leo on the school question, which has agitated the Catholic

church in this country for a year and more. The address on this question covers the whole ground and marks out the province of Church and State. To the Church alone belongs religious instruction, and there can be no objection to the State's laying claim to itself with the secular part. No room is left for the old-time accusation that the Church opposes instruction or deprecates the efforts of the State to remove ignorance from the children of the people. Archbishop Ireland says of the Pope: "His grandeur of mind, his large views, his knowledge of his times, his appreciation of learning and of liberty, his intelligence of modern democracy, no thinking, unprejudiced American will fail to admire."

Equality of the Sexes.

In replying to a correspondent of the *London Freeman*, regarding the sexes and their equality, Lady Bowyer insists that the mutual proportioning of power by the two has not yet been mastered by the human understanding. Truth, she justly holds, clearly reveals to us the empire of woman, supported by man, whose muscular frame marks him as more distant from spirit, more prepared for the administration of service, while woman presents the calmer sovereignty of reigning; yet this reign is in harmony with man, not without man. Though both were granted dominion, the qualities and gifts possessed by woman proclaim a higher expression of human dominion. Therefore, yielding by woman should be from realizing the height of power and glory awarded to her. Owing to woman's elevation, she holds her sceptre higher than man's, it reaches nearer to the heavens, is of more exceeding loveliness; while in her perfect nature blends the confines of each dominion.

The American Humane Education Society.

Of which George T. Angell is President, has the past three months been advocating an "International Humane Congress" at the World's Chicago Exposition, to discuss four great questions, among which are: (1) The best means of preventing wars. (2) The best means of humanely educating all nations for the prevention of every form of cruelty both to our own and to the so-called dumb races. Such a Congress at the time of the Exposition would be one of the most important, that can be held. Efforts for the consummation of the plans proposed should receive the hearty cooperation of every individual, and especially of every Spiritualist throughout the world.

A Spiritualist Marriage.

The marriage of Mr. C. L. Snyder and Miss Eva Jullin in Metzerot Hall, Washington, on the evening of Sunday, Jan. 18th, differed materially from the stereotyped forms usually observed. The contracting parties were Spiritualists. Prof. W. F. Peck performed the ceremony, at the close of which, upon presenting the ring, he said:

"This golden circle is the emblem of eternity. May it also be an emblem of your love and the conjugal union you are now entering. And now, in the presence of these witnesses, in accordance with the laws of the District of Columbia, and by virtue of the authority vested in me as a minister of the gospel of Spiritualism, I pronounce you husband and wife. And those whom love hath joined together let no discord put asunder. May the angels of peace, plenty and harmony shed their benignant influences over your united lives. May your union be a means of mental, moral and spiritual growth. May it give you added strength to develop the possibilities of your nature, and may the dear immortals ever find in your household that peace and harmony which will invite and permit their constant, though invisible, presence in your midst. May an abundant portion of the Divine Spirit rest and abide with you now and evermore. Amen."

Mrs. Sara A. Underwood.

A half-tone likeness of Mrs. Sara A. Underwood, printed on super-calendered paper, accompanied the *Religio Philosophical Journal* of Dec. 31st, and will be highly prized by her many friends. This lady has a wide reputation as a writer of taste and ability. During Mr. Underwood's connection with *The Interior*, formerly published in this city, and later as editor of *The Open Court*, she did much to render those publications entertaining and instructive. Within the last few years mediumistic gifts have been largely developed in her organism. Her hand has been moved to write without volition or muscular effort on her part, and many times have been thus written, statements of which neither she nor any others present could have known anything; statements which were afterward ascertained to be true. Many essays full of deep thought, and written in a style showing a masterly command of English, have been written by her hand in this manner.

Mr. Colville's Work.

On the evening of Sunday, Jan. 16th, W. J. Colville lectured to an appreciative audience in Waltham, Mass., in answer to a number of important questions propounded by the audience.

Sunday next, Jan. 22d, he will speak in Lawrence, Mass., under the auspices of the Spiritualist Society, at 2:30 and 7:30 p.m. on Wednesday, Jan. 25th, in Brockton, and on Sunday, Jan. 26th, in Haverhill.

He will also give five lectures in Unity Hall, Hartford, Ct., Thursday, Friday and Saturday, Jan. 26th, 27th and 28th, at 2:30 p.m., and Jan. 26th and 27th at 7:45 p.m.

His lectures on Spiritual Science in Boston have drawn large and ever increasing attendance at Suite 4, 18 Huntington Avenue. The remaining lessons close Friday, Jan. 20th, at 7:45 p.m.; Jan. 21st, at 2:30 p.m.; Monday and Tuesday, Jan. 22d and 23d, at 2:30 and 7:45 p.m.; last lesson Wednesday, Jan. 25th, 2:30 p.m.

Frank B. Dodd, only son of the well-known medium and magnetic physician of this city, Mrs. Fannie A. Dodd, passed to spirit life last Sunday, after a long illness, at the age of thirty-five years.

LAONICS.

NUMBER TWO.

When you wish to see a play, always pay or stay away.

Monte Carlo is a "musical conservatory."—In a sense—as it is carried on by "flats" and "sharps"; the sharps holding the keynote to the tune of \$5,000,000 a year.

After wood is dressed it still is bare!

Why is Boston Cochituate water supply like the features of the Chinese? Because it is yellow.

An ingrate is a dastard elf,
Who cares for no one but himself.

Why is it that sensationalism is the stock-in-trade of some of our daily papers?

Miss Fowler in Washington.

To the Editors of the Banner of Light:
Miss Lottie Fowler has recently removed to Washington, D. C.—her address being 2733 street, N. E. Her clairvoyant powers—as other correspondents have testified—are wonderful. I wrote her inquiring about a party in business, and she gave me details which were correct and convincing. While these things seem strange to the unbeliever, they remain clear to me, through actual experiment. Let those in doubt consult her either by writing or visiting her at her Washington home.

New York City, 518 West 50th street.

We speak of circles "broken" by death, but a circle is really incomplete until some of the friends sit out of sight. It is that vanished one who changes all things so for us by adding his goodness to the unseen side of things.—W. C. Gannett, in "I Had a Friend."

Notice.

After February 1st, Mrs. HATTIE C. STAFFORD-STANSBURY will discontinue her Saturday séances, and give one on Sunday at 2:30, for the accommodation of regular patrons.

Mr. GEORGE T. ALBRO will, for the next few months, give instructions for the development of mediumship in its highest phases.—Providence, R. I., Tuesdays and Fridays; Boston, Mondays and Wednesdays. Address 55 Rutland street, Boston.

NEWSY NOTES AND PITHY POINTS.

Now is the best time—the commencement of the new year—to subscribe for *The Banner*, the best family paper in the world.

A CERTAINTY.

All we have willed or hoped or dreamed of good shall exist:
Not its semblance, but itself; no beauty nor good nor power,
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by-and-by.
—Browning.

The mayor of a New Jersey city issued a proclamation calling on all the citizens to attend the revival services of a preacher, in order that their souls might receive benefit. Some of them protested that he had gone a little too far.

The first of Gustave Doré's paintings, the "Death of David Rizzio," was destroyed by fire last week in New York.

While the East has been edified by the acquittal of Prof. Briggs—an acquittal which practically nullifies the creed of Presbyterianism—the Middle States have been grieved by the conviction for heresy of Prof. Smith—a conviction which has worked something like a boom among the Executive Committee of the Board of Trustees of Lane Theological Seminary have given Prof. Smith notice that he will be expected to retain his chair in the seminary in spite of the action of the presbytery, and Prof. Roberts, who was active in the prosecution of the "heretic," has been informed that his resignation at the end of the year would be acceptable. Truly these be queer times among the brethren.—*The Truth Seeker* (N. Y.).

Royalists as well as Republicans of France are involved in the Panama scandal, it is said.

Chairman Grant of the water board insists that Boston water is pure. But it don't look nor taste that way.

Hostess—"What has become of Sandy Smith, who stood so high in your class?"
Alumnus—"Oh! he's taken orders."
Hostess—"He's in the ministry, then?"
Alumnus—"No; in a restaurant."

The British government is being urged to secure tracts of land in Ireland and divide them into small farms, to be rented to tenants at a fair rate, as a means of caring for the unemployed of Dublin.

There are eleven barkeepers on the New York board of aldermen. When a corporation applies for a franchise it will be very natural for them to join in a "What'll yer have" chorus. This is how that city is misgoverned.

Illinois farmers have decided to organize to fight the twine trust, with which they are not in a cord—*Siftings*.

That prophet who has been bewailing the alleged smallness of American families should be introduced to Mrs. Yates of Springfield, O., who has just given to the world her twenty-fourth offspring!

One thousand dollars a day is, in round figures, the tribute paid by the consumers of gas in Boston to the monopoly which makes gas at a cost of 35 cents and sells it for \$1.30.

Chicago is to have a gigantic elephant, larger than the one at Coney Island, which is one hundred feet high, it is said. Bah!

A careful West Philadelphia man will not shake hands with a Mason for fear he will take the grip—*Philadelphia Record*.

The "fire fiend" has been so active in Boston—and in fact all over the United States—of late, that we leave to the daily press to record his sad ravages in the destruction of human life and property. We would record, however, that Rev. John Pierpont's old historic church in Medford, Mass., (the First Parish Unitarian, where he spoke 1849-1858) was totally consumed on the afternoon of Sunday, Jan. 16th. The fire was the largest in the history of Medford. The building was valued, with its furniture and fixtures, at about \$35,000—mostly covered by insurance. The historic plate, dating from 1719 toward our day, was saved.

At Sveasalen in Stockholm 700 women recently held a meeting in the interest of universal suffrage. The editor of *Dalmasen*, Miss Rathou, made a stirring speech, advising the Swedish women to stand by the men in the fight for justice and the rights of the people.

Nitro-glycerine is made by treating glycerine with concentrated sulphuric and nitric acid. It is clear, oily, odorless and sweet, insoluble in water, but soluble in ether and methyl alcohol.

It is not at all strange that most of the prize fights which have a great number of rounds are not square.—*Buffalo Express*.

The United States Senate has passed a national quarantine bill, but it has the defect of failing to provide for a complete federal system, independent of all State regulations. It creates a concurrent rather than an exclusive national system.

Cholera still continues to show itself in Hamburg and Amsterdam. Two or three cases broke out on a steamer for New Orleans from Hamburg.

All the moments of life have a series of consequences to eternally.—*Swedenborg*.

"To think his own think," very pertinently remarks the *Ram's Horn*, "a man need not prevent his neighbor thinking and enjoying his."

A dento-geographic want—a set of artificial teeth for the mouth of the Mississippi.

A man is a great bundle of tools. He is born into this life without the knowledge of how to use them. Education is the process of learning their use, and dangers and troubles are God's whetstones with which to keep them sharp.—*Appleton's "Proverbs from Plymouth Pulpit."*

The great coal combine is reported to be broken up, and the Chancellor of New Jersey has appointed a receiver for the New Jersey Central Railroad because of its combination with the Reading Railroad and Reading Coal and Iron Company to arbitrarily fix the price of coal. So that odious monopoly is apparently dissolved.

A National Ship Canal Convention has just been held in Washington, to agitate the project of a deep water canal from the great lakes to the Atlantic seaboard. There are three plans, all of which cross New York State.

Ear-rings—the jingle of the telephone bell.—*Westchester Standard*.

FOR CLEANING PICTURE FRAMES, FURNITURE, ETC.—A mixture of three parts linseed oil and one spirit turpentine. This not only covers the discolored surface, but restores wood to its original color, and leaves a lustre upon its surface. Put on with a woolen cloth, and rub dry with woolen.

The first business lie is the poorest investment that can be made.—*Ricardo's Maxims*.

Jerusalem is to be represented at the World's Fair. A concession has been granted for the erection of a reproduction of Solomon's Temple. In it will be installed a panorama of Jerusalem, consisting of a bird's-eye view of that city as it was at the beginning of the Christian era, and also as it now is.

"Men may come and men may go"—
So runs the poet's lay.
Men run as do better thought,
For men must fast obey!
Unlike the country prelate, you know,
Man does not "come to stay."

An unsuccessful pugilist with an optical adornment is now said to have "an eye dressed for the dead."

In the February *St. Nicholas* the frontispiece is an engraving of a painting by Delort, owned by S. P. Avery, Jr. It represents that remarkable occurrence in history, the capture of the Dutch fleet by French buccanniers. During the invasion of Holland by the army of the first French Republic, in 1794, word was brought to the invaders that some of the Dutch ships

were ice-bound in the Zuyder Zee, and that the ice was thick enough to bear horsemen. The French buccanniers were at once sent galloping over the ice, and succeeded in capturing the Dutch men-of-war—probably the only case where horsemen have captured an enemy's fleet at sea.

The new year opens gloomily for Germany, says the *Hartford Times*.

The military bill, which increases the army by 90,000, and calls for \$15,000,000 more annually, besides \$15,000,000 at once, the anti-Semite movement, that disturbs all classes of society, the socialists, who wait for every opportunity to increase the confusion; the veteran Bismarck, who laughs at the marked difficulties of his youthful Kaiser; all these bring about a feeling of general discontent and dismay.

TRIX KEY is the name of a monthly journal published in London, of which Alan Montgomery is editor, devoted, it states, "to the study of all branches of spiritual science." Office at Marylands, Paddington, W.

Mr. J. J. Morse, Mrs. and Miss Morse, and Bro. Walter Howell, will please accept this (rather belated) acknowledgment of their "New Year's" good wishes to us—ward.

JUST THE "ONES"—The *Times* of the Nashville girls of the "small, white and tapering, their hair like a", their form a and their form excites 11 of surprise and admiration. "Nashville News."
F U would—Y K opportunity I would not put N in such a T as the above. We don't allow it in this G of country.—*Little Rock Life*.

Our neighbor, the *Somerville Journal*, has a paragraph which may be applied to this case. Its cartilage is on record as saying: "A man should always tell the truth if he says anything at all; but there are times when it is advisable to keep dead still."

THE OLD BACK STAIR.

I have grown into manhood now,
And often wander home;
The old folks always welcome me—
They're glad to have me come.
But while they are not looking
I'm tempted, I declare,
To slide down the banisters
Of the old back stair.

—A. C. J.

The oft repeated Chinese word "joss" is a corruption of the Portuguese "Deos," meaning God.

It occurred to Mrs. Partridge that "truth is stranger than fiction." The fiction can be removed by all, while truth is immortal and stays forever.—*The N. O. Picayune*.

President Diaz, of Mexico, has inaugurated a campaign against the ignorance of the Mexican Indians. Fully three-fifths of the 10,000,000 inhabitants of Mexico are of pure Indian blood, and the general ignorance of the masses is almost impossible to realize. The plan-looking toward improved social and political conditions, embraces compulsory free public schools, and the giving the Indians an opportunity of acquiring title to such lands as they will put and keep in actual cultivation.

"Johnny" said his mother, "do you know who ate those cookies I left in the parlor?" "I do, mamma," replied the noble boy, his eyes filling with tears, "but it would be many to tell." And that is how it came that Johnny's brother received two undeserved spankings—one for the cakes he did not steal, and another for his truthful denial.—*Indianapolis Journal*.

As a practical precaution, why don't those who are most interested prevent the damage done every winter by the immense ice gorges on our rivers? A liberal quantity of dynamite applied in season would prevent many disastrous results.

[SEPARABLE, BUT A SELL!].—Mr. Timothygrass—[Maria, just take a peep out of that window at the thermometer you brought back from Boston.] Mrs. Timothygrass—Ah, Mr. T., I thought you'd find my little bargain counter purchase useful before long. Why, I do declare it's below zero! Mr. Timothygrass—Great heavens! Maria, if you had not thought that thermometer, I never have guessed it!

San Francisco, Cal., dispatches aver that early last month a band of robbers attacked the village of Kam Li, in the Shin Hing district—about fifty miles from Canton, China—and set fire to the outbuildings of a crowded temple, whereat a panic ensued among the worshippers, and two thousand persons were killed.

The Infanta Isabella is to sail for the United States in April to open the World's Fair.

Holbrook's *Journal of Health* contains the first number of a series of interesting essays on "Healing by Music," begun in the January number, by Prof. J. Jay Watson of New York.

Frank Vinlog, a churchman and Sunday-school superintendent of Georgetown, Mass., is under arrest, after confessing to a life of deceit and forgery. Is n't it shocking?

Mgr. Satolli has been made by the Pope "first apostolic delegate to the United States."

MEDICAL RASCALITY EXTRAORDINARY.—It has just been made public that a systematic plundering of graveyards is going on at Washington, D. C., in order to supply the four medical colleges located there with subjects for dissection. The employed ghoul robs the graves of the whitest rich, as thereby they may procure valuable buried with the bodies; but "Potter's field" is also utilized for the surgeon's dissecting-rooms. Let cremation become universal; then grave-ghouls and medical scamps will cease their desecrations.

No man ever succeeds in life except on the broad platform of honesty and truth.—*Ricardo's Maxims*.

A Chinese opium joint and fan-tan gambling den has just been raided in Lawrence, Mass. Most of the arrested were Sunday School scholars! All a game. These "yellow boys" should be cleaned out of the country forthwith.

LONDON, Jan. 18th.—Frances Anne Kemble (Mrs. Pierce Butler), the well known actress, died to-day. Mrs. Butler was the daughter of Charles Kemble, and niece of Mrs. Siddons. She was born in Newman street, London, Nov. 27th, 1809.

Movements of Platform Lecturers.

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

Edwin S. Straight, inspirational speaker, box 771, East Providence, R. I., states that he will accept calls wherever his services are desired.

E. J. Bowtell speaks in Lowell, Mass., Feb. 12th; spoke in Pawtucket, R. I., Jan. 18th; will be in Plymouth, Mass., Feb. 19th; Salem, Mass., March 6th. Address 223 Shawmut Avenue, Boston.

Dr. Mary A. Charter, by request of many friends, remains in Brooklyn during January; Sunday, Feb. 6th, will be in Newark, N. J. Address, 260 Fulton street, Brooklyn, N. Y.

Mr. J. Frank Baxter speaks on the evenings of Jan. 17th, 18th, 19th and 20th in Columbus, O.; and on Sundays Jan. 22d and 23d continues and concludes his work in Cincinnati. He will occupy the rostrum mornings and evenings of the Sundays of February in Berkeley Hall, Boston, under the auspices of the Boston Spiritual Temple. Parties in New England desiring week evening addresses him till Jan. 27th at 408 Baymiller street, Cincinnati, O., or at 181 Walnut street, Chelsea, Mass.

Mr. W. J. Colville will devote February and March to Chicago, Ill., and will lecture on the Sundays and Thursdays of those months for the First Society of Spiritualists.

Mrs. E. M. Shirley, inspirational speaker and psychometrist, is open for platform engagements for the month of February. Her services are desired.

Mrs. Ida P. A. Whitlock has spoken thus far this month for the First Society of Spiritualists at Carnegie Hall, New York City; she will continue to serve the Society the remainder of the month. She will speak at N. Y. City, Feb. 5th; Providence, R. I., Feb. 12th; Fitchburg, Feb. 19th, and Salem, Feb. 26th. There are a few Sundays yet unspoken, and she would like to correspond with reference to filling them. March 19th, April 9th, May 14th and 28th, June 4th and 18th are open. Please address Station A, Boston, Mass.

E. Andrus Titus (to whose article on our third page attention is directed) would fill a few more engagements for Sunday lectures during March and April. Address South Abington Station, Mass.

Walter Howell is open for engagements for the month of February, within easy access of New York City. Address him 223 West 55th street.

Dr. C. H. Harding will answer calls for platform work. Address 96 West Concord street, Boston, Mass.

MEETINGS IN MASSACHUSETTS.

Worcester.—Sunday, Jan. 16th, Mrs. Emma Milner (Clinton) spoke here. Her evening lecture, on "The Relation of Physiology to Spiritualism," was a very fine effort, and was favorably reported in *The Telegram*. She improvised a poem, and her readings were clear. Next Sunday Mrs. Clara H. Banks occupies our platform.

Friday evening, Jan. 15th, Mr. Edgar W. Emerson (Manchester, N. H.) held a séance in U. V. L. Hall, under the auspices of the Woman's Auxiliary. The séance was well attended, and the tests were all recognized. GEORGIA D. FULLER, Cor. Sec'y.

Lynn.—Mrs. Kate R. Stiles (Boston) occupied the platform at Cadet Hall on Sunday, Jan. 15th, at 2:30 and 7:30. Subject, afternoon, "Right Thinking." The Paper of Thoughts on this and the Life to Come," upon which her guides gave an interesting lecture, followed by tests and communications. In the evening she lectured on questions sent up by the audience, and followed with a large number of tests. Appropriate music, Geo. N. Churchill. Next Sunday Mrs. J. P. Dillingham and Mrs. Nora J. Dowd of Hartford, Conn., will be here at 2:30 and 7:30. 88 South Common street. T. H. B. JAMES.

Malden.—Mrs. E. R. Nickless interested the audience Jan. 15th (even) upon spiritual subjects, and gave fine psychometric readings; enjoyed by all.—Joseph D. Stiles is engaged for Jan. 22d; Mrs. Harding Jan. 29th; Mrs. Kate R. Stiles Feb. 5th.

3 Orient street. MARY E. THOMPSON, Sec'y.
Children's Progressive Lyceum opened at 2:30 p. m., singing by school; invocation by Mrs. King; lesson explained by Mrs. Allen; speaking by Master Henry A. Feltham, Rosabel Wentworth; dialogue by three of the infant class, solo by Florence Churchill, a singing by Mrs. J. P. Dillingham and Mrs. Nora J. Dowd of Hartford, Conn., will be here at 2:30 and 7:30. 88 South Common street. T. H. B. JAMES.

Chelsea.—Developing circle at 2:30 well attended; many tests given. Evening at 7:30 opened with a song by the Chairman, Mr. W. Anderson, followed with speaking and interesting remarks; also a number of readings; song, Mr. Anderson, followed by "Bright Eyes," (controlling Mrs. W. Anderson) with tests and readings. Music, Mr. and Mrs. Anderson. Next Sunday Mr. John Combs will be with us.

Haverhill and Bradford.—Prof. J. W. Kenyon delivered two exhaustive addresses last Sunday before the Spiritual Union in Brittan Hall, on character development, and evolution in religious beliefs. Next Sunday Edgar W. Emerson (Manchester, N. H.) will speak and give exercises in mediumship, which will be a supplement to the important, exciting in mediumship so interesting to his audience here two weeks ago. E. P. H.

Quincy.—Mrs. Hattie C. Mason (Boston) spoke on the evenings of Sunday, Jan. 8th and 15th. Her remarks were of an interesting nature; the tests and readings which followed were very satisfactory; her music, instrumental and vocal, added greatly to the pleasure of the meeting. Mrs. M. A. BOWNEY.

Taunton.—Mrs. Abby N. Burnham (Boston) was with us again Jan. 15th. Her lectures were intellectual and inspirational. At the close she gave many remarkable tests. We hope to have her here again in February. Miss F. E. MORSE, Sec'y.

Lowell.—Dr. Willis Edwards (Lynn) lectured and gave satisfactory tests to good audiences Jan. 15th. This is his first visit here.—Next Sunday Dr. Nelke will lecture and give tests. E. PICKER, Hon. Sec'y.

To Correspondents.

"A SPIRITUALIST AND SUBSCRIBER, BOSTON."—You are doubtless mediumistic, possessing the phase of clairvoyance. Probably your sittings have not resulted favorably because you need to hold them with a few friends who are congenial and magnetic. You may not have the right environments and conditions for such séances.

MRS. C. E. C. WEATHERFORD, TEX.—We do not think it would make any difference in getting a message about sending half of writing as mentioned, although we believe some of us claim to be assisted in their line of work by this course.

In regard to the reliability of the Banner of Light Message Department, we have had hundreds of testimonials from strangers who have received communications from deceased relatives and friends through this channel, attesting to the same.

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

Horsford's Acid Phosphate.

Dr. W. S. Leonard, Hinsdale, N. H., says: "I have used Horsford's Acid Phosphate in my practice for the past eight or ten years, and have been much gratified with the results obtained from its use. In various forms of dyspepsia it reaches a class of cases that no other medicine seems to touch, and I have repeatedly seen patients where ulcers were contra indicated, obtain refreshing sleep and rest at night from a single dose at bedtime."

MRS. S. S. MARTIN holds séances Sunday evenings, as per advertisement on seventh page.

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

HALF A JOURNAL OF HEALTH: A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

THE CARRIER DOVE: Illustrated. Published monthly in San Francisco, Cal. Single copy, 25 cents.

THE BIZARRE: NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago. Single copy, 5 cents.

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

THE PROGRESSIVE THINKER. 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 THEOPHIST: Monthly. Published in India. Single copy, 50 cents.

LIGHT OF TRUTH: A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

ALCYON: A Semi-Monthly journal devoted to the Phenomena and Philosophy of Spiritualism. Single copy, 5 cents.

THOUGHT: A Monthly Magazine. Edited by Moses Hall. Published in Chicago, Ill. Price 10 cents.

THE PATH: A Monthly Magazine, devoted to Universal Brotherhood, Spiritualism in America, and Aryan Philosophy. Single copy, 20 cents.

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

ALCYON: A Semi-Monthly Magazine devoted to the interests of Mediumship, Spiritualism, Liberalism, etc. Single copy, 10 cents.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Jan. 7.

Clairvoyant Examinations

Message Department.

ON TUESDAYS AND FRIDAYS
Of each week Spiritual Meetings are held at
the Hall of the Banner of Light Establishment,
at 8 o'clock P. M., J. A. Shel-
hamer, Chairman.

At these sances the spiritual guides of Mrs. M. T. Long-
ley will occupy the platform for the purpose of answering
questions propounded by inquirers, having practical bearing
upon human life, and upon the development of thought or labor.
Questions forwarded to this office by mail, or handed to the
Chairman, will be presented to the presiding spirit for con-
sideration. Besides, exhortations and individual answers to end
answers to their relatives and friends in the earth-life will
have an opportunity to do so.

It should be distinctly understood that the Messages
published in this Department are intended to carry with them
the life beyond the characteristics of their earthly
lives—whether of good or evil, that those who pass from
mundane spheres to a developed condition, eventually
progress to a higher state of existence. We ask the
reader to receive no doctrine put forth by spirits in these
columns that does not comport with his or her reason. All
express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the
messages of their spirit-friends will verify them by inform-
ing the publishers of the fact for publication.
Natural and spiritual gifts gratefully appreciated by our
angel visitors, therefore we solicit donations of such from
the friends in earth-life who may feel that it is a pleasure
to place upon the altar of Spiritism their best offerings.
Letters of inquiry in regard to this Department
must be addressed to COLBY & RICH.

Questions Answered and Spirit Messages
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. M. T. Longley.

Report of Public Sance held Nov. 22d, 1892.

(Continued from last week.)

Joseph A. Alger.

I have only a few words to say, but as I have
tried to come here a number of times, I am
afforded the opportunity to-day to give greet-
ing to my friends, and to tell them that I have
remembered them and their works.

Some of my friends have been asking me
mentally what of the condition of their spirit-
friends after they leave the body, and if it is
true that they can see and know the conditions
of earth-life. Well, I will speak for myself,
and in doing that I shall be speaking for many
others. My state in the spirit-world is a pleas-
ant and progressive one. I can take hold of
the affairs of life in a practical manner, and
exercise my judgment, thought and energy
just as surely as a man can do on this side.
We do know and think of what is taking place
here. We are pleased when our friends are
happy and content, and we are sorry for
them when they are in trouble and have diffi-
culties to meet and overcome, but all these
things are a part of the experience which pre-
pares one to understand the life beyond.

I lived a long time—I feel as if I did—on the
mortal-side, and yet it is as nothing compared
with what I shall live on the spirit-side. I was
an old resident of Brookton, Mass., and it is to
that place that I turn in sending my words, re-
membrances and regards to the good friends
who are here. Joseph A. Alger.

Lottie Cummings.

I am invited to speak, for I have been stand-
ing here, looking on, listening to the words of the
other friends who were here, and wishing that I could
have even a moment in which to send just a
few words to my friends in Ohio, some of whom
are in Steubenville, and others near by there.

I hope my friends will take an interest in
Spiritualism, and try to know all they can
about it. Some of them are learning a little
of mediumship, and they are trying to get man-
ifestations among themselves. I hope and I
think they will be rewarded if they do not tire
too soon. I am afraid that their patience will
give out before anything can be given from the
spirit-side, for they do not know about these
matters, how one must sit a long time, get into
the right condition and draw around him the
spirits, who will have to magnetize the place
before there can be any tangible results; but I
trust all will come right, and that my dear
friends will by and by get such evidence of
spirit-life as will be satisfactory and helpful to
them.

Bring my love. My name is Lottie Cum-
mings. Rosie sends her love, too, as do all the
others, who are ready to do their part in help-
ing their mortal friends along as best they can,
and all the while we are preparing for the time
when the dear friends will meet us and find a
pleasant home awaiting them in the spirit-
world.

Henry Loring.

[To the Chairman:] I trust that I do not in-
trude, sir. I am Henry Loring, from Port-
land, Me. I feel that I can say that, although
it has been a little while since I walked the
streets of Portland, and although I have been
on the road, but, somehow, I feel identified with
this earth-life almost as much as I did when in
the body.

My taking off was sudden. I did not realize
that I should so soon pass out of the body, in
which I hoped to have some years of experi-
ence on this side with my dear ones; and when
I entered the spirit-world I hardly felt as if I
was prepared to understand it, and take up its
lines of life. But things have been very pleas-
ant after all. I have been very happy, and
I can only speak in high appreciation of
this wonderful existence belonging to the spirit.

I am very thankful that I can come back in
this way, and enter into close association with
the dear ones of this life. It seemed to me
that as Thanksgiving day is approaching, which
you on this side recognize, it would be a good
time for me to manifest myself, and send my
love and remembrance to my dear ones and
my friends on earth. Traveling has been in-
fused with the change. I was not wholly so at
first, but I am now, and feel that it is right.
True, there were affairs that I would have
liked to attend to here; true, there were mat-
ters connected with those near me that I would
have liked to guide; but it is all for the best,
and I feel that I have no right to make com-
plaint.

I am not connected in any sense with the
white lead industry at the present time. Those
matters which engaged my attention men-
tionally on this side have been laid away with the
past, but I am the same man of energy that I
was here. My friends may believe that I will
not allow those energies to go to waste, and
that I am actively interested in various lines of
employment which they might not understand
were I to try to explain them, because you
have to think of matters according to your
rules and lines of life here, and some of the
affairs of life there do not have their parallel
on this side.

I was not at home when I passed away, and
that was a source of grievance to me. I want-
ed so much to be with my own when the sum-
mers came. However, it does not matter really,
because I found myself a living man on a tan-
gible shore after I went out of the body, only
we have our natural feelings in this respect,
and I would have liked to be among my own,
and to have the calmness and serenity that I
did. I only mention this now because my
friends might wonder that I did not speak of
my going out. Not that it distresses me in the
present hour; it is only an experience of the
past, and I am now engaged in the concerns of
the present.

Charles Allen.

[To the Chairman:] You will permit an old
man to step in? [Certainly.] I say an old
man, and yet I do not feel the weight of years
bowing me down at the present time, for
shortly after I entered the eternal life I felt
as if a weight had been lifted from me, a
weight of which I was about to say, do
not let me feel as one does who is in the
prime of life, vigorous, strong, erect, and full
of that power which is given us when the best
conditions of life are ours. That was truly a
happy experience, and I have not felt it pass-
ing away from that day to this.

Oh! what a blessed thing death is to the hu-
man family if we only understood it aright.
Why, my dear sir, age creeps in upon a human
being, the faculties grow dim, the powers of ex-
pression fade, and he is content to step
aside, let a younger generation take our
places and do the work. Well, that is natural
and as it should be; but it would be a terrible

thing if we were obliged to stay here through
years and years of trial, keeping in our cor-
ners, and feeling the weight and depression of
time upon us. To my mind death is a deliv-
erance that enfranchises the spirit, and gives it
freedom to express itself to the best of its
ability.

So I wish to tell all the good friends in Lee,
N. H., and adjoining places, who have ever
known anything about a man who speaks to
you, that they will do well not to shrink at
the approach of death when their time on
earth comes, but to feel that it is a friend come
to usher them into a bright and a pleasant ex-
istence, where it rests with themselves whether
they come out beautiful and strong and full
of usefulness, or remain in the shadow as of
little account. When one has got this convic-
tion he may press on with all the more desire
to make the most of himself here, and to de-
velop the most spiritual part of his nature in
expression toward his fellowmen, and so get
ready to take the best place in the other life.

Well, sir, I think I had an extended expe-
rience. I had a good many things to attend to
during the years of my life. I was called into
offices that demanded the exercise of my best
powers, and I tried to express my thought and
conviction to the best of my ability. I wanted
to see the welfare of my fellow-creatures in
this world, and I tried to do so, and wherever I
could give an opinion I tried to do so, accord-
ing to my highest light. I have not forgotten
the old days nor the honors conferred upon
me by my friends. I have not forgotten the
days of usefulness and the nights of painful
experience that came to me as they come to
all others; and I just sum them all up, not
only as a part of the past, but as a link binding
me to the present and giving me something of
the knowledge and power which I can turn
to account in my work on the spirit-side.

I am Charles Allen, and I hope I have not
intruded upon you.

Report of Public Sance held Nov. 25th, 1892.

Spirit Invocation.

Oh! thou Infinite Spirit, whose rule over the un-
iverse shall have and justice, thou who art the All-in-All, em-
bracing, by thy power and the majesty of thy presence,
every department of being, we recognize thee as the foundation
of all life, as the Creator of all systems and of all worlds.
We do not bow before thee as children worshipping at a
shrine before a graven image, nor do we lie prostrate in breath-
less adoration of our souls; but we come to thee as children
come to a trusted parent, confident that we shall receive
the love and beneficent care vouchsafed unto all mankind,
and that we are held in thy keeping even as the little ones
of a mortal household are held in the keeping of a loving
father, mother and guide. We realize that in thy infinite
being we may not be able to comprehend thy infinitude, but
we know that wherever there is law and order displayed
there must have been some intelligence to enact that law
and bring forth that harmony and order; and so we feel
that thou art intelligent, and that design and wisdom and
skill are summed up in the words "Infinite Spirit."

We desire at this time to breathe in inspirations of spiri-
tual force and influence from the higher life. May our hearts
be touched upon by angelic ministrations, that they may re-
spond in tender and loving thought to those pure and beau-
tiful beings who come to us from the spirit-world, may our
minds be illumined by the light of truth, and may we be
able to understand more clearly the truths revealed to us from
the upper heights, and may we be so environed by the at-
mosphere of purity and peace brought by such beautiful
souls as live in harmony with thy laws that we shall not only
generate an influence that is bright and pleasant from our
own lives, but also cultivate a sympathy and kindness of
feeling which will be helpful to our fellow-beings, making
them feel and know that we recognize them as our brothers
and sisters and desire to do them good. To this end, Oh
Heavenly Parent, and thou Infinite Spirit, bless our hearts,
and with us, harmonize and bless our lives, even as we desire
to bless and uplift others who may be in need of our ministrations.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT. You may now pre-
sent your queries, Mr. Chairman.

Ques. [By J. F. H., Somerville, Mass.] What
relation, if any, has the science of astrology with
human life considered from a spiritual view?

Ans.—We have no doubt that astrology is a
science when properly studied and understood,
and that through its agency certain affairs,
events or influences connected with individual-
ized human life can be traced and com-
prehended. We think also that those hu-
man beings who are most accurate in their as-
trological readings and predictions are sen-
sitive to the influences of the planets, and are
intelligences who thus and in their work.
We are informed by spirit-minds who have
made planetary motions and influences their
study, that the movements of the planets do
have a decided effect upon each other, and that
the earth is affected, and all that dwell upon it,
by the action of certain planets in conjunction
with it. We are further informed by these
spirit intelligences that every human being
who comes into mortal existence contains
within himself certain elements derived from
the planet upon which he lives, and also mag-
netic qualities derived from the planet which
may be in the ascendency, or nearest to the
earth, at the time of his birth upon this planet,
and that these qualities or elements within
him are acted upon by the planets on which he
lives, and also by that under whose influence he
was born, so that he may in various ways be
strangely affected, and differently, perhaps,
from what any other member of the family is
of which he is a member.

Therefore we have reason to think that as-
trologers are correct in their conclusions, at
least to a large extent, and in their obser-
vations, and that there is much in this science
relating to human life and experiences not
yet understood by the material mind, but that
through the assistance of revelation, as well as
through the more complete study, under better
circumstances, of the planet by your scientific
minds, something new in connection with this
subject will be unfolded to human understand-
ing in the century to come.

Q.—[By J. C.] Which, in your opinion, stands
the best chance for advancement in spirit-life,
the hypocrite or the bigot?

A.—This is a question that is hard to decide.
The hypocrite is a man who pretends to be
what he is not; he is a sham. The bigot is one
who is self-opinioned, who clings tenaciously
to old ideas and dogmatic assumptions, so that
he is very loth to let them go even though evi-
dence of their error is brought to him; yet a
bigot may be a very conscientious man; he may
be one who is sincere and who does the best he
can according to his light, and therefore he
will have an opportunity in the spirit-world to
see more clearly, perhaps, than he could on
earth—because of early training, or perhaps be-
cause of acquired habits of thought—wherein
he has been wrong, and be able to follow the
road leading to truth in a more acceptable
manner than he could have done here.

We shall take it for granted that the hypo-
crite, or he who pretends to be what he is not,
is an intelligent person, one of responsibility,
who would be adjudged so by any court of law
in the land. If, then, he is a rational being,
and can decide clearly between the standards
of right and wrong, he is morally a criminal in
remaining a hypocrite or a sham, and therefore
when he passes to the spirit-world he will not
only see himself as he has been (and the sight
may be anything but pleasant), but he will
have the full consciousness that others
now see him without his mask, which will then
have been stripped from before his face. His
road, consequently, will be an unpleasant one;
he will desire to withdraw within himself from
the inspection of mankind, but this he will
not be able to do, and he will then be anxious
to retract, as soon as possible, the steps he has
taken along the road of hypocrisy, and to be-
come a honest, conscientious individual.
If the bigot, on the other hand, is sincere, and
occupies the place of the one who is self-opinioned,
even so much as to be called a bigot by liberal-
minded persons, than to occupy the position of
a hypocrite. The first you may be able to
trust. We know of people right here on this
earth who have been trained in theological
schools and given such severe discipline that
they become conscientiously bigoted in their
opinions; they cling to old ideas and dogmatic
assumptions, and they are not content to step
aside, let a younger generation take our
places and do the work. Well, that is natural
and as it should be; but it would be a terrible

eternal punishment. Yet we know of some of
these individuals who are honest. You can
trust them with your pocketbook, and they
will give you a correct account of their deal-
ings, while the man who is a hypocrite, who
pretends to be your friend when he is your
foe, who smiles upon your face and frowns be-
hind your back, you cannot trust in any way,
and if you place a confidence in him you are
likely to find it misplaced.

He who is thus burdened with dogmas and
opinions may be obliged to face himself in the
spirit-world, but he will find his burden drop-
ping from him as the true light of spiritual re-
velation pours into his soul, and he will then be
anxious to help others to see the road of truth.
The hypocrite will also be obliged to face him-
self, but he will have to return or in some man-
ner, there will be a great deal of work for him
degraded or with those whom he has in any
way injured, and make reparation to the ut-
most extent. The law of retribution knows
only the just and exact road to reparation, and
it makes no compromise.

INDIVIDUAL MESSAGES.

Henry H. Gilmore.

I felt, Mr. Chairman, that I should be untrue
to myself if I did not attempt to manifest my
presence, and to make a public statement, my
channel, and announce to my relatives and
friends that I am a living man. I count my-
self more fortunate than many other spirits
in being permitted by the wise Overruling
Power of the universe to return in such a com-
paratively short time after my decease, for I
learn that many are waiting and have been
waiting for years for the moment to arrive
which shall give them this privilege.

I, sir, was well known in the city of Cam-
bridge, having, at a former period, been hon-
ored with its highest executive office. I do
not mention this because of any desire to
boast, although I am pleased with this evidence
of the regard and confidence of my fellow-
citizens, but because I wish it known that I
expect to be recognized by some of the many
who knew me, and to have it believed that I as
a spirit return from the great beyond to give
testimony of this grand truth.

When I passed with my companion, who was
left upon the mortal side to take charge and to
press on with the affairs of our life, and I have
many times felt it strange that she should not
respond to my word or to my touch, so real did
they seem to me and so strong did it appear
that I manifested them. Yet I am a spirit,
and somehow the ear and the other senses of
mortals are dull to spiritual things and pres-
ences, and they do not know many times when
the nearest and dearest ones who have pre-
ceded them to another life are close beside
them.

I bring my greeting to my dear friends. I
wish them to know that it is a safe and pleas-
ant passage that one takes to the other coun-
try, and they need have no fear. I found noth-
ing to tremble at, nothing to cast reproach
upon my life, yet I have looked over the past
and seen many places where I might have done
better, have seen where I might have done
something that I neglected to do, and I have
thought, "Had I the power of returning into
earth-life and taking up those things which I
neglected, how gladly I would make the most of them!"
The shadows come as well as the sunbeams to
our spiritual life, and we meet them all as a
reflection from the past. How glorious it is
that a continued life is given us through which
man may make stronger efforts for the achieve-
ment of works that are important, and by
which he may unfold more and more of per-
sonal power for the accomplishment of wise
purposes and ends.

Well, Mr. Chairman, I thank you. I will not
tarry. I announce myself as Henry H. Gil-
more of Cambridge.

I would like to meet my Boston friends and
friends from the sister city, if they will give
me the privilege of conferring with them
through private ways.

Dick Williams.

[To the Chairman:] You can call me just
plain Dick Williams. I'm more at home in
Kentucky than I am in Massachusetts, and I
have friends in Princeton that I would like to
meet. I feel that I left a good many friends
on this side, for some of my friends were in
respect of making friends, and I appreciate
them, too. Well, I think, sir, that may have
been because I put my energies into my life.
Whatever I had in hand I executed to the best
of my ability. I didn't believe in half-way
measures in any sort of way.

I'm not very well used to this line of com-
munication; it is something new to me, but I
heard of your place, and thought I would come
along this way and see if I could make the people
of our country and of the world know what I
idea of the spirit-world and what it is like. I
suppose they haven't much of a thought of
that other world. They do not know that it
is full of active men and women, just as alive
to their affairs and to the affairs of earth as
you people are here. I don't know as we have
horse-racing over there, but there are a good
many spirits who are interested in it, and who
come back here to take a view of it; but I can
tell you that I have plenty of musicians and
singers and dancers, and I have never ex-
pression to their natural talents, thus perfect-
ing themselves in whatever line they are most
interested. If you could look into the spirit-
world you would see a race of men, women
and children that are full of vitality and force
that they put forth in many useful ways.

I don't know as I can come to any medium
in Kentucky. I don't know of any there, but
I'm going to hunt one up if it is possible, and
I'm going to try to get into the spirit-world, for
I want this spirit-communication more and more
our place, and I want a knowledge of spirit-life
and light brought back to our mortal friends.
I reckon it's a hard job, but I may as well
be engaged in that as in anything else, and I shall
go on.

Tell my friends that I've seen my brother
since he came over. He is strong and well
now, and getting all over the weakness that
held him here, and he is as much rejoiced with
the spirit-world as I am. Good-day, sir.

William M. Daniels.

[To the Chairman:] I would like to inscribe
my name on your books as William M. Daniels.
I have a large acquaintance, and I may say
friendship, in Milwaukee, Wis. I shall not
claim any title in coming here; those things
belong to the mortal side, and we do not re-
cognize them in the spirit-world. We do not call
one man "Judge," another "Reverend," and
still another "Colonel," or "General," but we
call each other by those names that are ap-
propriate, and that mean something in relation
to the spiritual kinship or affectional life.

I do not feel that I am qualified to speak
through your instrument. I do not feel that I
know enough about these things to give any
elaborate description of the spirit-world or of
the methods of spirits in communicating with
earth, and I have so much to learn. My expe-
rience on this side was of a material character
more than of a spiritual. I did understand
something connected with the external affairs
of man, because, through the years that I passed
on earth, I came in contact with a good many
people, and I gained much personal experience.
I had discipline to pass under, but I think it
did me good.

As to the spiritual life and its conditions I
am interested in all that is taking place around
me. I feel that I can understand these things,
but I see so much to study, so many lines of
employment to learn something of, so many
questions and measures pertaining to human
happiness and welfare opening out before my
mind in the spirit-world, that I feel I am like a
man who has just entered the first principles of
life, and that I am not qualified to speak in
length upon these things. Yet my friends may
know from me that the spirit-world is no in-
tangible place, no vague condition. It is a real
world, peopled by rational and intelligent hu-
man beings, and they are certainly able to ex-
press their thought in vigorous ways. They ex-
change ideas, and reap benefit thereby; they
practice the arts of peace, and they are happy
and they are happy in their pursuits, and they
have established laws in that other world
that certainly are very far in advance of our
legal enactments on this side.

Therefore I feel in communicating with you
as one who has gone to a distant shore
and is pleasantly engaged in studying the
mode of life, the rules, the laws of government,
and the various pursuits of a strange nation
that he has gone among, and in transmitting
something of that knowledge which he gains
to his friends beyond the sea. But I do not
feel that I am not a distant country to me
where I dwell, for I have no diffi-
culty in returning to my friends on earth and
coming in contact with them.

I presume, sir, that I was afflicted with an
internal disease. There seemed to be a rup-
ture or something, connected, I should say, not
only with the lungs but with other vital or-
gans, that was the ultimate cause of my pass-
ing out. I do not think the true nature of my
disease, but I am sure that I am told that
there was a complication, that inroads were
made upon the vital forces of the body by this
malady unknown to myself and others, and
that had I realized this at an earlier date I
might have remained longer on earth. But I
do not know as I regret my passage to the
spirit-world. My time is so filled with du-
ties and various employments that I have no
opportunity for reflecting upon the past, or
even for wishing that I had remained still
longer on the earthly side.

I bring my regards and best wishes to my
Wisconsin friends, and hope to hear from them
at some future time.

Emma Harrington.

[To the Chairman:] My name, sir, is Emma
Harrington. I used to live in Boston, toward
the South End, but I have been gone away a
number of years. Some of my friends have
moved, but others, as well as some of my rela-
tives, are still in this city, and I hope they will
know I have come back to your City Room.
I did not believe in Spiritualism, and I did
not know anything about it when I was here.
I do not think it was as well known in my
time as it is now, for my people never talked
about it, and now sometimes when I come
back among those of this life, I hear even those
who do not understand it talking of Spiritu-
alism, wondering if it is true, and all that
sort of thing.

When I passed to the spirit-world I had no
idea of what I should meet or whom I should
see; but I was the first to give me greet-
ing, and to tell me of the home she had pre-
pared for me. She said that the friends
there knew sooner than the friends on earth
that my time would shortly come to pass on,
and they were ready to receive me. It all
seemed so pleasant that I could not for a mo-
ment feel gloomy because I had left the earth-
ly way, besides I had parted with the weak
body that was so often filled with pain.

When I came back, sir, to come back
to my friends, bring my love, and tell them
I am happy in my home. We are not idle there.
We find plenty to do. Every day brings its
work and duties to be performed, and if we
neglect them we feel restless and unhappy, so
we find our happiness in doing that which is
brought to us from time to time, and in doing
it well.

My people are not wealthy. They have to
work for a living on this side of life, and they
have known hardships and want more than
once. I have been aware of this since I went
from the body, as I was when here, but I want
them to know that they are just as well off in
spirit, I think, just as strong and capable, just
as happy as if they had plenty of worldly
things, and perhaps more so, because the spirit
does not always grow sweeter and brighter
under the conditions of affluence and ease on
the earthly side. I know there are many
wealthy people who are kind, and beautiful,
and spiritual by nature, but I know, too, that
sometimes wealth and the opportunity to live
at ease and without labor foster selfishness and
create a hard material atmosphere around a
human being. So I tell my friends for their
comfort that I think they will do just as well
in the spiritual as they might have done had
their pathway been more beautiful and pros-
perous in a material sense.

Elizabeth Palmer.

[To the Chairman:] I am an old lady, or I
was an old lady when I went from the body,
and I was glad to go home, glad to reach out
of the clay into the light and fragrance of the
immortal state. I felt that whatever came to
a human soul after death would be the best
for that soul, because, sir, it seemed to me that
a power wiser than I, an intelligence stronger
and filled with more knowledge than any mortal,
had these affairs in keeping, and that
whatever was his will would be for the best.
It seemed to me, sir, that when age falls on a
person here, when he can no longer work as
he could, and he begins to feel as if he had
better sit down out of the way and let others
better off, it is about time for him to be
moving on.

So I was glad, indeed, to find a country
where the air that blew across my frame
seemed to give me strength; and as I took it
in I felt the marks of age wearing away, and
a sense of power and new life coming to me
which was very sweet. Then, sir, to find my
husband on the spirit-side, and so many dear
ones that had been laid away in the physical
form, was a source of great comfort to me; the
reunion of those I loved, and I have never
felt that it was possible to express my happi-
ness at this home-coming of mine.

But, sir, I have dear ones on this side. I left
children here to press on with their burdens
and with the duties of life, and some of them
are here now. My girls, sir, live in Dayton,
O., and I often turn to them with a mother's
love to give them what I can of my spirit-
influence, and to make them feel as much as
I can that I am still with them, and that I am
a sort of preparation with its experience to the
world that follows, and that the soul has to
enter.

Now, sir, I thought if I could just say a few
words and send my love to the dear ones here,
it would do me a heap of good, and it might
not do any harm on this side. That is why I
come, and the good friends standing about in
the spirit have kindly helped me to step along
and say my say.

My name, sir, is Elizabeth Palmer.

Joseph West.

I have heard those who have been speaking to
you expressing their joy at having parted with
the body. I can do that also, for my phys-
ical form became diseased, it gave me distress, and
I had many hours unknown to any one of uneas-
iness of mind and body occasioned by that
same disease, so it is a relief to me to be sepa-
rated from that flesh.

Such a sense of release came over me when I
found myself entirely apart from the external
form that it seemed as if a heavy weight had
been removed, and I was like one springing up
into the light, the sunbeams and the joy of lib-
erty. Yet there was much to attract me, and
it is to-day, to the mortal side. Could I have re-
mained here in health I should not have ob-
jected by any means. I had interests, I had
social and family relations to hold me to this
earthly state, and these have, by no means, lost
their attractions for me. That is why I come
here to send my greeting and good word to my
dear ones, to my friends and former associates,
and to tell them that Joseph West lives in an
immortal state, that he has not been con-
signed to dust, but that all that is of him by way
of intelligence and consciousness is alive still, and
that he is more actively engaged now in trying
to express his individuality than he was for
quite a while before his decease.

That is my word to my friends. I come here
taking it for granted it will be accepted, at
least I hope so much. Possibly I shall not be
received as a spirit from the other world, and
I am not about to wait until the way is opened
for me to give some other thought that may
reach the hearts of my friends. If I am re-
ceived, I trust that those recognizing me will
deem it a personal duty to try to ascertain as
much as possible concerning the spiritual life
and its conditions—whether a man is engaged
in material pursuits or spiritual on that other
side, whether he is a dealer in household effects
and a peddler, or whether he has the oppor-
tunity to break out and utilize his natural
energies in such ways as will increase them
still more fully, and at the same time enable
him to create something of a practical and ex-
ternal form which shall stand as a type and a

model of the time and the talent within his
soul. I want them to ask these questions, and
to pursue the study of spiritual things until
they receive an answer; for I think the train-
ing will be good for them.

I come with a warm heart and a friendly
hand-clasp for all. I am from Elizabeth, N. J.

John Lucas.

I have not very much to say, only I have been
listening to some friends of mine in Worces-
ter, Mass., talking over Spiritualism and mak-
ing fun of it. I don't like that exactly, but I
might have done the same thing myself, for I
had not much faith in anything that savored of
the supernatural or of the ghostly.

I suppose my friends think of Spiritualism
as I even might have done had it been brought
to my attention as something in that line, but
to me it is nothing of the kind. There is not the
least particle of ghostliness about it, and I
am sure that nothing as real and reasonable
as the communication between human beings
that dwell in one world and those that live in
another can be called supernatural. It is natu-
ral and within the bounds of reasonable con-
ception and study, and so I come back to tell
my friends that by the time they have looked
into this a year or two, and have come in con-
tact with not only those who believe from evi-
dence that spirits do return, but with those
mediums that can give manifestations or com-
munications from the other life, they will look
back to the present time and think what fools
they were, and realize that they knew nothing
whatever of the subject.

I don't say this in a spirit of criticism. I
don't come to censure my friends because they
are laughing at this Spiritualism, but I come
with a friendly feeling to give them a lift if I
can, and to help them to know more than they
know at present.

I'm very well situated in the spirit-world,
better than I was when I went over first. I
can see a little clearer, and my outlook is
broader. I had a good many things to get rid
of, I certainly did, but I'm dropping them off
one by one as I come to a clearer understand-
ing of this life. I didn't do all I ought to
have done on earth, and if I had the same
road to go over I would try to do

