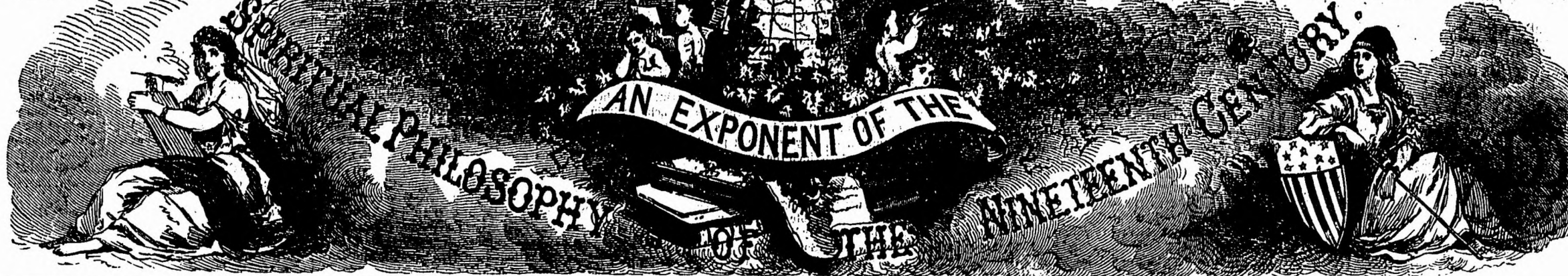


BANNER OF LIGHT.



VOL. 72.

COLBY & RICH,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 18, 1893.

\$2.50 Per Annum,
Postage Free.

NO. 24.

UNSEEN PRESENCES.

BY FRANK WALCOTT HUTT.

What if, above the broadest glare of day,
Above the dazzling halo of high noon,
Night's calm beset the solitary moon,
And tranquil stars pursue their silent way
Each in its far ellipsis, but whose ray
Glowed the minutest crystal of the dawn,
Lined faint amid the omnipresent swoon,
Holds in the mid light a forgotten sway?

And thus, what if above our middle strife
Of warfare, apprehension, pressures,
Where thought and act do perfectly attune,
Kind vigil keepers of the broader life
Unseen, behold, and send glad messages,
Lost in the clash and clangor of life's noon!

Some Facts and Thoughts Concerning Psychic Phenomena.

III.

BY SIDNEY DEAN.

(Copyrighted by the Author, 1893.)

"ISSAX" and "Kehebar," two distinct personalities, and each distinct from my own conscious self, each living in separate earth-kingdoms, and carrying with them into the supramundane life their own idiosyncrasies, their birthmarks, and their earth-educations, prejudices and loves, gave me food for profound and continuous study. I have no theories to announce as the result of my examination and thought. In some features—too many and too profound to discuss in this series of brief articles—they are conflicting puzzles, and disturbed my previous conceptions of the nature and operations of a disembodied soul profoundly. Like the dying Goethe, I have cried out: "Light! more light!" He is a brave man, and more than ordinarily egotistical in nature, who, from so meagre a basis of information as the world of mind now possesses, can announce a theory as truthful, final, and not to be controverted. There are such in the ranks of professed Spiritualists, but among them my conservative nature will not allow me to take position. There is wisdom in waiting. "Learn to labor and to wait," is an injunction peculiarly applicable to this subject and to this age.

"Issax" and "Kehebar" are now joined by another, from a different section and race of earth. The alleged spirit, certainly the intelligence, who signed his name Zadakar, proclaimed himself when living on earth a priest, and his home and temple on the Balkan mountains, lying between and separating Turkey-in-Europe from Turkey-in-Asia, the location of that great poem of Tora Moore, entitled "Lalla Rookh." It was the home of the Sun and Fire-worshippers. I had not read the poem for many years, and it was not in my mind, but its incidents were easily recalled after this message of Zadakar had been written. I instinctively loved this intelligence for the candor, clarity and reasoning ability displayed in the message.

It must be remembered that at the time of the writing of this and other messages, I was simply an investigator of so-called Spiritualism; that I had been for forty years, and then was a clergyman in a branch of the Orthodox Christian church, still in good fellowship with the church, its clergy and laity, and occasionally occupying its pulpits. Many of the clergy whom I had long known, honored, and still love, were as deeply interested in the results of my investigations as I was myself, and received my confession of the truth with honest regret. I have nothing but charity and love for them, as, until they also receive the spiritual light and knowledge, they must be content with faith and its necessity as the basis of a pure, spiritual, moral and religious life. These personal explanations are necessary to an understanding of the rebuke and the impassioned utterances of the priest, Zadakar.

Perhaps no message received by and through myself ever impressed me so singularly as I read its opening sentences. It seemed to be a kind of spiritual rhapsody; an inflated, stilted, meaningless explosion of mere words. But for the sequel I should never have understood it, and it might as well have remained hidden in its ancient hieroglyphical signs. The latter consisted of some seventy characters, differing from the others, and yet they seemed familiar to me. There is no class of sign-language to which, with my limited knowledge of this form of character-writing, they belong. They present a uniformity of style which stamps them as each a part of a designed message. When the last character had been out with the pencil, there was an apparently bold sign-signature appended, and the amanuensis was greeted and startled with the following in English:

"The Sun-god rises out of the darkness of the night. The stars hide their light at his coming. Nature, in her depths, feels the beating of the Sun-god's heart. In his veins of life flow to all parts of his domain the currents of life. The deeps feel it down in the silvery caverns where no light is. Atoms—and globes moving ponderously like chariots of the Infinite—feel the Sun-god's power. Light, Heat, Force, these are the trinity of the Sun-god's manifestations. And yet He; the Immortal, the Incomprehensible, the Infinite, is hidden in the clouds which veil him, as the curtains of the night hide the golgoths of the rays of the Sun-god. Mortal, I have said!

ZADAKAR, the Sun-Worshipper."

At the last dictated word, I said aloud: "Do not go away. I want to ask questions. Who are you? Where did you live, in earth? Tell me all about yourself." The dictation began, and I wrote the following:

"I lived in the mountains of Balkan, and was a priest in the temple of the Sun-god. Do you not see now, feel the spiritual meaning of my solemn temple-chant, oh modern? You upon whom the light of the ages has shone? You who worship the incarnated

spiritual sun, whose light fills the soul with beauty, and creates a faith as grand and as immortal as light? Can you not interpret the little chant of your brother, the priest of the Sun-god's temple in the Balkan mountains? When his eyes were blinded by a mortal covering, then, even then, he, the poor, ignorant priest, saw the spiritual sunrise of life come up out of the darkness of his soul, and his dim faith did take hold of the immortal life which is? Poor priest! but now rich in the experience of the spiritual Sun-god's glory! Oh! I am so happy to dwell for a moment in a human brain again, and confess my faith! Brother! worship, worship, in the great pulsations of thanksgiving, the spiritual Sun of life, and light, and glory!"

I said aloud: "You are a glorious, good soul, and I love you. Come again," when the intelligence dictated the following, completing the message:

"I am humble, not good, and the Sun-god loves me—little me—the Balkan priest, too. I am happy! Shine, oh sun of life, on this brother's soul; and fill the soul of my sister also with glowing life and love! I have again said."

In explanation of the last sentence, I will say that my wife sat reading by my powerful table-light during the reception of this message, and the benevolent priest would not omit her in his special invocation of blessings.

A word more as to "unconscious cerebration," or the cause assigned for this phenomenon by materialistic scientists. I had never read, heard, imagined or known of the existence of this trinity of individuals of three nationalities; neither do I believe that any other human being living on the earth during the last century, or five centuries, ever knew or heard of them or their personalities, nationalities or messages. As well suppose that every brain giving forth a new thought, or process of reasoning, had stolen it, unconsciously, long before, and had kept it hidden. I can suppose that the whole race is insane, myself included in the mental wreck, as a solution of this phenomenon, much easier than I can accept "unconscious cerebration" as the cause.

Did I consciously commit this crime against my own honesty of soul in recording these messages and names? I affirm that I did not. Am I "Issax," "Kehebar," and "Zadakar," the Chinese, the Slavene and the Turk, all in the same person, and still retaining my own individuality besides? I affirm that I consciously knew nothing of name or message, but simply received and recorded them as stated.

To my superstitious, creedal friends, who believe in the omnipresence of one great devil spirit, who, because of his attributes, is the acting equal of the all-creating First Cause and everywhere present God, and to those who charge that this is the special work of the devil, I reply, that if there be a Satanic Majesty of the nature defined by the creeds, I have nothing in common with him; am not open to his influence and fellowship, and am not in sympathy with his works or aims. He hates virtue and goodness, while I love both. He seeks to destroy, while I seek to help and to save. Neither himself nor his imps have a welcome to my brain or heart. And only in a single instance did a professed spirit, possessing what is alleged as the *animus* of his mythical majesty, ever enter my brain to dictate his message of selfishness and hate, and the place was made too hot for his long abiding. The mythical devil of the creeds is not credited with the character of the work disclosed through my spirit-band, their co-workers and visitors. No purer morals, more powerful appeals, or holier influences, directing to a pure, clean and unselfish life in this world, as a prerequisite to a life of harmony, peace and helpfulness hereafter, can be presented than those interwoven in this phenomenon and its voiced lessons.

Boston, January, 1893.

Letter from G. W. Kates.

To the Editors of the Banner of Light:

Mrs. Kates and self have devoted about the term of years to public work as itinerants that the spirits prophesied we would. And we are about to discontinue incessant application of labor in that manner. Especially do we desire not to labor all winter in halls, and then all summer in camps, where the strain is threefold greater upon mediums, and by this continuous strain simply eke out an existence.

A better work can be done in a given locality by a medium than by itinerating up and down the land. The observer will notice that mediums who have homes and a local work are accomplishing the greatest good.

I am aware that places where no psychics have been developed badly need the pioneer worker. Be it known, however, that where a dozen (likely two or three) are willing to meet in honest endeavor to unfold psychic gifts, the spirits will sooner or later touch one of the number and bless the patient waiting and earnest prayers. No locality need remain without a capable psychic to unite the interests of mortals and spirits. To prove and enjoy spirit-communication is within the sphere of every harmonious family or circle of friends.

Realizing that our worldly interests are being sacrificed, and our better spiritual utility not conserved, Mrs. Kates and self have long been sighing for home and local labor, where domestic comfort and personal culture may enhance our earthly lives to greater continuity and increased utility.

Father Time also warns us that change of climate, food, beds, magnetic association and a multifarious irregularity will soon cause health to wane, and old age usher in physical incapacity. It is deplorable to see mediums and speakers exhaust their vital forces, with no provision made for care in decrepitude. Poverty is the most likely result of a life devoted to a spiritual labor in itinerancy.

Local societies are struggling, and mediums are sacrificing, whilst a great populated nation embodies a people careless of little else than money-getting. Hypocritical allegiance to a popular fashionable church declassifies support of institutions to unfold and utilize truth. Hence reforms, like Spiritualism, do not attract earnest support from the many. A few devoted persons must bear the burdens; and it is good for the soul to do so.

When all Spiritualists do support their Cause, and thus join hands with spirit-hosts, human-

ity will march onward more rapidly to the goals of civilization that shall create nations of brotherhood. Personal selfishness is the evil that degrades humanity individually and as nations.

To improve personal conditions in order to increase usefulness should be the aim of ambition.

No cause should demand the entire sacrifice of earthly life, ambition or comfort.

These are some reasons to justify Mrs. Kates and self in seeking a local habitat and labor. The long-looked-for climate and fertile field seem to be found in Colorado. We have leased a store-room and dwelling in Manitou, Col. (a splendid summer resort) where we shall endeavor to improve our personal conditions and increase our usefulness. A local interest is unfolding here that bids fair to become a useful factor in our advancing Cause.

Colorado Springs will soon have a spiritual temple. Denver will arise soon into a position of self-harmony. Aspen will progress in spiritual usefulness. Grand Junction is sure to be in the march of spiritual culture; other places will join forces; and are already inquiring. After June 1st we hope to be placed in touch with every heart that throbs for truth, not only in Colorado, but throughout the great West. Address us at Manitou, Col., after that date. Hence we will cancel and decline offers of camp-meeting engagements, hoping to accomplish more, and let the fast-growing numbers of workers, who need popular favors, have the benefit of one more gap in the field of employment.

Our work is not done! Our usefulness is but begun. In Colorado we hope to soon see a State Association of Spiritualists and an annual camp-meeting in the Rockies. Here are the great magnetic and electric forces necessary to unfold psychic power. We hope to benefit thereby. We hope to see all peoples, everywhere, arise into the fullness of mental and spiritual utility. May the gods of truth prosper you all. Fraternally, G. W. KATES.

Colorado Springs, Col.

In Re M. J. Savage on Psychic Research in Nether Arena.

To the Editors of the Banner of Light:

THOSE who have read with the same interest that I have, Mr. Savage's article on "Psychic Research in the November number of *The Arena*," may wonder that one having sympathy with this subject should make any other comment upon it than that of unqualified approval.

Not only do I heartily accept the larger part of what Mr. Savage therein states, but I have a warm, friendly regard for the writer, based on his well known sympathetic nature. Few men are doing more good, or have a more just claim to be regarded with favor.

He may think me a crank pursuing blindly the investigation of what is termed materialization of spirit forms, under conditions where "fraud is possible," or a humble individual endeavoring to contribute my mite to a cause which I believe will, in the near future, be a universally accepted fact.

These things will not influence me in any comments I may make on his position as defined in the article referred to, which I read with admiration until I reached page 186.

It is true that I was somewhat amused at the sensitiveness lest he be called "fool" or "crank." I have passed the ordeal he seems so much to dread, and know that it does no harm, only excites a feeling of pity for those whose ignorance leads them to use such silly expressions. But when I read that "the larger number of those occurrences which have actually influenced my belief have taken place in the presence of long-tried personal friends and not with professional 'mediums' at all," I confess I was at a loss to know whether this was intended as a slur upon a class of people to whom we are indebted for about all we know of the spiritualistic phenomena. Most of them were private mediums until the demands made upon them compelled them to charge for their time; the acceptance of this compensation making them, in his estimation, "professionals."

The Society of which he is President is made up almost entirely of "Professionals." Am I to understand that because of this they are less reliable?

If he did not intend to discredit professionals, why is the distinction made with so much emphasis?

I have no sympathy with the cry of fraud, or the attacks on compensated mediumship. The advice given to the young lawyer, "if he had no case he must not fail to abuse the witnesses," has been most thoroughly carried out toward mediums.

Mediums may not be better than lawyers, doctors or ministers, but I speak from long personal experience when I assert that they are no worse. To use Mr. Savage's own words, "it is time, I say, that this sort of thing were gone by."

The possession of mediumistic power should not be regarded with disfavor, but, on the contrary, accepted as a divine gift, to be encouraged and protected by all honest people. The fact that many of them, in order to live, are obliged to charge for their time, is no more to their discredit than for a minister to accept his salary.

Again, on the same page, Mr. Savage says, "I have paid no attention to results apparently obtained in the dark." Why not? Why is it necessary to make this disclaimer? He is too well versed in the laws of nature not to know that some of her most wonderful productions are entirely dependent upon such a condition—that in some cases a single ray of light would be fatal. The germination of seeds, the gestation of animal forms, require darkness. They cannot be developed under any other condition, and even after they have emerged into the light they are dependent upon that negative condition produced by the absence of light in the building up of every cell that adds to their growth, for, contrary to the popular idea,

there is no increase in the sunlight, it only hardens and consolidates the cells and tissues formed in darkness.

Gravitation is necessary to the existence of these forms, but not in a creative sense; they push upward and outward in direct violation of this law. If this force could be suddenly withdrawn most of them would instantly pass into invisible particles. They would dematerialize.

The emanations from the sun, passing through the atmosphere, produce heat and light. Outside of our own atmosphere there is probably intense darkness and cold. Spirits do not require that warmth necessary to sustain our material bodies, neither do they see as we do. What is darkness to us is light to them. To materialized forms light is, as it is to all germination, a positive and repellent force against which they can make little or no progress.

If this were better understood by those who are interested in this subject they would be able to approach more closely the laws governing these manifestations.

Those who are broad enough to investigate all phases of Spiritualism, know that some of the most wonderful and convincing evidences of the phenomena are dependent upon darkness, or a modified light. As all forms of life are built up under just such conditions, I fail to perceive any evidence of superior wisdom or intelligence in ignoring, or disclaiming against it.

Mr. Savage declines to credit slate-writing, because he has discovered, or thinks he has, some instances of trickery connected with it. This seems to me to be unreasonable and not at all philosophical. Slate-writing has been supposed to be one of the most easily demonstrated facts in the whole range of the phenomena, and no close observer need be deceived by any tricks. I do not suppose he would refuse his salary because there exists such a thing as counterfeit money.

The same objections hold good in his remarks on materialization: "I have never seen any under such conditions as rendered fraud impossible." When I recall the incontestable evidence he has received on this subject of spirit return through one of the members of his church who is not a professional, I begin to lose confidence in the long-cherished hope that he would yet be able to lend the weight of his influence in behalf of what even he considers a most important question.

One of the most distinguished scientists who ever lived has said that outside of the domain of pure mathematics, the word *impossible* has no meaning. If this definition is accepted, I am content to leave his remarks on this subject without further comment.

It is not, however, with the details of his article that I am disturbed. He has "for seventeen years studied this subject, omitting no opportunity for investigation." In addition to this, he has had at his disposal for consultation the investigations and conclusions of hundreds of distinguished persons, many of them in the front ranks of science. With all this experience and observation before him, his conclusions are not encouraging to those who look to him for light on this subject. In this fast age, when new ideas are moving rapidly to the front, men become impatient over what appears to them to be unnecessary delay.

I may misunderstand him. I hope I do, for it is not pleasant to feel that any one would publish to the world statements, expecting credence to be given them, while he apparently ignores the more advanced and decided conclusions of men who, in matters of science, are more than his peers.

As it illustrates in part what I wish to express as bearing on the state of mind necessary to the investigation of this subject, I quote from that most remarkable scientific work, "Key to North American Birds," by Dr. Elliott Coues. Speaking of Audubon, he says: "When did Audubon die? We may read, indeed, 'on Thursday morning, Jan. 27th, 1831, when a deep pallor overspread his countenance. . . . Then, though he did not speak, his eyes, which had been so long nearly quenched, rekindled with their former lustre and beauty; his spirit seemed to be conscious that it was approaching the spirit-land. . . . And yet there are those who are wont to exclaim, 'a soul! a soul! what is that.' Happy indeed are they who are conscious of its existence in themselves, and who can see it in others, every instant of time during their lives."

More important, it seems to me, than anything else in these investigations, is a self-consciousness of the existence of the soul within us, bringing us in rapport with beings who have passed to another life. This consciousness makes or mars success in the study of these phenomena. Without it the most palpable facts fall like seed on barren soil. Very close to this consciousness of another life is the truth involved in the remark attributed to John Quincy Adams, who, when asked as to his health, replied, "John Quincy Adams is very well, sir, but the tenement he occupies is going to decay, and the owner does not think enough of it to repair it. He must soon move out."

It is as useless for some people to enter the séance-room expecting to be benefited thereby as to expect they would be able to sing hallelujah around the throne, to the infinite delight of the angels of heaven. "We do not complain of those who cannot distinguish between colors, or musical sounds, or who are near-sighted, nor to the position any one may occupy on this subject, knowing that if they are honest in their investigations it must be due to the possession or non-possession of a quality not easily defined, and which for the want of a better name we call *mediumistic*."

Very remarkable is the attitude of some people in their stubborn resistance to the influx of all spiritual ideas. Let us glance for a moment over one or two facts. First, there is the conscious self, the I that controls at will the movements of the body, often in direct opposition to the laws of gravitation; then there is the power of observation, the intelligence, the affections, and all that goes to make up human life, and yet there have been, and are, many intelligent people who believe that man is nothing but a self-acting machine, which, when broken or worn out, stops, and that ends all. They refuse to consider the fact that it is run by an engineer who, when he is through with it, leaves it for more congenial work. This skepticism, if not so outspoken as formerly, nevertheless exists. Indeed, if we may judge by the practical effect which any belief has on human actions, a large portion of mankind have no realizing sense of the relation of this life to another.

It was in the midst of this skepticism, while the Spiritualists and Materialists (for every man is one or the other) were discussing this matter, overhauling old traditions and scientific vagaries for evidence on one side or the other, there suddenly sprung up over all the civilized world thousands of men and women called mediums.

Through these mediums these same engineers came back, giving names, dates and places of residence, with strong evidence of identity. They often appeared in visible form, and strove in various ways for recognition.

There have been millions of these communications, and no matter what views or opinions the mediums entertained in their normal state, the communications all agreed upon one point: They all claimed to come from beings who once dwelt upon this earth, yet in the face of this stupendous array of testimony there are intelligent people who deny that there is any proof of spirit-communication.

A careful study of Mr. Savage's article does not impress me with the idea that he is a courageous explorer, and it is to be regretted that after all his long investigations he is not able to throw any positive light on the question, "If a man die, shall he live again?" It contains little or nothing of that confidence in a future life which the good old lady expressed when she said she wished "to die in the summer, that the angels might not freeze to death carrying her off."

He treads gracefully but timidly along the border line between the two worlds, sometimes stepping over, but quickly retreating to more materialistic grounds. He is apparently, at times, on both sides, and then again it is not easy to determine where he is. He has in his possession some remarkable facts; but they are of no use to him, for, as he says in the beginning, "facts are worth little unless one knows what to do with them." He confesses that he does not know when he asks, "Will somebody tell me what I am to do with facts like these?" Why, bless your kind heart, my good friend, there are hundreds of true men and women who would be glad to tell you, if they thought it would do any good. Do not say that you cannot accept their conclusions because their methods of investigation have not been scientific, for some of them are men in the front ranks of science, with world-wide reputations.

In marked contrast to his attitude is that of Dr. Alfred Russel Wallace, Prof. Crookes, Varley, Coues and many other distinguished men, who, when they had found their facts, knew what to do with them, and gave their conclusions to the world, regardless of adverse opinions. This seems to me to be the most natural thing to do, unless their fear of being laughed at should prove stronger than their love of truth.

True, he is in possession of facts which he thinks point to a spiritual existence, but he is not certain. So, fearing that it may prove something different, he says, "For the present, at least, I only wait. The facts will keep."

That is all very well for him; but what about those who have not the time or means to investigate, and who come to him for advice and knowledge on this subject? Some, fast nearing the shores of another life, the spiritual forces slowly withdrawing from the body, producing certain decay of the physical system, may be anxious to learn if the affections, the loves and all that makes life desirable are to end with the death of the body. Then there are the middle-aged, and the young, who, if they realized their relations to the future world, would shape their lives accordingly. They might learn from those who have gone before that the other life is in no sense a compensation for trials and sorrows endured in this world. For those who do not harmonize their lives here will have much to unlearn when they get on the other side. What answer has he to give these people? Only this: "I hope it is true."

As he desires some one to tell him what to do with the facts, let me do so: Assume your readers that the evidences you have received during years of careful, studious investigation, convince you that there is nothing in nature more thoroughly and scientifically proven than the fact of a continued existence after what we call Death. This is not a dogmatic assertion; it is based upon the results of the most careful scientific investigations by some of the ablest scientists of the age. My own investigations, as scientifically made as possible, fully confirm their statements. And last, but not least, I know it from frequent associations with these beings, as certain and reliable as any association with my friends or my family.

In the light of this great truth, humanity rises to a higher plane. The high, the low; the rich, the poor; the intelligent, the degraded; all have souls destined for an immortal life; and let it ever be remembered that they take their position in the other world, as they should in this, through the fullness and truthfulness of their affections, and not through their intellectual attainments.

E. A. BRACKETT.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

Colby & Rich, Publishers and Bookellers, 9 Bowdoin Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Health, and Miscellaneous Books, at Wholesale and Retail.

Books sent by Express, must be accompanied by bill of lading, and the balance must be paid O. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is in cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse the varied shades of opinion which correspondents are at liberty to express. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 11, 1893.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowdoin Street, corner Province Street,
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

Luther Colby, Editor.
John W. Day, Business Manager.

Matter for publication must be addressed to the Editors. All business letters should be forwarded to the Business Manager, in order to receive prompt attention.

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

Special Notice to Advertisers.

As Wednesday, Feb. 23, will be observed as a national holiday, THE BANNER forms for the inside pages will go to press one day in advance, and the office will remain closed that day.

Those having advertisements which they wish to renew on the seventh page of our issue for Feb. 25th, must make application at our Counting-Room on Friday, Feb. 17th, instead of Saturday, 18th.

Progression the Great Law.

If it were not so, if things came to a dead standstill at a certain stage or point, if there were no change, no progress, no advancement, no evolution, life would suddenly become death, hope would be extinguished, aspiration would be unknown, and the horizon of our lives would become the adamantine walls of a perpetual prison from which there would be no release. But happily such is not the law ordained. That requires of us constant movement, activity, development, progress. Hence the present open and free intercommunication between the denizens of this world and the other, which was a general impossibility with people in the centuries before us. The human intelligence has grown larger, broader, and more comprehensive, enabling it to become disabused of old prejudices that, like toadstools, spring up around the decaying stumps of tradition, and to extend hospitality to all forms of truth coming through all possible channels. Until the general mind had progressed to such a state, the clearer light of the surrounding spirit-world could not be expected to enter with its welcome illumination. The last half of this nineteenth century was deemed the right time in the world's experience for spirits to become consciously present to mortals, and thus to inaugurate an entirely new era in the life of all humanity.

We are all talking about the marvelous progress of our age, and we boastfully assert that the world has made more advancement in the last fifty years than in the ten centuries preceding. Discovery and invention, the rich result of the emancipated human mind, have carried forward civilization further in that brief period than it was ever advanced in centuries before. And if material progress has gone on at such a pace, why is it not reasonable to infer that spiritual progress should be commensurate, in obedience to the same law? Why is it not plain to the reflective mind that bestows on the subject due attention, that Spiritualism is the outcome of the spirit of progress in the preceding centuries, just as electricity, steam and other material agencies were the result of the continual improvement of inventive skill and the investigating spirit? These came just when they formed the expression of the expanding and evolving thought of man. So also came Spiritualism, at the very time when the spiritual experience of man, including his broadening intelligence and higher thought, had made ready the welcome advent of the larger and more exalted truth. Everything in its due time, even as the various gifts are distributed as described by the apostle. Spiritualism is the surest proof of man's spirit-progress, and cannot otherwise be considered.

If it is so recognized and accepted, what an expanding horizon surrounds this limited landscape of mortal life, and with what grateful joy ought we not to welcome so priceless a boon to our conscious spirit-existence. It means nothing less than progression without end. In the present life it is the grand certainty—not faith or hope merely, but certainty—of continued growth, endless knowledge, expanding character, and endless life hereafter. In the other life it is the fast and fixed promise of immortality, of the real meaning of which we can here enjoy but the faintest and most meagre conception. Of course it is in its immediate bearing on this present earth-life that Spiritualism works, and it is intended to work its chief results. No one ever questioned that the inhabitants of the other world could hold communion with one another in conformity to

the divinely established laws of spirit inter-course, though never in defiance or disregard of them; the problem whose long-needed solution was awaited by hungering and thirsting humanity was the successful exchange of thought between excommunicated beings and those who are the tenants of fleshly houses—the intercommunication of the inhabitants of the two realms, and thus the dissipation of the darkness and gloom in which the world has so long wandered.

If the time was ripe for the general coming of so momentous a revelation to men, why should we doubt that such a revelation, obeying only the unchanging law of progression, has indeed come? Why question the fact, any more than that of electrical science and invention, which did not come until all things were ready? Man does not operate the law, nor consciously provide for its successful working; that is arranged above, and we are simply the unconscious and unobeying agents of its preparatory demands. When all was ready, then we were shown that what we call death is not the termination of life, but the low and darkened portal through which we enter on a grander, purer, higher, and far nobler life than this; we learned that the grim superstitions and traditions, the depressing dogmas and imprisoning creeds that had weighed down the human soul for all the slow-passing centuries, were only human contrivances for purely human ends, and instantly faded away and were gone in the illuminating power of the broad and bright light of Spiritualism. The churches themselves are to-day acknowledging the fact, while they scoff at the evangel by which the blessed truth has been made known. It is progression, and they all confess to it. Spiritualism itself is progress, heralding for the world the world that is to come.

Sensationalism

Seems to be the policy of quite a portion of the daily secular press—at least in its dealing with Modern Spiritualism; by a cultivation of the "gruesome!" the "scientific!" and the "extraordinary!" the managers of such papers hope to at one and the same time gratify the morbid proclivities of their readers, and increase if possible their own journalistic circulation.

The Boston Globe, imitating the course of the New York World in this respect, is now sending out its young men, who claim to share in the editorial responsibility of the Sunday edition, requesting Boston Spiritualists, and others not yet full-fledged, to write up their "experiences" over their own signatures, thus shrewdly catering to their—the applicants'—vanity, if nothing more.

We are led to these remarks because the senior editor of THE BANNER was last week applied to for fifteen hundred words for the editorial page of the Globe. We informed the young man that we had no time to furnish quasi-editorials for that paper; that it occupied the most of our time to legitimately edit our own paper; that he could scan our files—was welcome to do so—wherein we had given our best thought for nearly thirty-six years. But the—probably-instructed—young man declined our proposition, as he said he wanted the matter from first hand. This is the third attempt at an interview which we have had from the "enterprising" Globe, and we hope and trust it will be the last.

Now comes the nub: The Globe's advertisement on Saturday said:

"Do People See GHOSTS?" (immense capitals), and commented by remarking, "The most astute investigators in Boston, whose experiences, to say the least, have been astounding," are "among the contributors to this symposium." Among the noted investigators announced were: Prof. Dolbear of Tufts College (who evidently is a novice in regard to occult topics, but otherwise a good man); Rev. M. J. Savage, of the Unit Church of this city; and Dr. B. O. Flower, of the Arena (who is active in the Psychological Society, which is composed principally of "ministers").

The said "experiences" of those caught in The Globe's types will appear in the next issue of THE BANNER is put to press.

MODERN SPIRITUALISM is a holy work. It needs no sensationalism of the daily secular press—whatever the motives of said press may be—to "boom it," or otherwise. The Spiritual Philosophy stands solely upon its own merits, and nothing will prevent its remaining there.

LATER.—Upon taking up the Boston Globe last Sunday, the first thing we encountered was the following by the editor:

"Page 20. Do People Really See Ghosts?" a subject treated editorially by Rev. Minot J. Savage, Mr. B. O. Flower, Prof. A. E. Dolbear, Joseph Cook, Mr. George D. Ayers, John Wetherbee," and others.

Upon referring to the said page we were astonished to perceive, over the names of several Spiritualists of experience, remarks of the most superficial character.

We shall never forget the brief editorial we made several years ago—when The Index, edited by Mr. Abbot (a talented man) was in existence—to the effect that the time seemed not far remote when Modern Spiritualism would become popular, as it was founded upon fact, etc. Mr. Abbot copied our paragraph, and said, in effect, editorially, that when that time came, then would be Spiritualism's danger, as eleventh-hour investigators would arise, who had axes to grind, and come before the public as, par excellence, the only reliable persons on the globe to investigate scientifically (?) the phenomena of Modern Spiritualism!

We advise Spiritualists, *per se*, to keep clear of all such people, however plausible may be their "psychic" pretensions. Let the good work of MODERN SPIRITUALISM go on, as it began, by and through its humble mediums, whom the great Spirit-World inspires, and will continue to.

The epidemic of death appears to be raging all around us—especially selecting intellectual men, who seem to be going to the Beyond ere their allotted time. It is so, in our opinion, and from apparent cause, purely physical. They prematurely exhaust their brain-power to such an extent that it causes indigestion, and the weakening of the bodily powers consequent on malassimilation. Then the slightest cold intervenes, and the heart ceases to perform its natural functions. "Divine Providence" has nothing whatever to do with such premature deaths. It is simply a disobedience of the natural law—nothing more, nothing less.

We shall print next week the report (made expressly for THE BANNER) of a lecture delivered before the society of "Seekers After Spiritual Truth," Washington, D. C., Jan. 15th, 1893, by GEORGE A. BACON, entitled: "Death and the After-Life."

Overthrow the Trusts.

To see the dangers that encompass the economic situation is one thing; to discover and apply an effective remedy is quite another. The combinations of capital in every direction are the standing threat of the times. Healthy competition, that allows room enough for all kinds of individual industries and interests, is being effectually stamped out. In order to restore its vigorous remedial legislation must be applied, and without further waiting. The Boston Advertiser, notoriously conservative, is driven to remark that "every day the signs multiply that the next great politico-social question to mightily stir the American people is the question of industrial and commercial trusts. It is not only the next question, but one that is coming close and pressing hard. The latest revelations are merely symptoms that show the progress of the disease that is fastening upon the body politic, and threatening its breath, if not its life. When a single corporation not only regulates at its pleasure the total product of a necessity of life (coal), not only fixes the price which every dealer shall pay, but assumes to dictate the price at which every dealer shall sell, the abuse has reached proportions that compel universal attention." And The Advertiser thereupon threatens an uprising of the public spirit that will teach a salutary lesson.

Remedial legislation is of course the way to reach and meet this enormity of the age, that respects nothing that is not compulsory to the last letter. But how secure a remedy by means of legislation? It can never be done as long as legislation is dispensed by purely party methods, resting only on party organization. Each of the two parties will only compete with the other in bidding for the favors of the trusts and monopolies, which can well afford to be lavish with their bribes. Strict party government never will give the people honest and wholesome legislation, intended to benefit all people everywhere alike. Then what kind of government will, it is asked. A government of the whole people, we are ready to answer. We are living under no such government now. Abuses and wrongs can never be removed by those who are naturally and by association far more interested in their continuance than their removal. When the whole people are represented in legislation, the legislative body being but their mirror and reflection, then we may confidently hope for the rectification of many current evils from which we now suffer, and not much before.

The Effort for "Medical Laws" in Connecticut and Maine.

In former issues of THE BANNER, Wm. Foster, Jr., and others have acquainted our readers with the movement in Connecticut, on the part of the medicals, to get a "trust law" for their benefit; Prof. Alexander Wilder has a letter in condemnation of this step in another column, which speaks straight to the point—as his writings always do.

An earnest letter of protest—written by Dr. W. J. Rouse of Bath, who, with others, has taken up the burden of fighting medical monopoly in the Pine Tree State where the late lamented A. S. Hayward laid it down—appeared last week, showing that the Maine medicals are moving for a medical registration act, with all that it implies; and declaring that the conflict is about to begin between the friends of freedom of choice in matters remedial, and the prejudice or interest-blinded disciples of State medicine.

We give on our third page the full text of the proposed Act, as sent us by Dr. Rouse; and print on the eighth page of this issue a Petition in Remonstrance to it, which tells the full story.

The friends of equal rights in medical practice residing in Maine should arouse themselves and utilize all such means as may suggest, to "head off" this attack upon the people's rights, made for the practical benefit of professional M. Ds. Let them, in each locality, cut out this remonstrance petition head, paste it upon a sheet of paper, sign the Remonstrance themselves, call on their neighbors to sign it, for the common weal; and when the sheet of paper is filled, send the document so signed direct to Dr. W. J. Rouse, 100 Front Street, Bath, Me., who will personally see that it reaches Augusta.

Let the citizens of Maine who do not wish to be put under guardianship medically, also write to or visit personally their senators and representatives, acquainting them with the full sweep of the popular voice against this self-seeking irruption of the "Regular" medicals alike upon the time of the Legislature and the constitutional rights of its constituents!

Spiritualist Congress at Brussels.

P. G. Leymarie, editor of La Revue Spirite, Paris, sends us the following regarding the next International Spiritual Congress—to be held at Brussels—with a request that it be placed before the Spiritualists of America:

CONGRESS SPIRIT AND SPIRITUALIST OF 1894. The Committee of Propaganda, dominated by the Congress of 1889, asks all the directors of Spiritualist societies, and the editors of Spiritualist journals in all parts of the world, to inform the various local societies in their several vicinities, and all the investigators and friends of the Cause, that the Committee desires them to:

1st. Prepare a series of questions to be discussed in the approaching Congress at Brussels, convening in September, 1894; to address these questions to the office of the Committee, No. 1 Rue Chabanaux, Paris, Librairie Spirite, not later than the 6th of June, 1894.

2d. To inform the Committee of their wishes in as concise a manner as possible, to enable the Committee to arrange a program, containing and indicating the general desires of the Modern Anglo-American Spiritualism, and of Spiritualism according to Allan Kardec.

3d. That the Committee having prepared the list of questions to be discussed, will bring this list to the knowledge of all interested in the Cause six months before the opening of the Congress.

In the name of the Committee, P. G. LEYMARIE.

Paris, Jan. 6th, 1893.

THE MUSEUM OF PHENOMENAL PRODUCTIONS being established by the Historian of the Veteran Spiritualists' Union, now contains over two hundred objects of interest, contributed from England, Scotland, France and the United States. Promises have been made that as soon as apartments are obtained wherein the articles can be placed, to remain permanently and open to the public, many valuable additions will be made. It is hoped by the society that this will occur before the large influx of strangers from abroad, likely to take place in this as in all other cities next summer. In the meantime contributions are solicited in order to make them ready for the public exhibit.

HON. A. B. FRENCH (Olyde, O.) informs us, under a recent date, that his work, "Gleanings from the Roster," is meeting a good success in the West—as the book richly deserves. He was at the time lecturing in Columbus, O., but was to go thence to De Leon Springs, Fla., for a three-weeks' lecture trip.

Caution to Spiritualists.

Since Modern Spiritualism became a factor on earth, nearly half a century ago, and to-day counts its adherents by millions of intelligent people, a class of semi-materialists, who worship the diabolical more than they do the spiritual knowledge they have gained by and through mediumistic sources, now, at this late day, are endeavoring to switch off good honest Spiritualists to take stock in liquid speculations, although, indeed, a few cunning operators of the long ago played their hand at this decoy game, which THE BANNER exposed from time to time.

Now we find there is a revival of these speculative schemes to draw money from the many in order to fill the purses of a few interested persons. To-day the speculative fever is again uppermost in certain quarters, and these operators, under the guise of planting spiritualistic villages and camp-meeting sites, are pressing THE BANNER to print their several manifestos embodying the "prospective" income and spiritual glory of taking part in such monetary investments.

No doubt there are some people—good honest souls—who favor these schemes, the promoters of the special *modus operandi* of their promoters. To all such we feel it to be a duty we owe, as true servants of the spirit-world, to warn them to be on their guard.

A Kindly Deed.

Colby & Rich, publishers of the BANNER OF LIGHT, hereby acknowledge with gratitude the receipt from her executor, John W. Gray, of a bequest of \$100 by will of MRS. MARY P. GRAY, of Weston, Middlesex County, Mass. Of this amount \$50 are to be devoted to the God's Poor Fund of THE BANNER, and the other to the work of carrying out the best interests of the Spiritualist Cause.

MRS. MARY P. GRAY was the widow of John B. Gray, of Vassalboro, Me. She had formerly resided at Weston, Mass., but passed to spirit-life at the residence of her son, Mr. John W. Gray, in Everett, Mass., on the 28th of December, 1892, having attained the age of 79 years 9 months and 12 days. The immediate cause of her decease was the result of an accidental fall.

She had been a widow upward of forty years, and a firm and consistent believer in the Spiritual Philosophy for more than thirty years. She has now entered the practical realization of the grander conditions of the Higher Life.

Unbelief Without Reason.—How many people profess a very positive belief in a hereafter, yet more positively refuse to listen to any actual proofs of it when brought to their attention. They are willing enough to admit that angelic spirits are called to and instructed the people of old, and that they are as likely to appear again at some coming time; but they strenuously deny that such have appeared and communicated with mortals at the present time, for no better reason than that they have never seen nor communicated with them. Nor do they care enough for their professed belief to take the trouble to confirm it, when they can as easily as not. Their peculiar superstition is, that the Deity did certain things in times past, and will do them again in times to come, but that he cannot or will not do them now—as if his power was suspended. It is a belief akin to the common one that men regard all other men mortal but themselves. Now if the Deity wrought such wonders among people more or less sunk in barbarism, and certainly as a rule rebellious against his authority, how much more reasonable it is to infer that he would show even more marvelous works among the people of the present age, who profess above all things a zealous willingness to spread abroad the greatness and glory of his name and establish his kingdom throughout the earth. Are we not God's chosen people at least equally with any that have gone before?

Recognizing the Spirits.—"Do you remember Walker and Emmons? Do you know that you are going where they are?" asked the watching wife of Mr. Blaine, as dissolution was doing its mysterious work and before consciousness had entirely departed. The dying man (so say the press dispatches) without opening his eyes, slowly and feebly raised the index finger of his outstretched hand to point upward. He did not after that give any indication, however slight, of his knowledge of earthly things. It was a significant though silent recognition of his belief in the continuity of existence and the reunion of spirits in the other world. Why should it, then, be any impossible stretch of human belief to recognize the fact that spirits excommunicated can transmit their thoughts to spirits still in the flesh, in intelligible messages, even more easily than mortals can send their thoughts outward and upward to them? Mr. Blaine, in the act of physical dissolution, instinctively acknowledged by a silent gesture, the last he ever made, his undying belief in the reunion of spirits, and hence in their surrounding presence. And if that, then why not also in their power to impress themselves on us, to communicate intelligibly with us, to influence us for good or evil, to aid us when we invoke their effective assistance?

A Court Traveling Out of Its Record.

According to a decision of the Pennsylvania Supreme Court, the old blue law of 1794 concerning the publication of Sunday newspapers is declared constitutionally legal. The publisher of a small Sunday paper was convicted in 1891 under the statute prohibiting the following of worldly pursuits on the Sabbath except such as are necessitated by the wants of the community. The Court explains that the statute is explicit, and allowed of no other interpretation than one which insured conviction. The Court observed that the framers of the law could not have foreseen the growth of newspapers, or they would perhaps have exempted them from its operation. But that has nothing to do with it. The Court does not sit to fish up a possible meaning and intent of the framers of an antiquated statute. The real issue, and the only one, is the relation of all such blue laws to the conditions of modern life. That issue the Court did not touch, nor even approach! It is for legislatures to adjust this relation. The Pennsylvania Supreme Court, however, assumes to commend the ancient statute, only suggesting to its zealous supporters that it will not do for them to urge a too strict enforcement of it, lest it should lead to its repeal!

The Ladies' Lyceum Aid Association, of Boston, will give an extra good supper Wednesday, Feb. 22d—Washington's Birthday—at 514 Tremont Street, at 6 P. M. Price, 15 cents.

Report of Vermont Spiritualist Convention next week.

Twenty-Five Years a Medium.

On the evening of Feb. 10th, 1868, Miss Mary Thoreson Shelhamer—now Mrs. Longley of the Banner of Light Circle—then a young girl of fourteen years; was for the first time entranced by a spirit-intelligence, and made to give a communication from the other world. This event occurred in the public circle of Mrs. M. E. Deane, a well known medium of Boston at the time.

On the evening of Feb. 10th, 1893—the twenty-fifth anniversary of that lady's mediumship—Mrs. Longley was tendered a dinner by Mr. and Mrs. J. B. Hatch, Sen., at their residence, 54 Green Street, Charlestown, in which the near relatives of the honored guest participated.

Following this enjoyable feast, at which mingled mirth and reason reigned, a select company of old-time friends of the host and hostess and of Mr. and Mrs. Longley assembled, to give greeting and congratulations, and pay their tribute of respect to the lady who has served as an instrument of communication between the two worlds for a quarter of a century.

The early hours of the evening were devoted to the interchange of thought and social conversation between the guests, which continued until Mr. Hatch, Sen.—the worthy host—opened the more formal part of the exercises in an eloquent and impressive address to the life work of Mrs. Longley along the lines of mediumistic service, and to her character as a woman and a friend to humanity, concluding by the reading of an interesting letter from Mrs. M. H. Sprague of Boston (who has just rounded out her eighty-second year), formerly publisher of The Voice of Angels, extending her tribute of love and praise to the Banner medium, and expressing her sorrow at her inability to be present.

Letters of regret that, owing to illness or previous engagements, the writers would be unable to attend this interesting event, had also been received from a number of prominent Spiritualists, among them being Col. Wm. D. Crockett, Mrs. Alice Waterhouse and others.

At the conclusion of his remarks, Mr. Hatch presented the following well-known workers—each of whom added to the meed of love and congratulation extended to Mrs. Longley in eloquent and impressive words: Mrs. Wm. S. Butler, Mrs. M. A. Brown, Mrs. C. Fannie Allen, Mr. Wm. Potter (Conductor of the Maiden Lyceum), J. B. Hatch, Jr. (Conductor of the Maiden Lyceum), Mrs. M. A. Lang, Mrs. J. A. Shelhamer and Dr. J. A. Shelhamer.

The address of C. Fannie Allen was one replete with grand thoughts and noble utterances, while the impromptu poem with which she closed was a perfect gem of beautiful thought and feeling, and she, the company, and elicited expressions of regret from all that it could not be preserved. Mrs. Allen characterized the occasion as "The Silver Anniversary of the Wedding of Truth to the World," and she made most happy applications of the work and mission of true mediumship to the regeneration of an enslaved humanity from the condition of servitude and sorrow toward one of happiness and joy, a thing that she believed that even a higher beauty value than merely the exercise of mediumship—grand and important as that is to the world—are to be found in such lives as that of the honored guest of the evening, in the daily expression of the character of a true womanhood, which is so helpful to a struggling world.

Mrs. Butler expressed her love for Mrs. Longley as a woman and a worker, while holding a special regard for the lady as the mother and teacher for her. Mrs. B.—ascended daughter, who had voiced to the mother's longing heart words of affection and identification, when the first few weeks of a heavy bereavement held their shadow of gloom around her, and she, Mrs. Brown, under the influence of her spirit-guide, spoke most beautifully to Mrs. L., not only congratulating her upon the work which had been done through her mediumship, but upon the fact that she had accomplished along the same line of service in the coming years of her mediumship.

In answer to the call of Mr. Hatch, Mrs. Longley feelingly responded to the eloquent words spoken in her behalf, alluding to her own work as a medium and closing with the expression of hope that she might continue to serve as a medium for the spiritual world as long as she remained on earth. Mrs. Longley said that she felt satisfied that the medium she desired to be faithful and harmonious in the work, would not only find rare compensation for all personal sacrifice he or she must make in the discharge of duty, through the evidences of eternal life and immortality, but given by the spirit-world, but would also be blessed by the silent, personal instruction and training received from the good spirits who attended them. While it was distinctly understood that no material gifts were to be presented to Mrs. Longley on this occasion, the rule was departed from in the presentation to that lady of a dainty silver basket of rare exotics from Mrs. Butler, thus manifesting the love of one medium for another; and in the gift of a choice piece of bric-a-brac to *Lotus* from Luberton. Mrs. Brown's guide, which expressed the friendly affection of one messenger spirit for another of her own race and mission.

Recitations of a high order were rendered by little Willie Sheldon and Master Eddie Hatch. A choice collation was served to the appreciative company, which won its due meed of regard.

The entire house was thronged to the assembly on this occasion, and the musical exercises of the evening—which were finely rendered, and consisted of quartet singing by Mr. and Mrs. Longley and Mr. and Mrs. J. B. Hatch, Jr., singing by Eddie and Charlie Hatch with authorial accompaniment, violin solos by Master Charlie Hatch, and selections upon the autoharp by Mr. Wm. Potter—were executed in the parlors of Mr. and Mrs. E. W. Towne, the daughter of Mr. Hatch, Sen.

During the evening Spirit "Lotus" took possession of her medium, who disappeared from the rooms for a few moments, returning dressed in the new costume of that splendidly Indian maiden in costume of sunny white embroidered in red, with crowing regalia, moccasins and wampum pouch to match—who spent a happy hour of enjoyment and conversation with her earthly friends.

The entire occasion was one of profit and pleasure to all, and passed into the records of time leaving a line of shining memory with all who had participated in it. The state of our health was the only barrier that deterred us from being present on this very interesting occasion.

Our Indian Corn in Europe.

That is indigenous to America soil could not be exported to Europe, as American wheat is, for some undiscovered reason, and with a crop of two billion bushels we lack a market precisely where we ought to be by reason of vast populations hungering for cheap and nourishing food, and precisely when we want one. For some years efforts have been persisted in to persuade European people to use our Indian meal as food, but without success. There seemed to be something wrong about its preparation for export, or else it refused to be acclimated after it arrived. Even with famine stalking over the land, Europeans refused to consume our corn meal as a food. But the Agricultural Department of the United States, taking advantage of the wheat famine in Russia and Germany, some time since sent over a special agent to introduce the use of Indian corn. He has already established three mills in Hamburg for grinding the corn, which turn out as wholesome meal as can be produced on this side of the Atlantic. Unless there is a difference between the European and the American palates, so far as advised there is a strong probability of the opening of a large and growing market for our Indian corn in the immediate future, which will make it worth more than twelve cents a bushel to the American farmer, and forbid its further use for mere fuel in the West.

The Successful Church of England Evangelist, Mr. Attkin, said in a recent interview that he thought many of our old-fashioned notions about the Bible will have to be very seriously modified in the next decade. He thought it very probable that the authorship of many of the books of the Bible will be found to be different from that which tradition assigns to them. But it would not in the least stagger his faith. He confesses that it would, however, if he held the conventional views of inspiration which are still retained by so many. Though he could not arbitrarily define inspiration, he none the less believes in it. To him it seems that the ordinary statement that everything is inspired because it is in the Bible assumes the highest degree of inspiration for the compilers of the canon. And in order to assume that, one must needs be inspired oneself! The logic that leads straight to such a conclusion cannot be disturbed. The Briggs heresy case involved this very question of the authorship of certain books of the Bible and their inspiration.

A new Spiritualist Society has been organized in Danielsonville, Ct., and adopted as its name "Psycho-Philosophical Club." It proposes to engage from time to time lecturers and lecturers, and to hold meetings every Friday evening.

THE BOSTON LYCEUM'S "OLD FOLKS' CONCERT" is to be held at Union Hall, Boylston Street, on Tuesday evening, the 21st of February. See announcement.

The Bishop Brooks memorial fund was increased Feb. 12th by Trinity Church's (N. Y.) contribution of \$13,515.67; the total has reached \$45,000.

Message Department.

ON TUESDAYS AND FRIDAYS

Of each week, Spiritual Meetings are held at the Hall of the **7th Light Establishment**, from the public commencing at 8 o'clock P.M., J. A. Shelhamer, Chairman.

At these places the spiritual guides of Mrs. M. T. Lowrey will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the presiding spirit for consideration. Besides, excommunicated individuals anxious to send messages 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 indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher plane 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 informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitors, and the placing of such flowers on the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to—**COLBY & RICH.**

Questions Answered and Spirit Messages GIVEN THROUGH THE TRANSCENDENT MEDIUMSHIP OF Mrs. M. T. Lowrey.

Report of Public Seance held Dec. 13th, 1897.

(Continued from last week.)

Kittie May.

[To the Chairman:] You don't know me, do you? [No.] I don't know you, either, but I wanted to come, and I slipped in between two big men.

My name's Kittie May, and my mamma's name is Nellie. I want to send her lots of love, and say I've been getting to be a big girl since I went away from here.

I didn't breathe good; I don't know why, but I'm never going to be sick any more. It wasn't my throat, cause that was all right, but it was down here somewhere that I didn't breathe good. [The medium places her hand on the lower part of her chest.] It made me feel bad, and I went away.

Will you please say that I've brought flowers back to mamma, oh! ever so many pinkies, blue flowers, and white lilies, and little pink ones, and ever so many sweet peas to make her feel good, 'cause she has the headache a good deal, and sometimes they do make her feel better. She don't know it, but she gets a good lot of strength from them. Sometimes she closes her eyes, and kind of rests back, and when she opens them again she's ever so much better, 'cause she's been sniffing the spirit-flowers all the time, and didn't know it, but that's a good thing to do, isn't it? [Yes.]

I go to school, and my teacher says she belonged to my mamma's family when she was a little girl too. Her name is Mary, and she's taking care of me in the spirit-world. We've had lots of good times.

My mamma lives somewhere near here. Is this Boston? [Yes.] She used to live in Boston, but I don't think she lives right in the city now. I see her, and they said if I came here she'd find it out, and perhaps it would do her good. I was about six years old when I went away. I ain't quite sure, but it was somewhere near that.

G. W. Henderson.

At last I find the opportunity to announce myself from your platform, and I am grateful; not that I expect to create a commotion by my presence here, not that I anticipate any great awakening of interest in the Spiritual Philosophy among my friends by so coming, but because I feel it my duty to give a few words concerning my spiritual life, and also because I have a strong desire to express my love and tender thought for the dear ones who are yet on earth.

I have noted passing events in this outward state connected with those nearest to me. I am not unmindful of the experiences which come, and I feel that these are needed, and that each one must and will work out its own result. Therefore I have no comment to make.

I feel that my experiences not only in Journalism, but in other lines of life, were of great utility to me, that they brought me an unfolding of the interior nature which has been profitable to my spirit. I cannot be too thankful that there came into my life gleams of light from the immortal country before I laid down my earthly work; I cannot be too grateful that a consciousness of that which is beyond came to me, and that I could accept this light and make it a lamp to my feet.

Sometimes it did seem almost as if I had parted with the physical too soon, even after I stepped into the spirit-world, because there were claims here upon me, there were interests and duties that I would like to have seen outwrought and fulfilled, there was much connected with the external state that I might have appropriated had I remained longer that would, undoubtedly, have been useful to me; but all that has passed away. The feeling with me now is that all is well, and others capable of doing the work are permitted to press on with that which I would like to have seen accomplished.

Tell my friends that my career did not close with the death of the body. I am interested in Journalism on the spirit-side, in the transmission of vital news from place to place, with the desire of helping to stimulate the minds of others to new thought and a consideration of stirring questions. As each man and woman in the spirit-world gravitates to his or her sphere, and as each one finds opportunity for the expression of those abilities which are strongest, so I feel that I have gravitated to my own condition and place, and that the privilege is mine to express my individualized thought as a conscious, sentient spirit not only for the present time but for the time that is to come.

I have, Mr. Chairman, given signs and tokens, feeble though they may have seemed, of my spirit-presence to friends since I went out of the body, but not through this medium. I have been privileged to come close to those I have known and associated with in the city of Cleveland, O., and give intimations of my interest in their work and my presence with them. To-day I give them a hearty greeting and a brother's blessing from the spirit-world, and assure them that I am a "plain-dealer" now in coming in contact with my fellowmen, even as I sought to be when in the mortal form.

E. M. Sturgis.

I am E. M. Sturgis of Bridgeport, Conn. I give greeting to my friends. I want my people to know all is well with me. I did not feel so at first, because it seemed hard to be sent out as I was; but it was purely accidental, if there is such a thing in life. Some spirit-intelligences say not, and as I suppose everything is in accordance with law, there really are no accidents, but certain events are considered such. Although it was an accident with me, I have reason to rejoice at the spiritual experience that I have gained.

Perhaps I knew more of the mortal than I did of the immortal, for I was a man with business proclivities and energies. I worked them out according to my light while I was here, and when I went to the other side I had many things to take up before I could call myself qualified to understand the manner of life there. When one goes to a new country, he must become accustomed to the habits of the people before he is looked upon as one of them. That is something as I felt in going to the spirit-world, but if we have will to do so we can easily fall into line and become familiar with our surroundings there.

I have a good report to make. This is a world that I like where I have gone, and I am sure my friends will also like it when they join me.

I thought it would be a good time for me to say a word or two in a place like this. I would like my friends to know of the life beyond, and

that we spirits can look over the affairs of earth in measure, and see how it fares with our friends. We are not shut off from you, and I think the dividing line is very fine indeed.

[To the Chairman:] I thank you, sir, and I thank all of the good spirits who have given me this opportunity of coming.

Sarah Woods.

[To the Chairman:] My name, sir, is Sarah Woods. I have friends and relatives in this earthly life that I would like very much to know of our spirit-conditions. Lizzie is with me to-day, and joins in the expressions of regard and remembrance that I would send out to all our dear friends.

Some of my relatives are in Hartford, Ct., and others are in Springfield, Mass. Some of them know of Spiritualism, and it occurred to me that perhaps they would kindly tell others that we have made an effort to come and send a few words to all of the dear ones who are here on the mortal side. Changes have taken place in the home surroundings and conditions of more than one since I left the earth, but I feel that, although time has dealt with them sometimes hardly, as well as pleasantly, they cannot have forgotten the friends who have passed away, and the associations of long ago.

I was trying to gather means enough to assist me in the unfolding of my powers, that I might do something more in life than just to plod along day after day, engaged in that work which only afforded means of subsistence from week to week, when I had to pass from the body into another life. We do not know of the spirit-world, and what it affords to human beings for the accomplishment of their works, but I found that I could develop those inner powers more readily there than I ever could have done here, and so I do not feel that I missed anything, I do not feel that I was cut off from any advantages by passing out into the other life.

I want my friends to know this, and not think of me as cut down in the midst of my hopes and plans. I do not want them to believe that because life closed comparatively early for me on earth I am lost to all advancement in the future. Tell them the friends who have gone beyond are together in pleasant association.

Mother sends her love, too, and Samuel wishes to be remembered. There is no one who is missing from the loving band.

Pearly Queen.

Pearly Queen wants to say a word for the medley spirit who sends love and greeting to the palefaced. She says her work not over. She has only been gaining the forces and powers to go on with the good work, and she is now stepping out over the friends weak and sick. She will make her spirit and her power felt. The work goes on.

Tell the chief he is cared for by the spirit influence. All will be well with him. Do that which he knows the spirit powers desire, follow the line laid down in his heart, and all will be well for him. The power will grow stronger and stronger as the light more bright.

Pearly Queen tells her friends she spoke in the past her work goes on in the hunting grounds. The power is carried here and there to the palefaced in need of light and strength. She does not come to speak the words that have been spoken; their influence has gone forth, their power been felt; but she goes on with the labor as the Great Spirit lays it upon her, and the good, strong, beautiful life is floating on.

Pearly Queen wishes to tell the medley friend in this big city that was the friend and is to Pearly Queen's medley in the spirit-world, she did come to her less than a moon ago and bring the sign or token that made her know she did bring the impression and the influence, and it will do good work. The squaw will understand.

Report of Public Seance held Dec. 16th, 1897.

Spirit Inspiration.

Thou Infinite Source of all life and power, thou who art the Divine Intelligence, our tender Parent, whose word is law, we draw near unto thee asking for truth and its revelations at this moment, that our minds may be illumined and uplifted with greater knowledge and understanding. We desire to grow in knowledge of that which is best for the unfolding of the spirit. We seek for light concerning that power which shall strengthen our inward forces, and make them of more utility in life. We know that there are many obstacles to overcome in the pathway of progress, that limitations hinder us, and that, in reaching outward for new comprehension of truth, we must encounter many difficulties; but we ask that we may be guided by spirit-presences, that influences from the higher life will surge around us, and so create an atmosphere of light that shall enable us to see the way, and to overcome every obstruction with the weapons of knowledge and truth. We ask for the guidance and the manifestation of those strong, brave souls who are ever at work for humanity, those who are the apostles of freedom, who, wherever of justice is found, stand up and declare the rights of wronged mankind, and who, as brothers and sisters from the conditions of ignorance and unhappiness to the plane of peace, comfort and knowledge.

We would today welcome in our midst those who come seeking an understanding and a hearing in this mortal life, those who have words of encouragement and cheer to give or ministrations to render which shall uplift the lowly and strengthen the weak. May these means of communication between the two worlds be multiplied; may the voices, through which the tidings of immortality are carried unto earth's people, be increased on every hand; may conditions favorable for such communication be provided, that the light from above may stream into every heart, and every home be sweetened and blessed by the knowledge and presence of angels from the life beyond.

QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

Ques.—[Inquirer] writes: "Dear Father Pierpont: Do you think it is wisdom on the part of the managers of some of the spiritual meetings to place upon the spiritual platform uneducated, undeveloped mediumship? Does it not retard rather than enhance the spread of Spiritualism? Would it not be better for the growth of Spiritualism if our mediums would give more time to self-culture, and to a more perfect development of their mental powers, before they are called upon to exhibit them before a critical and skeptical public?"

Ans.—Most certainly we agree with the questioner in regard to the position taken upon this subject.

Before a medium is developed sufficiently to be handled intelligently by wise spirits who can utilize his organism for the dissemination of truth and the manifestation of good works, he should be kept from the public platform. Many mediums are very well qualified to exercise their gifts in the home-circle, or before a few friends and sympathetic neighbors, and thus may be able to accomplish good works in behalf of our Cause under the guidance of their attendants, who would find the conditions for their work very different upon the public platform, or in a promiscuous assembly.

Our friends and neighbors are inclined to give us their sympathy, to extend to us help in any effort we may be making to unfold our mental qualities, or to express the abilities of our natures; but the world at large is not thus sympathetic; it has no direct interest in our affairs or our development. It gazes upon our efforts to make a position in life with a cold and critical eye, and it is very skeptical concerning any claims that we may make of our fitness in any department of labor, until it is convinced by unmistakable facts that we are fitted for the position. Therefore it is wise to advise your mediums not to attempt public work until they are sure of the ground upon which they stand, and until they are satisfied that the spirits who attend them are wise, and have such control of their instrument that they can express their thought and power irrespective of public criticism, or of the conditions which in material life may be thrown around them.

We are not of those who believe that an illiterate, unrefined, crudely-speaking medium is the best instrument that can be placed before the public by the spirit-world, or by Spiritualists in the flesh. We believe that self-culture, and growth of mental and spiritual abilities, and qualities, are as essential to the advancement of humanity in any department of life. The more of culture, spiritual refinement and mental aspiration for intellectual growth a medium cul-

tivate, the wider and broader will be the conditions which he shall afford for returning spirits to utilize their latent forces for beneficent work, and the more advanced a sensitive becomes, the greater influence will be able to be able to express over him or her, and the more powerful will be the expression of high thought through such an agency.

We admit that in the history of Spiritualism many mediums have been called to public service who have performed heroic labor in the dissemination of truth and great principles, and also in the display of undoubted evidence of the personal identity of communicating spirits, and yet who were uneducated, who were crude in verbal expression and in composition. But there are mediums and mediums. Some of these, for want of proper advantages, have been unable to acquire an education, but they have been aspirational by nature, open to spiritual influences, and receptive to what has been brought to them by teachers of the higher life; and so they have gained in knowledge, in spiritual refinement, and in other ways have profited by the teachings and influences given them from the other life. Others have been illiterate from first to last; they have had no desire to improve themselves, to study, to grow and unfold in mind and spirit. Such will always attract to themselves spirits of a like character, who, although they may perform some useful work through their medium instruments, are yet unrefined and illiterate.

We believe, however, that mediums are beginning to see the importance of self-study and of self-improvement in mental and spiritual lines, and that they are attending to these things so as to bring about the very best development of their medium qualities. Spiritualism is indeed a cause well worthy of all study, and well worthy the time and effort expended by its students, and those who are in the highest degree for any department to which they may be called, that they may add to their usefulness or to the usefulness of the work which returning spirits have to perform.

Q.—[From one in the audience.] Can one's own spirit manifest to his outward senses, such as moving his hand to write, etc., and what would the difference be between that and another spirit acting upon him?

A.—You move your hand at will; you pass from place to place under the operation of your desire or mind. That is the spirit acting upon the body, which is its vehicle of expression. The various nerves, muscles and organs of the body respond largely to the mind or the mental desire and command, and your spirit acts upon your organism in every department of expression in precisely the same way. It is possible for your spirit, unconsciously to your external senses, to cause the hand to move in such a way as to have you think it is operated upon by an external intelligence; but if one studies the mental operations of his own nature, and seeks to discriminate between the movements and the operations of the indwelling spirit and those produced by an external intelligence, he will soon come to know which is caused by the selfhood and which is produced by a foreign spirit or intelligence.

In the phase of mechanical writing the medium is not conscious of any voluntary desire or will to make his hand move or to produce certain characters with a pencil. Indeed, the writing is taking place while he may be unconscious of external things, or while, if conscious, he is conversing upon various subjects with friends about him, the writing being produced by a brain distinct from his own, his hand serving as the machine of that other brain to express its thoughts. Here there is no communication between the moving hand and the spirit of the medium, the spirit of the medium being actively engaged in other pursuits or lines of operation, or if the medium is unconscious to external things, his spirit is unconscious about traveling in the spirit-world, or meeting with incidents and events in other places upon the earth.

So it is with other forms of mediumship which we shall not enumerate. It will not be long before one who is sensitive and who is acted upon by external intelligences, if he studies himself closely, will discover where to draw the line between the operations of his own mind, the influence of his own spirit, and those of a foreign intelligence who uses his organism to express its own thought and its own line of work.

INDIVIDUAL MESSAGES.

H. S. Brown.

Good afternoon, Mr. Chairman. (Good afternoon.) I cannot express my gratification at the privilege of coming before this Banner Circle-Room as a Spiritualist of many years' standing, as one who knew what it was to meet with the cold sneers and the frowns of a skeptical world years ago, before our Cause had become so well tolerated as it is to-day.

I feel that I have a right to present myself among the old friends and workers, and to say that I still adhere to the glorious truths revealed to me by the work through which I am called Spiritualist. I had and have an independent mind, that maintains its right to pursue its own course of thought, and to express those ideas which it receives and generates if the expression does not injure any other human being. I have no desire, sir, to harm a single hair of any individual who walks the earth; but I do feel that I have a right to say that spirit-communication is a fact, and that the spirit is moving on earth, bringing its people more and more into light and comprehension of this great and glorious truth.

I was an old man when I passed from the body, awhile back. I had seen the frosts and snows of many winters, and the bloom and beauty of many summers. Eighty years and more of earthly travel brings to a man some degree of discipline and experience, but, after all, it is only a way which leads into the great field of exploration and of thought that lies beyond beyond.

I could not begin to tell you of the good souls I have met in the spirit-life. Many of my own dear ones passed on before me, and I have rejoiced to meet them and to know that they are doing well. Other grand souls whom I had met in years past, and who had been pleased to come into my atmosphere while engaged in their good works, have given me greeting, and we have renewed associations on the spirit-side. To-day I am here with friends in this good work who are filled with the spirit of zeal, and who, like myself, stand firm and strong in behalf of truth, and are not frightened or shaken by the menaces of those who do not understand it and who would like to put it down.

These are pleasant days for you people, compared with some that we have seen in the past. The reformers of half a century ago, even of a score of years back, had a rough road to travel, and they had to dodge many a blow or take it and give one back, but they were not afraid to meet these obstacles. To-day the way is more straight, and I am glad it is so. I am glad that I lived in the body to see the hardest part of the work performed in not only one but many reformatory measures for the good of humanity in this great country of ours.

Among those who were here with me to-day that I take by the hand is that grand old worker, Selden J. Finney, and also my good staunch friend, Warren Chase. From him I received many a word of friendly cheer, and I was always glad to give him whatever I had by way of spiritual encouragement that might do him good. I come to send greeting to the good friends in Milwaukee, Wis. I was well known there by the good people, and I feel that I ought to express myself and say I am here with friends in this good work, no matter how you meet it. If it is a little cloudy and unsettled because you have not done just right, it is all good, for it is just what you need; if it is light because you have tried to do your best, then it is all good, too, and you will find the way stretching onward and upward all along.

Capt. William Barr.

[To the Chairman:] Well, mate, I suppose you'll let another old fellow in. [Certainly.] I've been waiting to keep me busy with what's on my mind, and how many years have gone by since I passed my clearance papers in and sailed for another port, because if I did you would or you might

ask what such an old fellow is doing coming around these parts. I come, because I feel it is good to be here, and quite right and proper for one of the old time to make himself known, that you people of another generation may understand it is not only those who are going out over the great waters in these present days that take an interest in the mortal world and its concerns, but that all those who have lived here in the past and have sailed away to the evergreen shore are just as interested in this life and its people as you can be.

Well, I left long ago the old ship, and I have anchored in a safe harbor, but I look over the sea back into this life, and I find many things that are good. I find that the people are growing and getting more light and understanding of life. I feel that that is good. Things are very different from what they were when I took part in the affairs of this life.

I was an old ship-master, and I had many things to take up in my thought and time here on the mortal side. Things have changed, and minds have grown. Ideas have developed in the minds of the people. That is good, and I am glad of it. I am glad that some of my descendants have been here to take part in the important matters of the age. Do not think we are asleep upon a sunny island. No; we are wide awake, keeping ourselves to the front, and when we spy anything good and new for mankind, we wake hold of it so that some one may profit by it.

My family is in the spirit-world, that is, my immediate family; but there are relatives on this side, and I hope they will know something of the truth of spirit-return, and try and inform themselves of the life beyond.

I was known, and my people are known to this day, in the good old city of Salem, and I feel interested and identified with that town and its progress. So, as my line of thought goes out, they and hope it will be kindly received. All the good folk on the spirit-side join me in greeting and in memories of the past, and they will be glad to see the friends on the spirit-side. Capt. William Barr.

Millie Harper.

My people are in New London, Ct. I do not know how to reach them from any other place, because I don't know of any mediums that they could see, and so I come here to send them my love and tell them I am happy.

But there are other things more important than just to say I have found happiness in the spirit-world, for some of my friends here are unhappy. They have had some very trying experiences for the last few months, and they hardly know what will be the result. Other spirit-friends and I have tried to bring about better conditions, and to influence people here who could make the way straight for my friends to do so, but as yet we have not succeeded as well as we hoped.

I think that conditions will not be likely to change until the first of June, but then I do believe that there will be changes that will lift the shadows, and bring about a pleasanter state to those I love. So I thought perhaps by coming here and saying a few words of encouragement, I might gain power to go on with my work, and my friends might learn of my coming and be cheered for a while.

I am in the spirit-world, and if at any time any of my dear friends would care to visit a place where I could come to them, I should be very pleased indeed, and I think I might be able to speak of private affairs and give them advice that would do them good.

S. McWilliams.

[To the Chairman:] Will you just report, sir, that S. McWilliams, of East Boston, has stepped around your way to give a few words from the spirit-world. [Certainly.]

I think the least I can do is to say how things are getting on, and just give a word to the good folks here. Tell 'em I'm doing very well in the spirit-world, and trying to heap up surprises for them, as I think I did on this side. I did not believe in telling all my affairs to any one, nor of letting it be known just what I did and said. There seemed to be some surprising revelations after I went out of the body. Well, I was in my own mind, and I have not changed any because I've given up the old form. I think I'm just about the same.

I would like to have a good talk with some of those who have had dealings with my effects. I think I could give 'em some information that would not do 'em any hurt, and I call upon 'em to give me a chance to speak through some medium hereabouts. I don't know who to go to, but I should get on their track if they found out, and try to locate my way.

There is a very good place, I like it, and I find that there is plenty of room and plenty of power for one to work in, and to use his energies. I've been taking up new lines of life, and now I'm just going to follow them to see where they lead; then, after a while, when I get pretty well informed, I'll try to tell the folks know what I've come to on the spirit-side.

I feel to speak thus of them, because I have received so much help myself, and I am so grateful for being here to send my love to my friends, and to ask them to sit by themselves in the home surroundings. If they will do that twice a week, at the same time and place, I think there will be a development of mediums here, and I think that we will give them intelligent understanding not only of the spirit-world, but of the identity of the friends who come to them from that other life.

I went away early in life. I did not wish to pass from the body. I felt that I would rather stay here, no matter what the conditions were, but I had to go. I found a pleasant home and dear friends, who have been kind all the while since then, and now I would not take up the life of a body, I am so happy and contented in the spirit-world. I am Alice Gordon.

Joseph Cottrell.

[To the Chairman:] I don't need to handling this machine, and I don't know what kind of a hand I'll make at it; but I was very anxious to try to see if I could get over the road into this mortal life again to send a word to my relatives and friends.

I've been looking around material affairs since I went out of the body, perhaps a little more interested in them than in spiritual things, though I'm quite pleased with the prospect around me in the spirit-world; but there are some boys here, and others that are near to me, that I took an interest in, and I want to see how they are getting on, and would like to have a hand in helping them over the road to success. So you see, sir, I like to be back in this atmosphere, and it does me good to come here, and send greeting and good words to those who are left on this side.

I'm from New York City, and I was connected with the fire company. I don't forget old No. 7, and old No. 12, nor the associations with them; no, I've pleasant memories of the past and its duties, and I feel that I did not shrink those laid upon me.

I would not object to coming back in the old form, and taking a hand in this life again, but I'll all right, I don't want any one to think it's not. I don't want any one to think that I ought not to have gone, because to me it is all right I went just the time that I did, and I was expected in the spirit-world, for I'm sure I had a good greeting, and a place prepared for me that serves me well. I have to be up and doing there. We don't find any drones around, and I like to keep ahead with the others, so I have a right to keep me busy with what's on my mind, and what's on the other side.

I thought I'd just come in this way, and give a call. I don't think it'll be my last call, but

I hope it'll be understood and responded to. I shall sometime try again, somehow, to make myself known, and in the meanwhile I'm going to study this kind of machines, to see how to make the best use of them.

I am Joseph Cottrell.

Mary Mansfield.

I feel just about half myself and half somebody else, and that, I know, is because I have the magnetic help of other spirits attending you that I may make my presence known through your medium. I was a medium myself, used by spirit-forces and intelligences to accomplish their work, and many times I felt just that way, as if I was only about half myself, and that some one else was the other half. I did not come here because I have associations and friends in this quarter, for my home and my work were across the sea. I am more familiar with London and its streets than I am with any place here. I could find my friends there, but you are strangers to me here, yet you are feeling that we are all friends, for we are engaged in the same work of trying to spread the light of truth, and to give mortals an understanding of the life which is beyond.

I do not feel that I finished my work on this side. I had to give up the body because its powers failed, but there was much more to be done in many ways. I knew that I should still have something to do for the spirit-world, and I have. Sometimes I have made my presence felt in persons in the body, and sometimes I have helped other spirits to make manifestations of their presence. I am working as a medium for the spirits still, and I believe after the next few years have passed and a new century comes, there will be an awakening of spirit-power and influence in the homes of the people in the old places where I have been and throughout my country that will bring great understanding of the spirit-life. Some of my friends know that my guides were interested in this work, and I would like them to know that I am interested in it with them.

I send my love to all. I want to thank all who were kind to me, and who believed the teachings my spirits had to give. Sometimes they could manifest with great power, and sometimes they failed, as all do, in expressing themselves clearly; so I had the experiences that all mediums have of pleasure and of pain. I am Mary Mansfield.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Dec. 20.—Mrs. Francis Deane, Grafton, N.H.; John Givens; Sadie Carter; Andrew J. Cliley; Elizabeth Wilkins; J. H. Wolff.

Dec. 22.—E. H. Chapin; Rev. Henry Delaker Kimball; Joseph Strong; John Lawton; Ella Howard; Emma K. Atkinson; Foster Beach.

Messages here noticed as having been given will appear in due course according to routine date.

Feb. 3.—Joseph L. Newman; Alonzo Cornell Patterson; Richard R. Hayes; Eleanor Rice; R. B. Walter; Charles Hobbes; Henrietta Carr.

Feb. 10.—H. Cudworth; William Brown; Mrs. Lydia R. Cutting; Maggie Owen; S. A. Dickinson; William Morgan; Allen Allen.

It is estimated that no less than \$400,000,000 will be left in this country by the rest of the visiting world in consequence of the World's Fair; \$300,000,000 will be spent in the United States by foreign visitors during the present year, and \$100,000,000 American money, which is annually spent abroad, will be spent at home, making a total of \$400,000,000 to be put into circulation in this country. Not only the nations of Europe will be represented here, but the eighteen American sister republics, and the nations of Asia, Africa and Australia. And Americans will mostly stay at home and spend their money at home this year. The naval review off Hampton Roads is accounted a part of the great Exposition, the fleets of the various nations to remain in rendezvous at the Roads for several weeks. This will prove a decided advantage to Washington, which, however, will be taken in as an object of visitation by all foreign visitors to Chicago. All our larger cities, in fact, will profit financially to a wonderful degree by reason of the Fair. What Congress has spent on the Exposition is beyond question a good investment regarded from a national standpoint.

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.

SPIRITUALIST MEETINGS.

Lynn, Mass.—Spiritual Fraternity holds meetings at Bowditch Hall, 84 Munroe street, Sundays at 2 1/2 and 7 1/2 P.M. Mrs. E. Webster, President; Mrs. E. B. Merrill, Secy.

Providence, R.I.—The First Spiritualist Society, C. Leonard, President; Worthington street. The First Spiritualist Society, C. Leonard, President; Worthington street. The First Spiritualist Society, C. Leonard, President; Worthington street.

Providence, R.I.—The First Spiritualist Society, C. Leonard, President; Worthington street. The First Spiritualist Society, C.

