# BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

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## Spiritual Phenomena.

### INSTANTANEOUS WRITING, ETC.

To the Editor of the Banner of Light:

Mr. C. E. Watkins, who is located at 109 Falmouth street, in this city, is, beyond question, a marvel among slate-writing mediums. His mediumship not only includes the wonderful phenomenon of independent slate-writing, but also comprises instantaneous writing between closed slates, clairaudience, the appearance of initials and names raised upon the arms, and in some cases materialization of spirit hands and faces.

Mr. Watkins has the honor of being the medium who first interested Hon. A. B. Richmond in the spiritual phenomena, and gave him such proof of their genuineness that he was led to write his able and searching Review of the Seybert Commissioners' Report.

Prof. Esty—Professor of Mathematics at Amherst—had a séance with Mr. Watkins, and testified to the genuineness of the phenomena, and said that if the spiritual theory would not account for them, nothing would. He told President Beals, of Lake Pleasant, that after sitting with Mr. Watkins he considered the Report of the Seybert Commission, in regard to slate-writing mediums, misleading in every particular; and he gave him a card, unasked, certifying to the genuineness of the phenomena which he had witnessed.

It was my privilege to have a very satisfactory séance with Mr. Watkins not long since. After placing several slips of paper before me he left the room and I wrote a question on each, addressed to spirit-friends, and folded the slips, as previously instructed by him, in a way to completely hide the writing. Without entering into details—as the questions and answers were of a personal nature—I will merely say that every name, with one exception, was both uttered and written by the medium *in full:* the initials of that name and the given or Christian name only being given; and every question but one (and that one of a general nature) was plainly and fully answered.

Some of the messages were received clairaudiently by Mr. Watkins, and were given to me either orally, or in writing by his own hand; others were written on the inner surfaces of slates held together in my hands and his in the bright light of the gas. Two of these messages were written at the same time. Two slates were held together in his left and my right hand, and two others were held together in his right and my left hand, a bit of slate pencil between each two; and two messages, which are still in my possession, were written on the inner surface of one of the slates in each hand—proving the existence of two unseen, controlling intelligences—and he and I busily talking all the while.

But the most wonderful phenomenon of the evening was that of instantaneous writing on the inner surfaces of closed slates.

Opening two slates which were joined by hinges, Mr. Watkins laid his hands upon their inner surfaces, magnetizing them for a few minutes, then closing them, asked me to hand him a piece of wrapping paper near me, which he put loosely around them. He then requested me to lay my hand beside his on the paper; a momentary shiver on his part, and he threw open the slates, the inner surfaces of which were covered with the following words:

"This is the new phase of psychography. I believe we can write in this way in time in the light. I shall try and see what can be done. We make our pencils. I sometimes think I can write through this medium without pencil, in broad daylight on the side of houses. I am going to try some day. WM. DENTON."

The slates were entirely blank and clean when they were closed; no bit of pencil was placed between them; and in less than six seconds after our hands were laid upon them the slates were filled with writing. Prof. Denton says that the material for the writing is drawn from the slates; and he believes that in time he will be able to produce this instantaneous writing, not only in the darkness of the inner surfaces of slates placed together, but on the walls of the room, even like that which surprised and astounded the revellers at Belshazzar's feast.

I earnestly advise all who are investigating the phenomena of Spiritualism, especially those who believe them to be produced by fraud or legerdemain, to visit Mr. Watkins at his residence in this city, and scrutinize him as closely as they please. They will find him a frank, genial gentleman, who will give them every opportunity for investigation; and they will see upon his table a copy of the Report of the Seybert Commission, which he allows skeptics to read carefully, that they may be enlightened as to the process of producing these phenomena as claimed by that honorable body.

*Boston, Mass.* GRACE LELAND.

## Free Thought.

### "TEST CONDITIONS."

To the Editor of the Banner of Light:

There seems to prevail among some of the Spiritualists and undeveloped mediums a feeling that test conditions in mediumship are very detrimental to the growth and spread of Spiritualism; fortunately my experience has been otherwise, and I am confident that at least ninety per cent. of those who thoroughly believe in Spiritualism are of the same opinion as myself in that respect: while the ten per cent. are the knowing ones who are ever ready to accept anything in the way of phenomena—falling back on their long experience and great knowledge of spirit return, and always ready and zealous, while their eyes and senses are so blinded that they are ever ready to accept any message coming from mediums in all stages of development, without for once thinking that there could be any mistake about the genuineness of such manifestations

Now this may be all well enough from their standpoint—and I am not in the least doubting their honesty of purpose, but on the contrary rather admire their zeal and fidelity to the cause—but I am looking further ahead for good results, and it must be borne in mind that this particular class of Spiritualists are but a *very small portion of the world's population;* and if, for the purpose of calculation on a very liberal basis, we say that one in every thousand might be ready to accept these phenomena coming through any source or condition, what consolation can we expect the other nine hundred and ninety-nine are to receive when their convictions are entirely the reverse? It certainly cannot be expected, particularly in the phase of materialization and other physical phenomena, that if conditions surrounding the medium have a suspicious look, (that confederates might be easily substituted for genuine manifestations,) the witnesses thereof can leave the séance-room without a feeling that they may have been deceived, even while the manifestations may all be genuine. Now, with such a doubt upon the mind of the sitter, it takes a long time to convince, while if there had been *test* conditions, the result would have been different and always remained so—as first impressions are lasting.

I am a firm believer in the phenomena of Spiritualism, and have had much experience through investigation, and consider myself competent to judge whether manifestations are genuine or not—whether under test conditions or otherwise; and if a medium is honest, and a true medium, test conditions, in my opinion, will prove no detriment to perfect and genuine manifestations. A long and continued experience has taught me this, and I consider it the sheerest nonsense to talk or reason otherwise. I should discourage any medium sitting for the public until he (or she) is sufficiently developed to sit under conditions where there can be no suspicions of doubt as to the genuineness of the manifestations.

If this position be occupied, Spiritualism will take a broad stand that will command respect, and not before; if I were a medium sitting for the public, I should demand conditions that were above suspicion, if I did not get more than a single manifestation at a sitting, or one a week, and in this way command that respect which all genuine mediums are entitled to. Such a course on their part will carry conviction to every soul that comes in contact with them.

When I attend a meeting or séance, as a stranger, where there are several mediums, and those mediums unknown to me, and some one of them describes the spirit of my father, mother, wife, brother, sister, or a dear friend—describing the conditions under which they pass out, giving a loving message that I know is characteristic of them—I at once decide that the medium, whoever he (or she) may be, is well developed and a genuine one; but when a medium says to me that some other (prominent) spirit, ancient or modern, whom I never knew, is taking a manifest interest in my welfare, and condescends to come to me and is giving words of wisdom, comfort and advice, I think the medium is not "fully developed," and had better remain for a short time from before the public, and wait until his (or her) development will reach a degree of perfection that can more fully reach the comprehension of the average investigator; by so doing there would be less cause for ridicule, and Spiritualism would receive more favor and support from an intelligent public. PATTERSON.

*New York, February,* 1888.

### CONCURRENT TESTIMONY.

To the Editor of the Banner of Light:

If the alleged revelations of Spiritualism be considered objectively—that is to say, if we concentrate our attention exclusively on the primary teachings or doctrines obtained through mediums—we find a very remarkable agreement among the leading mediums regarding the great question of future retribution or rewards and punishments, the consensus being that there is no *fixed day of judgment at some future time,* but that the natural law of cause and effect is operative now and hereafter; and that every human being will reap what it sows, without confronting a Supreme Judge at all. The other great point, in which all the principal mediums agree, is their rejection of the dogma of *exclusive salvation,* as depending on the belief in the atonement or vicarious virtue of Christ.

The surprising fact of the agreement of mediums as to these central doctrines of Orthodox Christianity is the more striking when we consider that these very mediums have generally been brought up in the Christian religion. To the writer's knowledge, there is not one prominent medium who clings to the old dogma of the fall of man, to the saving power of the blood of Christ, and to the vexed question of eternal perdition or damnation.

That the views of Spiritualists regarding these problems are more scientific and analogous to the course of nature, is obvious to all candid minds unbiased by theological preconceptions. The present writer is simply an investigator, and as such he, of course, like others, studies the subject of modern materialism as a skeptic, or at least as an impartial student in view of the *à priori* difficulties involved. But it seems to him that a study of the subject *à posteriori* will disclose presumptions favorable to the claims of Spiritualism.

In conclusion, I might mention one more powerful *à posteriori* argument: The unanimous teaching of Spiritualists as to the condition or moral state of the departed is conformable to the great modern theory of evolution or gradual development as diametrically opposed to the Orthodox Christian dogma of salvation or damnation respectively, and which always raises for the Christian the Shaksperian question:

"To be, or not to be?"

*Bradford, Pa., Feb. 20th,* 1888. S. WEIL.

## SECULAR PRESS VIEW.

### CHURCH WITHIN A CHURCH.

BY DUNCAN MCLEAN.

Only those who mingle much with mankind, and have the happy faculty of asking questions without giving offense, can form an idea of the wide-spread belief in Spiritualism. The legends of the Roman Catholic Church about angels are numerous, and the beautiful and consoling doctrine of guardian angels is one of its dogmas. In addition to this, its cathedrals and many of its other places of worship are more or less ornamented with angelic emblems. From these facts it will be readily inferred that those brought up in this church have no prejudices against angelic communications. The various Protestant sects, particularly the Universalists and Unitarians, have many Spiritualists among them. Even infidels and agnostics may be seen at spiritual séances. The effect of this belief is manifest at the meetings of professed Spiritualists, of those who have left the churches and have banded themselves together for the purpose of spreading their doctrines. Although the Swedenborgian system is based upon Spiritualism, pure and simple, yet those who profess this faith are least inclined to have intercourse with Spiritualists, because Swedenborg in his revelations has pointed out the danger of the living seeking intercourse with the souls of the departed. He asserted that all his revelations were received from the Lord alone, with whom he had intimate personal relations for twenty-eight years.

Notwithstanding this, Swedenborgians, as well as others, take an interest in Modern Spiritualism. Owing to the numerous exposures of disreputable mediums, ministers of all denominations have but little to say on this subject, though the Scriptures are full of it. Take for example, the creation of the world as described in the first chapter of Genesis. It must have been a revelation to Moses, for no man was then in existence to see it. The numerous cases of angelic interference in the affairs of this world seem to confirm the assumptions of Modern Spiritualism. Strike out of the Bible Spiritualism, and the rest would be utterly incoherent. This, such scholars as Hume and Renan have attempted, and have been laughed at by the Christian world. But whether Spiritualism be true, or a mixture of truth and error, it is extensively believed by people of all creeds, and no creed.

Those who have lost dear ones are anxious to hear from them, whether they are Roman Catholics or Protestants; others who feel anxious about the future, seek information how they can escape threatened danger, and still others, prompted more by curiosity than by anything else—all may be met at almost every public or private séance.

There are many persons in all stations of life who have had individual experiences, which they communicate to one another, and this also tends to spread the belief in Spiritualism. A lady recently published a little book of spiritual experiences, remarkable for its earnest piety and its accord with the statements of Scripture. Rev. James Freeman Clarke, who knows the author, in a few lines bears testimony to her exemplary life. She wrote this independently of all Modern Spiritualism, and yet it harmonizes with it, and has doubtless been extensively read. Many able men have also written on it, so that it is well known throughout Christendom. In addition to this, it is said that in every family of six persons, two are mediums, and in many families it is recognized and practiced. Most of the scientists and old church-members denounce it as a delusion and a snare, the effect of magnetism or the work of the devil; and although many of the books published on it are mere drivel, this does not retard its spread. Many of the would-be leaders have attempted to organize it into a coherent body, but have utterly failed, because the believers in the churches will not leave them. They regard it more in the light of a new revelation confirming the truth of Christianity than as a substitute for it. Without expressing an opinion on it one way or the other, I do not hesitate to state that it is extensively believed in all the churches, and is already a church within the church. Although it has been denounced and exposed again and again, and held up to ridicule, it keeps spreading far and near throughout the civilized world. —*East Boston Argus-Advocate.*

DEDICATED TO THE ADMIRERS OF CAPITAL PUNISHMENT.—Speaking of the "horrible and sickening legal murder" recently committed in Oakland, Cal.—with the revolting details of which the people of the country have been already made familiar through the daily press—W. W. Judson, in *The Olive Branch* (Utica, N. Y.) for February, sums up the matter as follows:

"It was crude ignorance which caused a neighbor to herd his cattle on Sutton's land; and it was educated ignorance which caused Sutton to shoot his neighbor; and it was epidemic ignorance which caused a jury to convict when they knew that death was the penalty; that caused the judge to charge the jury as he did; that caused the Governor to refuse a commutation of sentence; that caused the Sheriff to hold an office which compromised his manhood by compelling him to destroy the life of a fellow-being! This public murder exhibition rather overtopped orthodox expectation, for the prearranged rope, either by God or his proxies, cut the victim's throat, and that congregation witnessed a veritable fountain filled with blood, set to the music of air from his lungs gurgling through his gore. When can we reform Christians so they will abolish at least that part of their barbarism which destroys human life?"

Man can make murder legal, but he cannot make it right. Man is responsible for the criminals that exist. His love of gold is so intense that he has not time to look after his weaker brother.

## Literary Department.

# STRANGE: ISN'T IT?

*Written Expressly for the Banner of Light*

BY EBEN COBB.

PART I.

In the early part of a hot, sultry July day, I sat in my studio trying to give the last touches to a landscape upon which I had spent more than my usual amount of labor. I say "trying," for on this occasion, as had often happened before, I felt that all my inspiration—as we artists used to call it—had left me. If I essayed to direct my brush to madder-lake upon my pallet, it was sure to come in contact with ivory-black; and whether my last idea was to lighten up a fleecy cloud, or sober down a clump of bushes in the middle distance, I could not tell. I placed my ill-fated brush with its brothers in my left hand, drew out my handkerchief and wiped the big drops of perspiration from my brow; then I gave one Herculean stretch of resolution, which extended from the end of my toes to the crown of my head, saying to myself, with that assuring inner voice which one summons when he will rise superior to the enervating environments, *I will do it!* I held my pallet, with oil-cups attached, my maul-stick and a group of brushes, in my left hand. My left arm flew out; its hand relaxed, and pallet, oil-cups and brushes went flying across the floor. I write of what took place years ago: *now* I understand it: *then* it was to me an unsolved mystery.

"It is of no use to try now, the fit is upon me," I said aloud, as I gathered up the spilled paraphernalia of my craft; but what this fit was—for such I had accustomed myself to call the strange phenomenon—that came upon me as though some will-power outside of my own had ingratiated itself into my organism and usurped control, I could not tell. One thing that surprised me was, that at worst, even though, as in this case, the pallet went paint-side down upon the floor, and the oil was thrown out of the cups with dire effect, I felt no sense of irritation nor umbrage toward the "fit." A happy feeling of reckless relief came over me, as though in an instant I had been transformed into an entirely different ego, and, as a disinterested party, would smile at my own defeats. On this occasion I distinctly heard an articulation somewhere inside my sensorium say: "Do n't overwork your brain!"

I had read of Socrates's demon, and I often wondered, in trying to unravel my mystery, if I had watching genii about me. I tried to broach the subject, in an indirect way, to such as I thought the most logical of my brother artists; but here another inexplicable phenomenon presented itself. At such times I seemed gifted with the power to divine their very thoughts; and, let them reply as they might, "softening of the brain," "insanity," "the mad-house," "poor fellow!" flowed out from their mind-force to my apprehension through their queerish glances and insincere expression of lips. I kept my "demon," or whatsoever else it might be, finally all to myself.

I gathered up my scattered utensils, turned my canvas to the wall, and donned my out-of-door suit. As the heated breath of the brick and stone came pouring in at my window I instinctively thought of the country, with its cooler shades, and more heart-refreshing scenes. Where should I go? A happy thought! Paul Hazleton had often importuned me to pay him a visit at his new out-of-town home. My friend Hazleton planned his house, and had it built under his own supervision, and I well knew he was anxious that I should see the result of his architectural genius.

I took my loaded revolver from its case, and placed it in my hip-pocket, having in view a little field-sport during my visit. I then strapped a satchel, containing my sketching kit, over my shoulder, and started for the dépôt.

In two hours I had reached my destination. Paul really had a beautiful place, both without and within. He had made a miniature palace of his building, and the hearty encomiums he received from me appeared to give both himself and wife great satisfaction, for it seemed a matter of contention between them which should contribute most toward my comfort and pleasure.

"Now what would suit your inclinations best?" questioned my kind host, after we had finished a sumptuous dinner.

I glanced out of the open bay-window upon the stretch of field and woodland without, and Paul surmised my desire at once. Mrs. Hazleton thoughtfully prepared a luncheon, which we placed in our satchels, and we started for our tramp.

"Which way do you propose to go?" asked the good wife, as we stepped from the veranda.

"I hardly have made up my mind," responded the husband.

"I have," I answered, taking the question to myself.

"Ah! then you have been out here before?" remarked Paul in a questioning tone.

"No, friend of mine; but do you see that hazy pile looming up over the trees yonder?"

"Yes, that is Hickory Mountain."

"Must be a splendid view from the top. How far is it from here?"

I was informed it was about five miles; and for that point we started. The village was soon behind us, and after a pleasant stroll over field and through thicket, resting occasionally in the shade of a friendly oak, we reached the coveted summit.

There was a slight difference between our two temperaments. My companion was the essence of good-heartedness, and perhaps would say yes too often for his own good; but as he repeated his willing "yes" to my enthusiastic exclamations, I was well aware that his more phlegmatic nature did not trouble itself to go into the details of my inspired utterances. So I could say but little to him about the heaven's blue arch above, and the broad expanse of misty gray stretching off in the far distance, leading the soul away beyond the vale, etc. I had to think that all to myself. He was devouring his lunch with a will that indicated a fast of at least eight-and-forty hours; and while he was feasting upon the solid things of the material world, I enjoyed a glorious banquet of the ideal.

We started on our return. After we had reached the foot of the mountain, in order to enhance the pleasure of the occasion, my friend proposed we should take a different route from that traveled in coming. The idea pleased me, and as I followed my guide, our conversation gradually came to a lull. The view from the mountain had awakened a train of thoughts in my own mind such as I could best enjoy to myself; and I well knew my silence would not offend my companion, as he already showed signs of lingual exhaustion. I walked along absorbed in the oblivion of my own fancy-picturing, when I was startled by a touch as of a hand gently placed upon my shoulder. I turned instantly—but no one was there!

"Another of those freaks of my imagination," I thought to myself; but imagination or not, it directed my attention to something that started my train of reflections in an entirely different channel from the one the phantom touch aroused me from.

"Gracious heavens!" I exclaimed, at the same time waking Paul from what seemed to be a walking sleep; "how far are we from home?"

My friend turned around with an inquiring look and answered: "A full three miles."

"Where is the nearest place we can get shelter?" I asked.

"Shelter from what? a black snake, or a ghost?" returned Paul, at the same time peering amid the bushes about us.

"Neither, my man; don't you see—

All Nature seems in silent prayer;
How still the leaf, how hushed the air;
While yonder in the darkening west,
Beyond yon mountain's looming crest,
Onward the —"

"Hold on," interrupted Paul, grasping me by the arm; "is anything *really* the matter?"

Here again was a puzzle to me. I had never heard those lines before; to me they were new; and how they came to run out from my tongue, as though they were a forgotten memory revived, was beyond my power of solving. It pained me that my unpoetic friend so abruptly broke them off.

I pointed back in the west to a large mass of dark clouds that were rolling up, showing their sharp silver crests against the clear sky.

"Sure enough! It is coming with a vengeance!" cried Paul; "but if we take a quick pace we shall have plenty of time to reach the old shed before the storm can overtake us. It is not more than half a mile from the knoll at our right."

A short season of hurried travel brought us to the desired refuge. It was a dilapidated structure, and looked as though it might have been contemporary with the abodes of the Pilgrim Fathers. The front was entirely open, and the boards upon its sides were fast yielding up to time all they ever contained of solidity. The old wrought-headed nails had nearly rusted in twain, and the heavy oak timbers, which formed its frame, were eaten into a perfect net-work by the hungry borers. The roof had the appearance of having been re-shingled sometime within the past century, and it was evident that even then it might afford some protection from a pelting rain.

"This is grand!" I said—more to myself than to my friend—as I stood and surveyed the antique wreck.

"Grand! What under heavens do you see grand about this old pile of rot?" he inquired, with a tone of surprise.

I made no answer. The storm seemed nigh upon us, and we both entered the ancient shed. My companion seated himself upon a pile of straw and lolled back restfully against the old boards. I drew up a feed-box to near the open front and seated myself for quiet meditation. Only one sound now broke upon the awful soul-hush that rested upon all of life about me; that sound was the deep, quiet breathing of Paul Hazelton; he was sound asleep.

Out of that—then to me unexplained—abyss of mystery that was continually impinging its occult spells upon my normal state, there now came the working of one that at times completely transformed me from myself into the life-experiences of individuals of an entirely di

ferent personality from my own. When under the effect of this psychological entrancement, vague, concatenated events would marshal themselves before my seeming inner vision with such impressive realness that I could not at times but believe that they were the resurrected realities of the past. As I sat there in the solemn atmosphere of happy self-solitude, a feeling came upon me as though I were sinking out of myself and becoming a part of the old ruin around me.

I was yielding to the revelations of my dreamy visitation when I again felt a touch upon my shoulder, as though a hand had been gently placed there. I slowly raised my head, wondering if this would prove to be a phantom salute, or contact of real, tangible substance. To my surprise, instead of the expected unreality I saw a female of marvelous beauty standing before me. She could not have seen more than seventeen summers, or eighteen at the most; and a sweeter face I never looked upon. I had essayed, in times before, in my art-practice, to paint an angel; but since gazing upon that celestial being I have never tried my hand in that line of art again. Rich masses of dark brown hair were gathered with a bewitching carelessness about her faultless head and flowed gracefully upon her shoulders. The style of the quaint-figured dress she wore plainly showed a form of exquisite symmetry; and, as a creature of nature, entirely unadorned by art, she was perfection itself.

She gazed earnestly upon me with a pair of big blue eyes, that seemed to well up light from her very soul. But oh! what an agony there was in that look! an entreating, imploring supplication! What could it mean—this wonderful presentation of nature's handiwork, so full in every line of beauty, and yet so marked with woe? Those plump cheeks should have been rosy red; but they were ashy pale; and what could have stolen away the coral hue that should have tinted her matchless lips? I was bewildered. I at first thought it was the fear of the coming storm, that threatened at any moment to burst upon us, that caused her alarm; but I wondered how even the approaching tumult of nature could so appal one who appeared so much to nature born. I determined to give her assurance of safety, and was about to address her, but I hesitated. I was astray in my decision. Without speaking, she took me by the hand, and as one from heaven might look praying for the lost of earth, so looked the being who stood before me.

"Come," she said, at the same time drawing me from the shed; "I pray you come with me!"

That voice had more of music in it than I had ever heard in human utterance before. I never considered myself a brave man, but at such a bidding I felt that I would have gone to the world's end, and faced even death itself.

"Where? and for what purpose, my pretty one?" I asked in as gentle a tone as I could command.

She dropped my hand, and clasped her own upon her breast; and again those eyes poured out their flood of earnest imploration.

"Lead the way and I will follow," I said, in an assuring tone.

The first thing I did before starting was to feel for my pistol, that I might be sure of its right position in my hip-pocket. The next movement was to remove my satchel from over my shoulder, as it might prove an incumbrance to me in my mysterious expedition. I raised my arm to the strap, and was in the act of lifting it over my head, when my fair visitor extended her hands, and earnestly restrained me. I let it remain, for, as I read her movement, I thought it an indication that the presence of my satchel at my side would in no way interfere with the duty I had assumed.

My guide started on with a light, graceful step, and I accompanied, close by her side. After going a short distance she turned to the left, and crossing a little patch of cleared ground, we entered a path that led into a seemingly thick forest. The heavy branches entirely closed over our heads, forming a lofty arch above us. Here I was obliged to follow, as the path would not permit our walking side by side. We had not proceeded far in the wooded track when my ear caught the sound of running water but a short distance in advance of my fair guide. I saw her step over the small streamlet, and a few seconds brought me to what I judged to be a briskly flowing outlet of sparkling spring-water. It struck me as rather strange that in such an extreme drought as then prevailed this one spring should be so brisk in its play, while all others about were either entirely dry, or at best gave but a meagre dribble. I stopped a moment to ponder upon the problem, but I felt those blue orbs of mysterious magnetism upon me, and I hurried on to their owner.

How long we continued in that path I cannot determinedly say, for my thoughts were so intent upon the marvelous features of the occasion that I took but little note of time. We left the woods and stepped out upon a narrow lane that had the appearance of leading from some traveled main road. It was lined on one side by the forest we had just left, and upon the other by a large and evidently newly-cleared field, well planted with garden product and grain.

Again my guide took me to the left, and a few minutes' walk brought to my view a scene that struck me at the time as being remarkably peculiar in feature for the then present age. Not far before me, coming into full view upon my right, was a rudely built farmhouse, of such a type of architecture that, had it not been for the entire newness of the house, as well as outbuildings and accessories, I should have relegated to the time of Miles Standish and his associates. Just beyond the house my eyes were gladdened by the sight of a well-curb, with its long sweep poised above, from which hung the familiar bucket, plain in view above the top of the curb frame. There was no suggestion of the dear old "moss-covered bucket" about it, for curb, bucket, sweep and upright support, all bore the same impress of freshness of construction as did the other points of handiwork before me.

It was only for a moment that I could pause for my accustomed eye to take in the details of the unique picture. The clouds rolled in fierce, black masses overhead, while the whole heavens were enshrouded in an awe-inspiring pall of angry, surging billows. I have said that I never vaunted myself of bravery; but at this epoch of my adventure what little innate courage I possess was more sorely tried than ever before or since. I can only express it by saying that a palpable, objective horror seemed to force itself against me with such demoniacal power that every fibre of nerve within my frame trembled with abject fear. Paradoxical as may be the expression, it was appalling in its utter incoherence, and hideous in its ghastly realness. As often happens when the mind is paralyzed with frigid fear—so I reasoned at that time—I heard a harsh, threatening voice by my ear hiss out, "*Go back, you fool!*" I felt the palpable pressure of two great hands upon me, and I was actually forced back upon the lane. I know I was about to retreat from the scene in utter consternation. A very hell was around me, and she that had gained so much of my confidence as well as admiration, I suspected as a fiend in angel's garb, luring me to a pit of destruction.

I had turned with the fixed determination of hurrying back to my friend at the old shed, when that same magical hand grasped my arm. Language fails me now. There are experiences—I know that I have had them—that require the knowledge of some sphere beyond the mundane for their portrayal. I can only say that as I gazed upon that upturned face the very essence of heaven's assurance thrilled me to my heart's core. Within my soul I swore an oath of resolute determination to go on, let the end be what it might. I made one mighty effort to regain my demoralized will. I returned my steps, and as I started defiantly forward I felt that the assailing horror that had so overwhelmed me was yielding to a feeling of triumphant conquest. As we approached nearer the house, I saw a man, of rather large stature, round-shouldered and tawny-armed, engaged in setting a large flagstone in its place before the front door of the farmhouse. He was plying lustily at it with a heavy iron bar, and it was evident to me that he was forcing it up to its final resting-place. He had crowded it up close to the threshold, and was then in the act of placing a block of wood under the front of the stone with his right hand, while he held his lifting purchase with his left hand and shoulder. It may appear to be trivial detailing for me to mention here, but the sequel requires it—that the reason of his placing the long, stout block endwise under the stone was that he might easily extricate the bar without drawing the flag out from the house. The bar out, he could easily knock away the prop and the stone would drop in the desired position. I could not then tell why it was that out toward that ungainly looking man went from me a tremendous feeling of pent-up hatred, as though he were the ugly magician that had hurled that avalanche of demoniacal assault upon me.

This man, it was evident, my guide meant to avoid; for she drew close up to the side of the wall at our right, so that, as we drew near, the house might shield us from his view. She raised her hand as though to warn me of her desire of avoidance, and then, turning quickly, she entered a small outbuilding which adjoined the back part of the house, at the same time beckoning me to follow.

I was now surprised at my own reckless daring. I felt not even a tinge of fear, although there came upon me a most convincing impression that the fair being who had sought my aid was about to enter a field of most imminent peril. With a precautionary impulse I placed my hand upom my well-loaded pistol, to be sure that its position was right for hasty use should circumstances require it.

We had entered the outbuilding. My directress passed up two steps and cautiously opened a door that evidently led into the main body of the house. There for a moment I paused. "Should I wear my satchel further?" I questioned myself. I remembered the sinister-looking man I had seen before entering, and a natural propensity I have for being on my guard reminded me that my satchel would interfere with the free use of my arms in case I should be called upon to measure strength with a desperate foe. I lifted the incumbrance from my shoulder and hastily looked about for a safe place to lay it. As I turned around, I faced the door where stood that strange, ecstatic woman. She now appeared more like one from the empyreal realms than an inhabitant of earth.

At that moment a vivid flash of lightning darted forth from the clouds that seemed to prolong its terrifying glare the longer to illume the marvelous scene before me. Then followed the deep reverberations of the awful thunder, rolling through the corridors of the sky as though the demons of wrath had been let loose above.

My thought was not now to protect my beauteous charge from harm that might come from human force; but to give to her, as I supposed, affrighted soul all the confidence I could of safety from the contending elements that raged with such fierce tumult about us.

I stood transfixed with wonder! Still more awful and sublimely incomprehensible was the attitude and bearing of the one I had thought to shield from fear with my own stronger, masculine nature. She stood like a Goddess of Trust, and the serene smile which rested upon her face as she looked upon me seemed radiant with a glory such as only celestial beings bear. She raised her small white hand and pointed to a beam above my head.

"Hang your satchel there," she said in a tone of earnest import.

I looked up as directed, and saw that to the beam had been nailed an old horseshoe, so positioned that one-half of it, by being bent forward away from the side of the beam, answered the purpose of a hook. I reached up, passed the strap over the horseshoe hook, and my satchel hung suspended from the oaken beam. No sooner had I done it than she who had directed the act clapped her little hands together, and such a look of unaccountable joy overspread her pale features that for a moment I thought a faint color tinged her cheeks. What that earnest expression of joy meant, bestowed upon seemingly so trifling an incident, I had no time to question, for she had stepped into the doorway, at the same time bidding me to come. I followed her through a small back room, evidently a kitchen, then along a narrow hallway, and, turning to the right, my guide ushered me into an apartment situated in the front part of the house.

"Please stand with me at this window; he will not see you," she said, addressing me in a soft, hushed tone scarcely above a whisper.

I stepped to the window, as she desired, and reached it just in time to see the storm-clouds pour down their heavy torrents upon the scene without. A mighty tornado burst forth with the coming of the rain. The floor upon which we stood trembled beneath our feet, and the timbers above creaked and groaned under the might of the driving blast. A towering oak that stood like a giant sentinel before the house, swayed as though it were a fragile reed, and, like a conquered hero, bent its head submissively to the storm.

"Ah! see! he has come!" and she grasped my arm with a spasmodic effort that actually gave me pain.

I immediately sought my pistol, for the expression upon her angel-face was not alarm, it was absolute terror.

But what was there to fear from him? surely nothing, thought I; for at that moment a young man, who could not have been more than twenty years of age, rode up from the lane horseback, at a quick pace, and reining up with a powerful hand, he alighted under the tree before us. A double-barrelled fowling-piece hung by his side, the lock of which was covered with a cap of painted cloth, to protect it from the rain. At his saddle-back was a bag apparently well filled with game. He leaned his fowling-piece against the trunk of the oak, and fastened his horse's bridle to a large iron staple which had been driven for that purpose into the gnarled side of the giant tree.

"Do you fear him?" I asked, with some show of surprise.

"Fear *him!* Oh, *no!* by all that is sacred I love him as I do my very life!" and her hand upon my arm trembled as though there was a wild turmoil going on within her own soul, as much more fierce than were the tempest's throes, as had been her bearing at the outhouse door more tranquil.

Well might she have loved him, for he was just such a man as any woman could have loved. Naught but thoughts of the purest stamp could have moved the actions of him who stood before us. Every feature of his finely chiseled face gave proof of a true and manly spirit. His tall form was clothed in what seemed to me to be garments made from homespun cloth, and it was evident that his greatest wealth had been bestowed by nature. I wondered why my aid or attendance had been sought. If she feared harm, what better protector could she have than the stalwart youth who had just come upon the stage of the strange play in which I was acting so ambiguous a part.

After securing his horse, the new comer turned, as though to approach the house, but the man I had seen at work before the door now came upon the scene, and confronting the younger one, seemingly opposed his further advance in that direction.

A sinister-looking man this last comer truly was. What of his face was not hid by his grizzly beard was wrinkled and ugly in its every feature. Words passed between them; words of anger on the part of the last comer, I knew, for his gesticulations were violent, and the expression of his hideous face was truly devilish. The young man was calm, but there was an earnestness in his manner that showed plainly the subject matter of their conversation greatly moved him.

The howling of the storm, the beating of the rain, and the wild lashing of the heavy branches above their heads, completely drowned the words of the two contestants; so that to me all that passed between them was a mere pantomime.

Suddenly the violence of the older one's gestures ceased, and he stood as if waiting for something to be done on the part of the one he opposed.

He who came upon the horse drew from beneath the breast of his dripping frock a folded parchment, which he handed to the villainous-looking man. He seized it with a nervous grasp, and opening it began to eagerly peruse its contents.

What the purport of the instrument was I could not judge; but I plainly saw three large red seals at the bottom of the parchment, and above them there was much writing. The young man turned, after handing the parchment, and taking up a heavy bucket that stood near the tree, started for the well, which was but a few rods away from where they stood; evidently to draw water for his horse.

So engaged had I been in watching what was passing without, I had not noticed the effect that had been wrought upon the young maiden by my side. I was in a maze of bewilderment. What part was I expected to play in the weird drama that was being enacted before me? I was resolved to break the mysterious spell that like that of a magic flute had rested upon my tongue from my first starting upon the adventure, and force by gentle, but positive speech, a full explanation of the situation from my fair *protégé*. With a strong summons of nerve to resolutely carry out my determination, I turned toward her.

Vain effort! I did not speak. Wonder grew upon wonder! Her face was whiter than I had seen it before; her lips were parted as in the agony of despair, and her blue eyes looked strangely wild, and seemed as if they would start from their sockets.

"*Look! oh, look!*" she cried; and she pointed spasmodically toward the tree.

He who had been reading the parchment had taken the fowling-piece from where the young man had placed it; he had removed the painted cloth from the lock, and was taking a deliberate aim toward the well. Quick as thought I turned my eyes in the direction of his aim, and at that instant the sharp crack of the gun's double report sounded in my ears—a terrible accompaniment to the tempestuous din of the maddened storm.

The villain's aim was sure. His unsuspecting victim staggered, and, pitching forward, fell directly into the well from which he was in the act of drawing water.

Up flew the sash before me, and the heart-broken one by my side darted forth so suddenly that, before I could devise her intent, she was beyond my power of restraining. I leaped from the window and sprang after her, but I was too late. An insane frenzy gave to the flying form the speed of the tempest waves that lashed about her. With one wild, piercing shriek, she threw up her hands and plunged down into the watery grave that held her murdered lover.

It is an easy thing to sit in the serene atmosphere of tranquility and discuss the advantage to be gained from acts directed by that mental activity called "presence of mind"; but there are times when it seems as though the mind itself was deluged in the dire wreck of law and order about it. I know it was so with me in this instance. Never shall I forget that terrible ordeal. The howling babel of Nature's discord poured in upon my senses with affrighting force, and I was sure that, mingled with the tempest's roar, came sounds as though a host of unchained furies were hissing their infernal wrath into my ears. I had been nearly conquered in the lane by these same weird demons of dread; should I yield to them again? One mighty struggle to regain control of my deranged senses and I quickly decided my course. My first impulse was to fly to the rescue of the fair one who had led me into that scene of strife; but an instant's reflection assured me that by so doing I should thwart the object in view, for to reach her I must descend the well, thereby putting myself completely in the power of the fiend from whom I would protect her. I drew my pistol, determined to compel the villain to hasten to her aid, at peril of instant death should he show a moment's hesitation.

I turned upon the murderer just in time to see him in the act of concealing the parchment and the weapon with which he had committed the foul deed to gain it. He had placed the gun and parchment under the flagstone that I had seen him adjusting when I approached the house. He held the heavy iron bar in his raised hands, and with one powerful blow he knocked the wooden prop away. The stone fell to its intended place upon the softened earth with a heavy thud, entombing beneath it those evidences of guilt.

I leveled my pistol—but no human power was to avenge that double murder! A vivid flash, and every branch, every fibre of that swaying oak, was lit up by an electric fire, and at the next instant its leaves hung seared and dead, as though a furnace-breath had blasted them!

Down fell the murderer in his guilt, smitten by an avenging stroke from heaven. His blackened face was turned up, but his eyes saw not the messenger that did the work. In less than a second of time I had seen all this, for beyond that I could not see. The bright glare nearly blinded me, and I had not escaped the effects of the electric bolt. Covering my eyes with my hands, I sank down upon the wet turf, prostrated by absolute nervous exhaustion.

[*To be concluded in our next.*]

## THE MOULD AND DECAY OF THE PAST IS THE BEAUTY AND FRAGRANCE OF TO-DAY.

*Impromptu Poem by Mrs. Nellie J. T. Brigham, at Adelphi Hall, New York, Feb. 12th, 1888; the Subject Presented by Henry J. Newton, Esq.*

REPORTED BY J. F. SNIPES.

Out of the past, with its gloom and decay,
Cometh the beauty and growth of to-day;
Out of the shadows of night and the showers
Cometh the beauty and bloom of the flowers.
Come, go with us, friends, from the city here,
Away where the waves of the sea are clear,
Where murmuring sounds shall fall on the ear;
Down in the darkness of numberless graves,
Down in the depths of the great ocean caves,
There are forms of life, through mould and decay,
That grow into brightness day after day.
And mark how the sea-shell is growing there,
In those ocean caves as dark as despair,
Growing from the gloom, and growing more bright,
Until the sea-waves have brought it to sight.
Take into your hand the rosy-lipped shell,
And list to the story it has to tell.
Out of the darkness and out of the grave,
Out of the slime and the deep ocean wave,
Out of the strength of decay and of time,
Cometh the shell that is fair and sublime,
Developed by change and made to disclose
A story of life that nobody knows.
So go we away from the mighty sea
To the beautiful land so broad and free,
'Neath the sunbeams bright, through the changeful hours,
We watch the growth of the beautiful flowers;
First comes the seed that is lost in the mould,
Away from the light and the sunshine's gold;
It lies in the chill and night of the tomb,
And yet in the seed is the secret of bloom.
Slowly it grows, and it slowly expands,
With prayer for the light and with outstretched hands,
Until it is born out of mud and mould,
And rises aloft in beauty untold.
The little green leaf from shadow of night
Looks up in the light, grows fair to our sight;
It climbs and expands with outreaching hands,
Like a spirit in prayer for blessing rare,
To lift us and bear us from earthly care.
Thus through mould and growth, through shadow and strife,
Through sunbeams and sorrows, we rise to life,
Like the growing leaf and plants more fair,
That uplift their heads in the fragrant air.
If it be the rose that we would disclose,
Or the yellow bloom with breath of perfume,
Or the ruddy red that lifts up its head,
Remember the words we have just now said:
Out from the forms of the past cometh life,
Which grows in brightness through shadows and strife.
'Tis out of the mould, 't is out of decay,
That spirits behold the light of the day;
They arise and shine, with glorious mind,
Beyond present time, are nevermore blind.
So come the buddings, the beauties unnumbered,
The fair prophecy that lately has slumbered.
And so with these flowers; their story is told
To-day in purple and crimson and gold.
The pure and the true shall live like these flowers,
In life and in light, through unnumbered hours.
So, friends, without wings you shall rise and fly
To a fairer life developed on high,
Away from the earth and its changing mould,
Away from the grave with its chill and cold,
From the errors that lie beneath the sky
You shall upward mount and nevermore die.
So there 's joy and life in this blessed right;
In this is true hope and purest delight.
Be not discouraged, though shadows may fall,
Be not discouraged, though grief may appal;
Be not discouraged, though the tomb and mould
May press down to earth the blossoms of gold.
Wait, wait in patience, a little while longer,
Till the light of the sun is higher and stronger;
Wait, wait a little, till this month shall die,
Till the March winds sigh and the shadows fly,
Till the pansies come with violet eyes,
And open in smiles in the light of the skies;
Then soón shall they usher the golden day,
And the youth of spring and blossoms of May.
So here lies a truth in this message bright—
The power that nature has over the night.
So cometh the truth; then have no more terror,
And doubt not in time your growth out of error;
For error shall die, and in deathless youth
The shadows shall fly; hold fast to the truth.

## PRACTICAL BENEVOLENCE AND PROGRESS.

Religious and spiritual associations and their orators have a great deal to say about love and benevolence, in proportion to the amount of what is actually done. The champions of Orthodoxy enjoy splendid salaries, while those who might with equal or greater power diffuse the higher Spiritual Philosophy are but poorly sustained—so poorly, indeed, that much of the ability in the spiritual ranks shuns the unprofitable task.

But our shortcomings are not so marked in reference to the spiritual rostrum as in reference to practical work. We claim the most enlightened and beneficent system of healing that has ever been known, but what are we doing to establish it in successful operation? The friends of orthodox medicine sustain it handsomely: colleges are erected and hospitals generously endowed to diffuse the blessings (if such they be) of allopathy and homeœpathy. Where is either the college or the hospital to represent Spiritualism in the healing art?

Mesmerism has its healing institution in England. Hydropathy has innumerable representatives, but the practical representatives of Spiritualism struggle along as individuals against a powerful opposition, without the moral or financial coöperation of societies.

If our claims are not visionary, they ought to be illustrated in every large city by a hospital or sanitarium, in which the public might realize the vast superiority of the new ideas over the old. But as yet we look in vain for any such movement as might easily be made by the coöperation of a few of the many wealthy individuals who recognize the Spiritual Philosophy.

In the apparent absence of public spirit, we must rely upon individual action if there are any individuals in the progressive class who have the ability and the will to undertake this noble work. The writer knows of no one conspicuous in the ranks of progress who has the liberality, the energy, and the financial ability that would fit him for such a task but DR. R. C. FLOWER, of Boston, who has so rapidly risen to the highest rank of professional success. His recent purchase of the grand building at the corner of Columbus Avenue and Holyoke street is said to have been made for the establishment of a Sanitarium, to be conducted according to the most advanced ideas of the progressive party in science.

When this grand sanitarium shall be in operation, and a new college, in which the authorities and teachers shall be men who turn their backs upon the past and look to the advancing sciences of the future, there will be something to which we can point with satisfaction and which will command the respect of scientists throughout the world.

The writer trusts he is not too sanguine in anticipating for Boston the establishment of such institutions, which will do more to vindicate her reputation as the modern Athens than anything which has ever yet been done.

OBSERVER.

## IN MEMORIAM.

DR. SIMON C. HEWETT passed on to the spirit spheres from Boston, Feb. 15th, at the advanced age of eighty-four years.

Dr. Hewett was one of the oldest physicians in the city, and when in active practice was renowned as the "natural bone-setter." He made a specialty of old, chronic diseases, such as the regular physicians had given up or considered incurable by their mode of treatment. He inherited a strong constitution and a positive, determined will-power, together with personal magnetism, but for the past ten years or more he gradually failed in health, finally losing his vitality, through advanced age and bodily infirmities, to such an extent as to cause him to retire from active practice.

He was greatly interested in preserving medical freedom, and was enthusiastic in remonstrating against the restrictive medical measures suggested to the General Court for enactment from year to year, even after he had retired from practice.

Some ten years ago, knowing the efficacy of adapted magnetism, that he possessed in his own organism, at times with his patients, he personally employed such treatment in his own case, and claimed to have been benefited thereby. Dr. Hewett at one time said to the writer that in religious belief, in regard to a future state and the destiny of the soul, he was a Baptist. I had some pleasant conversation with him in relation to his experiences in his medical practice, and also in regard to the spiritualistic view of life in earth and spirit spheres. He cited many instances which, to my mind, proved conclusive evidence that he was moved upon by an invisible, intelligent force, or power, that was beyond that of his own will, and this may account in a measure for his success in making cures; also various acts in his earth-life that were not understood by the medical profession, seem to the writer to be largely the result of inheritance combined with what are termed mediumistic gifts.

The last time the writer saw him at a place of worship was at the Berkeley Hall Spiritual meetings at the time W. J. Colville was speaking there. He considered Mr. C. a great wonder, and thought it remarkable that he could speak with such ease, without notes or preparation, upon the intricate subjects presented from time to time by his hearers.

His funeral took place on Sunday, the 19th, at his late residence, his son, Dr. J. D. Hewett, superintending the exercises. Dr. Hewett was decidedly opposed to flowers on such occasions, and hence the relatives placed a few about the room, while on the broadcloth covered casket were arranged two small neat bundles of wheat as a symbol of his age, and to take the place of the floral emblems which they would have placed there had they not desired to carry out his wish.

Rev. Phillips Brooks, Episcopalian, officiated at the funeral, which was conducted under the usual custom or ritual of that denomination.

His body was taken to Forest Hills Cemetery, and deposited temporarily in the receiving tomb. COM.

MR. GALEN ALLEN passed from his home to the higher life on Saturday morning, Feb. 11th.

He was eighty-six years of age on the 24th of January. He deceased in the same room where he was born, and the room in which his father was born, and rose into the beyond.

Mr. Allen in his younger days was a member of the Orthodox Congregational church in South Abington, now Whitman. He afterward became impressed that Universalism was nearer right in its claims upon the human mind, and later embraced Spiritualism, to which he adhered with tenacity, feeling that he was right, and that the knowledge of the truth had reached his heart. His wife, who survives him, at the advanced age of eighty-two years, was in full sympathy with him, and their home has for many years been a place where an honest, earnest Spiritualist might find a cordial welcome.

It has been the practice for many years for a few to gather on Sunday evenings in this home to receive communications from the loved who have gone before, and listen to the teachings that came from the other side of life. So earnest was this family in the work that as a term of derision the people outside named the hill on which they lived "Spirit Hill," which has been accepted by them and their sympathizers as an honor.

Firm, true, undaunted, he passed away as he had lived, grounded in the principles which Spiritualism teaches. Though often suffering from the wrongdoing of others, he always allowed the mantle of charity to fall and cover their faults.

The funeral was held on Monday, Feb. 20th, Dr. H. B. Storer, of Boston, conducting the services, which were of a very interesting character, showing clearly the view held by the Spiritualists of death and the future life.

At the close, by request of the friends, a few appropriate remarks were made by G. E. Pratt in the same direction.

There was singing by a quartette living in the immediate neighborhood.

Five children survive him, nearly all of whom are either strong in the faith, or sympathizers with the tenets of spiritualistic truth.

Loved, but not lost, gone before only a little while, the knowledge that though unseen he is with them still is a precious boon to this widow and the children who survive him, and with loving hearts will they gather for their little meetings, knowing that the place by their side is still occupied by the risen husband and father.

He was for many years a constant reader of THE BANNER, and found great comfort in perusing its pages. G. E. PRATT.

*East Bridgewater, Mass., Feb. 18th, 1888.*

MRS. SARAH SCHWAB, eighty years of age, passed to spirit-life on Jan. 20th, under somewhat remarkable and consoling circumstances.

The aged lady had a very bright intellect, and was fully instructed about the Spiritual Philosophy by her son-in-law, Mr. Lewis J. Kohn, of this city.

Early in the morning, about eight hours before her departure, she told Mr. Kohn that she should pass on at twelve o'clock; that she preferred and wanted to be buried in the simplest possible manner, without show or display of any kind, as to coffin, flowers, etc. After having also given some directions as to business and family matters, she remarked that she was looking for her near departure with a pleasant and expectant feeling; the only fear she had was of the pain of the last struggle.

Mr. Kohn explained to her that with the many good deeds behind her and with her bright mind and other favorable circumstances, she could rely on an easy "second birth." The old lady replied that she had full confidence in her son's explanation, and as she felt sure that her time of departure had come she wished to see before twelve o'clock her dear friends, Mr. M—— and his wife, E——, with whom she had been acquainted for over thirty-three years. As soon as these friends had arrived Mrs. Schwab had a pleasant conversation with them, and assured all present (children and grandchildren, after having given wise instruction to the latter,) that they might expect to receive a communication from her, in due time, about her new life in another sphere. In the meantime the clock struck half-past eleven, and a visible change was seen to come over her. As soon as the clock struck twelve she passed easily away into spirit-life.

*Cleveland, O.* J. A. HEINSOHN.

☞ To talk of mediums working for nothing as long as they are able, and when they are not able to dole out to them gifts on which to subsist, is the shallowest nonsense. This is what I call cutting down the bridge and trusting to the depth and current of the stream to ford it. I venture to predict that when all who "profess and call themselves Spiritualists" understand what is comprised in a "medium," they will both pay them and respect them for taking the payment, so long as that is no more than is adequate to the amount of service given.—*Peter Lee, Rochdale, in The Two Worlds.*

It is well to teach a child to sing "I want to be an angel," but it is something better to teach him to sing "I want to be a *man*."—*The Voice (Funk & Wagnalls).*

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# Banner Correspondence.

### Massachusetts.

FALL RIVER.—James M. Rogers writes as follows upon "The Negation Argument": "I find quite a large class, perhaps not professedly Christians, who still hold the opinion that a belief in Christianity (whether its doctrines be true or false) is of immediate advantage here, and tends to untold advancement hereafter. To illustrate my meaning I give part of a conversation as it actually occurred. A man of advanced age, whose ripened years should have insured clear convictions of truth and unhesitating declaration of its logic, stated that 'If Christianity is true, Christians are the best off of any in the future; if it is false, they have an equal chance with others'! The fallacy of such reasoning ought to be apparent to all. An argument based upon an 'if' is a lost argument to begin with. Because with 'the past unsighed for, and the future *sure*,' no one would admit of the most remote possibility of being wrong. Such a man *knows* he is right; the other acknowledges he may be in error, because he stands upon a doubt and cannot prove his convictions, so takes refuge in negatives. But the eternal welfare of immortal man cannot for one moment rest upon so changeful a foundation. He must, by his very nature, be wholly, irrevocably right when he enters that existence which has no conclusion, or every successive step will carry him further and further along the road of error. We may not safely trust to the logic of 'it may be so, or it may not be so,' and still be the gainer in either contingency. St. Paul, evidently, did not so think: 'If Christ be not risen, we are of all men most miserable.' Yet, strangely enough, he opens the momentous subject with an *If!*

But to return: all beliefs, arguments or religious creeds not true must be false, for the reason that falsehood is ever the reverse of truth, and no moral precept or spiritual conception is at one and the same time both true and false. There is not in all the boundless thought-world of God such a monstrous contradiction. Truth radiates in direct lines from the Giver of all thoughts; man alone, by his imperfect spiritual vision, distorts the rays. Christianity must stand or fall by the inexorable logic of *proven* facts. The eternal progression or constant retrogression of unnumbered millions is too high a stake to place upon any supposition, however speciously presented. In the broad light of to-day Christianity is compelled to assume the offensive to hold its ground, and a defensive policy yields one line of its works to the enemy.

Look at the glaring inconsistency of such a claim! A page of history, an arithmetical problem, a maxim in law, is declared true or false—none so hardy as to allow them to be possessed of both qualities. Yet thousands otherwise intelligent thinkers are perfectly satisfied to pin their hope of everlasting soul-illumination, or risk spiritual darkness forever, upon so small a point as this!"

WEST HANOVER.—A correspondent writes: "Helen Keith of this place is rapidly becoming a fine medium for the exercise of spirit-power in the mental phase. She improvises poems, and also sings under influence. The writer saw her controlled in the above named directions recently, and considers her a good instrument, and one destined to do a glorious work for the cause of Spiritualism.

She gives private séances, and her guides are anxious to have her enter the field as a lecturer. Though small in stature, when under control she is a power in voice and strength, and no one would doubt that she has spirit assistance of pronounced value. I am confident that any Spiritualist society securing her services will not feel dissatisfied with what her guides have to offer."

CAMBRIDGE.—"C." writes, endorsing the powers of "one of the many magnetic healers of Boston, Miss L. Barnicoat, of 175 Tremont street." A virulent affliction, inherited from birth, and intensified by vaccination, so depleted his system that his days on earth seemed to be numbered, when, through the faithful treatment of Miss Barnicoat and her prescriptions (continued for the past two or three years), he finds the disease nearly gone, and his health generally improved: for which he adds, in conclusion: "I am indebted to her and her spirit guide, Dr. Wallace."

BOSTON.—A correspondent writes. "The permeative influence of Spiritualism is nowhere demonstrated more plainly than in the changed views now instinctively held by many people outside the ranks of its believers, regarding death and the future state. It is not long since I received a letter from a gentleman who is in no way identified with the New Dispensation, in which the following sentences occurred:

'I must tell you that the trouble is all over for one of our friends. Mrs. —— left the earthly life since I wrote you last. She closed the acts of mortality in peace and quiet at last—merely dropping off like ripened fruit. She is much missed, and had a glorious life of usefulness and kindness. *To me* her brightest life is now begun. *You* believe so, too. What a blessing to feel such things possible!'

This is an evidence of the work now going on. Who can doubt that if all the human family—'converted and unconverted'—could be cheered while in the body, and leave the earth-life with such bright views of future destiny, a great and grand revolution would be wrought in every department of human existence, and the power of sectarian bigotry be banished forever?"

### New York.

ALBANY.—John Chism, Jr., Secretary of the First Spiritual Society, writes, Feb. 20th: "Prof. J. W. Cadwell has just closed a very interesting and profitable engagement with us, and not only added a neat sum to our Treasury, but by calling out large audiences to see and hear his mesmeric entertainments, has been the means of making our Society and hall known to hundreds of people who otherwise would scarcely have learned that such an organization existed in their midst. He is quite radical in his views, and bold in expressing them, yet notwithstanding this we have had a steady increase in attendance and receipts.

Miss Jennie B. Hagan lectured and improvised poems upon subjects proposed by the audience, Feb. 9th and 10th. The attendance was large, and every person listened with close attention to the logical reasoning and beautiful language that fell from her lips. This was Miss Hagan's first appearance before an Albany audience, but it will not be the last, if she will consent to make an engagement.

Mrs. Carrie E. S. Twing is with us during February, and is meeting with grand success in her efforts to place Spiritualism before the people. Her 'talks,' as she calls them, are instructive and pleasing, and the tests 'Ikabod' gives in many cases remarkable. A case in point: To a well-known gentleman she foretold the sickness and death of his nephew, who, at the time, was in full health, and entirely unknown to Mrs. Twing, as was also his entire family, and Mr. M., to whom she gave the communication. She had no possible way of knowing there was such a person as the nephew in existence. However, the prediction proved correct, for the nephew was taken sick and died within the time stated. This test was given in the presence of over two hundred persons, on her first visit to this city last fall. Many other nearly as remarkable tests have been given by her control.

Mrs. Nellie J. T. Brigham lectured and gave poems in her delightful manner Feb. 17th. On the platform was Mrs. Newton Reynolds, of Troy, who opened the services with an invocation, and Mrs. Twing, who followed Mrs. Brigham's lecture with communications from 'Ikabod.' Before the services began Artist MacDonald, in a neat speech, presented to the Society a magnificently-framed and finely-executed pastel drawing of Mrs. Brigham, by Artist S. G. Payn, Jr., and an equally fine crayon drawing of our President, D. M. S. Fero, was presented by Mr. MacDonald himself. Mr. Fero responded for the Society, thanking the artists in the name of the Society, and for himself personally. These pictures are life size, beautifully framed, and a fine addition to those with which our walls are already adorned. We endeavor to make our hall as attractive and comfortable as possible, so that those who come out of curiosity may discover that Spiritualists are not ornamented with horns and cloven feet, but human beings like themselves. This is a point I would like to make as emphatic as possible, *i. e.*, treat all strangers, no matter how unkind they may speak, with respect, and do not permit yourself to arouse antagonism by argument, but make them feel at home, and they will soon awaken to the fact that we have something worthy of investigation.

Warren Chase will lecture March 2d, and following the lecture a social and reception will be given by the Ladies' Aid in honor of Mr. Chase's long service in the ranks of Spiritualism.

Bishop A. Beals is booked for March, and will assist us in the celebration of the Fortieth Anniversary of Spiritualism, which we will hold on Friday, March 30th.

Mrs. H. S. Lake is booked for the month of June. We have as yet no one engaged for April and May, and desire a lecturer who can also give tests, and is able to build up Spiritualism on its own merits, and not by tearing to pieces the religion of others."

NEW YORK CITY.—A correspondent writes that in the course of recent remarks made by Dr. Henry Slade at the People's Meeting on the gift of healing, he alluded to the successful treatments he received, when paralyzed, from Dr. D. C. Dake, after all other means had failed to relieve him.

### Illinois.

CHICAGO.—A correspondent writes: "The Young People's Progressive Society (South Side) recently gave one of its semi-monthly balls at its hall, No. 159 Twenty-Second street. It was a masquerade ball. One of our local papers refers to the occasion as follows: 'Aside from the purely social phase of the organization, it directs its energies toward a general advancement of the young people, but is more widely known for its active participancy in the line of so-called Spiritualism.... It was a fanciful scene one watched; the gay cavalier sporting his handsome costume beside the fair Nerissa, the Chinese Mandarin gliding with measured steps with a rustic maid on his arm, and monks, clowns, matadors, jockeys, tramps and lawn-tennis dudes striving for favors from masked gipseys, nuns, Portias, ladies of high and low degree, and of every conceivable style of beauty. A stringed orchestra, supported by a piano accompanist, supplied such music as was needed for the schottische, waltz, quadrille or polka mazurka. Early morning found the majority of the revelers still untired, but anxious to maintain peace relations with their relatives, so homeward was the word. Among those noticed were:

*Joseph Auglan, *Henry Coverdale, *Harvey Henry, *A. M. West, *Stephen Danforth, *Joseph Langel, *Mr. Otis, Mrs. Mary Johnson, Mrs. M. Daly, Mrs. Olive Coverdale, Miss Leo Armstrong, Miss Bertie Booth, Mrs. Bradford, the Misses Bliss, Miss Julia Rothschild, *Fred Fellows, A. L. Coverdale, R. G. Hourtney, Zeph. Davis, George Henry, F. K. Smith, Mr. Otis, jr., Mrs. Francis Johnson, Mrs. Roe, Miss M. Armstrong, Miss Ida Woodberry, Miss Luella Langel, Miss G. Searles, Miss Ollie Langel, Miss Jessie Rothschild. [*Accompanied by their wives.]'"

### Kansas.

FAIRMOUNT.—A. H. Nicholas writes: "We have with us, at the Deuel Farm, Cora Carpenter and her mother, E. F. Porter, mediums, who have been through parts of Kansas lecturing. Cora, a girl of fourteen years of age, through her guides, lectures on subjects presented to her at the time, and answers questions, while 'Lotus,' a control of Mrs. Porter, gives tests. The other day Cora's hand was controlled to write the following message in a handwriting not her own, and signed by a name unknown to any of us: 'In my own mind nothing can go beyond spirit: nothing is higher than spirit. It is man—the person. We only inhabit this shell of clay and live on the earth-plane to prepare for our future state of life, and by our life here are building our home in the spirit-world. Our minds teach us there is something beyond this life. The few years we spend here serve to develop our spiritual natures to such a degree, that in the other world our time may be spent in returning to mortals and doing good. If we live true to the impressions for good and let our minds run in the spiritual channel, we will ever overcome the temptations which are placed before us to test our strength and courage to resist evil. Unbelievers in the spiritual work think that only evil can come from the spirit-world; but this is not the case; many times the dear ones who are in the other life return and shield us from the sinful ways of this world when we think them far away. Oh! what a pleasure it should be to each and every one to know for a positive fact that there is no such thing as death. Then let us be brave in the walk of life and be sure our spirits are pure and bright.—SAM. J. WHITING.'"

WICHITA.—A correspondent writes: "The spirit of progress—intellectual, moral, social and civil—is spreading its influence over the whole world. To its cheering presence all instinctively draw nigh; the Christian, the Pagan, the Free Thinker are bending their energies to better purpose than in the past toward the consideration of the grand problems of human life and destiny; and it behooves all whom the knowledge of the truth revealed by Spiritualism has made free, to do what lies in their power to afford assistance to those who for any reason are not yet awakened to a comprehension of the true solution."

### Province of Quebec.

BEDFORD.—Writing for a copy of Warren Chase's forthcoming book, "Forty Years on the Spiritual Rostrum," Mrs. C. A. Rice says: "I was at Onset last summer, and had the pleasure of listening to the lectures of Hon. Warren Chase, also of attending quite a number of séances. My husband and myself witnessed some very beautiful, convincing things, and many of our spirit-friends came to us. As we had never seen or heard anything of Spiritualism before, and with the rest of the ignorant pronounced it a fraud, you may judge of our pleasure and surprise at the phenomena we beheld. We have seen enough of spirit-phenomena to want to see more, and investigate further, but cannot do so without the help of a medium. If a good materializing medium, whose terms are within our means, would come here, I will insure their expenses, entertainment and price of séances while here. We have a large field ready for the good work."

### Rhode Island.

NEWPORT.—John C. Peckham writes: "I have passed the line of eighty years and taken up my eighty-first, and hope to make it the best of my life. I have hitherto been called a very plain preacher, yet my desire is to be in the year to come plainer of speech than ever, and to utter with greater boldness the truth. I predict a mighty revolution of thought—an outgo of belief and an inflow of knowledge. When it is over, people will no longer bow to creeds and dogmas of the past, but have for their religion an every-day and every-hour religion of reason and common sense."

### Connecticut.

NEW HAVEN.—E. P. Goodsell gives it as his opinion that behind, as the grand inciters of the Prohibition movement, are the priests and the churches, who adopt it as a means of taking the first step toward the enslavement of "a nation of freedom-loving men and women."

### Hard at Work.

To the Editor of the Banner of Light:

During the month of February Miss Jennie B. Hagan has filled the following engagements with good and appreciative audiences: Sundays of Feb. 5th and 12th lectured for the Spiritualists at Troy, N. Y.; 7th gave an entertainment, and on the 8th was tendered a reception at the residence of Mr. and Mrs. Wm. Lee, 14 George street, Green Island—friends gathering in from Troy, Albany and Saratoga, N. Y.

On the evenings of the 9th and 10th she lectured in Albany, N. Y., to good audiences. On the Sundays of the 19th and 26th she lectured in Portland, Me.; evening of the 20th held a parlor meeting in Portland; 21st a parlor meeting in Bath, Me.; 22d gave an entertainment in Portland; evenings of the 23d and 24th lectured in Bangor, Me.; and on Saturday, the 25th, was tendered a reception at the residence of the venerable Mr. Thomas Beals, of Portland.

On the evening of March 1st she will lecture in Saratoga, N. Y. The Sundays of March she will be in Cincinnati, O.

Miss Hagan's Camp-Meeting engagements for the coming season are: Burlington, Vt.; Etna, Me.; Harwich, Mass.; Sunapee Lake, N. H.; and Parkland, Pa.

### A Painful Accident to a Christian Scientist at Another Man's Funeral.

I attended a funeral at the home of a Christian science family the other day, [said a gentleman of a severely materialistic turn of mind.] Of course it was a Christian scientist who preached the funeral sermon. The burden of his remarks was that there is no pain, no death, no grief in this world save that which we imagine. It is all in our minds, do n't you know. It seemed to me that he bore unnecessarily on this point, for he repeated it a dozen times in the course of his half-hour talk—no pain, no death, no suffering, no grief. When the service was over, the pall-bearers carried the coffin down the slippery steps from the door to the walk below, and the minister followed. As he set his foot on the first step his heels flew from under him, his legs went up into the air, and he came on the middle of his back, striking very heavily about five steps down. It must have all but broken his spinal column. He was helped to his feet, and with his hand on his back he limped around a little circle and groaned in a most piteous manner. He was a very badly hurt man, but if he had been my own brother and had been killed I should have had to laugh when one of the young persons who came down the steps with me afterwards gravely but softly said: "No pain, no suffering, no grief."—*Chicago Times.*

PAMPHLETS RECEIVED.—*Practical Instructions for Health and Healing.* By W. J. Colville. pp. 16. Hartford, Conn.: Patterson & Sheldon.

*The Popular Craze—Christian Science.* By Ursula N. Gesterfeld. pp. 29. Chicago, Ill.: The Author.

*The Analogy Between Sound and Color, and the Art of the Future.* By G. G. Finn. pp. 22.

*The Idea of God*; and, The Religious Aspects of Spiritualism. By J. Whitlemore, M. D. pp. 46. Hannibal, Mo.: Echoes Publishing Co.

*The White Cross:* Its Origin and Progress. By B. F. DeCosta, D. D. pp. 23. Chicago: Sanitary Publishing Co.

*Thus Saith the Lord.* An Unconventional Inquiry into the Origin, Structure, Contents and Authority of the Old Testament. Seven Lectures. By John Page Hopps. pp. 37. London, Eng.: Williams & Norgate.

*Christian Absurdities.* By John Peck. pp. 30. New York: The Truth Seeker Co.

*Miracles and Miracle Workers.* By John Peck. pp. 34. New York: The Truth Seeker Co.

*The True Science of the Working of the Laws of Nature.* By William Peckham. pp. 16. Middleton, R. I.: The Author.

*A Truly Catholic Church:* Being a Short Treatise on the Adaptability of Christianity in Its Purity to the Wants of All Men. By H. Miles. Fort Worth, Texas: The Author.

*Regulus' Brief Ephemeris.* Showing the Longitudes and Declinations of the Four Principal Superior Planets on the First Day of Each Month in the Year, from 1791 to 1897, and the same approximately from 1888 to 1918, all inclusive. pp. 16. Boston: Grant & Co.


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This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise-Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I Found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

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

## Confession Indeed—Dr. Lyman Abbott.

The Sunday afternoon talk of Rev. Lyman Abbott, D. D., in a very recent issue of the *Christian Union*, on "The Transfiguration," is too characteristic of the tendency of the time to be allowed to pass without the special attention of Spiritualists. For it is an up-and-down, out-and-out confession of the radical truth of Spiritualism, with the abatement only of the power of spirits to communicate and make themselves known to mortals. This reservation is obviously made for the single purpose of preventing a full and complete surrender to belief in Spiritualism. Instead of listening to and seeing the spirits themselves, as Christ did, Dr. Abbott merely recommends to his readers to hear *him.*

The transfiguration scene described in Matthew's gospel was not, says Dr. Abbott, the story of a dream, for it was witnessed by three different persons. Nor can it be interpreted by accepting the common view of the spirit-world as held by the churches. That common view, well says Dr. Abbott, is "nebulous at best." It may be stated thus: "Death is a sleep; at death the soul goes into a semi-conscious condition, and lives in some far-off lotus land of dreams; the body waits in the grave the summons of the last trump; in a thousand years, or a thousand centuries, whenever time shall have finished its cycle and the end shall have come, the body will rise from its resting-place and become that soul's future habitation; the scattered portions of human bodies taken up by grass and grain, and incorporated in infinite forms of vegetable and animal life, will be brought together by the command of God—for nothing is too difficult for the Almighty—and then the long broken current of life will begin again."

If we accept this notion of death and the resurrection, then Dr. Abbott thinks Moses and Elias were wakened from their long sleep in death for this special interview. What afterwards became of them he leaves those to guess who adopt a hypothesis so crowded with difficulties. Yet—let us ask the Doctor—why are not other ecclesiastical dogmas which have ruled the human mind so long equally crowded with them, and equally sure of being set aside as human views become enlarged and illuminated? Dr. Abbott, for himself, refuses to believe that there is any break in the continuity of life. This physical integument he compares to the soldier's tent, the campaign being over at death, the former occupant being at home, and the sooner it is made over into some new and valuable thing the better. "It is the emigrant's wagon," again he illustrates; "he has reached his destination; the wagon has served its purpose, but its journeys have come to an end. Knock it to pieces, and turn its material to good account."

He finds no account in the Bible of the resurrection of the body. He does not know about a spiritual body, as described by Swedenborg; the spiritual body believed in by Spiritualists he does not condescend to allude to; but he confesses his faith in a resurrection at the moment of ending the earth-life, the soul and the breath leaving the body together. The heavenly Jerusalem he believes to be "a holy city let down to earth." Heaven is at hand, not far away. If it has any geographical limits, earth is not beyond them: "The stars may be other continents whither the emancipated wander, as here we travel through foreign countries, carrying our bodies like heavy and cumbersome baggage. But whatever other lands may be opened to the winged spirits, the earth is not closed to them. Whatever other companionship may be theirs, the companionship of earth is not denied them. They are all ministering spirits; we live and walk in the midst of them."

That is enough. No more confession is needed. Dr. Abbott holds that all the teaching of the Bible on the subject is pictorial; that it all speaks of that which is to us incomprehensible; that any clear, definite and accurate conception of the spirit-world is impossible. "But," says he, "the picture of a long rest, a soul living unclad or asleep, or waiting in some reception-room of heaven for its habiliments, presents far more difficulties to the reverent student of Scripture than the view which holds that the judgment day has already dawned; that the dead are passing in a continuous procession from earth to God's judgment bar; that death and resurrection are simultaneous; that the separation between earth and heaven is a narrow partition, and death is but the swinging of the door; and that the dead are living, more truly living than we, and living often close at hand, so close that we are surrounded by them as by a cloud of witnesses.... So close, too, that mothers still keep watch and ward over their children, and the friend still serves by subtle influences as guide and inspiration of his friend." And he asks the mother who has gone into the spirit-world and left her children behind, "who has ever told you that you are to be separated from them?"

He bases this belief "partly on intimations and suggestions of Scripture, and partly on the *all but universal belief of the world in spirits and spirit-communications.*" Granting that much of this may be superstition, and more be fraud, neither superstitions nor frauds grow without root out of nothing; their universality and success themselves illustrate the reality on which the one feeds and the other simulates. Now accepting this conception of the spirit-world, "as a world all about us, as a world in which we live, as a world from which we are separated only by our own dullness of sense and heaviness of vision," he regards the story of the Transfiguration as no longer a strange episode and a breaking in upon the order of nature and the supernatural. And in view of it, he considers it rather strange that more Christian professors have not known a like experience of communion with the sainted and risen dead.

This is all large, liberal, and packed with living truth. The statement that the invisible world is all around us continually—that the earth cannot, if it would, lie beyond the limits of its geography—the assertion that decarnated spirits continue to feel a close interest in the affairs of the world and of those whom they loved and left—the belief in the instantaneous resurrection of the spirit on leaving the useless body it has tenanted—these are all the doctrines, resting on positive knowledge, which Spiritualists hold, and so far constitute the body of their elevating and inspiring belief. But all things are not of course to be expected at once. It is to be accepted as a most favorable symptom when a professed theologian like Dr. Lyman Abbott is ready openly to admit as much as what has been given above.

In order to maintain his position where he is and operate his present influence, he naturally must pause somewhere in order to be sure of carrying his flock along with him. So he refuses to credit the fact that mortals can have communication with the spirits, however close a communion with them may be possible. This just saves him from being called a Spiritualist, and that—we say it in perfect kindness—is all he wants. That we may not convey a wrong impression, we quote his own words:

"If, however, this incident, thus interpreted"—referring to the transfiguration—"affords us a new sense of the reality and the presence of the spirit-world, it also guards us against going out of the activities of an earthly existence to indulge in reveries and dreams concerning the invisible. Their presence may well serve as an inspiration; their ministry may be real and helpful; but we may not turn aside from present duty for converse with them. If ever any of us are inclined to listen to the voices of the voiceless dead, the one voice that speaks to us out of the cloud, and the only voice, is, 'This is my beloved son, in whom I am well pleased; hear ye *him.*'"

He would have us understand that it was only a *glimpse* of Moses and Elias that the disciples had, and that when their eyes were opened they saw no one save *Jesus only.* He warns his readers against abiding on the mount of vision and substituting "spiritual ecstasy for practical duty." And he suggests that the hours of inspiration are meant only to equip us with a larger sympathy, a broader human love, and a profounder curative and healing faith, to help us in "casting the devil out of those who abide in the valley."

We would not venture to ask any one to be consistent with himself if he prefers otherwise; but we confess we are unable to understand, all the same, how any one can feel compelled to make such sweeping and embracing admissions as Dr. Abbott freely makes, and still claims the privilege of contradicting their effect where it comes in conflict with the dogmatic theology he is interested in maintaining. If he concedes one point in this matter he necessarily concedes all. It is not an affair of choice, it is something he cannot resist. If spirits are, as he readily admits, all about us continually, and can guide and direct us and impress us with their thoughts and views, what is the difficulty in believing that we may become conscious of their presence, and of recognizing them and receiving their messages and exchanging messages of our own? Theology is lame indeed when it sets up such a pretext for refusing to acknowledge what is positively known to so many persons living, and what is demonstrated freshly to so many more every day. The fact of the power of spirits to communicate to mortals is just as well established as the fact of their ability to work with us and for us as we advance along our way.

## What is the Mohammedan Doctrine?

Nothing is more effectual for clearing away existing prejudices than a flood of pellucid information, and there are thousands of people who profess and call themselves Christians, who regard the Moslem faith with feelings of disfavor, if not worse, yet do not consider it their duty at all to possess any knowledge of what they condemn. For such a recent letter from the chief authority of the Moslem Church, written in the utmost frankness to a German convert, ought to supply the most grateful information. It has been translated from the Turkish by President Washburn of Robert College, near Constantinople. From it we select the salient points.

It seems that the German convert in question had made a written request to be received into the heart of the Mussulman religion, and this letter of Ahmed Esaad, the Sheik-ul-Islam, is the explanatory reply. We do not remember ever to have met with a description of Islamism that is at once so brief and so clear. The Sheik reminds the new convert that nobody's consent or approval has anything to do with his conversion, as that stands entirely by itself and alone. Islamism, he says, does not admit of any intermediary, like the clergy, between God and his servants. The whole duty of the latter consists in teaching the people religious truths. Therefore conversion to Islamism "demands no religious formality and depends upon the authorization of no one. It is sufficient to believe and to proclaim one's belief."

The basis of Islamism is faith in the unity of God and in the mission of his "dearest servant Mohammed." In other words, that "there is only one God, and Mohammed is his prophet." He who makes this brief confession of faith needs not the consent or approbation of any one. Man was created to adore his Creator; and that is done by honoring the commands of God and sympathizing with his creatures.

Of course the Koran is held up as the book of God. Adam was the first of the prophets, and Mohammed was the last. After him came, in the order of their greatness, Jesus, Moses, Abraham, Noah and Adam, besides many more. All good and all evil are attributed to the providence of God, whose will is the source of all good and evil. If a believer, says the Sheik, does not conform to the laws of God, and does not avoid what He forbids, he is considered a wandering believer, and will merit a temporary punishment in the other world.

A sinner who repents and in person (not through another) asks God's forgiveness, obtains pardon. The rights of an oppressed neighbor are the only exception to this rule. If not vindicated here they will surely be hereafter. In no case is there any need of a spiritual director. In the Mussulman religion there is no clergy. When a Christian child is born, to make part of society he must be baptized by a priest. When he has grown up he needs a priest to marry him. If he would pray, he must go to a church and find a priest. To obtain forgiveness of his sins he must confess them to a priest, and he must have a priest to bury him. In the Mussulman religion such things are not necessary. The Mussulman father of an infant gives his child its name. A man and woman make a marriage contract in the presence of two witnesses; the contracting parties are the only ones interested, and others cannot take a part.

A Mussulman prays all alone, in any place that suits his convenience, and he goes directly to God to obtain the remission of his sins. He neither confesses them to others nor ought he to do so. When he dies, the Mussulman inhabitants of the town are obliged to bury him. Any Mussulman can do this. The presence of a religious chief is not necessary. In all religious acts, there is no intermediary between God and his servants. It is necessary to learn the will of God, "revealed by the Prophet," and to act in conformity with it.

As to religious ceremonies among Mohammedans, the prayers on Friday and at Beiram, they are subordinated to the will of the Caliph, of the Prophet, and the Sultan of Mussulmans, the arrangement of ceremonies for Islamism being one of the Sultan's sacred attributes. Obedience to his orders is one of the most important religious duties. The Sheik's mission is to administer, in his name, the religious affairs he confides to him. But, concludes the Sheik, Ahmed Esaad, "one of the things to which every Mussulman ought to be very attentive, is *righteousness in character.* Vices, such as pride, presumption, egotism, and obstinacy, do not become a Mussulman. To revere the great and to compassionate the insignificant, are precepts of Islamism."

Now, aside from points of faith alone, and perhaps from some of outward service also, what is there in such a statement of Mohammedan religious views that does not commend itself to the reason and promise continual improvement and elevation for the life? What more does the Christian religion inculcate than the Mohammedan in respect to righteousness of character? Nay, does it not even permit, if it does not positively teach, its devotees to regard conduct as practically secondary to faith, or belief? But it is the permanent glory of Islamism that it introduces no such order of men as the sacerdotal order between the individual and his God; does not require the interposition of any human agency to help establish relations between the human spirit and its Creator, to the positive injury of those relations, if not to their destruction. The Moslem goes to God at all times, when he feels the sustaining need. Old theology (of the Christian dispensation) sets up its attorneys and advocates, without whom it will let us know no God at all.

## Prof. Smyth's Case.

The same Board of Visitors who constituted themselves judges to try Prof. Smyth, of Andover Seminary, and who dealt out their condemnation upon him for alleged erroneous views on matters of doctrine, now find themselves defendants before a higher tribunal than they were; and the same counsel which presented the case of the prosecution is now in court to defend those arbitrary judges, and are compelled to turn things over and look at them on the other side. Prof. Smyth appeals to the Supreme Court of Massachusetts for a correction of the record taken before the Board of Visitors at the time of his trial by them.

The object of the hearing was to put the case in a correct and legal form for the final decision by the full bench of the Supreme Court. Prof. Smyth claimed that a part of the record and evidence essential to the proper understanding of his case was left out and suppressed, and he simply desired that such omitted portions should appear before the full court. In presenting his case as defendant before the Board of Visitors, he made an extended address, consisting of argument and statement of facts; and so much of it as consisted of argument was excluded from the record, which he insists shall be admitted in evidence before the court. And his counsel further maintain that the Board of Visitors had no judicial authority, such as they presumed to exercise, to pass upon the question of what was legal evidence, or what should be admitted or excluded from the record.

In the course of the arguments of counsel in the case, Gov. Gaston, for Prof. Smyth, said all they wanted was to get a record of all things that took place at the hearing; they only wanted the facts, and they wanted the record to state them. Prof. Dwight, counsel for same, said there had been an element of partiality throughout the whole proceedings. Why, he asked, did the Board of Visitors grasp at this jurisdiction, which was original jurisdiction in itself? Theirs was only appellate jurisdiction. It showed partiality, he said, to attempt to turn a joint complaint into a several one. It showed partiality for one of the Board of Visitors to be absent from the hearing of the other professors, which resulted in the acquittal of four of them, and the conviction of one.

He further stated that the counsel for the Board of Visitors did not seem to comprehend the distinction between belief and teaching. Having admitted, as they did, that a man might teach what he did not believe, why could he not believe without teaching?

The counsel for the Visitors at this stage of the proceedings offered an affidavit from them containing certain amendments of facts to be added to the record, which the counsel for Prof. Smyth had asked for, which the judge peremptorily refused to admit as a proper part of the proceedings to go on file. The judge will make his report to the full bench, and the final trial will not be reached till November.

## Bigotry Takes a Back Seat.

Certain religious (?) bigots in this State have been endeavoring for several years to crush out Modern Spiritualism in various ways. Their *modus operandi*, which we have closely watched, has much resembled the methods ascribed to the Heathen Chinee, viz., "Ways that are dark and tricks that are vain."

In the first place they got hold of a superannuated play-actor named Waite, and secured his services to go into Tremont Temple, Boston, and harangue against our Cause, giving him to understand they would see that he was fully remunerated financially—and he was, as he pocketed about $700 by the operation. The said Waite subsequently brought woe to the hearts of his creedal abettors by going to Lynn, where he won the good opinion of the brethren and sisters of that enterprising village, and secured a large tent for "divine services," and where everything went on swimmingly for a time, until the said pious (?) individual eloped with a deacon's daughter! The true nature of this operator against Spiritualism was thus made fully manifest, and the "*exposé*" presented was certainly on the wrong side of the house!

But our worthy bigots were not to be deterred from their fixed purpose to "crush out Spiritualism," as they expressed it, and so they prevailed on Rev. "Flavius" Cook to "fill a long-felt want" by descanting upon "Spiritualism with an *If.*" Well, as he had had a sitting with the independent slate-writer Watkins at Mr. Epes Sargent's house previously, and had signed an affidavit endorsing this phenomenon, his speech on the latter occasion fell flat.

Then the mind-reader Bishop was picked up to "expose Spiritualism," whom these bigots patronized lavishly, he promising to give the proceeds of the meeting in the Temple in aid of the Old South Church, after deducting his personal expenses. That enterprise also proved an unremunerative venture to them.

After this, "order reigned in Warsaw" for a time, but for a time only: A new mode of action was resorted to, namely, a number of "highly respectable" individuals banded themselves together to assault, by brute force, the physical mediums, taking the law into their own hands to effect their purpose. They kept up this mode of warfare for several years, and made much trouble for themselves and for the mediums whom they assailed; until finally a case was carried into court—only to be *nol pros'd.*

As a last resource these same zealous bigots a short time since petitioned the General Court of Massachusetts to pass a law to suppress mediumship—their appeal being so cautiously worded that of necessity any legislation based upon it could be stretched if need be so as to reach all genuine mediums, while intimating that it was aimed only at bogus ones. Well, the petition was duly received, and referred to the Judiciary Committee, while a remonstrance also went in. A hearing was had before said Committee on Wednesday, Feb. 23d, which resulted in a report to the House that "it is inexpedient to legislate to prevent the fraudulent impersonation of spirits or deceased persons at any séance or religious meeting."

At this hearing a strong delegation was present at the State House in support of the raiders and their brute-force doctrines; while the Spiritualists were represented by Alfred E. Giles, Esq., of Hyde Park, Mass. The line of procedure to be logically expected of those who support the anti-medium side of the argument was closely followed—but without avail, it seems, by reason of the intelligence and liberality of the gentlemen composing the Committee, and the cogent reasoning of Mr. Giles. While this gentleman declared himself the enemy of fraud wherever found, and in whatsoever department of life, he was of opinion that the proposed statute trenched on dangerous ground, and would be provocative of more evil than good if it became a law. He thought the general statutes would reach and sufficiently punish fraudulent acts where money was involved; and this being the fact, the petitioners were evidently directing their appeal to the Legislature to protect the *feelings* of the community regarding "the loved and lost." But since *when* had the popular systems of religion proved so careful of the feelings of bereaved men and women in this regard? While the false was to a certain extent blended with the true among medial phenomena, he would much rather say (as did one of old) to those who were counseling the course now proposed: "Nay; lest while ye gather up the tares, ye root up also the wheat with them: Let both grow together until the harvest," confident that in the end the true would be vindicated by discriminating patrons, while the pretenders would pass out of sight entirely through want of support. He protested against such a delicate subject as was here involved being taken from the realm of occult forces, and relegated to the decision of brutal policemen and uninformed judges—uninformed because inexperienced in this direction. He had no desire to see the old Salem witchcraft days revived in Massachusetts: And the Judiciary Committee of the Legislature for 1888 proved by their report some days later that they had not, either.

## Mediumship of Mrs. Wells.

We have repeatedly placed the BANNER OF LIGHT on record as an unflinching endorser of the genuine character of the development of Mrs. E. A. Wells as a medium for the presentation of the materializing and other phases of the spiritual phenomena.

While we were temporarily sojourning in New York City some months since, we were privileged to receive on several occasions at her séances indubitable and personal evidence of her reliability, and so stated in these columns at the time.

What we then said we take occasion to repeat with emphasis at the present hour.

## The 31st of March.

As notices are coming in for publication regarding the Fortieth Anniversary of the Advent of Modern Spiritualism, from various sections of the country, THE BANNER desires the friends to send reports to it for publication, and have them prepared as briefly as is consistent with the matter given.

## Fortieth Anniversary of the Advent of Modern Spiritualism.

### Berkeley Hall, Boston.

The Fortieth Anniversary will be celebrated in Berkeley Hall, corner of Tremont and Berkeley streets, on Saturday and Sunday, March 31st and April 1st, 1888, under the auspices of

THE BOSTON SPIRITUAL TEMPLE SOCIETY.

Mrs. R. S. Lillie, Mrs. A. H. Colby-Luther, Mr. J. Wm. Fletcher, Dr. J. C. Street and other talented speakers will participate in the exercises. Superior musical and literary talent, also reliable test-mediums, have been engaged, thereby rendering the attractions of the entertainment second to none.

On Saturday, as one feature of the entertainment, Mr. Fletcher will give his popular lecture, illustrated with dissolving views.

### Tremont Temple and Paine Memorial Hall.

A grand Union Celebration of the Fortieth Anniversary will take place on March 31st and A ril 1st, under the auspices of the

FIRST SPIRITUALIST LADIES' AID SOCIETY AND CHILDREN'S LYCEUM NO. I. OF BOSTON,

The official notice of which appears on our fifth page.

### Cincinnati, O.

On our fifth page will be found the statement made by the Committee of Invitation, in the name of the Spiritualists of Cincinnati, regarding the convocations to be held in that city Sunday, April 1st, to Thursday, April 5th, and the important character of the work sought to be inaugurated thereat.

## Another Georgia Wonder Woman.

Very little idea of the mystery which surrounds Mrs. Dixie Jarrett Haygood, says a late number of the *Savannah News*, who will soon start out on a tour over the world, can be obtained until she is seen in her marvelous performances:

In electric feats she does even more than did Miss Lula Hurst: For instance, a person is blindfolded. An article is hidden, and then she places her hand lightly on the shoulder of the blindfolded person, who goes, without knowing why, directly to the hidden article. Very recently this feature of her performance was given a severe test. A pin was driven into the wall as high as the hand could reach. A lady had been blindfolded, and was to find what was hidden, and the locality. The instant Mrs. Haygood's hand was placed upon the lady's shoulder she walked direct to the wall and took the pin from the wall.

The slate-writing of other claimants is feeble when compared with that of Mrs. Haygood. A small pencil is laid upon a slate and the slate is then placed where seemingly writing could not be done—under a wardrobe, for instance. Answers to questions were made, and each time the answer was satisfactory to the asker. She has received hundreds of dollars in money and valuables by being thus able to obtain from somewhere proper answers to questions. But she is averse to this feature, and will not show it on every occasion. She does not know where the power comes from, and offers no explanation. [No doubt she is a spirit medium, and the manifestations witnessed are executed by decarnated individuals who draw their power—nerve aura—from the body of Mrs. Haygood.—ED. B. OF L.]

In her early days, when but a child, and before she had learned to write, she could cause messages to be written on slates. Among the many instances is this: Whenever the slate would be written on she would become frightened, and was of the opinion that it was done by some other person. One day she decided to test it herself. She thought of a verse in the Bible, "God is Love," and placed the slate where she knew it could not be touched. When a sufficient time had elapsed she examined the slate, and the words, "God is Love," were written there in large letters. An Episcopal minister doubted her ability to do such things, and resolved to put her to a test. He wrote a question on a piece of paper, tore off a piece, and rolling up the fragment upon which the question was written, placed and kept it in his mouth. The other portion of the paper was placed upon a table, and Mrs. Haygood was called upon to give a reply. This was done. The answer was correct; the two pieces of paper were compared, and the minister was so confounded with the fact that he left the house at once.

## The Massachusetts Savings Banks.

A Brockton correspondent of the Milford *Journal* says; "Of all the ideas emanating from the brain of our Governor, his plan for the revision annually of the Savings Banks by their trustees is the most inane. As I understand it, the scheme of our government is a system of checks and counter-checks, to protect the liberties as well as the savings of the people. The Governor's idea is to let the whole matter rest with, and be managed by, the trustees of each bank. If Mr. Ames was a statesman, he would suggest something like this: 'No trustee or officer of any Savings Bank in this Commonwealth shall be a trustee, director, or hold any official position in any other banking institution in the State.' Thousands of dollars have been lost to depositors, and nearly $30,000 in this city, because such a law as the above was not in force."

☞ The non-sectarian status of our public schools is an absolute necessity, if the liberties of this country are to be preserved, and the sooner our people take action in this important matter the better it will be for all concerned. These schools are open alike to Protestant and Catholic, Jew and Gentile. We fully agree with the San Francisco *Argonaut*, wherein it says that the religious training of children should be left to the parents themselves School attendance is compulsory by law, and good order, good morals, good habits and the rudiments of learning are legitimate subjects for public education, while creeds and catechisms, faiths and beliefs, doctrines and dogmas, are questions of personal preference only, and, as such, pertain to the household alone. This is a free country, so free that each man may worship the God of his choice without le or hindrance, and no church organization sha be permitted to proselyte children at the public cost, and under cover of the laws which compe education.

MRS. ADA HOYT FOYE.—A. L. Coverdale writes us that this excellent platform test medium has been obliged, through ill health, to return once more to her home in California, after having made a second attempt to withstand the rigorous climate in Chicago. Her departure, he says, proves a severe disappointment to the Spiritualists of that city.

☞ Be sure and peruse the answers to questions and the spirit-messages on our sixth page.

### A Memorial to Wendell Phillips.

A movement has been started in this city to erect a Memorial Hall to the memory of Wendell Phillips, the great champion of right against wrong, whose voice, strength and purse were ever devoted to the service of suffering humanity. The movement was inaugurated by two meetings in Tremont Temple under the auspices of the Wendell Phillips Hall Association, incorporated under the laws of Massachusetts, with the following Board of Officers: President, Nathaniel E. Chase; Directors, Benjamin F. Butler, Alonzo A. Miner, Mary A. Livermore, John Boyle O'Reilly, William H. Dupree and Edwin M. Chamberlain. The first meeting was attended by delegates from labor organizations, who formed a society for raising funds. The evening meeting was largely attended, and was addressed by Gen. Butler, Lieut.-Gov. Brackett, Rev. A. A. Miner, Rev. Edward McGlynn, and others. Gen. Butler made the speech of the evening. He eulogized Phillips, and claimed that the war of the Rebellion was principally sustained and governed by Massachusetts, which was inspired by the voice and pen of Phillips.

The meeting was a great success, and will, it is believed, greatly promote the fund for the Memorial Building, which is to be consecrated to the needs of the public, where any labor or reform organization can obtain hall room at a mere nominal rental. Put us down for $25,00.

### Woman Suffrage Meeting.

An executive meeting of the National Woman Suffrage Association of Massachusetts was held at No. 5 Park street, Feb. 24th. The chief events of the past month have been the adverse decision of the Wisconsin Supreme Court on the school suffrage law, so far as that law relates to other officers than school committees, and the defeat by a tie vote in the Massachusetts Senate of the bill to give women the right to vote on the license question, this same measure having been passed by the House last year and debated in the Senate. The Boston political class continues to hold fortnightly meetings, and is increasing in interest.

☞ Some two years ago there was a call by the *Boston Index* Association for funds to be expended in keeping Theodore Parker's tomb in Italy in good condition. According to the printed account at the time, a considerable amount was raised for the purpose; and as we contributed $10, we wish to know if the funds so raised have been expended for the purpose designed. The reason we ask is because we have received no information upon the subject since sending the money to the editor of *The Index*. Still, a report may have been made, and escaped our attention. We only ask for information.

☞ The New York Sorosis holds its annual dinner on March 20th, and the invitations to guests have been sent out already. It is the intention of the Club to have a brilliant array of guests and to make the event a memorable one. Covers will be laid for several hundred persons, and the entertainment promises to surpass all previous efforts in the way of annual feasts. Lita will probably preside.

☞ An esteemed correspondent, writing from New York City under date of Feb. 25th, says: "Spiritualism in this city was never more prosperous. Notwithstanding the dreadful clouds that some of our would-be friends bring over the cause, the minds of our best people are deeply interested in the subject, and they are investigating without fear or favor."

☞ Contents of the *Rèvue Spirite* for February: Le familistère, désincarnation de M. Godin, Le spiritisme et la science, Enterrement spirite à Pouiseur, Correspondance Lamennais, et définition, De la prière, par Mme. Butler, Les Druides à Londres (Hyde Park), Souvenirs du groupe girondin, Centenaire de l'émancipation des Juifs, Electricité, Bibliographie.

☞ This week's BANNER is a grand one. There are so many good things on every page that it is unnecessary to designate any one article: all are excellent.

☞ The *St. Augustine* (Fla.) *Press* of Feb. 18th contains this editorial tribute to a worthy worker for the cause:

SPIRITUALISM.—Mrs. Clara A. Field, who has lectured before the Spiritualistic Society during the past month, will speak on Sunday at the Society's Rooms, Valil Block, at 2 P. M. and 7 P. M. The subject for the afternoon will be "What Shall I Do to be Saved?" In the evening the subject will be selected by the audience. Mrs. Field's lectures have been largely attended, and have created a favorable impression among those who have been present. Mrs. Field claims that she speaks from inspiration and not from her own individuality or responsibility. However this may be, the fact cannot be questioned that the lectures by Mrs. Field, or some irresistible source, bear evidence of coming from one who is greatly gifted with intellectual ability, power and force of logical reasoning which would do credit to any theologian in the country.

☞ Dr. Geo. A. Dutton and others approached the Massachusetts Legislature the present session with an appeal for the repeal of the compulsory vaccination statute in this State; but the Committee on Public Health decided that the petitioners "have leave to withdraw." The Bay State will therefore continue to enforce the cruel and disgusting, but medico-endorsed and legally entrenched, rite of vaccination upon its citizens for another year.

☞ In "Banner Correspondence" this week will be found a notice of the Young People's Spiritual Society, Chicago. The paper therein referred to is the *Inter-Ocean*.

### Illinois Medical Law.

To the Editor of the Banner of Light:

Perhaps many of your readers may have forgotten the text of the Illinois medical law, and to refresh the memories of those who have, I quote from the *Chicago Sentinel* of Feb. 23d the following provisions of that singular statute:

"Any person shall be regarded as practicing medicine within the meaning of this act, who shall treat, operate on, or prescribe for the sick or afflicted. Itinerant venders of any drug, nostrum, ointment or appliance of any kind intended for the treatment of disease, or who shall by writing or printing, or any other method, profess to cure or treat disease or deformity by any drug, nostrum, manipulation, or other expedient, shall pay a license of $100 a month into the treasury of the Board."

It is wonderful to my mind that a law of such a nature should be allowed to remain upon the statute-books of Illinois for so many years, and no effort be made for its repeal! And equally remarkable is the companion fact that the State law is willing to *compound* the alleged incapacity of any irregular practitioner, providing he or she will only pay $1,200 per year as a license for the privilege, into the treasury of the Board.

Does a man who is so very dangerous to the general community that a law must be passed to keep him from practicing, become *less* dangerous because he pays the "Regular" authorities $100 per month for the privilege! Is it not made clear by this very point that the law is really meant to protect the Allopathic pocket, and not (as alleged) the public health?

ANTI-MONOPOLIST.

"The horse," said Napoleon, "is the link between the animal and God. How do we know that the animals have not a language of their own? I think it very rash to deny it simply because we do not understand it."

## ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.

[*In Six Stanzas.*]

STANZA THREE.

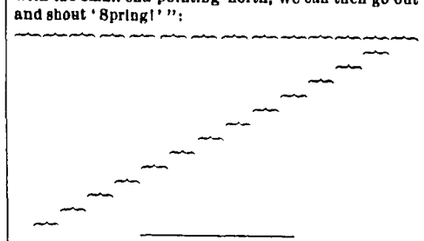
Now in mem'ry comes my mother,
As she used in years agone,
To regard the darling dreamers
Ere she left them till the dawn;
Oh! I feel her fond look on me
As I list to this refrain
Which is played upon the shingles
By the patter of the rain.

The shipment of Florida oranges to Europe, which was attempted for the first time this winter, has resulted most satisfactorily. About one thousand six hundred boxes of the fruit were sent over during November and December, when the markets of England and Scotland were almost entirely without oranges—as the Spanish and Italian fruit was not then ripe—and the net results on the investment were encouraging.

The gravest beast is an ass, the gravest bird is an owl, the gravest fish is an oyster, and the gravest man is a fool!—*Joe Miller.*

Friends, see Charley Sullivan's card in another column, and keep him at work, as he is a royal good fellow.

AN EARLY SPRING is prophesied by some, but *The* (Worthington, Minn.) *Advance* has decided to take no chances in the way of anticipation. "When we see," says its sapient editor, "a flock like the 'undersigned' with the small end pointing north, we can then go out and shout 'Spring!'":



Alluding to the doctrine of the future punishment of the wicked, the Rev. Dr. Parker said while in America, that while the Bible doubtless teaches a posthumous retribution, he does not believe that a single Congregational minister in England to-day preaches the doctrine of a conscious eternal suffering of the wicked.

It is better, by agreeing with Truth, to conquer Opinion, than by agreeing with Opinion to conquer Truth.—*Epictetus, A. D.* 90.

The *New Thought* is swift to print personal letters from this section without first ascertaining the *animus* that prompted the writers. Is that just, Bro. Moses?

A bushel of corn distilled will make four gallons of whiskey. The whiskey, made ripe and old by the the new Jay-eye-see rapid process, sells for $4 per gallon, making $16 for four gallons. Of this $16 the farmer gets twenty-five cents, the government gets $3,60; the railroad gets $2; the manufacturer gets $4; the vender gets $6,25; the user gets the devil; while the producer and tax-payer foot the bill.—*The Sedgwick (Kan.) Pantagraph.*

When a Spiritualist poses as a *Mikado* he gets summarily left, as he should.

Oh! what were life, if fading life were all?
Tears blind thy mourning eyes, or thou wouldst see
Thy treasures wait thee in the smiling skies,
And Death, thy friend, will give them all to thee!

The Scollay Square nuisances, on Saturday nights especially, should be abated by the authorities. It is a perfect bedlam there all night long—so much so that respectable people in the vicinity cannot sleep. We allude to the *Jehus* who have an *all-night* herdic stand on the Square, principally for the accommodation of drunken carousers. Besides, after midnight, frequently, several of the surface railroad employés are at work repairing the track—and are about as loud-mouthed as the Jehus.

EPITAPHS.

He scraped away the mossy spread,
And scratched amid the lichen green,
Until he read: "Kate Kelly, dead,
Age twenty-seven; kerosene."

He sauntered on a rod or two,
And there he found another one:
"Moses Melchizidek McGlue
Here lies below. Blew in his gun."

He turned the corner with a moan,
By thirst for knowledge goaded,
And found upon another stone:
"Did n't know 't was loaded!"
—*San Francisco Post.*

The question whether a marriage in Africa between an Englishman and a woman of an African tribe was valid has just been legally settled. The woman was of the Baralong tribe, which allows more than one wife, and the native ceremonies were used. The court decides that the marriage was not valid, on the ground that it was not formed in accordance with the universal law of Christendom, namely, that marriage should be "the voluntary union for life of one man and one woman, to the exclusion of all others."

Pomologists take on grand airs at the feat of developing a sour crab into a sweet, juicy apple. But what is this in comparison with developing a crab of a woman or of a man into something rich, succulent and appetizing? And yet how many a devoted husband has done it, how many a devoted wife. It is cheap work in comparison, going to a divorce-court for leave to try to find another "ready-made angel."—*Boston Herald.*

JOSEF HOFMANN.—It is enough to upset a sensitive child's nervous system to find himself overhauled and discussed by a dozen strange doctors. Any imaginative child would be made ill by that, if he was not so in the beginning, says the *Boston Record*. Yes, indeed! But when it becomes known that the youngster is a spirit-medium, as is the fact, it is doubly damaging that he should be treated as he is at present. His immediate spirit friends can take full care of the health of their instrument if he is dealt with understandingly by mortals. At any rate, his father should keep him away from the doctors(?), that's certain.

JACKSON, MISS., *Feb. 25th*, 1888.—The House to-day adopted a joint resolution as follows: "In the name of the people of Mississippi, we contemplate the contest for home rule for Ireland with that commendation and sympathy which go out from the hearts of a free people to those who are struggling for that liberty which is an everlasting human right coëval with civilized society."

It is said that cheese contains more nutrition than beef.

The settled mind is free from fortune's power;
They need not fear who look not up aloft;
But they that climb are careful every hour,
For, when they fall, they light not very soft.
—*Thomas Churchyard.*

The building for the Ramona Indian Girls' School, at Santa Fé, N. M., commemorating Helen Hunt Jackson, will cost thirty thousand dollars, being arranged to accommodate one hundred and fifty pupils.

At a late meeting of the Woman's Industrial League, 1239 Washington street, Boston, that organization passed a resolution commending United States Senator Blair for his services on behalf of workingwomen, and congratulated him on his success in accomplishing the passage of the Blair educational bill in the Senate.

He who has a thousand friends has not a friend to spare,
And he who has one enemy shall meet him everywhere.
—*Ali Ben Abu Taleb.*

D. R. Locke ("Petroleum V. Nasby,") proprietor of the *Toledo Blade*, died in Toledo, O., Wednesday, Feb. 16th, aged fifty-five.

☞ J. J. Morse has sent us his new book, fresh from the press of the *Carrier Dove* Publishing House, called "Practical Occultism," with a preface by Wm. Emmette Coleman. It is a course of lectures, and from a hasty perusal we pronounce it deep, rational, scientific, philosophical, logical and spiritual. It is printed on fine linen paper and nicely bound, 159 pages. Orders through this office at $1,00 per copy, postage five cents, will be promptly forwarded to the publisher. It is the cap-sheaf of Mr. Morse's labors, and worth many times its cost to all.—*The Eastern Star, Bangor, Me.*

### A Pulpit Wonder.

*Pascal Porter is only Eleven Years Old, but a Phenomenal Preacher.*

[Williamstown, Ky., Dispatch to Cincinnati Enquirer.]

Great and unflagging interest has been manifested nightly for the past week in the eloquent and wonderful ministrations of the boy preacher, Rev. Pascal Porter, who lives near Madison, Ind., and is only eleven years old. Ministers in the prime of their ministry, ministers grown gray in the service of their Master, hung with rapture upon the words that fell with burning eloquence from his youthful lips.

Never in the history of this place have such crowds assembled to hear the preaching of one person. People of every creed and denomination, and without a creed, and men who had not entered a church for fifteen years attended nightly and were thrilled with interest and filled with wonder. He is a handsome boy, with a bright brown eye and a well-shaped head. Out of the pulpit there is nothing in his manner or speech to indicate his wonderful gift, but in the pulpit he is a veritable giant. He possesses a most wonderful memory and great gift of language, and his sermons were logical, doctrinal and deep, and on each night he spoke on an entirely different subject. While all here proclaim that his preaching is wonderful and interesting, the community are about equally divided as to whether his sermons are original or whether he has committed to memory the sermons of another; but all admit, whether they are original or not, that the boy preacher is a wonder and a prodigy.

He is never at a loss for the right word in the right place, and so thoroughly does he seem to understand and appreciate his subject that if he were not a boy the originality of his discourses would never be questioned. The interest in them is not by any means confined to the fact that they are delivered by a boy. If they were delivered by a minister of mature years and with the same degree of eloquence all would be no less deeply interested.

He was born near Madison, Ind., Nov. 6th, 1876, and is the youngest of a family of seven children—three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the world better, but was not permitted to enter the ministry until he was nine years of age. His education is limited, only having advanced as far as the fourth grade in the public schools. [He is undoubtedly a spiritual medium—nothing more, nothing less.—ED. B. OF L.]

### AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P.M.

☞ All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, *President.*
J. F. JEANERET, *Secretary,*
44 *Maiden Lane, New York.*

The Alliance held its regular meeting at 219 West 46th street, on Wednesday evening, Feb. 22d. The attendance was very full, the large double parlors being taxed to the utmost capacity to accommodate those present.

The report of the Committee upon the best method for scientifically investigating the phenomena was referred to the Committee of the Whole, for the purpose of considering and acting upon it in detail. The subject was discussed by a number of the members, each presenting their views upon some point, until the time for adjournment arrived, when the committee arose, reported progress, and asked for further time for consideration.

The next meeting will be held at same place, at eight P. M., Wednesday, March 7th.

JOHN FRANKLIN CLARK, *Cor. Sec'y.*

### Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.]

Helen Stuart Richings entertained the inmates of the Dixmont, Pa., Insane Asylum on the evening of the 10th ult. On the 23d ult. she gave a benefit entertainment to the Pittsburgh, Pa., Society of Spiritualists; on the 29th lectured in the Opera House at Irwin Station, Pa.; March 4th she speaks in Cleveland, O., for the benefit of the Children's Lyceum; spends the remainder of March visiting friends in Detroit, Mich., where her address will be 281 Warren Avenue. She speaks at the Cincinnati, O., Anniversary, to be held from April 1st to 5th, and in Norwich, Conn., April 22d and 29th; is not engaged for the month of May; also wishes it understood that Northern societies desiring her services next season must arrange for the Fall and Spring months, as she will pass the mid-winter with her husband in Florida—and respectfully calls the attention of Floridian societies to this fact, as she will accept engagements in that State.

During February Miss M. T. Shelhamer lectured and answered questions at Attleboro', Fitchburg and Revere. During March she will speak in Attleboro', Haverhill, Lowell and other places. Societies wishing to secure the services of Miss S. for platform work the latter part of the season may address her in care of this office.

Warren Chase lectures in Albany, N. Y., March 2d; in New York City, at People's Meeting, March 4th; in Geneva, O., March 11th; in Clyde, O., March 18th; March 25th he will be in Ann Arbor, Mich., with his three grandchildren, who are at school near there. He lectures in Evansville, Ind., the five Sundays of April; and during May and June his address will be Cobden, Ill. Letters will reach him at 402 Adams street, Toledo, O., till March 24th; April, Evansville, Ind.

Mrs. A. H. Colby-Luther speaks the Sundays of March for the Spiritual Temple Society holding meetings in Berkeley Hall, Boston. Her address for the time will be 666 Dudley street, care Mrs. George Smith. She speaks in Providence, R. I., the first two Sundays of April—address, 18 East Avenue; in Brockton, Mass., the third Sunday, and will engage the remaining Sundays of the month should an opportunity present itself.

Carrie Van Duzee, who has of late been speaking in Syracuse and Watertown, N. Y., is now at her home in Geneva, O., where she can be addressed for engagements.

Mr. F. A. Wiggin, of Salem, Mass., has spoken during the month of February for the Societies at Salem and Rockport, and last Sunday under the auspices of the Ladies' Aid Society of Brockton. He would like engagements for March and April. Terms moderate.

Frank T. Ripley's time for summer, fall and winter months is, we are informed, filling up, and but a few dates remain. Societies desiring his services can address, for three weeks only, at 323 West 34th street, New York; after that in care of this office.

Geo. A. Fuller, M. D., of Dover, Mass., has just completed a most successful engagement of two Sundays at Norwich, Conn., and will lecture as follows: Brockton, Mass., March 4th; Manchester, N. H., the 11th and 25th; Clinton, Mass., the 18th; Portland, Me., April 1st and 8th. Would like engagements for the remainder of April and all of May in the vicinity of Rutland, Vt. Address for the present, Dover, Mass.

Dr. F. H. Roscoe, of Providence, R. I., can be engaged to conduct Anniversary exercises for the 30th or 31st of March. He is young and talented, and considered one of the most brilliant expounders of the Spiritual Philosophy now before the public.

J. W. Fletcher lectured in Springfield on Sunday, to an audience that crowded Grand Army Hall. He will speak there next Sunday, which closes his present engagement.

Mrs. Jennie K. D. Conant, of Boston, occupied the platform of the First Spiritualists' Society at Attleboro, Mass., Feb. 19th. She announces that she has closed her Boston office for the season; will be in Rockland, Me., during March; will occupy the platform of the Fitchburg Spiritualist Society, Sunday, April 8th; would like to make engagements for April and May. Address Rockland, Me.

W. F. Peck speaks March 4th at Willimantic, Conn.; at Lynn, Mass., March 11th and 18th; at Brockton, March 25th, 28th and April 1st; at Haverhill, April 8th, 15th and 22d; at Fitchburg, April 29th; at Worcester, May 6th, 20th and 27th. His only open dates are May 13th and the Sundays of June. Societies desiring his services must apply soon. Address 566 Columbus Avenue, Boston.

Mrs. H. S. Lake speaks at Newburyport, Mass., next Sunday, March 4th; at Amesbury, Mass., March 11th; at 1031 Washington street, Boston, March 18th; the Sundays of April at Philadelphia, Pa.; the Sundays of June at Albany, N. Y. Address, 566 Columbus Avenue, Boston, Mass.

Dr. Dean Clarke has returned to Boston and awaits calls for his services from any source where they are needed. He desires at once an engagement for Anniversary, for which he has a special preparation. He has recently won very high appreciation in New York, as may be seen from the reports of the First Society meetings. Keep him employed.

P. C. Mills has been lecturing in several counties in Kansas since last September. He has now gone to Arkansas, to make it his home. He will fill engagements to speak anywhere in that State, Tennessee and Kansas, or at the camp-meetings of the South and West. Address him at Fairmount, Prairie County, Ark.

Miss Jennie B. Hagan (as announced in connection with other matters concerning her work on our third page) will be in Cincinnati, O., during March.

Prof. J. M. Allen has closed his labors further West for the present, and returned to St. Louis, where he will lecture during March. Address 1217 Washington Avenue, St. Louis, Mo., till April. Will make further engagements for months beyond, and for the summer camp-meetings East and West.

J. Frank Baxter has just completed a successful work in Worcester. The evenings anticipated in Gardner this week are necessarily postponed. He will lecture the next two Sundays, March 4th and 11th, in New York City, under the auspices of the First Society of Spiritualists. The last two Sundays he will lecture in Norwich, Conn.

Mrs. Lunt Parker was to speak before the K. of L. Society on Wednesday evening, Feb. 29th; and for the Spiritualists Thursday evening, March 1st, at Grand Ledge, Eaton County, Mich. She would like to make engagements to speak week evenings. Address her, P. O. Box 343, Lansing, Mich.

### The Fortieth Anniversary of Modern Spiritualism

Will be celebrated at Cincinnati, O., beginning on Easter Sunday, April 1st, 1888, and ending Thursday evening, April 5th.

The opening services on Easter day and evening, and the services of the day and evening following, will be held at Grand Army Hall, No. 115 West 6th street, and the services on Tuesday, Wednesday and Thursday will occur at Greenwood Hall, 6th and Vine streets.

Some of the best speakers and mediums now in the public work of Spiritualism have been secured for this occasion, and other engagements will be made, sufficient to insure an array of talent rarely enjoyed by Spiritualists anywhere.

In addition to the Anniversary Exercises, it is decided to make this occasion memorable by the formation of THE OHIO VALLEY ASSOCIATION OF SPIRITUALISTS, the object of which will be the systematization of Spiritualistic work in Ohio, Indiana and Kentucky, and in such other States as have adopted few measures for the advancement of our cause; and it is the intention to make this organization the nucleus for thorough and widely-extended labor in the vineyard of humanity. Societies and neighborhoods are respectfully urged to send good delegates to unite in this prime movement for a better defined advancement, and to actively assist in its successful inauguration.

*Now is the time for earnest work!*

Ample hotel accommodations will be provided at reduced rates; and good boarding houses will entertain visitors at reasonable charges.

Information upon all points involved in this demonstration may be obtained by addressing any member of the undersigned Committee, in care of *The Better Way.*

Fraternally,
E. O. HARE, *President,*
C. C. STOWELL, *Secretary,* } *Committee*
MRS. I. S. MCCRACKEN, } *on*
M. G. YOUMANS, } *Invitation.*
L. BARNEY,

### Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism.

*March 31st, Tremont Temple:*

*April 1st, Paine Memorial Hall.*

Under the auspices of First Spiritualist Ladies' Aid Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day.

*Speakers:* Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced.

*Test Mediums:* Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter.

*Elocutionist:* Miss Lucette Webster.

*Music:* Apollo Male Quartette.

Saturday morning, March 31st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster. F. B. WOODBURY, *Sec'y Com.*

### To Correspondents.

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

W. F. P., WILLIMANTIC, CT.—THE BANNER forms went to press on *Monday* of last week instead of Tuesday, on account of the holiday (Feb. 22d). We inserted (as usual in all such cases) a DOUBLE-LEADED notice in the paper of the week previous that such would be the case. Your matter came to hand, however, as usual, on Tuesday, after the paper had gone to press. Sorry, brother, but there was no helping the matter.—Friends in some eight or ten other localities in various parts of the country are informed that the same explanation will suffice in their cases as to what became of *their* notices.

"The Old Vegetable Pulmonary Balsam is the best cough cure in the world." Cutler Bros. & Co., Boston.

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**Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.**

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**Business Cards thirty cents per line, Agate, each insertion.**

**Notices in the editorial columns, large type, leaded matter, fifty cents per line.**

**Payments in all cases in advance.**

☞ **Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

**Electrotypes of pure type matter will not be accepted.**

**The publishers reserve the right to reject any and all electrotypes.**

*The* BANNER OF LIGHT *cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.*

*We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.*

## SPECIAL NOTICES.

**Dr. Jas. V. Mansfield,** at 159 West Canton street, Boston, answers sealed letters. Terms $3, and 10c. postage. 4w* F25

**Dr. F. L. H. Willis** may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* Ja7

**Andrew Jackson Davis,** Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. tf F11

**H. A. Kersey,** No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

**To Foreign Subscribers** the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

## ADVERTISEMENTS.

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IF you wish to know the complete condition of your life, what it will be, your *lucky years, months and days*, and also when to *commence business to make it a success*, and your lucky and unlucky days for traveling, and how to *avoid danger*, give the year of birth, month and date, on the receipt of $1,00 and three 2-ct. stamps. MRS. DR. R. S. SHERMAN, 411 Milwaukee Avenue, Chicago, Ill.
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JUST ISSUED.

**A REVIEW**
OF THE
**Seybert Commissioners' Report**
OR,
WHAT I SAW AT CASSADAGA LAKE.
BY
**A. B. RICHMOND, Esq.,**

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Open Letter to the Seybert Commission*, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism: Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

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# Message Department.

**Spiritual Free-Circle Meetings**

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On *Tuesday afternoon* MISS M. T. SHELHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On *Friday afternoon* MRS. B. F. SMITH (of Lawrence, Mass.), under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock; the services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. *The public is cordially invited.*

☞ Persons having questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

☞ The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. 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 us of the fact for publication.

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

☞ Letters of inquiry in regard to this Department of THE BANNER must *not* be addressed to the mediums in any case. LEWIS B. WILSON, *Chairman.*

## QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

**Miss M. T. Shelhamer.**

*Report of Public Séance held Jan. 3d, 1888.*

### Spirit Invocation.

Oh! Holy Spirit, oh! Sacred Presence, whose divine flame of life and being kindleth every heart and every existence throughout creation; oh! most Supreme Intelligence, thou who art the centre and the source of all truth, all light, we approach thee with love in our hearts; we uplift our souls to thee, bearing our aspiration, trusting that it will be acceptable in thy sight. As the odor of the flowers springs forth, making the atmosphere rich and beautiful with the sweet incense, so would the perfume of the human heart ascend to thee, oh! our Father God. May it enrich the atmosphere of each life; may it sweeten the presence of every one; may it indeed be grateful unto thee and thy angel hosts.

We would, oh! our Father, receive from the fountain of divine truth such drops as will indeed refresh our spirits and make our minds more receptive to thy wisdom and words of love. We would, at this time, come into holy and sweet communion with the angels of the higher life. May we receive from them such stimulation as will inspire our lives to new effort and new unfoldment; may they be privileged to bestow upon us such influences as will create peace and harmony in our hearts; and may we all, our Father, be privileged in turn to receive these blessings, and to know within ourselves that there is a better and a brighter condition of being, where the loved ones who have left the earthly form reside, and from whence they may come and minister to our lives.

### Questions and Answers.

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

QUES.—[By A. Anrys.] When a spirit goes through the change called "death," does it suffer much, if any, and does it remain conscious all the while?

ANS.—There is a difference of sensation, and degrees of consciousness, at the moment when the spirit loosens its hold upon the physical body, with different people. One person may be entirely oblivious to external things, so much so as to take no cognizance of what is being done around him in his material environments. In such a condition you are pleased to pronounce the individual unconscious, and yet the spirit may be alive and on the alert to catch whatever is passing around it in the spiritual atmosphere. Such a person suffers little at the moment of dissolution, and through all that period of time in which the stage of unconsciousness remains, because the spirit has gained the ascendency over matter. It does not trouble itself with material things; it is oblivious to any attack of pain throughout the system, and does not even consciously realize when the final struggle takes place; there is a sudden or gradual loosening of the physical hold upon the spirit, as the case may be, and presently the spiritual man emerges from the temple of clay, parts with it quietly and without effort, even though there may seem to be a muscular contortion of the physical form.

Another spirit does not part with his physical form in like manner; he may be partially conscious, realizing within the sensorium of his brain what is taking place around him, and yet not be able to make known to his friends his conscious condition. Perhaps there is still nervous pain and exhaustion throughout the physical form, and the spirit senses this to an extent; therefore he is somewhat discomfited, does not feel so thoroughly at ease as did the first spirit alluded to; yet the pain may not be so intense as it seems to the beholders, although there are muscular contractions and spasmodic movements of the various parts of the body because of the effort made by the spirit to free itself from the physical form, and not the result of any especial pain. It would take a longer time than we have at our command to enumerate all the various conditions and sensations of a multitude of spirits in freeing themselves from the mortal form; each one has that experience peculiar to his own being and surrounding conditions. Many are conscious of the change at the moment when it takes place; they know they are stepping from one condition to another, as a person passes from a room into one more brilliantly lighted; others, again, do not realize the condition at first—do not even know they are parting with the mortal tenement—and for a time remain in a semi-magnetic slumber, from which they gradually awaken, at which time they come to a realization of their conditions and of their change of state.

When the spirit entirely severs itself from the body there is not usually much of pain or uneasiness experienced by the man himself; there is not usually at the last moment even a sensation of fear or trembling. Every spirit, no matter how liberal he may be in his ideas, how sure he may feel concerning the state he is about to enter, or how well satisfied with the change coming to him, must at some moment feel a shrinking from the step which is about to take place. This may not be because of any special fear or dread, but it is a natural condition, innate in the physical body, a shrinking of the vital forces of life, which creates uneasiness throughout the entire being. Those who are uncertain concerning the future, who fear that which is to come to them, have, in addition to the natural or physical shrinking, their own weight of fears and dread; but at the last moment, when the vital forces have run low and the body is about to yield up the spirit within, with all its powers, activities and forces, all the shrinking has ceased, the dread has disappeared, and usually, unless death comes by some accident, suddenly and without warning, creating pain and agony throughout the physical system for a few moments, the last change brings but little pain, little suffering of any kind.

Q.—When a person's body is blown to fragments does the spirit suffer much in consequence of the accident?

A.—In such a calamity the spirit usually feels very much startled, as you would feel were you to receive a very powerful shock from a galvanic battery; the dismemberment of the body, the disruption which comes to the entire physical form, tearing it apart and creating disturbance throughout all its elements, reacts, for a moment or two, upon the spirit, and it takes a few moments for the spirit to collect to itself all those magnetic emanations and elements which it requires for the full completion of its spiritual body; and until these are gathered to itself the spirit may feel disturbed and perhaps unhappy; but it is more as though one had received a powerful electric shock, than any other sensation, which comes to a spirit at such a time as mentioned in the question. It has to do with the spirit whether the disturbance and uneasiness remain long with it or not. If, after receiving those elements and emanations which it requires, the spirit continues to be dissatisfied, is unhappy because of the shock or change, then it will continue uneasy, and will not be in a comfortable condition, and it may be a long time before it adjusts itself to its new surroundings and grows into harmony with the new life it has entered upon. But a spirit who comes to look upon this change as for the best, or at least as one with which it must be satisfied and reconciled, speedily rises above its discomfort, and may feel as happy as any spirit who has passed out from the body under other circumstances.

Q.—Will you give a description of the sensations a spirit experiences in making the change called death?

A.—It would be impossible to give a description of the sensations experienced by spirits in passing from the body, because, as we have said in replying to the previous questions, the sensations of different individuals are as varied as are the different people in human life. One experiences a sensation of quiet passivity in withdrawing from the body in a harmonious, peaceful state of mind, and feels as though it was slowly drifting away upon a calm and quiet sea; there is no pain, no disturbance, no anxiety in its mind; the spirit has overcome the limitations of matter, and is now just floating quietly away to its new life and its new associations.

Another spirit, more positive and active, and perhaps anxious to retain its hold on physical life, feels as though tossed about here and there, because the condition of the man himself is turbulent within, and not quiet and drifting or floating away. The spirit is tossed, bandied about, and feels as though it was pulled on the material side by the physical conditions of life, and again drawn by the spiritual conditions of another existence, and is tossed here and there, feeling disturbed and inharmonious. The reason for this experience lays within: the spirit is unreconciled to the change, and desires to cling to material things, and the physical forces of the body will not supply the needed strength and activity, so it is bandied about between the two conditions, until its hold upon the body is broken, and it feels apart, at least to an extent, from material life. Between these two states of experience souls find many conditions and varied experiences; but at the last moment, when the final hold is broken, the spirit becomes passive and enters into the eternal state—if not reconciled at least—in a quiet, subdued condition.

Q.—[By C. A. Whitaker.] It is very difficult for me to see how a man can retain his consciousness after the disorganization of the material body. As our spirit-friends have passed from the natural to the spiritual, will they please explain the philosophy of this change?

A.—We must always remember that the mortal form serves only as a vehicle for the innate indwelling spirit, and that when this vehicle has served its uses, and supplied the spirit with all the material that it possibly can for its expression, then disorganization sets in, the vehicle has become useless, and can no longer be handled by the thinking, immortal principle of the man, or the soul itself; but if we endow the mortal form with all the attributes of a reasoning, conscious, active man, ignoring any other principle or agency, then we become a materialist, and we cannot possibly understand how consciousness and activity exist independent of the material form. We have first to concede that man is a spirit, and not only a spirit, but also a soul, a life-principle of intelligence and activity, which actuates the spirit, and which, in turn, operates upon the material machine. Conceding this—and we think there is very good evidence of this in the universe, even apart from the claims, the teachings and indubitable demonstrations of Spiritualism, when fully understood—then we shall come to realize that being deprived of the physical body the spirit is not of necessity extinguished, has not lost its consciousness, memory, activity and vital energy; all these may remain with the spirit, and under proper conditions be expressed in even greater ways and with grander power than they were through the limited physical body.

We look abroad in the universe, and behold wonderful manifestations of activity on every hand; above our heads the rolling spheres maintain their march, remaining ever true to their orbits, and forever pursuing their way with ceaseless regularity. Beneath our feet we behold the grains of sand maintaining their position, doing their work, and forever building up around us huge monuments of stone, which speak of the wonderful energy and vitality stamped throughout the universe. The very ocean waves beat in rhythmic regularity from shore to shore, maintaining their place and doing their work with wonderful precision and skill. We gaze upon the physical universe, and realize how the world of nature is performing its work from season to season, and we must, if we reason upon these things closely and analytically, come to believe that there is intelligence displayed throughout all creation, that there are evidences of design, of skill, and universal order, all of which belong to mind; and if mind is extant throughout this physical universe, and if we can see it displayed independent of the organic structure of a human body, then we must believe that intelligence, consciousness, activity and vital energy are in existence, and can express themselves apart from the human form.

Believing this on general grounds, it may not be so difficult for us to take up the supposition which we come to apply to humanity; and so we come back to the first principle of the question, and affirm that mind does exist, with all its attributes and faculties, independent of these organic and material forms. If this be a truth, why is it not possible that the spirit of the individual man may exist, exercising its mind, expressing its thought and activity, even though the physical body has become useless to him and he has been obliged to part with it? But we maintain that while the physical bodies are doing their work, serving as vehicles of expression for the mind, they are, in connection with the mental parts of their natures, building up spiritual bodies that may, under certain circumstances, be as tangible, real and substantial as are their outside forms, and may serve the purposes of consciousness, of mental activity, of the operations of memory as well and perhaps better than do the physical bodies.

There are many subtle forces and gases in the atmosphere, and under the ministrations or revealments of science what wonderful results they may achieve for man when properly applied in external life. These forces and gases may become so resolved in the atmosphere that you cannot handle nor weigh them, yet they exist, because science affirms and demonstrates that they may be gathered and utilized again for practical purposes. You cannot handle, weigh or perceive these elements, yet you are not altogether unfamiliar with them. You may not be able to handle or weigh the spirit of man, yet in demonstration it may be proved that such spiritual existence maintains throughout the universe, and one is as practicable of demonstration as the other.

We believe the time is not far distant when science will take up this question, study it, and investigate the occult laws of being, seeking to know something of the nature of man independent of his material body, and come to analyze more closely the operations of his mind, and seek to discover just how this may work outside the organic brain structure.

We believe when that day arrives much of truth will be revealed, much of the philosophy of the spiritual existence of man; how continuity of memory, of vital energy, of consciousness remains and may be forever revealed to the thinking mind that studies closely the relationship of man to the universe.

He who can find evidences of design, intelligence and order in the outside world need only within himself question, "What of these evidences, and what of these operations within?" He may gaze upon the physical body that is laid low, and remember that *there* is certainly not the friend who has spoken to him, loved him, in times past; and he may ask, "Where is the *consciousness, the memory, the vital activity* of that friend?" And he may believe, as he reasons upon the problem, that those forces still remain in existence, for in nature nothing is lost; forms may be resolved back into their natural elements, but the power remains and may be utilized again in other forms and manifestations. If this be so, mental powers and forces, consciousness and memory must also remain intact and insoluble; and if this be so they must be provided with forms for their manifestation and individualized expression.

Q.—[By the same.] Between the sunset of the natural life and the sunrise of the spiritual, is there a period of unconsciousness corresponding to night in the natural world?

A.—With some people, yes; with others, no. Between the sunrise and the sunset there may be, for a spirit, a period of partial or perhaps complete unconsciousness, during which time the spirit is gathering new power, magnetic strength and vital energy for continued existence. Perhaps man has become exhausted through his struggles with material life and physical suffering, and he may have parted with much of his magnetism, and may be in need of restoration; perhaps his nervous forces have been heavily taxed, and he has passed through a period of much suffering, pain and anxiety. If this be so, he will be in need of magnetic recuperation, and pass into a state of slumber or partial unconsciousness, through which he may gather the forces which he most requires; and then the condition will gradually and pleasantly pass away, and the man will arise with new energy, new individual life and vitality, and feel refreshed in every portion of his being.

Another person may pass away from earth and realize that there has been no sunset, and may see only a deepening or gathering of the lights around him, and as he steps from the mortal form, behold a burst of sunlight, and realize that he has only just passed from a darkened road, into a clear and open field that is flooded with sunshine and warmth.

This spirit has not been in need of such recuperation as the first, and he feels his vital energies all alive and active, and an exhilaration takes place throughout his entire being, and he realizes that he is being endowed with new life and power. As he breathes in the atmosphere around him, takes the warmth and sunlight into his life, it is as though an invigorating cordial is coursing through his frame, and he realizes that he has been strengthened immeasurably through the step he has taken. As human life and its experiences are varied, according to habit, constitution, tendency, and surroundings, so the experiences and discipline of the spiritual world as they open upon an ascending soul may be equally varied, and no one individual case represents another in every particular.

Q.—[By Joseph White, Chagrin Falls, O.] What will take the sulphur out of (burning) carbon oil? The oil, you know, has a strong affinity for the sulphur.

A.—So far as we have learned anything upon this question, we should be unwilling to give any definite answer, because we know of nothing that will entirely free the oil from the sulphur; and yet undoubtedly there exists in the universe an agency which will perform this especial work, because we believe that the universe contains within itself all things necessary for the combination and recombination, or disintegration, of all things and substances. Although there is an affinity between the carbon oil and sulphur, it seems to us that there must of necessity also be an element or agent which will dissever these two and separate them. What that is, we confess we do not know, and therefore our answer can be of no service to the friend who submits the question to us.

## SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

**Mrs. B. F. Smith.**

*Report of Public Séance held Feb. 10th, 1888—Continued from last issue.*

### Samuel Oliver.

I suppose if others can speak, I can. [Aside he said to a spirit], Wait, wait, dear. [Then he said]: I have a child here with me. I suppose I can speak for the child, because it don't just understand writing letters. I have many friends yet left on earth; and I would say that I come from Rouse's Point, N. Y. When I was in the earth-life, if I do say it, they thought Uncle Sam knew a little something, and as long as I've got in, I'm going to talk for myself. I always thought if I had anything to say it was worth a great deal more if I said it myself.

I'd like what I say to reach my daughter Mary, my son Frank, and the rest of the children. I'd like them to know that it aint all moonshine, as Frank has said. I think when he comes to understand a little further, he will find that as long as he stays in the mortal he can still be learning something more.

[He then turned to a spirit and said]: Ollie, wait a minute, dear; grandpa will talk for you.

I have promised myself I would send a letter as quick as I could to LaForrest. Ollie is a beautiful spirit, an angel spirit. Gran'ma is with him, also Arey.

I am happy and satisfied with the home I have got. I did n't know that it would ever be possible for a spirit to come and say anything after he was laid away; and I did n't believe in "the sleep of the dead," by any means. I thought likely that spirits could come around us from the higher life, but I did n't understand they could control another, and speak through them.

I hope if you send this letter right along that they 'll get it, so as to know it is from Samuel Oliver.

Ollie, the darling child that has just, as you might say, been transplanted into heaven, is beside me; he is my grandchild.

### Caroline Hill.

I come from Lynn, Mass. I would like to say to Sarah, and also to Mary and Hannah, who can't get out of the way of thinking "it is all humbug that spirits can return and communicate with mortals," that many times while in the earth-life I felt as if spirits came so near *they really touched me, but I had to lock it up* in my own bosom, for fear of being scorned and laughed at.

Parsons has said to me, "Well, Caroline, we find now that it would have been better if we had spoken the feelings that came to us, yet we did n't see it in that light. Since we have left the mortal we see more clearly, for then it was looking through a glass, darkly."

Sarah used sometimes to worry for fear I might be lost, because I was a Universalist; but I find I've got just as good a home as she has. It is the life you are living that is building your homes every day. I see I have some friends not far away from here. I have some in Lynn, some in Boston, and also in Lowell. My name is Caroline Hill.

### Hannah Markham.

You can set me down as from Easthampton, Conn. I have some friends there yet, but I suppose they won't be thinking of hearing from me. I've seen them look over the paper a good many times, and say, "This one and that one comes, and why don't she? Is she so far away that she don't come to earth, or don't she know how?" In one point it has been because I did n't know how to get control of the instrument; then again I was a little too slow, and before I could get here somebody else got in before me, and I had to stay back awhile longer.

I have thought a good many times of the children. And poor Julia! how much she suffers through the trouble with her eyes. I'd like to assure her that she will have good eyes when she comes to our side; and she will feel then that she is repaid for all her sufferings on earth. She has suffered a good deal in mind, and in the physical body. She has often wondered if Grandmother ever came near. She thinks that I got into communication with her at one time, and since then she has felt different, although her pathway has been rather hard. Sometimes she has thought: "When I go to the other side will I there have good eyesight?" Yes, I assure her. Hannah Markham.

### Frankie Nichols.

*Will you let me say a word? Mother says* I'm dead! But I'm not dead. I aint seen any dead people since I went away. Grandsire knows better. Mother's afraid she'll do something wrong—so she won't speak to me. When I come they say: "No, no, no! Frankie is dead." What sense is there in being dead? I can see them feeling unhappy and saying I am *dead!*

Grandmother says: "Don't trouble, dear boy; your mother will wake up as soon as she feels she can communicate with you, and feel a great deal happier after she does, too." That's Gran'ma Nichols. Grandsire knows pretty well that I can come back and talk.

I see a good many people when I come back to earth. They think you are far off, because they can't see you. It is only a veil that comes between us, Grandma says; only a shadowy form by your side, saying, "Dear ones, we have not died; we have only crossed the boundary, which you all must do."

I am Frankie Nichols. I went out from Chaddock's Pond. I guess there was going to be a picnic that day, but I don't think they had any.

### James Lucas.

I'd like you to say, please, that I am James Lucas, from Thetford, Vt. I can now see that while dwelling in the flesh I had a little power running in this direction, but I did n't fully comprehend it. I used to think I got nervous a good many times; I know it was spiritual forces around me working through me, or trying to. It is the same with other instruments to-day, before the development is what you might really call "brought out." I used to speak of it to Maria, and she'd say, "Well, I would n't get nervous." She did n't understand any more than I did about it. I used to say that it seemed just as though father was but a little way from me. Then she would say, "Well, perhaps he is near you; but I hope he is in heaven." Where is heaven? Only a step—just beyond the veil that separates the mortal from the immortal.

I have once—yes, twice—come into communication with Annie, and have told her that I could see her as plain as I ever saw her in the mortal. Then she said, "Why can't I see you?" I answered, "You are looking at me with the mortal eye, and I look at you with the spiritual eye; that is all the difference." She thought it was enough, and so it was.

I would like to send greeting to my friends in Thetford, also at South Royalton. One friend, Brother Metcalf, will recognize me when he sees this note from me in the paper, because we were fast friends. I have sometimes felt as if people here forgot us—placing us away as spirits—thinking we don't amount to much; but let me tell you we don't require space as much as you do; but we must have a little space, and we feel as if we were people, fully more so than we did in the mortal.

I'd like you to add, also, that I am happy. But I find it very different from the early teachings of Orthodoxy, which certainly did n't send everybody to heaven. I find that they knew just as much about it as I did. But what one don't learn here he must learn on the spirit side.

### Cyrus K. Ford.

I suppose soldiers are as welcome as others. I went out, as near as I can reckon your time, in 1863, at Jackson, La., in a skirmish, as they call it. There was a terrific scene at that time, when the bombardment commenced; many, many dear ones mourned that day, and I stayed just long enough to send a message to my wife and five children. I thought then that those dear children would never know a father—the younger ones especially. And, as near as I can reckon up the time, I should say 't was more than twenty-four years ago. I can't just reckon your time, because we are not compelled to in spirit-life; but I know it does seem a long time to them. Some are left, some are scattered, and some have crossed the boundary line of life.

As one comrade and another fell beside me, I said: "Great God! is it possible we are *never to look on the old homes again?*" And the answer came back: "Yes." And before my breath ceased it seemed as if everything came before me at once. And as at that moment we were doing our duty for the country's sake, so to-day I feel to say that the "boys in blue" and the "boys in grey" have shaken hands together. There is no fighting there now and no ill feeling growing up.

I am much obliged to you for giving me a few moments, and I leave my name—Cyrus K. Ford, of East Boston, Mass.

### Nancy Burpee.

My name is Nancy Burpee, and I come from Plainfield, Vt. My friends have often wondered, if such and such a spirit could come and send a little crumb of comfort home, why I could n't. I did n't seem to understand how others could do it, but I see now that I have stood away just a little too far.

I have felt a great many times as though I was entirely forgotten by my earthly friends, but I find, as I come around, that it is not so. People don't understand how near we come to them. I used to think and question much about the spirit: where was it after it left the body? I could n't believe it went down into the grave; still I felt as if it was so far away it could n't know anything about us here.

I wish to tell all dear friends that I am not so far away but what we can enter the earth-life again and come into communication with mortals, if they provide an instrument for us. I know what will be said by many: "If Nancy was coming back she would come direct to me; it is n't her way to go into a strange place and talk through another."

I don't bring any secrets that would make trouble. I find I must come where the channel is open. When we look around and see so many anxious for one word of comfort given out from your meetings here, we feel pressed to do it, and we gain some happiness in just making ourselves known.

George is with me and Aleck. I have felt a good many times as I came, that I should perhaps get in somebody's way if I tried to make the attempt. If I have, you must pardon me. I do n't mean to intrude. I never felt, while I was in the mortal, as if I would intrude on any one's rights.

### John Frame.

I hardly know just how I got here, but I am here, and Joseph Wood is not far away from me. We have talked the matter over a great deal, and he says: If one can come and give his name, another may do the same. If we never make the attempt, we shan't be able to let mortals know we are living.

I would like to say to my friends that I was cognizant of all the transactions after I passed out. I even attended the funeral. I don't like the word *funeral.* They were a pretty good while getting started. I had n't been asleep, as we reckon it, but a few hours—it might have been longer, because we don't know just how to talk of time—before I knew all about it, and could see every one of them. I know they had n't carried the body off, anyway. I understood all the proceedings, all that was being done, but I had n't the power to make them hear me. I kept speaking, but they did n't take any notice of me. I suppose they did n't know I was there! I saw one and another of Mr. Wood's people coming, and they came from across the street, and I kept talking louder and louder, but they did n't pay any attention. I am John Frame, of Hyde Park, Mass.

### William Ashworth.

I'd like to speak a word or two. I lived in Bradford, Eng., but I feel as if I would be as welcome here as if I had lived on this side of the water. When that gentleman stopped talking, I stepped in as quick as ever I could.

I have friends in Lowell. I can see them all the time, and I know they'd like to hear from me. They don't know where to place me. I have tried two or three different times before to control, but could n't seem to get hold of the medium. My name is William Ashworth.

### Maria Whittaker.

I've often heard it said, "Why don't our friends come? We read your papers, but we never see William's name." And often in the same breath they say: "Nor mother's neither. Why do they not come and make themselves known, as well as others?"

I'd like you to locate me in what I call the town of Montpelier, Vt. My name is Maria Whittaker. I feel the chills come over me, and I want to get strength enough to speak. I passed away with a good deal of trouble on me; during the last few days I was hardly able to speak to any one; therefore I now partake a little of the old feelings that came to me while I now try to say a few words.

I would like to have them know that John is with me, also Hannah and mother. We are all happy together; but we feel, as we come to earth, that they place us too far away. A silver mist that comes between the spirit and the mortal is all that separates you from us; and when we are so near I often hear them say: "What is it I hear? it sounds many times up in my room. I hear clicking sounds on the chair. I don't understand what it means." They little know it is the touch of a spirit-hand which brings the vibrations—only little sounds—but every sound means something, as much as the click of the telegraph wire. I don't think I can talk now, I feel so much of the old sensation which I felt in passing out.

### Henry Wilson.

You may place me in South Natick, Mass. I have a kind word for those that are left. I went out rather suddenly. My name is Henry Wilson. I have never controlled a medium before. I did once try to get into communication with Hiram, but I made a poor piece of work of it, therefore it rather discouraged me. I have often been in South Framingham, and felt, as I came into the stores, they must know that Henry was there by the feeling that would creep over some of the old town's-people. But spirits often get disappointed, thinking that mortals understand them, because we hear sounds and think you mortals do. The greatest disappointments that we spirits meet are when we come to earth and find your doors closed and locked against us.

**SPIRIT MESSAGES**

TO BE PUBLISHED NEXT WEEK.

*Feb.* 17.—Hannah Bentley; Jeremiah Crowley; Ella Collamore; Ira Woodman; Zebedee Jackson; Handel Blake; Harvey Merrill; Joseph B. Hall; Carrie Niles; George Thompson; Alexander Bailey; Harry Powers; Eliza Hartshorn; Isaac Roup; Henry Tudor; Ella Clark; Charles Heywood.

### Verifications of Spirit-Messages.

GRACE AND MYRA MC'F.

You will perhaps remember a communication I received through the Banner Public Circle from a spirit calling herself GRACE; the message was printed Dec. 25th, 1886, and forwarded to me at Altoona, Florida. I wrote you from there that I did not recognize Grace.

Whilst I remained South, and several times since I returned here, I was impressed to write to Grace through the mediumship of Eleanor Martin, 73 Lane Avenue, Columbus, O., who advertises through THE BANNER to answer sealed letters.

I finally wrote her (Grace), placing the sealed letters under absolutely test conditions. During the correspondence she (G.) gave me her full name in earth-life; and, in order to further test her identity, I requested her to again go to the Public Circle and send me a message, specially stipulating she should be known only by the name of Myra McF.

In THE BANNER of Feb. 11th, 1888, I am delighted to find that message, promised me several months since. I fully recognized every name given save one, which I believe will be made known later. The message throughout is interwoven with subjects spoken of in the sealed letters. I have no doubt but that Grace and Myra McF. are identical.

I wish I could express to the readers of the dear BANNER the thorough and complete feeling of restful happiness coming to me through the messages. The hopeful, earnest words of encouragement and consolation, the precious promise of future help and guidance, bring me encouragement that could come from no other source but the angel world, coming as they have to me.

I trust the way through which these messages came *to me (and hundreds of others) may always be kept* open, to give an opportunity for the loved ones from the other side to bring to all positive evidences of a continued life in the hereafter.

Very truly yours, F. A. GROVE.

*Kirksville, Mo., Feb. 17th, 1888.*

SADIE DAVIS.

In your paper of Feb. 18th appeared a message from SADIE DAVIS. She speaks of "a kind friend who soothed her last hours with her presence," etc., and says: "I come back to give you the password, which you will recognize; that was, 'God is love'." The friend she refers to was the wife of the one who sends this communication. A few days before her spirit left she promised (if possible) to return and give these words: "God is love." The arrangement was made when they were alone, and no one knew the conversation until it appeared in THE BANNER.

She speaks of her throat and lungs. Last June she came home from Massachusetts to Davis Island, in Maine, with that dreadful disease, consumption, fastened upon her. She passed away Sept. 6th, 1887.

Those of us who believe our spirit friends can make themselves known find comfort and consolation in reading this message. R. I. H.

WORCESTER SMITH.

In the BANNER OF LIGHT of Jan. 7th is a communication through J. W. Fletcher, which I recognize as coming from my husband, WORCESTER SMITH.

Yes, I have looked many, many times for his name, and, as he says, wondered why he could not come.

There are many hearts made happy by receiving messages through the BANNER OF LIGHT.

*Lawrence, Mass.* MRS. S. W. SMITH.

FOR THE LAUNDRY, JAMES PYLE'S PEARLINE is invaluable. It cleanses the most delicate fabric without injuring it, and saves a vast amount of wearisome labor. For sale by grocers.

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

## Spiritualist Meetings.

**ALBANY, N. Y.**—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street.——Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

**CLEVELAND, O.**—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

**CINCINNATI, O.**—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A. M. at Murch's Hall, No. 278 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

**CHICAGO, ILL.**—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P. M. The public are *cordially invited to attend. Admission 5 cents to each meeting.* Dr. Norman McLeod, President.

**CHICAGO, ILL.**—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P. M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

**CHICAGO, ILL.**—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P. M. Spiritualists' and Mediums' Meeting, 3 P. M. Sociables every Tuesday.

**CHICAGO, ILL.**—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

**CHICAGO, ILL.**—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

**DETROIT, MICH.**—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10½ and 7½. Augustus Day, Manager.

**DENVER, COL.**—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

**LANSING, MICH.**—Meetings will be held each Sunday at the Hall 125 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary.

**NEW HAVEN, CT.**—Meetings are held each Sunday evening at *Courier and Journal* Building. Mrs. Ella Bacon, President; Thos. F. Davie, Secretary.

**NEWARK, N. J.**—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

**NEWARK, N. J.**—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

**PHILADELPHIA, PA.**—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoon and evening, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

**SARATOGA SPRINGS, N. Y.**—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M. and 7½ P. M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

**ST. LOUIS, MO.**—The First Association of Spiritualists meets at 2½ P. M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 313 Market street; Milton Lyle, Cor. Sec., 3000 Olive street.

**SPRINGFIELD, ILL.**—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

[From the Christian Union.]

## EUROPA.

BY STEPHEN HENRY THAYER.

Great Sovereign of the earth and sea,
Whose sceptre shall forever be
The reign supreme of Liberty,
Draw thou the veil that dims our sight, light thou our eyes,
That we may see!

Beyond the waters, east and west,
Six giant legions ominous rest,
Equipped and armed from sole to crest;
The burdened nations groan and reel, and listen for
The dread behest.

The Ottoman by the Ægean tide
Is bonded; there the navies ride
And train their armaments to bide
The menace from the eagles north, or who will dare
The kings allied.

The cringing Sultan can but wait
The will of other crowns; his fate
Is graven in the hearts that hate
And tremble at his wasting power—the curse of men—
So weak, so great.

* * * * * * *

I hear the Empires muttering now—
The northern Cæsar keeps his vow.
And waits and wills both where and how
His sheathless sword shall smite at last; he waits and knits
His iron brow.

I see the Austrians mustering where
The Adriatic's waters glare,
Or by the Danube; and they swear
Eternal vigilance against the Cossack hordes:
So sleepless there.

The crafty Chancellor, outworn,
Who guards the German State, in scorn
Watches the French frontier—his thorn;
Looks north to the Crimean gates, and eastward to
The Golden Horn.

Europa waits the signal, swells
Imperial armies, still compels,
From Britain to the Dardanelles,
Fresh millions to her warrior camps, and millions more,
For ships and shells.

Till on her mighty, martial field
The greatest products she can yield
Are armèd men and sword and shield;
Whole nations bent and strung for what? Oh! Lord, thy thought
Is still concealed!

Great Sovereign of the earth and sea,
Whose sceptre shall forever be
The reign supreme of Liberty,
Draw thou the veil that dims our sight, light thou our eyes
That we may see!

*Sleepy Hollow, N. Y.*

### Late February Magazines.

THE NEW ENGLAND MAGAZINE.—To the series of papers under the name "Isms," Dr. J. R. Buchanan contributes one on "The New Anthropology." "Block Island" is the subject of the nineteenth number of descriptive sketches of New England cities and towns, illustrated with portraits and views of prominent points of interest. A portrait of the postmaster of Boston, Gen. J. M. Corse, is the frontispiece, of whom Charles E. Hurd gives some account, mainly of his war record. "The Bride of Newburyport," by Florence E. Weld, and "Grandpa West's Story," by Lizzie M. Whittlesey, are given complete. Several poems and historical records are among the remaining contents. Boston: 36 Bromfield street.

HORTICULTURAL ART JOURNAL.—Two popular fruits and two well-known garden flowers are shown in finely colored lithographs. Valuable hints and suggestions are also given for those engaged in horticultural pursuits. Rochester, N. Y.: Stecher Lithograph Company.

JOURNAL OF THE AMERICAN AKADEME.—The leading paper of this month has for its subject, "Philosophy and History," read by Mrs. Lizzie Jones at the meeting of Jan. 17th, with the conversation that followed, treating largely upon the hypothesis of Evolution in History, with allusions to chronicled events. A thoughtful article relates to "The World that Has Been," and in addition are given "Pythagorean Maxims," "Selected Aphorisms," and a Sonnet, "Atheistic Scientists," by Prof. John Stuart Blackie. Alexander Wilder, editor, Newark, N. J.

THE INDEPENDENT PULPIT.—"The Stage and the Pulpit," is the title of the opening article, in which Col. Ingersoll gives his opinion of the comparative merits of the two leading instructors of the public, the conclusion he reaches being that "the stage lightens the cares of life; the pulpit increases the tears and groans of man." Following this are articles upon "Piety Meddling with the Public Schools," "The Sunday Question," "Phantoms of Faith," "The Church and the Word of God," etc. Waco, Texas: J. D. Shaw.

THE INTERSTATE MONTHLIES.—These comprise *Grammar School*, containing instructive reading for the young; *Primary Monthly*; *Intermediate Monthly* and *Monthly Primer*—all properly illustrated. Chicago and Boston: The Interstate Publishing Company.

THE SEWING MACHINE NEWS (New York City) for this month contains an appreciative notice of William E. Baker, whose recent decease has withdrawn from our community one whose generous liberality will long be held in remembrance by the public.

### Passed to Spirit-Life,

*From Philadelphia, Pa.*, recently, Mrs. John Harvey Humphrey.

Mrs. Humphrey had not been in good health for some years. She formerly resided in Athol, Mass., where, in the early days of Spiritualism, she, together with her late husband, investigated Spiritualism, both becoming convinced of its truthfulness, and remained stanch adherents to the same until their departure to the spirit-world. She also resided in Boston several years, and will be remembered by some Spiritualists. She was one of the oldest subscribers to the BANNER OF LIGHT, taking great pleasure in its perusal. Mrs. Humphrey was beloved and respected by all who knew her, and was a lady in every sense of the word. A son and daughter survive her, who will miss her earthly presence, advice and counsel, but realize that she has simply gone before. She had many other relatives and friends, who will miss her genial society and friendship. ***

From her home, in Hancock, Vt., Feb. 10th, 1888, Eliza B. Perry, in the 48th year of her earth-life.

Hers was one of those bright and winning natures that drew both old and young to her, whether Spiritualists or church people. She was sick something like a year and a half, and well knew the fatality of her disease. But a braver spirit never awaited the summons to "come up higher" than was hers. She made all the arrangements for her funeral, and requested that the songs be sung that she had selected for the funeral, that she might hear them. Tender and loving hands robed the form of our loved sister for the casket, and laid it away Feb. 14th in its last resting-place. Mrs. Pratt, of East Granville, conducted the funeral services, her remarks being listened to by a large audience. F. A. E.

From Orchard Park, N. Y., Feb. 13th, 1888, William Hambleton, in his 89th year.

He early accepted the Spiritual Philosophy, and was ever ready to give a reason for his belief. He had taken the BANNER OF LIGHT for many years, and its pleasant columns to him formed the gateway between the two worlds. Offices of responsibility and trust had been confided to him in years past by his townsmen, and he was held in high esteem for his intelligence and manly virtues. Mr. Hambleton leaves a number of sons and daughters to share the neighborhood memories of their worthy sire. The funeral services were conducted by the writer in the Friends' Meeting-house, and were well attended. The sweet and hopeful music discoursed by the choir was at once a comfort and a solace. GEO. W. TAYLOR.

From Plymouth, Mass., Feb. 20th, after a very painful illness of two weeks, James Emery Dodge, aged 59 years.

He has been for thirty years an undoubting Spiritualist, and for twenty years a subscriber to the BANNER OF LIGHT, which was to him a herald of "glad tidings of great joy"; his faith was undimmed to the last. He has always been a strong and helpful friend to the poor. He leaves a tender and devoted wife and five children, who, though sustained by a knowledge of truths which were to him an ever-present help, yet mourn his absence in the body, which had become so dear to them as the temple of his loving spirit.

A large circle of relatives and hosts of grateful friends are saddened by his early removal from physical life. L.

From her home in Putnam, Conn., Feb. 9th, Mrs. Rebecca Smith, aged 85 years and 11 months.

She was a firm believer in Spiritualism, and not only believed, but *lived* it as well. Her life was a natural and practical one, and though a woman of but few words, her deeds of kindness were many.

As the fruit ripens and falls from the tree, so her spirit, through all these long years, had been maturing, and was fully prepared for the change. She fell asleep at the close of a long life's day—fell asleep to awake in the morning of eternity. We all loved her; we shall all miss her; but we know that "our loss is her gain."

The funeral services were conducted by Mrs. S. A. Byrnes, who spoke eloquent and fitting words. Good-bye, sister and friend, we shall meet you again in the land of the immortals. E. R. D.

From the residence of her son-in-law, Chas. A. Homenway, in Framingham, Mass., Feb. 6th, 1888, Mrs. Jane T. Adams, aged 84 years 11 months and 27 days.

She was one of the first subscribers to the BANNER OF LIGHT, and her faith was strong, sustaining her to the end. She was very mediumistic, and often held communion with those who had gone before. She had seen many loved ones laid away. Funeral services Feb. 9th. COM.


## Advertisements.

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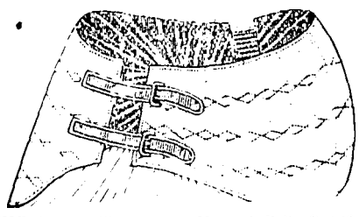

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# Banner of Light.

BOSTON, SATURDAY, MARCH 3, 1888.


[From the N. Y. Sunday Mercury, Feb. 19th, 1888.]

## Angel Visitants.

*Materializing for the First Time in a Public Hall; Daring, but Successful Experiment; Spirits Recognized and Interviewed by Friends in the Flesh.*

An entertainment, very novel in its character and absorbing in the intensity of its interest, was given last evening in Adelphi Hall, Broadway and 52d street. This was a spiritualistic séance of the materialistic class, and the manner in which the substantial ghosts trooped out of an improvised cabinet, and walked around, talked and shook hands with friends and acquaintances still in the flesh, and among the audience, was surprising to witness. It was the first time that a genuine materializing séance was ever attempted on the stage of a public hall, and nearly all of the leading Spiritualists of the city were present. Before eight o'clock every seat in the hall was occupied with a decidedly intelligent and refined audience. The men all looked professional or business men in good earthly condition and circumstances, and the ladies would compare favorably with those to be found in any audience.

The cabinet was a light frame hung with thick curtains of a deep maroon color. The cabinet was placed up against one of the windows looking out on the street, so that there could have been no closet or cubby-hole behind. Up to the beginning of the séance the curtains were up, showing the inside of the cabinet, and leaving it free for examination by any person who desired to make sure that everything was fair and square, and aboveboard. A few minutes after eight o'clock Mrs. M. E. Williams, of West 46th street, the medium who was to undertake this bold and advanced step in the substantial production of spiritual phenomena, emerged from a side-room and quietly took a seat beside a stout and pleasant-looking lady between the cabinet and the organ that stood to one side. She was recognized by some of the people in the audience, and was well received. A few minutes later Mr. J. Wilson McDonald, the well-known sculptor, walked into the hall, and, laying his military-looking cloak aside, stepped in front of the cabinet, and proceeded to address the audience. He supposed that it was because he had for thirty-five years been a close and critical student of spiritual phenomena that he had been chosen to introduce the first medium who had ever ventured on a public stage before an indiscriminate audience of the general public. He reminded those present that, being the first attempt of the kind, it was necessarily experimental, and was done to test the question whether the same spiritual manifestations would show in a public hall as in the private homes of the mediums.

This was a great and important step taken by this courageous and wonderful medium. There are, he said, more things in creation that are not seen than what are seen, and there was no reason why there should not be laws governing the unseen matter, as we know there are laws governing what can be seen. These laws were of course beyond the understanding. The phenomenon of materialization has only met with the same opposition as all great truths and discoveries have encountered. He illustrated his remarks on this point by reference to the wonderful powers of the microscope and telescope. Some people would believe only what they saw with the naked eye, but the microscope and telescope showed how very short-sighted such people are.

Mrs. Morrison then took a seat at the organ and played "Nearer, My God, to Thee," the audience joining in singing the words. At the close Mrs. Williams walked up to a little table in front of the cabinet and made a neat little speech in a sweet and sympathetic voice. She told the audience that much of the success of the séance would depend upon them and the conditions they would give out. She then entered the cabinet and the curtains were let down. There was some more singing, and the voice of little Bright Eyes, the spirit-child that always attends Mrs. Williams's cabinet, was heard bidding all good evening.

She mentioned the names of several persons in the audience, who answered to their names. While Bright Eyes was still talking, the manly figure of Frank Cushman put the curtains aside and appeared at the cabinet door, speaking in his strong, deep-voluned voice. He said there were a great many spirits around, many of whom were new to Mrs. Williams's cabinet, and he would not himself take up time, but generously give the strangers a show.

"Papa Holland," the spirit-control and director of the séance, stated that there were very many spirits around. Several spirits now appeared at the door of the cabinet in quick succession and called for relatives in the audience. In every case they were recognized by friends who answered to the names called.

Already a remarkable feature of the séance developed itself in the great variety in appearance, size, age, sex and dress of the spirits who kept trooping out. Then a very handsome young woman came out of the cabinet and said she was Fanny Hazard, the daughter of Thomas R. Hazard, of Vaucluse, R. I. This spirit was very beautiful, very distinct, and won the admiration of all present.

Next a tall, motherly-looking spirit appeared. She said she was Martha, and asked if her son, a Mr. Kidd, was in the audience. Mr. Kidd responded, when she told him she had Annie with her. Mr. Kidd also recognized Annie. He had a talk with them at the cabinet, and the two spirits dematerialized in sight of the audience. It was a remarkable exhibition.

A genteel, slightly proportioned spirit was announced by "Papa" Holland as Mary Cunningham, and called for her mother. The latter, a lady dressed in mourning, recognized the spirit, and had a most affecting interview with her in front of the cabinet. Mother and daughter, between whom a very deep affection seemed to exist, were strongly affected.

A spirit then asked for a Mr. Florentine, and a gentleman about the middle of the audience answered to the name. The spirit said he was his brother, and Mr. Florentine remarked, "That is right." But the spirit said he could not materialize just then—was not strong enough, but hoped to be soon.

"Mary Moss," said Guide Holland, "is the name a spirit gives, and she says she desires to see her mother." A middle-aged lady in the audience recognized the spirit as her daughter, and had a seemingly satisfactory interview with her. She had with her a lady named Beach, whom Mrs. Moss recognized as a friend who had passed over the bourne whence no traveler was said to return, but that is apparently the case no longer. Two distinct forms of young women then appeared at the door of the cabinet, and while the curtains were held aside by spirit-hands, they dematerialized in view of the audience.

The rehabilitated spirit, William Rednock, next appeared to a female friend in the hall, and she recognized him and held quite a conversation with him, which appeared to make the lady happy.

The spirit of Mary Graff walked around with her mother, and then a brace of spirits announced themselves as S. B. Brittan and Dr. Dio Lewis, after which came the spirits of Frank Newton and Gerald Stanley. A tall lady in the audience, with an abundance of gray hair, but a fresh and young-looking face, recognized her son in the next spirit. The mother was greatly overjoyed, and invited the audience up to see her boy. Then came Judge George Barnard, who was recognized by a lady friend in the audience, and also by a gentleman, both of whom assured the *Mercury* representative afterward that there could be no doubt whatever of its being the veritable Judge Barnard. Alice and Phœbe Cary came next, and a young man named Dyer put on material form and came out to look for his mother.

Some twenty more spirits followed, and the séance, after lasting nearly two hours, came to a close.

A correspondent writing us concerning the above described séance, gives the following additional items of interest:

"The gas-jets were lowered to a dim light, sufficient, however, to discern objects in all parts of the hall, and after some singing, in which the audience joined, such manifestations as generally take place at Mrs. Williams's séances began to occur. Among other occurrences was the appearance of two forms at the same time, claiming to be Fannie and Esther Hazard, both endowed with power of motion and speech. A boy, apparently ten years of age, called his uncle from the audience, and, taking his hand, walked some distance from the cabinet, approaching so near the writer that the grey color of the boy's clothing was easily discernible. The massive form of one calling himself "Amarona," as he slowly dematerialized between the curtains, in full view of all, attracted close attention.

The audience was deeply interested and its deportment perfect. No levity or disorder of any kind was even hinted at. On the whole this first public séance was a great success, and was so pronounced by all who subsequently conversed with the writer.

It is to be hoped this success will encourage Mrs. Williams to give a series of these séances.

H. J. C.

## Spiritualistic Meetings in Boston.

**Banner of Light Circle-Room, No. 9 Bosworth Street.**—Séances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

**Boston Spiritual Temple, Berkeley Hall.**—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee, Treasurer.

**The Ladies' Industrial Society**, connected with the Boston Spiritual Temple Society at Berkeley Hall, meets every Tuesday evening, and every alternate week afternoon and evening, in Lyceum Hall, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

**Children's Progressive Lyceum No. 1.**—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1031 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

**First Spiritual Temple, corner Newbury and Exeter Streets.**—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. and Wednesday evenings at 7½. Seats free.

**Spiritualistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.**—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn, Secretary.

**College Hall, 34 Essex Street.**—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

**Eagle Hall, 616 Washington Street, corner of Essex.**—Sundays, at 2½ and 7½ P. M.; also Wednesdays at 8 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

**1031 Washington Street.**—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. Private séance for members only, first Friday in each month; doors closed at 3 P. M. Public meetings every Friday evening at 7½.

**The Independent Club, 1031 Washington Street**, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music.

**Mishawum Hall, City Square, Charlestown District.**—Sundays, afternoon and evening. W. A. Hale, Chairman.

**Chelsea.**—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

**Cambridgeport.**—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

*Berkeley Hall—Boston Spiritual Temple.*—Last Sunday, Feb. 26th, the morning exercises were opened with a vocal duet by Mr. J. T. Lillie and Dr. C. T. Buffum, Miss Mintie Eakins accompanist. After an invocation the guides of Mrs. Lillie spoke in reply to the question: "Cannot a new name be given to Modern Spiritualism to make it acceptable to the Christian Church?" I look back for a moment; on what foundation rests all that man has of hope or knowledge of his being? It is Spiritualism. When men ask for a new name it is because they prefer to worship and cleave to their idols rather than be searchers for the truth. Truth needs no new name, no new baptism; it is recognizable wherever found. When we look over the Bible history of the past we find that every extermination of forms and ceremonies has been an expression of truth. The last demonstration of this kind is named Modern Spiritualism. You ask, if it is true why did God not give it long ago? We answer, as God is spirit, it is as old as God; it has been given in past ages, though not accepted, because man did not interpret the Bible history aright. We find it necessary to use intelligence, and doing so we become revisers of past beliefs and are condemned.

The primitive Christians were endowed with spiritual gifts; they were Spiritualists and held circles; tongues of fire rested upon them on the day of Pentecost. That was a glorious séance; that was ancient Spiritualism. The Spiritualism of to-day is another insweeping of that power; it has awakened people to a perception of the spirit side of life. The Pagan and the Christian are turning their attention to it. Wherever you find spirit, there you find God, the universal spirit of life, the infinite expression and embodiment of wisdom, light and love. The time is coming when our earth will evolve men and women who will conquer themselves and stand victors over the physical. They will show no anger; they will rise higher and higher spiritually on this plane of being. What is the reason the world is not ready to receive Spiritualism? It is because men have not outgrown their weaknesses; they are undeveloped spiritually. We enter another chamber in the temple of God when we find the spiritual part of our being reaching outward and beyond. After congregational singing Mrs. Lillie improvised a poem.

*Evening.*—After singing and an invocation Mrs. Lillie's guides spoke upon "God as a thinking being, and what may be regarded as the brain of God." The brain, she said, is the machinery through which thought is given. If I believed in a personal God I should say his body is as large as the universe, and we parts of that body. All there is of intelligence is God made manifest in the flesh. We have had imperfect conceptions of God. Spiritualism makes plain the way, unravels many of the mysteries of the past, and interprets God as spirit, the moving power of the great whole.

Mrs. Lillie held the close attention of the large and appreciative audience with her eloquence until the close of the service. After congregational singing she improvised a poem. The President, Capt. Richard Holmes, announced that Mrs. A. H. Colby Luther would occupy the platform next Sunday morning and evening, at 10:30 and 7:30.

MARY F. LOVERING, *Cor. Sec'y.*

*The Ladies' Industrial Society.*—The Ladies' Industrial Society connected with the Boston Spiritual Temple at Berkeley Hall, held its regular meeting Tuesday, Feb. 21st. In the afternoon a circle was formed, and Mrs. H. W. Cushman, the well-known musical medium, under control, gave many personal tests. At 6 o'clock supper was served to a large company. The exercises of the evening, Mrs. C. N. Mellen presiding, were opened with a trio by Mr. J. T. Lillie, Mr. Charles W. Sullivan and Dr. C. T. Buffum, which was highly applauded. Opening address by Dr. J. L. Paxson. Dr. J. C. Street narrated experiences in his late Western trip, and closed with an original poem. Song by Charles W. Sullivan. Interesting remarks by Mrs. A. E. King, who also gave proof of spirit presence. Piano solos by Willie Boyce and Maudie G. Banks. Mrs. Hattie C. Mason, under control of "Sunshine," made pleasing remarks, as also did Mrs. J. F. Dillingham under control of "Chinnewanna." Both gave tests of spirit presence. Song by Dr. C. T. Buffum, which elicited applause. Remarks by Capt. Richard Holmes and Mrs. Elnora Mason. Mrs. R. S. Lillie made the closing remarks, and was listened to with interest.

Twenty names were added to the list of members, making a total of one hundred and fifteen. The next regular meeting, at which supper will be served at 6 o'clock, will be held on the afternoon and evening of March 6th. All are cordially invited.

MARY F. LOVERING, *Sec'y.*

81 *White street, East Boston.*

*First Spiritual Temple, corner Newbury and Exeter Streets.*—The control of Dr. D. E. Caswell spoke last Sunday on "The Danger to Modern Spiritualism." He said, substantially: It might be supposed that the danger to be apprehended was from some outside power, some church or class that perhaps antagonized our belief and the integrity of our phenomena; but *No*, the danger is not from without, but from within. Jealousy is the great and damning sin that threatens to overturn the work of the angels. If the columns of a newspaper are filled with accounts of the supposed exposure of some mediums, who are the ones first to accept and condemn? chiefly the outside world? *No!* but Spiritualists; those who should know how subtle are the laws governing these phenomena, and who ought to sustain and uphold the assailed, at least until fully proven to be false. Mediums themselves are not exempt from this grave fault, but jealous of some other one who perchance has greater success, are oftimes loud in denunciation, forgetting that they too may not be invulnerable. The spirit-world has been criticised, and made responsible for all failures; but it is time the tables were turned, and mortals investigated. When those who comprise the circles are pure and honest, then will we get honest results; but if filled with baseness and impurity, it cannot be expected that pure and well-meaning spirits will manifest, and the poor mediums, at the mercy of low, undeveloped spirits, may be led to do that which in their normal state they would not do. The members of a circle bring their own conditions, and if dishonesty occurs, it is usually the reflection of themselves, which the higher spirits are powerless to prevent. He exhorted all to live pure and perfect lives.

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The temple was builded, said the speaker, for the promulgation of advanced spiritual and scientific thought, and for all mediums, of every phase of manifestation. Inspirational or physical, all would be welcomed who came with desire for good, no matter what their past had been. The lower library-room was designed for the education of children, and it is expected soon to commence a work with the little ones. If Spiritualism is good for the old, it is equally good for the young, and it is hoped that soon the walls will echo with childish voices.

....

Next Sunday, at 2:45 P. M., there will be another Service of Song, and a fine selection of music has been arranged for the occasion. On Wednesday will be the usual Sociable at 7:30 P. M., in the lower audience room. All are cordially invited.

W. H. R.

*Spiritualistic Phenomena Association—Ladies' Aid Parlor, 1031 Washington Street.*—A large number of people failed, for want of room, to obtain admission to our meeting last Sunday afternoon, even all standing-room being occupied. Dr. A. H. Richardson opened the exercises with a fine speech. Dr. H. B. Storer, who came from attending the funeral of the mother of our beloved sister, Sarah A. Byrnes, said: "I am glad that on occasions like the one from which I have just come I can stand by a lifeless form and *speak the truth*. How little comfort there is in a theological religion for those who are called upon to part with loved ones." He with much force briefly replied to the pastor of the Methodist Church at Wakefield, who recently devoted a whole sermon to Spiritualism and Spiritualists. Mr. Joseph D. Stiles gave a test-séance satisfactory to all, about fifty spirits giving their names for recognition.

The hall was again filled at the evening service. Dr. Storer read a poem entitled "Sitting Alone with Conscience," the subject of the evening discourse being "The Judgment of a Soul from the Standpoint of the Evangelical Religion and Spiritualistic." The discourse was listened to with marked attention, and at its close was heartily applauded.

The music of the day was especially fine, consisting of vocal selections by Mrs. Nellie M. Day and exquisite violin solos by Mr. Adolf Lowinsky, a talented graduate of the Conservatory at Leipsic, Germany.

On Friday evening last about fifty of the intimate friends of President Lewis assembled at his home in this city and gave him and his respected wife a surprise party. All enjoyed themselves, and about nine o'clock adjourned to the Ladies' Aid Parlor, where tables were spread with a bountiful collation. After some fine music by Prof. Milligan and Mr. Louis Poole, Mr. A. A. Wheelock, in a witty speech, presented, in behalf of his many friends, Mr. Lewis with an elegant easy-chair. Mrs. Loomis Hall, in behalf of the spirit-friends, placed upon the chair a very handsome tidy. Mr. Lewis, in a voice trembling with emotion, thanked all present for their gift, and assured them that in the future, as in the past, he should do all in his power for the cause in which he had such a deep interest. Dr. Richardson made one of his characteristic good speeches, and all assembled around the table and passed a pleasant hour. Miss Flossie Waitt entertained all with fancy dances. After a cotillion and one contra dance the company bade host and hostess good-night, and happily wended their way homeward. Next Sunday Dr. Storer, Dr. Richardson, and Mr. Joseph D. Stiles are expected to be present.

F. B. WOODBURY.

*Children's Progressive Lyceum, Paine Hall.*—Last Sunday the attendance was large, the exercises excellent, Mr. Louis Poole, the talented violinist, recently volunteering his services in connection with our fine orchestra, the whole being under the direction of Prof. Willis Milligan. After the Responsive Readings and Lessons of the Day, readings and recitations were acceptably given by Lottie Giles, Le Roy Thorpe, Addie Hazeltine, Allie Cummings, Rebecca Axe, Millie Geishavener, Jennie Porcelain, and Mrs. Francis. Master Carlton James rendered a fine violin solo and received a deserved *encore*. Grace Scales always is obliged to come to the platform twice. Jessie Judkins, Rachel Axe and Bertha Eigler were successful as vocalists.

Mr. John Wetherbee made the speech of the morning. Mr. and Mrs. W. S. Butler and family arrived safely at New Orleans, and before this time have reached California. All wish them a pleasant sojourn beneath sunny skies and a safe return. The Adonis Club will present "Among the Breakers" at Wells Hall on the evening of March 15th, with an orchestra of twelve pieces under the direction of Prof. Poole.

The following named children will take part in the exercises at Tremont Temple at the Union Anniversary, Saturday morning, March 31st, under the direction of Miss Lucette Webster: Readers, Hattie Dodge, Louise Irvine, Flossie Butler, Addie Hazeltine, Fred Stevens, Isaac Abrams. Vocalists, Jessie Judkins, Grace Scales, Eva Morrison, Annie Barlow. Piano soloist, Master Bertie Newton. Violin soloist, Master Carlton James, making in all one of the finest programmes ever presented to an Anniversary audience. All Lyceum members sympathize with our loved sister, Sarah A. Byrnes, in this hour of her bereavement.

F. B. WOODBURY, *Sec'y.*

*College Hall, 34 Essex Street.*—Large audiences assemble regularly at this well-known spiritual resort on Sundays. We often hear it asked: "Why does not Mr. Cobb take a larger hall?" but perhaps that gentleman better understands the situation than those who ask the question. A large array of well-known talent is present at each meeting, and an intellectual treat is afforded that amply compensates for any personal discomfort. Sunday, Feb. 19th, Mr. Cobb was the first speaker; he took for his subject: "The Christs of the Ancients," comparing their teachings with the Christians' Christ of to-day. The theme was ably treated by him. Dr. H. B. Storer followed with an address that warmed the souls of his hearers. Mrs. A. E. King, who spoke under control, is fast becoming a bright star in the constellation of speakers. Our blind friend, Bro. Stratton, gave a short address that was highly appreciated. Mr. Hatch of Somerville made one of his rare speeches which the people are always willing to listen to. Mrs. C. W. Odiorne offered some remarks, and gave tests all of which were recognized. Miss Cullen gave some fine facial readings. Dr. Eldredge gave tests and diagnosed several strangers from the audience, who were physically disabled. Miss Peabody, Mrs. Bruce, Mrs. Hattie Young, Mrs. Forester, Mrs. Willard and Miss Coffin are doing grand service from week to week, working in harmony from this rostrum to help along the car of spiritual progress.

COM.

*The Echo Spiritualist Meetings* were held in Mishawum Hall, City Square, Charlestown, Sunday, Feb. 26th; there was a full attendance, and the services were unusually interesting—the Chairman, W. A. Hale, Prof. Milleson, C. M. A. Twitchell, Mrs. Shackley, Miss Nettie M. Holt, Mrs. Thomas, Miss Knox and Dr. C. H. Harding participating.

## Spiritualist Meetings in New York.

**Adelphi Hall, corner of 52d Street and 7th Avenue.**—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7½ P. M. Admission free.

**Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.**—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2½ and 7½ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

**The Metropolitan Church for Humanity**, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 2½ P. M., in Macgregor Hall, Madison Avenue, South-East corner of 50th street (entrance 42 East 50th street). All are cordially invited to be present.

**Meetings for Spiritual Manifestations** will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2½ P. M. Tests given by Mrs. E. A. Wells of New York.

**Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.**—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

**Soul Communion Meetings** every Tuesday at 3 P. M. sharp, at Mrs. Morrell's, 230 West 36th street.

**Progressive Spiritual Test Meetings** are held each Sunday at 2½ and 7½ P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

*The First Society of Spiritualists.*—Mrs. Nellie J. T. Brigham spoke very ably upon ten subjects submitted by the audience last Sunday morning, speaking for nearly one hour, and in the evening upon "Why not judge of yourself of that which is right?" a subject selected by the influences speaking through Mrs. Brigham. The first two Sundays in March Mrs. Brigham will speak, first in Berlin, Conn., and second in Saratoga, N. Y. J. Frank Baxter will occupy the platform of the First Society the first and second Sundays in March, promptly at 11 A. M. and 7:30 P. M.

At the Meeting for Manifestations in the afternoon of last Sunday there was a large and appreciative audience. Dr. Dean Clarke opened the meeting by reading an original poem on the advent of Modern Spiritualism, and delivered a lecture that was logical, grand and beautiful from the inspiration that came from singing "The Shining Shore." Dr. Dean Clarke has, in his short stay in New York, won many fast friends, and is regarded as one of our best inspirational speakers. Societies without speakers and wishing to make engagements would do well in giving him a trial. Mrs. E. A. Wells gave twenty-seven recognized tests. She continues to improve in her public platform tests.

S.

*New York, Feb. 26th, 1888.*

*The People's Spiritual Meeting.*—Sunday, Feb. 19th, the afternoon session was opened by Mr. James Chartres and Miss Delpha Sawyer with readings, Mr. C. also giving a recitation. Mrs. H. M. Walton, of Brooklyn, read an inspirational address of much merit. Mr. Stone, Dr. Paul H. Collins, and others, followed with remarks. In the evening Mrs. Walton delivered another address, after which Mrs. T. J. Lewis, of Brooklyn, gave tests of spirit presence.

Feb. 26th Mrs. A. S. Cochrane read an inspirational poem on "Spiritual Growth." Mrs. Lewis, Mrs. Hamilton and Mr. Goodspeed gave tests, and Dr. Dean Clark made the closing address of the afternoon. The evening session was well provided for in short addresses by Dr. Sarah E. Hervey, Mrs. M. C. Morrell, Mr. Whittlesey, and tests by Mrs. T. J. Lewis.

Hon. Warren Chase will minister to us next Sunday afternoon and evening.

A Conference Meeting will be inaugurated by Mrs. M. C. Morrell at her parlors, 230 West 36th street, Monday evening, March 5th. Short addresses, experiences, and the exercise of "spiritual gifts" the order of exercises. Public cordially welcomed.

F. W. JONES.

*230 W. 36th street, New York, Feb. 27th, 1888.*

A MUSICAL AND LITERARY ENTERTAINMENT was given by Miss Delpha Sawyer and Miss Hilda Anderson, (assisted by volunteer talent) at No. 323 West 34th street, on Thursday, Feb. 23d, which was attended by many prominent Spiritualists. Miss Anderson is a fine trance medium, and Miss Sawyer is the daughter of Mrs. Carrie M. Sawyer, the noted materializing medium. The parlors were literally crowded, the programme was well rendered, and the patrons highly pleased, so much so that they called for a repetition of the pieces. The "Whistling Solo" was so charmingly rendered that had the young lady, Miss Mamie Horton, who executed it, been concealed from view, all present would have declared at times that it was the singing of a bird. A repetition is in order.

D. ELLSWORTH, Conductor, writes: "The interest in the meetings at 52 Union Square seems to be on the increase, if one can judge by the new faces and the number in attendance. Mrs. Pennell's control, 'Prairie Flower,' gives remarkable tests, both afternoon and evening; Frank T. Ripley has been with us the last two Sunday evenings, and has given some fine tests and interesting talks."

MRS. E. A. WELLS holds a public circle every Tuesday evening—the other evenings being engaged to the private committee. She also gives private sittings daily.

## Spiritualist Meetings in Brooklyn.

**Conservatory Hall, Bedford Avenue, corner Fulton Street.**—Services every Sunday at 11 A. M. and 7½ P. M.

**Fraternity Rooms, corner Bedford Avenue and South Second Street.**—Services every Sunday at 7½ P. M. Children's Lyceum at 3 P. M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P. M.

**310 Livingston Street.**—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

**Eureka Hall, 378 Bedford Avenue, near Broadway.**—Mrs. A. C. Henderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

*Brooklyn Conference.*—Feb. 18th Mrs. P. A. Bertine opened the meeting by reading an original poem written while she was a member of an Orthodox Church. She then spoke under control. Remarks were subsequently made by Mrs. H. M. Walton, Messrs. La Fume, Bowen, Harris, Tice and others. Saturday evening, Feb. 25th, Mrs. Walton read an able paper, written under inspiration, upon "Media, Ancient and Modern." Mr. C. L. Harris, Mrs. Slocum, Mrs. Peaslee, Mrs. Brown, Mrs. Ruggles, Mr. J. La Fume, W. O. Bowen and others addressed the meeting. Next Saturday evening, March 2d, Mrs. Walton will read a paper upon "Bible Mediums." Although advanced in years, Mrs. Walton's inspirational powers are strong and of a high order.

FRANK W. JONES, *Chairman.*

## Worcester, Mass.

To the Editor of the Banner of Light:

Sunday, Feb. 26th, was the last day for the present season of Mr. J. Frank Baxter's engagement with the Spiritualists' Association of Worcester. Large audiences assembled and listened intently to his utterances.

In the afternoon he took for his subject "The Genius and Geniuses of Evolution," in which he showed "the genius" by the uprising and demanding conscience always proving, eventually, a prophecy to fulfillment in justice and need, illustrated in the uprising of labor and the demands of oppressed Ireland. When each of these demands comes, some one from somewhere of power, eloquence and ability comes to the front. Such a one he designated as "the genius" raised for the occasion, as illustrated in a Powderly, and particularly in a Gladstone. The lecture was wholly secular, yet none the less acceptable and needed. Applause was generous and well earned.

In the evening Mr. Baxter gave an interesting and strange lecture on "The Emancipation of the Soul"—strange, because in a realm of discovery and study which was entirely new to most of the hearers. It was entertaining because novel, and it was instructive because by a line of argument, illustrated by facts, he built his platform plausibly up to his conclusions and then showed how corroborated they were by the revelaments of clairvoyance and mediumship.

The séance of the evening was very successful, replete in detail of description, readiness of delineation and individual recognition of spirits manifesting, by friends in the audience.

On Friday evening, Feb. 24th, Mr. Baxter benefited the Association with a gratuitous service in recitation and song, surprising all by his great versatility of talents and his aptness to entertain. The Association received from this effort alone some $75, and expressed its thanks therefor on Sunday evening last through its President.

Mr. Baxter's engagement has been a decided success spiritually, financially and socially. The Association engaged Mr. Baxter for the Sundays of the first two months he was at liberty, which, by the way, are not until March and April of 1889. This one fact shows the estimation in which Mr. Baxter is held as a laborer in the cause of Spiritualism.

AUDITOR.

*Attleboro, Mass.*—On Feb. 19th, Mrs. Jennie K. D. Conant, of Boston, lectured for us afternoon and evening; after each lecture the lady gave a number of psychometric readings which were pronounced correct by the majority of the people.——Feb. 26th, Mrs. Kate R. Stiles lectured for us afternoon and evening to large audiences. After the evening lecture tests and readings were given, most of which were recognized. To say that we were pleased with Mrs. Stiles would not half express our feelings: We were baptized with inspiration from on high. We hope to have her with us again at an early date.

MRS. BENJ. F. BOOMER.

*Norwich, Conn.*—Mrs. J. A. Chapman, Secretary, writes: "The First Spiritual Union of this city has been favored the last two Sundays with four excellent lectures by Geo. A. Fuller, M. D., of Dover, Mass. The lecture upon 'The Utility of Religion' was especially fine; also the closing lecture upon Spiritualism: 'Within the Gate'—the speaker presenting a view of the future state of existence from a theological standpoint and comparing it with the teachings of Modern Spiritualism.——Mr. and Mrs. J. T. Lillie will occupy our platform March 4th and 11th."

*Springfield, Mass.*—James Lewis writes: "The Spiritualists here have had the pleasure of listening to the popular speaker and medium, J. Wm. Fletcher of Boston, Feb. 19th and 26th. He was greeted by unusually large audiences. Grand Army Hall was too small to hold the people who came miles in sleighs and other conveyances—many out of Connecticut—to hear the speaker, who was frequently interrupted by the applause of his hearers. The tests given after each lecture were highly gratifying, as nearly the whole of them were quickly recognized."

*Portsmouth, N. H.*—Dr. William Critchley writes: "Sunday, Feb. 26th, we had with us Mrs. E. Clark Kimball of Lawrence, Mass.; this lady and her controls gave us some of the best tests and discourses we ever heard. She is truly a wonderful medium. She gave over a hundred tests at the afternoon and evening séances—nearly all being recognized. She has *certainly* awakened a profound interest here, and we shall engage her again at the first opportunity. Accept our best wishes for the future success of the dear BANNER."

*Fitchburg, Mass.*—E. S. Loring, Secretary, writes: "In the absence of Mrs. I. P. A. Whitlock, on account of severe illness, Dr. Mark Smith occupied the platform of the First Spiritualists' Association, on Sunday, Feb. 26th; at 2 P. M. he gave a short lecture, with readings and tests; at 7 P. M., lecture and tests through the audience—also answered sealed letters in presence of the audience very satisfactorily. While there seems to be a marked desire for the phenomenal side of Spiritualism, yet a good, solid lecture is understood and appreciated here."

*Salem, Mass.*—W. H. H. Thyng, Corresponding Secretary, writes: "Mrs. N. J. Willis occupied our platform Sunday, Feb. 26th. The audiences listened with intense interest to her eloquent and logical remarks on subjects presented by the people. Any society desiring a first-class speaker should give Mrs. Willis a call. She is to be with us again Sunday, March 4th.

*Providence, R. I.*—Charles Dawbarn gave profound and interesting lectures Feb. 19th and 26th. His subjects were: "Our Responsibility to the Nineteenth Century," "The Future of Modern Spiritualism," "God," and "Universal Progress." Mrs. Juliette Yeaw will be our speaker Sunday, March 4th.

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### Re-united.

Passed to spirit-life, Feb. 4th, after a few days' illness, William H. Livingston, aged forty-six years.

We wish to thank you, Mr. Editor, for publishing the message from my daughter, MRS. MINNIE LIVINGSTON. It has been recognized by her many friends who knew her in life. She was anxious to gratify her husband, if possible, by a message through THE BANNER. Dear Mr. Holland aided her to do so, but before the message arrived her husband had joined her in spirit-life.

He did not require this last test of the many which she was able to give—through the noble band of workers at Mrs. Williams's cabinet—to enable him to pass away peacefully; he recognized his wife and children in his last hour, and has sent thanks to those loved friends who have so patiently helped him in his investigations.

Again we thank you, dear BANNER, and wish that the angels may shower their choicest blessings on you for the comfort you afford to sorrowing hearts.

Gratefully yours,

MRS. M. C. WILLIAMS.

*27 Wakeman Avenue, Newark, N. J., Feb. 22d.*

*Amesbury, Mass.*—Oscar A. Edgerly and Mrs. Grace D. Patten, of Newburyport, have held public test circles here three successive Sunday evenings, with very satisfactory results. On the afternoon of Sunday, Feb. 19th, we had the pleasure of greeting upon our platform Mrs. Hattie C. Mason, of Boston, whose beautiful singing and good, common sense discourses won the hearts of all when here last season. When she commenced speaking we were doubly gratified to learn that she was under the control of our beloved friend and townsman, the late George W. Morrill, who said he rejoiced to be able, through this instrument, to greet his old friends, and to assure them of his remembrance and kindly feelings toward them. He said the veil that separated us from him was so thin he felt that he could almost grasp them by the hand and say "God bless you all. Go on with the good work in which you are now engaged, and in which I was so much interested before I passed on." He continued by saying, "My work is not yet done, and I shall be with and aid you all in my power." He spoke upward of half an hour, urging his hearers to become not only believers in spirit return, but workers, striving to uplift humanity to a higher and more ennobling condition. "Sunshine" next took possession, giving a number of tests that were readily recognized. The evening service consisted almost entirely of tests. A good audience was in attendance, and apparently highly gratified with the communications received.

Mrs. Mason will be with us again March 18th. Mrs. H. S. Lake will speak here March 11th.

*Feb 21st, 1888.* T. E. BOUTELLE.

*Newburyport, Mass.*—Mrs. M. P. Wentworth, of Knox, Me., lectured on Sunday afternoon and evening.——Mrs. H. S. Lake will make her second appearance this season on Sunday next.——Mrs. Julia M. Carpenter, of Boston, clairvoyant physician, is meeting with great success here in Newburyport.——The third anniversary sup