

# BANNER OF LIGHT.

VOL. LIV.

GOLLEY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 9, 1884.

{ \$3.00 Per Annum,  
Postage Free. }

NO. 21.

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## THE WHITNEY CASE: STATEMENTS AND COUNTER-STATEMENTS.

To the Editor of the Banner of Light:

The truthful solution of the genuineness, or otherwise, of a spirit-return as illustrated through materializations, is a subject freighted with more importance to the human race than all others combined. In its height and breadth and depth it transcends all other subjects of investigation known to the thoughtful mind. If true, it means rest for many weary and anxious hearts, heavy laden with care and anxiety as to what the future is, and what it holds in store for them. As a subject for investigation its sacredness is universally recognized by all honest and intelligent men and women, and any attempt at fraud in connection with its representations should be regarded by all believers in Spiritualism as a sacrilege so monstrous as to render its perpetrators, when detected, beyond the pale of human sympathy, and outcasts from all decent society. In other words, no punishment is too severe to be visited upon the man or woman who will fraudulently trifle with the sanctity of our departed ones, and the tender, touching memories clustering around them.

Personally the writer is a firm believer in the ability of our departed loved ones to return through properly constituted organisms, and communicate with us in any mode, I not only believe it, for mere belief is but a theory; but I know it with that kind of knowledge which is necessary to demonstrate a fact; nevertheless my observation and experience have taught me that there are too many among us who are credulous, and so, easily imposed upon. It is wonderful beyond all compare that men and women can be found exhibiting such marvelous credulity as to refrain from any attempt at investigation in a matter of such extreme importance as the phenomenon of materialization, but in lieu thereof are amply content to accept the simple "say-so" of every unauthorized person who chooses to utter "Prove all things, and hold fast to that which is good," is an eminently proper motto as a guide for investigators into the truths of our belief. Reasonable tests, which do not interfere with reasonable conditions, should, with all honest mediums, be always in order and always complied with. In fact, such mediums court and are always eager to afford opportunity for a properly organized investigation, and when I use the term "investigation" I mean a searching into, a probing into the subject with all the energy that an intelligent reason can command, with the patient persistence and a disinterested impartiality that shall ultimately develop a conclusion which will remain fixed as long as life shall last; and, above all else, I maintain with all the earnestness at my command, that believers in the truths of Spiritualism should be the first to expose fraud in their ranks when they have an honest and reasonable cause to be firmly convinced that it exists, after having been refused by its perpetrator any possible opportunity to demonstrate the correctness, or otherwise, of such conviction; and I say that they should be first, because it will exhibit a spirit which will meet with the utmost respect and commendation of everybody.

These remarks are but a preliminary introduction to a truthful account, impartially told, of the facts hereafter related by one who participated in, and who has full knowledge of, both the materializing séances, so called, as given in Bangor by the Whitneys—husband and wife—of Brockton, Mass., and their subsequent exposure in the most conclusive manner: Sometime during the early portion of January, the attention of several ardent believers in the truth of Spiritualism, the writer among them, was called to an article from one of your correspondents, as published in the *Banner of Light*, relating to Mr. and Mrs. O. E. Whitney, of Brockton, as materializing mediums, and giving an account of a materializing séance as held in their own apartments in B. As Spiritualists we had long desired to "enjoy the pleasure of witnessing truthful representations of this nature, and not doubting their genuineness, we thought that the statement made in the article alluded to that the Whitneys were open to proposals to visit other places, indicated our opportunity, and to one of our circle was delegated the duty of opening a correspondence with the parties, and to arrange and adjust all necessary details. Meantime several (some fifteen) of the most prominent citizens and Spiritualists in our city had signed a subscription paper obliging themselves to pay three dollars each toward the enterprise. The necessary correspondence ensued, apparently upon their part, and certainly upon ours, of the most candid character. They asserted that their guides were anxious to have them go to Bangor, and the result was that they arrived here on the evening of Saturday, the 10th of January, and were escorted to their boarding place, which, by previous arrangement, was to be the place for holding the séances, although an endeavor was made to gain their consent to have them occur in a private parlor; but they objected that Mrs. W. the medium, was always much exhausted at the close of the representations, and not in a condition to endure the necessary travel of returning to their place of residence; all of which seemed reasonable enough.

The first séance, upon which I shall not dwell at much length, because it was substantially

like the second one, which is of more importance in connection with this article, was held upon the following Sunday evening. The party gathered to witness it was composed of the subscribers, among whom were prominent doctors, lawyers and merchants, with their lady friends, numbering in the aggregate some twenty or more. When the hour had arrived, the cabinet—which was composed of a wooden frame covered with black enamel cloth, upon the under surface of which strong paper had been pasted to stiffen it, and which at this time was in four portions, viz., two sides, a back and a top—was fastened together, and placed in position in one corner of the room: Mrs. Whitney, as medium, all this time sitting quiet, without speaking or moving, in a chair placed close beside it. She was fully and tastefully arrayed in a dress made of some maroon-colored material. An arrangement for furnishing the amount of light that was to be permitted consisted of a small wooden box, which enclosed a common kerosene lamp; the face of this box was a sliding pane of glass, covered thickly over with some light obstructing substance, while outside of this was a hanging shutter connected with a cord so arranged as to run over to the cabinet, and be under the instant control of Mr. Whitney, whereby the amount of light was easily graduated, or completely obscured. This device was placed in a corner of the room opposite the cabinet, behind the sitters, and hung high up close to the ceiling. After the circle had been formed, each individual taking his or her seat assigned him or her by Mr. Whitney, this person addressed his audience, and stated his conditions, which were so completely one-sided that they seemed to his hearers peculiarly onerous and oppressive. They were, in part, that the séance to be given should be practically a dark one, though he would allow all the light that the spirit forms could bear; and he related several instances where a trifle too much light had nearly proved fatal to success until remedied; that every person present must promise to refrain from restraining the spirit in any way; that all discussion, whether relating to the séance or any other subject, must be dispensed with; that if any were shaken hands with they must instantly release the hand upon indication from the spirit; that if any face was materialized, it should be easily withdrawn after examination; no cutting off a piece was to be allowed, because when permitted it was invariably found that a hole was made in the medium's dress, since the face was materialized from the substance of her dress, even as the spirit forms themselves were materialized from the nervous medium's brain; that no tests must be suggested, because the mere mention of the word "test" nearly set the medium into a spasm, and invariably destroyed the harmony of the occasion; that the feet of everybody must be put squarely upon the floor, and kept there; and "much more to the same effect, viz., that the whole matter must be absolutely under his own control, and wound up by saying that if any present were dissatisfied with the conditions they immediately leave the room, or forever after hold their peace. Various questions were answered, and the lights, all save his own, were extinguished; after which, for the first time, Mrs. W. arose, and entered the cabinet through the hanging curtains.

What I have thus far related applies also to the second séance equally with the first, and to be as brief as possible I will simply add to this account that after quite an interval of time had elapsed, and at various times thereafter during the evening, many assumed spirit-forms made their appearance, never more than once, however, in one time. Most of the forms were dressed in pure white, some in drapery, and others in what Mr. W. termed an "Oriental costume." After a short interval, again the costumes were changed to a different color, and various Indian forms, both male and female, as the medium's control of "Fritz" asserted after they had all "tumbled to pieces." The light was not sufficient, in many instances, to give us any indication of their sex. Their height varied: some were tall and others apparently about the medium's size. Several of the short ones came out from the cabinet and shook hands with several of the circle, and others the cabinet; but when it was requested that some of the taller ones do the same thing, Mr. Whitney would announce that they never had done so and that they did not seem to possess the power of locomotion. There were, in the darkness, several very uncertain and partial identifications—one alone being at all positive, and he the same one mentioned further on as possessing such an unlimited amount of credulity. Mr. W. called for singing almost incessantly, whenever no forms were in sight, and when the necessary noise and music from what he termed a "hurdy-gurdy." At the close of the representation, still in the dark, the medium was guided by her control, "Fritz," from the cabinet out into the darkened entry-hall, and thence to her room, when those in attendance were dismissed.

At the end of this first séance, we were all in a state of mystification: many believed and were much gratified; others desired more light before venturing an expression of decided opinion, and none expressed any suspicion of fraud, since all were desirous of a calm, dispassionate and unprejudiced investigation, and were content to await further developments at the next séance, which occurred upon the succeeding Tuesday evening, when upon the writer's arrival he found some twenty-five ladies and gentlemen assembled, consisting of all who had attended previously, besides a few others as invited guests. The medium, Mrs. W., was sitting in her former position, in a chair near the cabinet, clad as before, in the maroon-colored dress. The writer quietly stepped to her side before the circle had been formed, and privately suggested to her that she submit to a search by the ladies present, for the purpose of effectually allaying the vague suspicion that the costumes produced in the cabinet were not previously concealed about the medium's person.

The literature of the subject abounds in precedents for this proposal, and in the opinion of all present, as afterward expressed, it was regarded as a most reasonable one. Many honest mediums could be named—notably Miss Cook in England—who have willingly submitted to this test, and numerous others much more unreasonably; but to the surprise of the writer, Mrs. Whitney at once flew into a passion of indignation and horror, exclaiming that "she would never, never submit to any such indignity"; that she "could do so easily enough and nothing suspicious be found; but that such indignity should never be put upon her"; and that "if her word was not satisfactory, the persons present could leave," etc., etc. It was protested that no indignity was designed, but that, under the circumstances, it was only a reasonable request made in the interest of judicial fairness in the nature of an investigation toward the acquisition of knowledge; in lieu of which no single person's bare word should be accepted in a matter of such huge importance. However, further persuasion proved useless,

and an apology was tendered for the unintentional excitement which the suggestion seemed to create in the medium's mind. Meantime the circle was in process of formation by Mr. Whitney, when suddenly the writer's attention was arrested by some very loud and violent language being used by Mr. W. to one of the most prominent and respectable gentlemen in the room. Upon inquiry, Mr. W. informed me that the gentleman had complained that he could not see from the seat he occupied upon the previous occasion, and requested a better one on this. Mr. W.'s talk was very ungentlemanly, to say the least, and created a bad impression; and after the circle had been formed he continued it, bemoaning the "lack of harmony," which he alone had created, and feared that the medium was so affected by it that the spirit-forms could not materialize with promptitude. While he was talking in a severely "bulldozing" manner, trying to impress upon his hearers the fact that he proposed to be obeyed—to which no opposing voice had been heard—the medium exclaimed: "That is not all the trouble with me; they have wanted to search me this evening." He at once ordered "the man who had made such a proposal to leave the room." The writer announced himself, and in a few quiet remarks defended the request as neither unprecedented nor unreasonable; to which he assented, but said the proposal of any tests always affected the medium so unfavorably that such request could not be granted. The result was that perfect harmony was soon restored, and in the dark the medium entered the cabinet. Spirit-forms in abundance were "materialized" during the evening; forms tall and short (as was the medium), ladies in white drapery, Orientals in white, and squaws and braves in colors and feathers. Lae (I) was materialized and dematerialized on the floor in the dark. Various persons were called up by the raps inside the cabinet, when the form was absent, to identify their friends and to shake hands with various Indians as they stood in the entrance to the cabinet, and also with a male Indian whom he called King. The cabinet also had a window, next the door, about twelve inches square, and the writer was called up to identify a familiar friend, whose ostensible face appeared in this window, well back in the cabinet; but it bore no reasonable resemblance to the party in question, and at this time he distinctly saw sufficient to convince him of the fraudulent character of these "materializations." Now, he reasoned, that because he knew that many of the phenomena of Spiritualism were true, it was not at all probable that he should accept the mere "say-so" of a stranger that a possible fraud was genuine, and he finally traced himself by the aid of his senses—sight, feeling and hearing—to the abiding faith that these parties, Whitney and wife, were not in reality what they professed to be, but were frauds—harpies upon the truths of our beloved faith—that ought, in behalf of the cause, to be exposed.

I am making this letter one of detail, not at all exhaustive of the subject, because of a desire to impress the reader with a due sense of the gravity and importance of the entire transaction. Up to this point I have but outlined my belief unalterably fixed from and upon the facts detailed, but mere belief is but a theory; facts alone constitute knowledge, and facts are stubborn things. Your correspondent's belief was fixed, but who, under such circumstances, would accept that belief, no matter how ably argued, especially as there were those who believed in the entire genuineness of the proceedings, believed as in their minds that others could not see at all definite conclusions—I am speaking only of firm Spiritualists—and would not express confidence or the contrary; but the majority considered the representations as simple counterfeits and frauds, while at least one other (a gentleman whose belief in true Spiritualism has been, and is, so strong as to have incurred the charge of fanaticism from opponents), and your correspondent, were outspoken in their belief of fraud, in consequence of which the former gentlemen were denied admission to the final séance, although he had at first been paid for every form of the alleged participants were admitted, and the séance proceeded as usual. Several forms appeared as ostensible spirits, including the pirate King; when another "materialization" showed itself at the cabinet entrance dressed in pure white: Mr. Whitney announced: "This is a beautiful lady spirit," and as was his custom, after the curtains had concealed it from view, inquired, "Do you wish to have any one come to the cabinet to identify you?" The reply by three raps indicated "Yes." By Mr. W.: "Is the one you wish to see in the first or second row?" Reply: "Second row." Mr. W.: "Will those in that row please inquire, 'Is it I?'" which was the method of determining, and they did so. As Mr. King inquired, "Is it I?" when his turn came, the raps replied in assent. He was then invited to come to the cabinet, which he did, Mr. Whitney holding him by one hand—as he did in every instance. Presently the curtains parted, and the "spirit-form" stood revealed as before. Mr. King looked earnestly into her face, when Whitney inquired: "Do you recognize the spirit?" Mr. King replied loud, "I think I do," and mentally added—"the medium." He was then invited to "take the hand of the spirit" by Mr. Whitney, and as he grasped it firmly he quickly pulled her toward him, when Whitney instantly dividing his design of exposure, made use of an opprobrious epithet, and struck him a knock-down blow in the eye; but King retained a solid grasp upon the hand of the "materialization," and as he fell dragged her to the floor with him. She in turn grasped the cabinet to stay her fall, and in doing so turned it over, the watchers outside scarcely began to move, not more than ten seconds elapsed—with a flood of light. Mr. W. was in the grasp of the officer, who held him firmly, amid his oaths and struggles. Mrs. Whitney was sitting upon the floor held by the wrist by the physician (whose hand streamed with the blood

flowing from her bite), and crying, "Put them out! put them out!" She was dressed simply in her chemise, but without any indecent exposure of person, and about her body was entwined some ten yards of muslin lace: quite a metamorphosis, since when she entered the cabinet she was fully dressed.

About the neighborhood where the cabinet had stood was much of the paraphernalia of their deception: the feathers constituting the head-dress of the Indians, the blocks of wood on which the "tall spirits" stood, her own dress and petticoats, a pair of pants with extra large pockets, moustaches, full beards, etc., etc. After the immediate excitement had subsided, every person in the room, none having left it save one lady who felt faint, was called upon to examine the condition of affairs, and, with but one exception, one and all (and nearly every person a firm believer in Spiritualism, and up to that moment having faith in the genuineness of these counterfeited materializations) pronounced the case Whitney's as unblushing and unmitigated frauds, expressing themselves as very thankful that Spiritualists and not others had been the instruments in exposing the man and woman to the scorn of every honest investigator.

The writer with several others secured some of the lace (I) wound about the medium's person, although she earnestly resisted the attempt; also a number of the feathers—turkeytail—and a block of the wood. The other articles were left for another party, and in the excitement and confusion of the occasion he unfortunately omitted to bring them away with him, and upon returning for them, was told by the landlady that Mrs. W. had remained in the room where the séances were held (although a sitting-room) all night; and that, upon going into the room to ascertain if the fires were all right, she (the landlady) found Mrs. Whitney engaged in burning the false costumes, evidently fearing further search in the morning. She also said that the burnt odor of feathers filled the entire house. She further informed the writer that after the departure of her guests a large bundle of turkey-feathers, from eight to twelve inches long, had been found concealed between the mattresses of her bed, rolled up in a piece of cheese-cloth. They were shown just as found to your correspondent.

The exposure was complete; nothing could have been added to render it more so; and, in accordance with the views of punishment expressed in the preceding lines, the man Whitney was conveyed by the officer to the police-station and placed in a cell, where he remained until the following afternoon, when, in the presence of the Judge from the city and the illness of the Chief of Police, it was determined not to press him to trial upon the charge of fraud, but to accept a plea of "guilty"—which he asked the acceptance of—of assault, provided he would immediately leave the city and return the money to those who paid at the last séance. This he agreed to, and the arrangement was carried out. He was fined nine dollars and seventy cents, returned the money and departed, after borrowing sufficient money from his friend of the evening previous upon the next train, with his wife, leaving his cabinet behind. Thus is related a truthful account of every detail alluded to.

The parties themselves continue to claim the entire genuineness of their materializations—they have no other resource—and the story they will tell to strangers, who can hear only their version, may enable them to secure sympathizers, and still further opportunity to ply their various trades; but I earnestly urge believers everywhere to shun them as they would a pestilence. Bear in mind, please, that in this exposure no attack has been made against the truthfulness of spirit-return. Thank God, many of us know it to be true; but I maintain that that is no reason whatever why we should be credulous fools, who accept as "Gospel truth" everybody's assertion against all reason of our own, any more than believers in the Christian religion should uphold fraud in their pulpits when detected.

I have said before, all honest mediums need not fear any person's intelligent investigation, provided it does not interfere with honest conditions, and our cause should invite the strictest scrutiny. Truth will always prevail everywhere. Genuine mediums and genuine manifestations will always meet with a hearty and cordial greeting in Bangor, and we earnestly solicit from all such a visit; but frauds are invited to regard our city as a good place to stay away from.

J. F. BABCOCK.  
Bangor, Me.

**BANGOR, Feb. 1st, 1884.**  
In addition to the above I desire to state that I was present at two of the "séances" as given by the Whitneys; actively participated in their exposure; and I testify that the above statement is true.

J. M. BLAISDELL, M. D.

To the Editor of the Banner of Light:

A party of thirteen got Mrs. O. E. Whitney, the materializing medium, of Brockton, Mass., to come here and give us three séances. We had our first on Sunday evening, Jan. 13th. I will describe what I saw, also what Mrs. M. E. Jones saw at these three séances: She sat in the circle at my right. I do know, beyond the shadow of doubt, that I saw my spirit-mother, and took her by the hand. She was seventy-two years old when she passed away. Her hand looked just as it used to in the form; it felt bone and poor. Her features were perfect; the cap she had on looked like those she used to wear in life. She has been in the spirit-world twenty-two years. I was called up to the cabinet again. A large, tall Indian stood there, six feet tall, with feathers in his cap; he took hold of my hand and put the other on top of my head, and shook the feathers of his cap in my face. A spirit called the lady up that sat at my right. This was a beautiful form, a head taller than the medium, with long, curly hair; she readily recognized her as a very dear friend that passed away seventeen years ago, by the name of Hattie Tracey, an old school-teacher. She put both arms around her neck and kissed her several times, and said, "God bless you, May; I am with you all the time."

Jan. 15th.—At this séance appeared a lady friend of mine who passed away in Charlestown, Mass., in 1870; she was considerably taller than the medium; I readily recognized her; she looked just as she did in earth-life; she kissed me and whispered, "God bless you; I am with you most of the time." At this séance I carried a bunch of flowers, and among them was a tulip-rose. I wished in my mind that some spirit friend would come and fetch me the rose. An Indian squaw came out of the cabinet, walked around the sitters and shook the feathers of her cap in their faces, then went and got the rose, brought it to me and took hold of my hand. Spirit Hattie came and walked around in front of the sitters. She touched one lady on the head; then went into the cabinet and called the lady and me up. I had a button hole bouquet; I gave it to her; she took it, and kissed it and gave it to the lady and said, "God bless you and kissed us both. She looked just as she did at the first séance, a head taller than the medium.

Thursday Evening.—A number of forms appeared. Spirit Hattie came just as she did at the two other séances, and seemed to have more strength. She walked around the circle. I held two English ivy leaves in my fingers; she came and took them into the cabinet, and called us up. She kissed the leaves, then gave one to each of us and said, "God bless you both; I will be with you and do all I can for you." This is what the lady and I got at the three séances.

W. E. CLAYTON.  
Bangor, Me., Jan. 25th, 1884.

(From the Brockton (Mass.) Daily Enterprise.)  
To the Editor of The Enterprise:

Seeing an article in your issue of Jan. 23d, headed, "Caught in the Act, a Medium from Brockton Exposed as a Fraud at Bangor," I would like (without reviewing the article in any manner) to give your readers a simple statement of the facts in the case, and which I can fully prove to any one taking interest enough in the case to interview me.

In an issue of the *Banner of Light* some time in December, appeared an account of our séances, this winter, which ended by saying that we would visit other towns to give séances, if called upon. The result was almost a flood of calls, and among the rest was one from one of the leading dry-goods merchants of Bangor, Me., asking if we would go there. After quite a correspondence my wife and I agreed to go there and give three séances to sixteen persons, and if the manifestations were satisfactory they were to pay us thirty-three dollars, we to pay all our expenses. We went there Saturday, Jan. 12th, and held the three séances on the following Sunday, Tuesday and Thursday evenings. The only dissatisfaction shown was on Tuesday evening, when after they were all seated, my wife told me that a man had asked her if she would consent to be searched. I told the man that if he still wished the medium searched he had better leave the room, as with that feeling he could receive no benefit, and would be a clog on the manifestations. He said it was not himself who wished it, but some outside party had suggested it. At the conclusion of the third séance, the committee, on going away, stated that the manifestations had been fully up to their expectations, and left thirty-nine dollars on the table.

On Tuesday evening, Jan. 23d, a public séance was inaugurated. I think there were eleven men and three women in the seats. After assigning them their places, I told them the conditions under which the séance would be given, saying to them, "For the manifestations which may take place here this evening, we take neither credit nor responsibility, and although I believe in materialization, I do not ask you to believe in materialization, but only to see and your seats. See the manifestations, and judge for yourselves. But there are certain conditions which we must have, and by remaining here, each and every one of you promise on your honor that you will observe good order; that you will hold no discussion on any topic whatever while in this room; that if any forms appear you will not molest them in any way whatever; if face should be thrown to you for inspection, that you will release it as soon as requested to. Now any one who is dissatisfied with the conditions is requested to leave the room, and from those who still wish to remain I will now take the collection."

As I began taking the money, I said to them, "Remember, you are simply paying for the medium's time and mine." They all kept their seats. There were three or four who had been there before. The séance began by the medium taking her seat in the cabinet. She had been feeling miserable for two or three days, and was dressed in the usual underclothing of a lady; no corset, black skirt, and a long waist she had only a jersey cloth basque of a bright red color.

The manifestations began. Among them, two men, sure, said they recognized their friends. A female form appeared, and indicated that she wished a certain man to come to the cabinet. He came, looked a minute, and the curtains closed. I asked, "Can you come again?" The curtains again parted, and she stood before him in full flowing white robes, and long flowing hair. The medium's hair is that, and she said, "I do you recognize her?" He said "Yes," and made a grab at her. I have an indistinct recollection of reaching for that man with my left hand; my right held his left at the time. The next that I knew I was on my back on the floor with two or three men on top of me, one of them a policeman, who were trying to choke the life out of me. The room seemed to be full of yelling demons. They smashed the cabinet, tore the jersey basque off the medium, dragged her out on her back, the black skirt being either torn off intentionally, or slipping off, and she lay in her underclothes, etc. I was taken to the police station, and detained until almost night of the next day, while they tried to make a case against me. But the many proofs which in their wild rage the night before they found so plenty, failed to make their appearance, and they finally had the man who grabbed at the form swear that I knocked him down, and so got a warrant for assault, and said if I would plead guilty to that, and pay him \$12 for his expenses, they would drop the whole thing. If I would not do that, they had two more of the innocents who jumped on me the night before, who were ready to swear assault against me. I plead guilty of assault and paid the fine. I heard no more of fraud after the night of the 22d. Comment is unnecessary.

C. E. WHITNEY.

**BROCKTON, MASS., Feb. 1st, 1884.**

To the Editor of the Banner of Light:

In your last week's edition, in reference to the reports of the so-called "Exposure" of the materializing medium, Mrs. Nellie E. Whitney, you say: "Doubtless there are two sides to the subject," etc. Please allow me to state some facts that have come under my own personal observation. My acquaintance with Mrs. Whitney began some eighteen months ago, when I was an active member of the leading Orthodox church of this city, and a confirmed skeptic in regard to spiritual manifestations; but the evidences which were presented in her home made me a firm believer in Spiritualism. In consequence of this belief I was unceremoniously turned out of the church.

To-day I am just as ready to stand by these facts, even though every other person should call her a fraud. Please judge for yourself if the following facts will not prove reasonable ground for my belief.

I had the pleasure of being a member of Mrs. W.'s circle during her development, and saw the manifestations develop more and more powerfully from week to week. I have seen Mrs. W. enter the cabinet, and before the curtain had scarcely time to fall, a form in beautiful shining white raiment came out. On one occasion, when the controlling spirits were requesting them to form themselves perfectly before coming out, we asked them to come just as they were, whether perfect or not. The curtain in-

[Continued on eighth page.]



800 Tremont street, Boston.



## New Books.

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## TO BOOK PURCHASERS.

COLBY & RICH, Publishers and Bookellers, Boston, Mass., have for sale a complete assortment of Spiritualist, Reformatory and Miscellaneous Books, at Wholesale and Retail Prices. Orders for Books, to be sent by Express, must be accompanied by all at least half cash. When money forward is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would send our patrons that they can find in the *Banner of Light* a dollar in postage stamps—ones and twos preferred. Postage stamps in quantities of 100 or more can be sent by mail on commission, and will be sent by mail on commission. Any Book published in England or America (not out of print) will be sent by mail on express. Our Catalogues of Books Published and for Sale by Colby & Rich sent free.

## SPECIAL NOTICES.

In quoting from the *BANNER OF LIGHT* care should be taken to distinguish between editorial articles and the communications (contributed) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied and conflicting opinions to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not accompanied by the name and address of the writer. When newspapers are forwarded which contain matter for our inspection, the sender will kindly favor by drawing a line around the article he desires to be recommended for publication. Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the *BANNER OF LIGHT* goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 9, 1884.

PUBLICATION OFFICE AND BOOKSTORE.  
Bosworth Street (formerly Montgomery Place),  
corner Province Street (Lower Floor).

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

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

COLBY & RICH,  
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER,  
LUTHER COLBY, EDITOR,  
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, *Banner of Light* Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

Spiritualism is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint, and is identical with Spirituality.—SPIRIT S. B. BRITTON.

## Wendell Phillips.

The great champion of human freedom has passed from the physical life to renew his labors in the spiritual realm. Wendell Phillips departed from earth-life on Saturday evening last, with the exclamation upon his lips—"I am dying! I am dying!" Yet he will never have been more living than now that he is dead. So long as the generation that listened to his speech and acknowledged the mysterious power of his words lingers behind, he will exercise an influence even greater than while he was enlisted in the cause of its amelioration and advancement. Now that he is dead, all asperities are suddenly removed and all hostile sentiments disappear. Time is the potent mollifier. Nothing that is harsh or evil lives after having been fused in its alembic. Passions abate and vanish even as memories. The heats and hatreds engendered by contest, particularly when it is a contest with what is old and stubborn and rooted, are as if they had never been. The green hillocks that mark our graves do not more effectively disappear than do the marks of conflicting passions in a war between habit and progress.

Few indeed are the men who are born with the gifts and the opportunities that made the life of Phillips the human career it was. Yet to him, and at the time, it of course seemed as if he cut his own way and created his own opportunities. That is the way it is with all of us. We are made to do for ourselves, to appearance, precisely what it is ordained that we shall do. When he set forth on the threshold of life, the prospects of young Phillips were in the highest degree flattering. He had everything, apparently, just as he would have it; social connections, educational advantages, professional prospects. Yet he never would have achieved what he did, nor wielded the power he did, nor reached the renown he did, had he followed the bent of his original purpose and merely filled the outline of the career which appeared to be marked out for him. What seemed at the time but a passing incident was in reality the spark that kindled into an inextinguishable flame the hidden nature of which he was hardly more conscious than the friends around him. His nature was ripe for contact with the new influence that aroused his indignation over more than it stirred his sympathy.

He entered life, therefore, as the open and professed hater of tyranny in all its forms—the tyranny that enslaves either body or mind. The sight of the Garrison episode in the streets of Boston compelled him to break forth in scorchingly eloquent denunciation of the mob that murdered Lovejoy at Alton. The two deeds were twinned forever in his thought; and from the heated forge of his sympathies came forth instantly the thunderbolts of indignation that finally shattered in pieces a rich and powerful political party, and almost rent asunder the bonds of a nation. From such seemingly small events, purely personal in their character to all appearance, proceed the momentous issues that guide the course of human destiny. A young man, fresh from his collegiate studies, about to embark in his chosen profession, suddenly expresses the conviction that burns within his breast, and instantly the whole political atmosphere glows with an increasing heat, and the social heavens themselves seem to be in conflagration. Wendell Phillips was divinely chosen for the work he did, and he performed it faithfully. We can all of us see it now just as it is.

No human tongue was ever more eloquent in the public portrayal of human wrongs, or more effective in arousing the public indignation. If there were all but insuperable obstacles to overcome, it was no fault of his; he knew too well that the giant he was encountering was a great hulk of a creature, that had grown stolid with traditional beliefs, whose hide was as Corinthian brass with its incrustations of superstition, and whose cowardly fears only made it the more cruel a tyrant with all the power in its own hands. Such a creature was not to be reached with soft and conciliatory words; it was not susceptible of persuasion; it had no ears for convincing arguments, no eyes for the pure and simple truth, no heart to feel for the absolute right and wrong of a fact that was obvious. Nothing could stir it but the weapons that would wound it. It had to be awakened, first through its fears and then through its passions.

And Phillips was the one who received this mission "to awaken a whole people from the

moral lethargy which threatened them with certain death. From the moment his wonderful tongue was loosed to speak the burning thoughts and feelings that thenceforward made his life a flame in the gathering darkness, the knell of a national wrong was sounded, and the hopes of a noble future were already realities. Until that wrong was expiated, Heaven alone knows at what frightful cost, that tongue was never silent, nor did its warning syllables cease to echo in the public ear. Through human fears and passions it probed to the human conscience, which it searched through and through. The passions exploded at length in one of the most violent convulsions known to history, and over the succeeding calm is brooding a spirit that, amid conflicting influences and changes, reflects all the better influences which were patiently waiting to be recognized and known. For being the shining leader in such a great work, involving as it does the highest prosperity and happiness of a populated continent, Wendell Phillips earned a title to immortal fame which will never be questioned in the long roll of years.

But a notice of him that in any proper sense estimates his work and career would be incomplete without mentioning his genuine and profound democracy of feeling, his unheralded philanthropic devotion, his sweet domestic nature, his wide and varied and noble culture, and his transparent sincerity as a man. His wonderful eloquence, admitted by one like John Bright to be superior to that of any public living orator in the civilized world, could be employed on other themes than the one that so long engrossed his thoughts and commanded his supremest moods. For the down-trodden everywhere he pleaded with a power that made all hearers willing and ready to be convinced. A public economist he was not in any sense; a statesman he never could have become; but an advocate of human freedom and human rights he was beyond every standard that had been accepted before his appearance. He is not dead! He lives among us with a larger influence than when he was here with us in the mortal form. And the triumphant result of his labors will bear constant evidence of a noble life as long as the nation loves justice, and pursues the higher aims of its existence.

## Bigotry in Disguise.

The bill which has been introduced into Congress, bearing the title, "A Bill to Prevent the Use of the United States Mails to Advertise Noxious and Dangerous Medicines, Foods and Compounds," might be thought to have come from somebody who catches but a glimpse of an idea, and believes he is possessed of the whole of it, if there were not much better reason to think that it is the raw product of a deliberate and well-defined purpose to get control of the newspapers and their publishers, and make them the creatures of a system of combined bigotry and tyranny as was never yet tolerated in any society styling itself civilized. One can readily detect in this bill the features that betray an intolerance which no civilized society could possibly endure. If we attempt to get down to the bottom of it, we shall find, not so strong a desire and purpose to control the mails themselves, as to use them in obtaining control of the press of the country, and especially that most important and influential branch of it which is styled liberal, progressive and free: The game—for such it really is—is to assume that the contents of that branch are necessarily of evil effect, and to try to suppress it altogether in the name of "virtue" and "religion."

The bill provides "that no advertisement of any kind or nature; or advertising device of a medical preparation, compound or prescription; or any punch, bitters, cordial, or similar compound or preparation, to be used as medicine, or mixed with food, liquor, wine, or any other substance used as a beverage or as food or medicine, shall be placed in or carried by the mails of the United States, until the exact formula for the preparation thereof, together with a sample of the same, be placed in the patent office of the United States"—and so forth, and so on. For the violation of this provision a fine is to be imposed.

Both the mail service of the United States and the advertising business of the entire press of the country would be placed by this bill, if it became a law, under the most rigid supervision. How supremely ridiculous, too, the requirement that the Patent Office shall have the inspection of each and every advertisement described above prior to its appearance in newspaper, magazine, or circular. As the *Boston Herald* puts it, "The proprietor of a newspaper might find that the entire mail edition of a day had been rejected (at the post-office) in consequence of the fact that an advertisement for Apollinaris water, or Boston baked beans, or corn-starch pudding had appeared in his columns, the same article not having been sampled by the experts of the United States Patent Office."

It is easy to see how strong, nay, how irresistible would become the temptations to abuse which such a license to examine the mails would offer. It could and would be made a pretext, by the representatives of the would-be religious oligarchy of the day, for examining the advertising department of every newspaper in the country, with a view to suppressing any of them which chanced, for any other reason, to be obnoxious to this self-constituted body of censors.

## Affiliated Societies.

The plan of affiliating the various Spiritualist Societies of this and other countries, set on foot by the American Spiritualist Alliance, is progressing finely and bids fair to culminate in the fraternal and sympathetic union of organized societies throughout the civilized world, thus effecting one grand organization for truth, harmony and good works, broad enough to include all, and yet sufficiently exclusive to prevent the ingress of disorganizing influences. Among the more recent affiliations are the "Boston Spiritual Temple," and the "Société Scientifique du Spiritisme," founded in Paris, France, by M. and Mme. Allan Kardec, in 1869. May the good work go on.

Annie Lord Chamberlain, with whom many years ago we had a successful electrical transfer-of-colors' séance, is now holding public circles at 45 Indiana Place, which are very satisfactory. Notwithstanding the many circles that are held in this city for other phases of the physical manifestations of spirit-power, spirit-friends of the sitters are always sure in some way to manifest their presence at this medium's séances, which makes the occasion a very pleasant one. Her circles are held Wednesday, Thursday, Friday, Saturday and Sunday, at 8 P. M. Magnetism and electric treatment applied on the same day.

## Pere Hyacinthe.

This noted ex-Catholic preacher has been delivering a short series of lectures in Boston of late, the subject of the second one being "Science and Religion." He set out with the statement that the chief obstacle in a religious reform is found in the conflict between religion and science, proclamation having already been made that science is soon to replace religion throughout the world. By science, he said, is meant the science of observations and experiments on matter, for man knows only matter with certainty, matter alone being real. The knowledge of matter is that which relates to its phenomena and its laws. Phenomena are our impressions of the outside world; and though they certainly have a cause outside of ourselves, we know them only as in ourselves and a part of our senses; in other words, said he, we do not absolutely know what are the objects we perceive. If we ignore phenomena, we must likewise ignore the substances that underlie them. We are absolutely ignorant of the inmost nature of substance; we cannot say what are the forms which produce upon us impressions.

Plato said that all we know of ourselves is the ego. But the ego has nothing in common with matter. It used to be said that the elements of our bodies are completely changed every seven years; but physiologists now declare that an entire change of the body takes place every two months; so that the only part of us which is permanent is that which feels, thinks and walks. After a separation of two months from a friend, we find him entirely changed as to body, and nothing which we knew of him left but the soul. Hence he would appeal to materialists to observe the continual changes of matter, on the one hand, of the real essence of which we know nothing, and, on the other, the unchanging nature of the spirit. And are we not justified in saying that it is only of our spiritual nature that we have positive consciousness? The lecturer referred to those who would separate morality from religion, and pronounced it an impossibility, since the moral law must be based on some authority, must have a sanction. He said there are two classes of men who profess natural religion; while both acknowledged God and conscience, one class denied revelation and the other hoped for it. The first had the light of departing day, he said, by way of illustration; but the second had that of the dawn, which two different states he described with much poetic beauty.

## Spiritualism in Davenport, Iowa.

We are informed by a correspondent who was present on the occasion referred to, that a company of sixteen persons, comprising many eminent in professional, literary and mercantile circles in Davenport, Iowa, one of them being a distinguished chemist, met in one of the palatial residences of that city a short time since for the purpose of witnessing spiritual phenomena.

The medium, a young gentleman, remained during the entire evening under conditions that precluded all possibility of fraud, even admitting a disposition on his part to commit it, which, we are assured, no one acquainted with him would for a moment presume him capable of doing. Among other conditions that prevented any active participation in the evening's performances by the medium, was the fact that both of his hands were filled with corn meal.

The phenomena that occurred consisted of the ringing of bells, playing upon musical instruments, and conversation and messages by voices independent (so our informant is certain) of every mortal present. Materialized spirits, men and women, varying in size and apparel, came into view, approached the sitters, shook hands with them, threw their arms about their friends and communed with them in audible whispers; and much else was done that vent far to convince those present that Spiritualism furnishes indisputable evidence of the existence of those whom the world calls dead, and that they can, under certain conditions, return to earth in visible forms, and converse as in the days when they dwelt among us.

Mrs. Abby Morton Diaz read to an audience of ladies in this city on the 16th ult., an essay on "Strength," the aim of which was to show the superiority of the invisible and spiritual forces over the material and visible. In introducing the subject she remarked that a recognition exists among all people of a power behind and within material things, laws that rule all things in man, as well as in inanimate nature. This power religion calls God, science calls force. Quotations, says the *Commonwealth*, from a brief report in which we make this notice, to the effect of a spiritual presence within all mankind, were given from Wordsworth, Dr. Channing, Theodore Parker, Dr. Bellows, Emerson and Madam Guyon; also from a spiritual-minded woman of her own acquaintance, who had expressed herself as being just as sensible of spiritual presences as of natural. She referred to the poverty of living in the mere material when the spiritual is really so near, giving as a reason why there is not a more general turning to the spiritual, the forbidding manner in which the church has presented God and man's relation to him. Remarking upon the superior power of spiritual over material force, she said that the more immaterial a force was the greater was its strength, the power of attraction and cohesion seeming less than that of electricity, and this less than the power of mental and spiritual agencies. The lecture is said to have deeply interested her auditors, and from what we learn was a presentation, so far as it was thought prudent to make one to her audience, of the philosophy believed in and taught by Spiritualists for the last third of a century.

THE CANDLEMAS DAY festival of the Roman Catholic Church was kept on Feb. 2d to commemorate the visit of the Virgin Mary, with the child Jesus, to the temple, for her purification. Candles are carried in procession on that day, it is said, because Simeon enunciated, with reference to Jesus, that he would be "a light to lighten the Gentiles." The English Episcopalians also retain this day among their ecclesiastical feasts. It is said that the "heaven" Romans were in the habit of burning candles on that day in honor of their goddess Februa, the mother of Mars, and that Pope Sergius turned this commemoration to account by ordering a similar burning of candles in honor of the Virgin Mary. What do you say to this, Mr. Catholic Examiner?

Mr. and Mrs. Jacob Martin, of Cairo, Ill., commemorated the 147th Anniversary of the birth of Thomas Paine by a pleasant social gathering at their residence, on the evening of Jan. 29th—the order of exercises comprising music, essays, remarks and supper.

## Baptism of a Child by French Spiritualists.

We have been favored by a Washington correspondent with a translation of an account given in the *Revue Spirite*, Paris, of the baptism of a child by the Society of Spiritualists in that city, by which we are informed that, on November 1st, at half-past nine o'clock, some friends of M. and Madame Corcol met at the house of M. Poulain, 170 Faubourg St. Denis, an important centre of a circle of Parisian Spiritualists. The mother placed the infant on a cushion in the middle of the table, where he lay playing with the flowers around him. The godmother was Madame Poulain, the godfather M. Louis Brunaux. M. Corcol, the father, opened the service by addressing the *Freres en Croix* (Brothers in Belief), recounting his experience and giving his reasons for becoming a Spiritualist. The godfather then spoke, ending with the words: "Creator, our Father, help us, and may this blessed day remain one of our sweetest remembrances."

M. Boyer read appropriate selections and M. Leymarie spoke of what the incarnation of a spirit means. Madame X. then pronounced the following words: "Child, I baptize thee and bless thee in the name of him who said, 'Suffer little children to come unto me.'" She then addressed the child, whom all present, thirty-six in number, kissed. An Act of Baptism was signed by all, after which M. Carrier asked to have read the prayer for new-born children. At the close of the ceremonies a collection was taken up for a sick sister of the Society.

## "The Council Fire."

We regret to learn some thought was entertained by the publishers of the above of suspending its publication on account of the expense incurred by them personally for its monthly appearance. The case was submitted to its readers, and an appeal made for pledges to its support. Though not a sufficient number of these has been received to cover the expense of another volume, its first number is issued, for the reason, as stated in its columns, that those who responded to the appeal wrote so appreciatively and were so flattering in their expressions of opinion as to the good influence which the paper is exerting in favor of justice to the Indians, and so generous in sustaining their views in this regard by pledges of support, that the publishers could not get their own consent to stop the paper and abandon the cause which has for years lain so near their hearts.

As this is the only periodical that is specially devoted to the best interests of our red brethren, we trust that all of our readers who can afford to do so, will subscribe, as the price is but one dollar a year, and insure its continuance. Spiritualism owes much to the Indians of the happy hunting-ground, who, returning good for evil, come to its mediums in hours of weakness and trial to strengthen and sustain them in their conflict with foes without and within. Let mortals show their appreciation of their grand service by doing what they can to keep the *Council Fire* burning, and the "talking-sheet" actively employed in behalf of the Indians yet in earthly camps.

## The Gay Head Indian Fund.

The contributions for the benefit of the Indians at Gay Head, who strove bravely and successfully in saving the lives of many from the wreck of the steamer *Columbus*, has reached nearly four thousand dollars. Remarking upon the efforts made in behalf of this remnant of a once powerful tribe, the *Boston Transcript* very justly says:

"The Gay Head Indians should be made aware of the gratitude of mainland people for their bravery and kindness. Not a large amount of money is required; the sentiment is the most valuable thing both for those who give and those who receive. It is late for us to be finding it out—that the Indians are really men and brethren—considering that the first Indians our forefathers ever saw also came bringing succor. But better late than never! Let the few feeble remnants of the noble and grossly-injured race—outraged worse and worse year by year, from the Pilgrim Fathers' massacres of them to the present day—be carefully and tenderly looked after. There are bands of them in the West, uprooted by the cupidity of miners and ranchers, that have been subjected to every indignity, and are suffering this hard winter for clothing and shelter against the fierce blasts of the plains. Let us think of all the Indians now."

Joseph Cook, who has lectured lately in New York State, has received some pretty severe criticisms, not only as to the non-reliability of his statements made in public regarding leading men and their opinions, but of his overbearing manners, irrespective of his doctrines as a pseudo theologian. One paper, the *Daily Argus* of Middletown, was taken to task by some of its readers for what they termed a needless severity of criticism, to offset which it copies what was said of Joseph by the *News-Press* of Poughkeepsie, compared to which its own remarks were as milk and honey. It also copies from the same paper Prof. John Fiske's estimate of Mr. Cook's works, as first published in a general notice of his books by that gentleman in the *North American Review*, as follows:

"If we were to go through with Mr. Cook's volumes in detail we should find a little else but misrepresentations of facts, misconceptions of principles and floods of tawdry rhetoric, of which the specimens here quoted are quite sufficient to illustrate his 'fundamental method of procedure.' I have not treated him seriously or with courtesy, because there is nothing in his manner that would justify or even excuse a serious method of treatment. The only aspect of his career which really affords matter for grave reflection is the case in which he succeeded for the moment in imposing on the credulity and in appealing to the prejudices of the public."

We publish in this issue several somewhat lengthy communications, *pro* and *con*, in reference to the Whitney trouble in Bangor, to which we briefly alluded last week. The matter involved is a very serious one: both parties are sure they are right; are very earnest in their expressions; therefore all we have to say regarding this extremely disagreeable matter—not having any personal acquaintance with the parties for themselves—is, that our readers must judge for themselves as to the guilt or innocence of the principal characters involved. Having given both sides a full hearing, we cannot consent to fill our columns hereafter with heated discussions which will doubtless be continued for some time to come.

THE volume, *BIBLE MYTHS AND THEIR PARALLELS IN OTHER RELIGIONS*, published by J. W. Bouton, New York, has reached its third edition, and is now issued, with some additions and corrections, at \$3.00. It is a large octavo volume, handsomely bound, containing nearly 600 pages and numerous illustrations. It may be had at the bookstore of Colby & Rich, or sent, post paid, to any address on receipt of price. An advertisement, giving opinions of the press, may be seen on the fifth page of this paper.

## Spiritualism Becoming a General Belief.

Some of the greatest men of the age are Spiritualists. They do not talk about their beliefs any more than a Presbyterian or a Methodist does about his; though, for that matter, they may be either one or the other, says the *Denver (Col.) Republican*, and still be Spiritualists: "Every now and then some church congregation is startled by the announcement from its pastor that he believes the spirits of the dead revisit the earth, and that there is some communication between them and the living. These men cannot be laughed at. There is something about the higher order of Spiritualism that cannot be explained. It is fashionable to scoff at it, but a scoff does not fathom the mystery."

## College of Therapeutics.

The post graduate lectures of the College of Therapeutics are in successful progress, with a high degree of interest and enthusiasm. The class of thirty students, physicians and clergymen, fully realize the grandeur of the discoveries presented by Dr. Buchanan, which reveal the entire constitution of man and guide the pupil into a more successful and rational system of medical practice. Prof. Swan exhibits a familiarity with all departments of medical science, and by his practical illustrations adds much to the interest of the course.

## Affiliated with the Alliance.

We are informed that on the evening of Jan. 27th the Spiritualists of Anderson, Ind., organized a Branch of the American Spiritual Alliance, auxiliary to the American Spiritual Alliance, of New York City, and elected the following officers: President, Dr. J. W. Westfield; First Vice President, Dr. J. N. Hilligoss; Second Vice President, Jas. L. Bell; Treasurer, Jas. Millsbaugh; Secretary, J. F. Brundon. The Society starts with twenty-eight members to commence with, and a number of applicants yet to be admitted.

## Mrs. Cora L. V. Richmond's

Present course of lectures in Conservatory Hall, Brooklyn, N. Y., are spoken of in a highly complimentary manner by various correspondents—the burden of their tributes being an agreement that her discourses are even more deeply inspired as to thought and more eloquent as to the language clothing it than ever before.

A CHEAP FIRE-ESCAPE.—J. H. Garretson, who writes us from Mt. Pleasant, Ia., is confident that many lives might be saved in cases of the conflagration of factories, workshops, dwellings, etc., if some one outside the burning building would have the presence of mind to procure and throw upward into some of the open windows whereat the sufferers are generally congregated in their search for escape, a ball of common twine. The end of this ball could be held by some one of the persons in the doomed edifice, while the ball itself could be dropped to the ground—unwinding as it went, and thus furnishing a method of communication whereby a stronger cord could next be drawn up to the window; then in due course a rope strong enough to permit of parties letting themselves down by its aid to the ground, or of drawing up a ladder to the exposed position. He says he has heard it suggested that an arrangement for shooting a small line from a peculiar cannon, to be made for the purpose, into the windows of a burning house—much after the style of shooting out the small rope (for the subsequent life-line) now in use by the Life-Saving Service of the United States—would be a good appliance. Still he is of opinion that in many cases the common-sense and seemingly easy-to-be-executed method he recommends will be found to be of superior practicability.

Our answer to the Catholic *Examiner's* squib is, that although we differ materially with the *Investigator*—that paper being a non-immortalist sheet, while the *Banner* advocates the reverse—yet we honor it for its liberality and its heroic humanitarian views in distinction to the pompous bigotry and false teaching of the *Examiner*. We also agree with the *Western Catholic* wherein it avers that "It will take years to place Catholic journals on an equality with their Protestant contemporaries"; and also agree with its statement, "That while the scholarly members of the priesthood evince a lamentable want of energy in contributing to the Catholic press, many of inferior ability, or of none, are infected with an *itchus scribendi* that is becoming intolerable." Are these scribbles the tail to the *Examiner's* kite?

A select coterie of friends gathered at the residence of the Berry Sisters, No. 1 Arnold street, last Sunday afternoon, for the purpose of witnessing the materialization of spirit-forms. Mr. Joseph Proctor, the actor, Mr. Charles McArthur of New York, Mr. John Wetherbee, the publishers of the *Banner of Light*, Miss M. T. Shelhamer and others were present. As the utmost harmony prevailed during the séance, no doubt additional strength was given to the spirits to fully materialize, as several remained outside of the cabinet longer than it is possible in most cases for a spirit to do. The evidence of the materialization of spirit-forms was unquestionable. We shall give a detailed account of this wonderful séance in our next paper.

*Prophetes and Prophecies*, by Hab—for a copy of which we thank the gifted author—is an elegant mechanical specimen of a publication which French Spiritualists have been reading with great interest and positive instruction. "Prophetes and Prophecies" form a suggestive title for a book indeed. The apt text with which the title-page is illustrated is from the book of the Hebrew prophet Joel—"Fear not, O land: be glad and rejoice: for the Lord will do great things." The instances recited by the author of prophecies in modern times and their subsequent verification, here compose a volume of universal interest and influence. The same author announces as in preparation by himself—"Souvenirs and Impressions of a Medium."

The January 15th number of *La Luz Esprita* of Key West, just received, contains a well-written leader abrogating capital punishment; a discourse delivered by Casimir Henryry, in Paris, Nov. 1st, 1883; an article from the *Banner of Light*, entitled "Spiritualism in Brazil," and poems by J. Cabrera Castillo and Andres J. Esteva.

Meetings are held by the Spiritualists of Newburyport, Mass., in Fraternity Hall, at 24 and 25 P. M.; President, Albert Russell; Vice-President, E. P. Pride; Treasurer, Moses A. Plummer; Musical Director, D. T. Reed; Secretary, E. E. Brown.



## A Christmas Incident.

Mrs. Howitt-Watts, daughter of William Howitt, furnishes the following, received by her in a letter from a friend:

On Christmas day, 1873, a family party was assembled at a country house in Hampshire, where, during the evening, three of the sisters left the drawing-room, and were chatting together round the hall fire, when one of them—a young widow, whose husband died five months previously—made the remark, "If poor H— (her late husband) were with us he would ring the bells in the house—his usual custom in the evening on Christmas day—though I never knew why he did so."

Within a few minutes, while they were still talking of him, the handle of the bell was seen to move, as if some hand drew it down. The bell rang instantly, and loudly, and was answered by a servant, who found the sisters standing in mute astonishment at the ringing, which they heard as well as the servants, yet no one was in the hall but themselves. The widow has also heard the voice of her late husband speaking to her.

## Mrs. Emma Hardinge-Britten

Will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year.

Spiritualist Societies desiring to engage her services for Sunday and week evening lectures, will please address her up to end of March at *The Limes, Humphrey street, Cheetham Hill, Manchester, Eng.* After then in care of the *Banner of Light*, Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass.

## Gerald Massey again at Work.

Gerald Massey's health has now so far improved that he is able to reënter the lecture field. Persons wishing to correspond with him respecting engagements for lecturing on moderate terms, can address him at 752 Bushwick Avenue, Brooklyn, N. Y.

Mr. Massey is an eloquent speaker, a ripe scholar, an uncompromising friend of Spiritualism, and deserves to receive employment everywhere. Friends, secure his services at once.

Dr. G. J. Ditson, who translates spiritualistic matter for the *Banner of Light* from foreign magazines devoted to the cause, writes to us from Paris, France, under date of Jan. 17th, 1888, as follows:

"I desire to say a word about Dr. Cornell Smith, whose message is in *Banner of Jan. 5th*. Dr. Smith was indeed well-known in Albany, N. Y., as a magnetic healer, and as a man extremely gentle, and kind of heart. I hope I am among those he refers to as 'friends on earth whom I love, who have often spoken of me with kind remembrance.' His cures were often marvelous. I reported such as came under my own observation when residing in Albany. In my own family, his services were beyond value. It is very pleasant to learn from him that he has not lost his interest in the great work of healing by human magnetism. May God still bless his efforts in behalf of suffering humanity."

In answer to a call issued by John Storor Cobb, thirty ladies and gentlemen met in the Riato Building, in this city, on the 21st ult., to take into consideration a proposition to form a society to advocate and promote in every proper and legal way the inoperation of the dead, and to provide and establish, within the limits of Boston, a suitable building with the necessary appliances and facilities for carrying cremation into operation. Mr. Cobb was called upon to preside, and Mr. S. P. Brown acted as secretary. After remarks, Nathan Appleton, Charles A. Holt and Mrs. Emily J. F. Newhall were appointed a committee to draft a plan of organization.

We are glad to learn, as we do through the agency of our correspondent, "M. H." of New Orleans, that the Association of Spiritualists there is rapidly increasing in numbers and influence. Send us accounts of your doings, friends, for publication.

The officers of the Worcester, Mass., Society of Spiritualists are as follows: President, Woodbury C. Smith; Vice President, Thomas Sutton; Treasurer, Frank Rawson; Secretary, Edgar Howe; Corresponding Secretary, Mrs. E. M. Shirlay.

Mr. W. J. Colville is doing an immense amount of good work in England, and this is probably the main reason why his spirit-guides are keeping him in that country longer than he anticipated remaining there.

CREMATION IN KENTUCKY.—Application has been made to the Kentucky Legislature for authority to establish a crematory at Louisville. The projectors are said to be men of character and influence.

IN ENGLAND.—At last accounts Lottie Fowler was giving séances in Manchester, England. Mrs. Britten was to publicly debate in Newcastle. Has Lottie changed her mind in regard to her return to America?

S. D. Gray of Cape Rozier, Maine, tells, under the "Banner Correspondence" heading, what he has seen at the materializing séances of the Berry sisters in this city.

The "Questions and Answers" on our sixth page are important. Don't miss perusing them, and become better thereby.

Do not fail to read the announcement made by Mrs. Beste (formerly of Washington, D. C.), on our fifth page.

There is a loud call for mediums in Washington Territory, and also in the South.

## The Twenty-Ninth Anniversary

Of Modern Spiritualism in the Davenport Family will be observed in Investigator Hall, Boston, on Wednesday evening, Feb. 15th, at 7:30 o'clock.

An interesting programme is announced, consisting of remarks by Allen Putnam, Dr. H. B. Storor, John Wetherbee, Mrs. Clara A. Field and Prof. W. L. Thompson; music, vocal and instrumental, by Mrs. Minnie O. Stone and Mr. James B. Cooke; readings by Miss Rosalie Blanchard and Miss Flavia D. Colle, and "Reminiscences" from Dr. Ira Davenport, sen. A small admission fee has been asked for the pecuniary benefit of Father Davenport, and the house should be crowded in his honor.

GEO. A. FULLER spoke in Providence, R. I., last Sunday, the subject of his afternoon remarks being upon the hopeful aspects of Spiritualism, and that of the evening, "The Setting and the Rising Religion." Mr. Fuller will speak in the same place next Sunday.

The *Banner of Light* is a sturdy and able exponent of the grand philosophy of Modern Spiritualism. Handsome in appearance, pure in tone, its editorials are always scholarly, its selections made with good taste, and it employs some of the best writers in this field of investigation and thought. \$3 per year, single copies 8 cents. Colby & Rich, publishers, 9 Montgomery Place, Boston.—*Boston Visitor's Guide.*

A young wife's greatest trial? Is probably to find out whether it would be proper to starch her husband's shirt all over for only the booms and cuffs.—*Full River Advance.*

## ALL SORTS OF PARAGRAPHS.

The tree  
Sucks kinder nuture from a soil rendered  
By its own fallen leaves; and man is made,  
In heart and spirit, from dead leaves and  
And things that seem to perish.—*Henry Taylor.*

The Egyptian-Soudan trouble promises to be a costly affair in treasure as well as human life: The Cairo Government will borrow \$250,000 from Baron Rothschild for six months. Gen. Gordon has \$104,000 at his disposal for military purposes.

God is glorified not by our groans but our thanksgivings, and all good and the good action claim a natural alliance with good cheer.—*J. P. Whipple.*

At the recent explosion in the Crested Butte coal mine, near Gunnison, Colorado, fifty-seven lives were lost.

Spirit manifestations of all kinds are natural; that is, they are the manifestations of the power of men and women who have passed out of their earthly bodies, and they are produced by the use of natural agencies and forces precisely as are the works of those still in the form.—*J. S. Loveland.*

M. Eugene Rouher, a distinguished French statesman, the ablest champion of the Second Empire and leader in the Bonapartist ranks of the present day, died in Paris Sunday, Feb. 3d. He was born in Riom, Nov. 30th, 1814.

Modern Rhyth, who inclines to be facetious—"I'm getting to be pretty bald, ain't I? Guess you'll have to cut my hair for about half price hereafter, eh?"  
Tonsorial artist, who is equal to the emergency—"Oh, no, sir; we always charge double when we have to hunt for the hair."—*Lowell Citizen.*

A woman's heart is the true place for a man's likeness. An instant gives the impression—an age of sorrow and change cannot efface it.

The shoe trade ought to be a good one, for it is generally believed that articles of foot-gear are sold before they are placed in the store.—*Old City Derrick.*

A London steam boiler company lights up the interiors of boilers in such a way that the little cascades, currents and whirlpools in the water in the course of steam formation may be observed.

'T is sweet, as year by year we lose  
Friends out of sight, in faith to muse  
How grows in Paradise our store.—*Abolt.*

A PROSPECTIVE MILLENNIUM.—The Philadelphia *Ledger* remarks with truth regarding the alliance of the Ohio Allopaths, Homeopaths, etc., for a battle against the rights of the people of that State:

"The medical profession has frequently surprised the world, but never more completely perhaps than when the doctors of all schools in Cleveland agreed on the terms of a bill to govern medical practice."

An advertisement in a New York newspaper states that a widow will dispose of her late husband's medical diploma. What a disposition that woman must have.—*Sunday Courier.*

And yet, as angels in some brighter dreams  
Call to the soul when man doth sleep,  
So strange thoughts transcend our wonted  
Themes.—*And into glory peep.—Henry Vaughan.*

A medical journal devotes an entire column telling how to fall asleep, while we can do it in three short words: "Go to church." This shows the great advantage of the American paragraph system over the old-fashioned lengthy editorial.—*Philadelphia Chronicle.*

"See here, you boy, did I not pay you twenty-five cents to shovel the snow off my pavement?"  
"Yes, 'm." "Well, what did you mean by taking the money, and then going off without doing it?"  
"The snow is all off 'm." "Yes, but it melted off." "That's all right. I know it would melt after while if left alone. I'm a street contractor, I am."—*Philadelphia Call.*

A gentleman was giving a little Keokuk baby boy some peanuts the other day. The good mother said, "Now, what are you going to say to the gentleman?" With childish simplicity the little fellow looked up at the gentleman's face, and replied, "More!"—*Detroit Times.*

WENDELL PHILLIPS passed to spirit-life from his home on Common street, Boston, on Saturday evening, Feb. 2d—his disease being caused by angina pectoris. He was born in this city, November 29th, 1811. His father was Hon. John Phillips, the first Mayor of Boston and for several years President of the Massachusetts Senate. His ancestor, Rev. George Phillips, came to the country with Governor Winthrop in 1630. The family has always had conspicuous representatives in Massachusetts in politics, theology and business enterprise. His Christian name, Wendell, was that of the German family which settled in Albany, N. Y., early in the last century. The fact that Dr. Holmes has the name Wendell indicates that he and Mr. Phillips were distant relatives.

Mr. J. Phillips' early education was in the public schools of Boston. He was a Franklin medal scholar, and graduated from the Latin school in 1827, before he was sixteen years of age. The same year he entered Harvard College and was graduated in 1831.

## Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

Prof. W. W. Clayton will lecture in Harwich, Mass., Sunday, Feb. 10th, afternoon and evening. His address is 87 Waltham street, Boston.

Bishop A. Beale lectured in Sacramento, Cal., during December and January, and was to commence an engagement at Los Angeles, Cal., on the first Sunday in February; it is his purpose to remain there two months, and then visit San Bernardino and Riverside, after which he will, in the spring, return Eastward.

Miss Susan E. Rice lectured in Woburn, Mass., on Sunday afternoon and evening, Feb. 3d.

C. H. Harding's address for engagements is 24 Upton street, Boston, Mass.

Mrs. A. L. Lull spoke in Harmony Hall, 34 Essex street, Sunday the 3d inst., and on Thursday evening, the 7th, and will speak for the Spiritual Society in Leominster, on Sunday, Feb. 17th, in a debate on making engagements for other places, and may be addressed 506 Columbus Avenue, Boston, Mass.

A correspondent writes: "The Springfield (Mass.) Society is very flourishing, and the Haydensville Spiritualists and friends in that vicinity are very earnest."

Mrs. Clara Banks is doing an excellent work there. Dr. Abbie E. Cutter will lecture in Horticultural Hall, Boston, Saturday, Feb. 10th, at 2:30. Subject, "The Mother Artists the Architects and Builders of the Future."

A correspondent writes: "Mrs. Abbie N. Burnham has been speaking for the Spiritualists of Orleans, Mass., for the last three Sundays; she is a great favorite here, her eloquence and ability being much appreciated. She comes again in March."

Newmarket P. Smith, trance speaker, may be addressed at 1919 Washington street, Boston, for further engagements.

Cephas B. Lynn spoke in Worcester, Mass., last Sunday, to excellent acceptance.

Rev. Samuel Watson, having been elected by the convention which met at Whitmanogue, in October, President of the Southern Association of Spiritualists, proposes to visit as many places in the Southern States as possible, during the spring and summer, on a lecturing tour, and is desirous to hear from him as to the purposes of the Society, etc., can address him at Memphis, Tenn., and thus aid him in arranging his route of travel.

## Somerville, Mass.

To the Editor of the *Banner of Light*:  
The friends of this place had an intellectual treat on Sunday, Feb. 3d. Mrs. A. H. Colby, on that date, gave two interesting and profound lectures—in the afternoon and evening—in Independent Hall, Hill Building. The hall was crowded, and the audience, with thinking people, all of whom enthusiastically responded to the decided points made by the speaker, favoring the great spiritual movement of the present age.

One of the remarkable features of Mrs. Colby's mediumship as a speaker is a continual improvement in her discourses. To the extreme regret of all, Mrs. Colby, on account of previous engagements, can be with us but one Sunday more, which will be Feb. 10th, at 2:30 and 7:30 P. M.

DR. ABIE E. CUTLER.  
Grand Rapids, Mich.  
To the Editor of the *Banner of Light*:  
O. P. Kellogg has just closed a course of very interesting lectures in Grand Rapids, Mich., and the attention of many thoughtful minds and the audience constantly increased in numbers. On Thursday evening, before his departure, a very pleasant reception was given him in the parlors of Mrs. Ball's rooming house, notwithstanding the fact that the thermometer temperature twenty degrees below zero, called on large attendance of friends. Lyman O. Howe will speak for us in Science Hall during the month of February.

J. H. TOMPKINS.  
Grand Rapids, Mich., Feb. 1st, 1888.

## Prof. J. W. Cadwell in Missouri.

To the Editor of the *Banner of Light*:

During the past year I have been quite interested in a series of articles published in the *Banner* from the pen of Prof. J. W. Cadwell on the subject of Mesmerism and Spiritualism. He is now here, giving a series of entertainments in the Opera-House to large and appreciative audiences.

No description can do justice to his power as a mesmerist; to be duly appreciated the performances must be personally witnessed. On last Sunday evening, after the usual lecture before our Spiritual Society, by Mrs. E. Bishop, the Professor occupied the platform, and in his usual apt and happy manner related some of his wonderful experiences in the spiritual field, dealing some terrible blows to Orthodox superstition.

He is a genial gentleman; straightforward and earnest in expression, and always convincing in manner. To know him is but to love him.

Our little band of earnest workers in this far-off Western field holds together tenaciously, and we have the assurance of the good angels that at no distant day a brighter light will dawn on us to cheer us on our way. I still welcome with delight the weekly visits of the dear *Banner*. Convey to Spirit Father Pierpont my heartfelt thanks for the kind words that come to us from him through its columns from time to time.

Fraternally yours, F. A. GROVE.  
Kirksville, Mo., Jan. 29th, 1888.

## Success.

About two months since the office of Carter's Remedies was opened at 5½ Beacon street, under the management of Dr. Carter. We understand he has had great experience in chronic cases, and many such cases of long standing which he has conquered are truly wonderful. Testimonials from Home Patients can be seen at the office, where he gives free consultation and free clairvoyant diagnosis on Fridays.

BROOKLYN, N. Y., Oct. 24th, 1880.  
DR. L. S. CARTER:  
Dear Sir—Having your remedies in my own practice with very marked success, and having had an opportunity for extended observation of their effects in eradicating disease, I desire to give you my name as reference for any who may wish more specific information, or the details of individual cases, and shall be happy to give to any who may desire the results of my experience and observation in their use and efficacy.

Very truly yours,  
A. M. BRECHER, M. D.,  
132 St. Felix street, Brooklyn.

## Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE-CIRCLE MEETINGS.

Amounts received since our last acknowledgment:  
From Mr. Sturges, \$3.00; John J. French, \$2.00; N. U. Lyon, \$1.00; E. Clapp, \$1.00; Wm. Thayer, 50 cents; Ruth E. Harvie, 50 cents; L. E. Blockman, \$2.50; Cornelia P. Mundy, \$1.00.

## God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit friends bring to our notice for relief:  
From S. Clemens, \$3.92; Cornelia P. Mundy, \$1.00; W. P. Greenville, N. Y., 50 cents.

CURING DISEASES.—Concerning a recent discussion among druggists about the Massachusetts Pharmacy Bill, which yearly comes before the Legislature, and kindred matters, "Anti-Monopolist" writes: "It seems to me that all trades in their sales should find their level by the supply and demand, and not by laws of the State. If there is less demand for poisonous ingredients, and disease is being cured without resorting to poisons, why should there be a law to prevent people from purchasing patent medicines at reasonable prices, or to employ practitioners that do not use poisonous remedies, and often eradicate disease without medicine?"—*Boston Globe.*

CLAIRVOYANT EXAMINATIONS by look of hair giving a clear and pointed diagnosis of your condition, either of body or mind. Enclose look of hair and one dollar, giving name and age. Address Dr. E. F. BUTTERFIELD, Syracuse, N. Y., Dec. 1.—1876.

## Special Notice.

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

Blaise's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3.00.

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The Secular Press Bureau has been reorganized for efficient work during the present year, and all persons who approved the *Watch* each person must send a check upon Spiritualism coming under their notice which they should be taken in hand by the Bureau, to NALAN CROSS, Secretary,  
300 Broadway, New York City.

## For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy. 12 copies per year. VOICE OF ANGLES. A Semi-Monthly. Published in Boston, Mass. \$1.00 per annum. Single copies 5 cents.

FACTS. A Quarterly Magazine. Published in Boston, Single copies 50 cents.

MILLEN'S PSYCHOMETRIC CIRCULAR. Published monthly by Dr. J. H. Millett, 177 Houghly street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox. Per year, \$1.50. Single copies 5 cents.

THE BOSTONIAN. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

THE LEAD OF HEALTH AND JOYFULNESS. A PHYSICAL CULTURE. Published monthly in New York City. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shaker, N. Y. 50 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. Utica, N. Y. A Monthly. Price 10 cents.

THE PSYCHOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.

LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.

CONGREGATIONAL FIRE AND ARBITRATOR, published monthly in New York City. Price 10 cents.

GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

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Each line in *Advance*, 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.

Special Notices forty cents per line, Minimum each insertion.

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

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.

## SPECIAL NOTICES.

DR. F. L. H. WILLIS will be at the Quinoy House, Brattle St., Boston, every Wednesday and Thursday, from 10 till 8, until further notice.

Ja. 5.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

## BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. HOWE, 210 Beacon street, Boston, where advertising contracts may be made for it in NEW YORK.

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And Agency for the *Banner of Light*, W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the *Banner of Light* and Reformatory Works published by Colby & Rich, Boston.

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J. J. MOISE, the well-known English lecturer, will set out again, and receive subscriptions for the *Banner of Light* and Reformatory Works published by Colby & Rich, Boston. He will set out on the 10th inst. from London, where single copies of the *Banner of Light* can be obtained at 4d. each if sent per post, 6d. extra. Mr. Moise also keeps for sale the *Banner of Light* and Reformatory Works published by Colby & Rich, Boston.

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