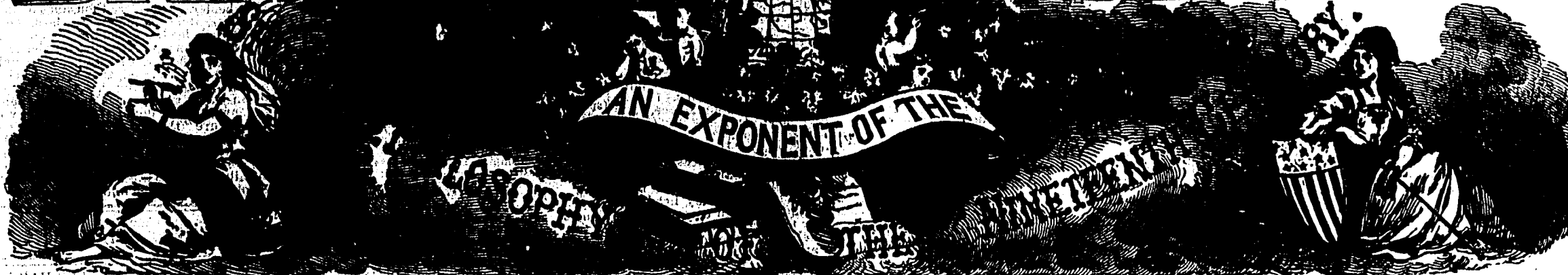


BANNER OF LIGHT.



VOL. LVIII.

COLEY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 9, 1886.

{ \$3.00 Per Annum,
Postage Free. }

NO. 17.

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by Coley & Rich, Boston, Mass., are for sale by J. H.
RODERS, M. D., at the Philadelphia Book Agency, 315
North 10th street. Subscriptions received for the *Ban-*
ner of Light at \$3.00 per year. The *Banner of Light* can
be found for sale at Academy Hall, No. 410 Spring Garden
street, and at all the spiritualist meetings; also at 824 North
10th street, and at the book stand at the Chestnut street car
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culation and Book Store, keep for sale the *Spiritualist* and
Reformatory Works published by Coley & Rich, Bos-
ton, Mass.

At the burial of Dr. Ellisha Mulford in
Sleepy Hollow Cemetery, in Concord, recently,
Dr. S. Munger, one of the most intimate friends
of the departed, made a brief final address to
the company, in which he said: "Among his
last distinct utterances was the thought that
the other world was not greatly unlike this,
and that probably there was a clearer knowl-
edge of this world than there is in this
world of that. This conviction was in accord-
ance with his thought and his philosophy; for
he held that that is a world of light, where all
things are seen more plainly than they can be
in the twilight of this world."

Louisville, Ky., taxes mediums: At the
coming reunion we want to possess sufficient
strength to cause this infamous act to be re-
pealed. We must have our guaranteed rights.
If we are not willing to demand and defend
these, then we should not share under the gail-
ing chains placed upon us by tyranny and
superstition. *Light for Thinkers, Atlanta, Ga.*

The twenty-fifth anniversary of the accession of
Emperor William to the throne of Prussia was ob-
served in New York City. The Emperor held a recep-
tion, which was attended by all the foreign ambas-
sadors and dignitaries in the city.

Literary Department.

Written for the Banner of Light.

AFTER MANY DAYS.

BY M. T. SHELHAMER.

AUTHOR OF "OUTSIDE THE GATES," "HERE AND
BEYOND," ETC., ETC.

CHAPTER IX.

RESULTS OF MEDIUMISTIC WORK.

It soon became noted about that Jennie
Stone was sitting with Mrs. Jones, who she
claimed had power to hold communion with the
dead. The bereaved mother did not hesitate to
tell how she received unmistakable evidences
of her Willie's continued existence. The neigh-
bors flocked in to hear the wonderful story, but
most of them were incredulous, and considered
the woman weak and foolish to believe such
things. Mr. Stone, a sensible young mechanic
with very little sentiment about him, at first
refused to investigate the claims made by his
wife, but she importuned him so constantly,
and his indifference seemed to pain her so much,
that he consented to invite Mrs. Jones to his
home for an evening séance.

That lady was reluctant to comply, but she
felt impelled to do so by the influences that
pressed around her, and accordingly at the ap-
pointed time she seated herself in the little par-
lor of the Stones to await developments. The
result of that little sitting proved more than
satisfactory to all present. The spirits never
manifested greater power than on that occa-
sion. The heavy table, upon which the hand of
the medium lightly rested, swayed and rocked,
and was finally lifted half way to the ceiling,
and suspended a moment in mid air. Raps,
loud and distinct, were heard upon the chairs,
the floor and the ceiling. A message was writ-
ten through the hand of Mrs. Jones, claiming
to be from the spirit of Mr. Stone's mother, and
signed with her full name.

In this message the truth of spirit commun-
ion was ascertained, and the duty of every one
who received its light to give it prominence
was emphasized. The spirit mentioned facts
long since forgotten by her son to prove her
identity. She claimed that he was a physical
medium of great power. The vigorous mani-
festations of the evening were produced through
the superabundance of physical force emanat-
ing from his organism, which they, the spirits,
electrified by means of the subtle fluid at their
command, and thus rendered it an instrument
obedient to their will.

The statement was made that a great work
lay before the man, which would be shown him
in the future. Then followed an account of the
reception of Willie Stone into the spirit-home
of his grandmother, and many tender messages
were given from him to his parents.

All the skepticism of William Stone vanished.
The stolid man broke completely down and
sobbed like a child as he realized that here in
his humble home the gates of death had been
rolled back, disclosing the long-lost mother and
his idolized child to his awakened perception.

The spirit-world might well rejoice at the
achievements thus won, for by that hour's
manifestation they had succeeded in obtaining
a hearing in Stirlingville that could never be
denied them again.

Reports of the wonderful meeting circulated
abroad. A reporter from the "Local Press"
sought an interview with Mr. Stone and re-
ceived an account of the wonderful séance,
which appeared in the next morning's issue of
that paper. While the many doubted and
scoffed at the narration, a few wondered "if
there was not something in it," and requested
the story from Mr. Stone's own lips.

Mrs. Jones now became besieged with applica-
tions for an interview, from various quarters.
Letters from outside the town poured in upon
her from parties requesting a meeting with
her, or inviting her to their homes, or who
wished to question her of her mysterious pow-
ers. Declining all invitations, and refusing to
be interviewed by the strangers to whom she
attributed motives of curiosity or impertinence,
the lady moved on in her usual way, only now
and then holding a circle in her own home, at
which none were admitted but her family and
Mr. and Mrs. Stone. The manifestations of
spirit-power at these gatherings were never
uncertain; they were always prompt and con-
vincing. The use of the alphabet had been
adopted, and a code of signals agreed upon by
which the spirits, rapping on chairs or tables,
could spell out their messages to those present
with the surety of being understood.

Eben Jones, although no conversationalist,
was ever ready, when questioned, to give in-
formation on any subject that he understood.
He had held many conversations with a couple
of intelligent men who evidently desired to
know something of the subject of Spiritualism,
that had now made considerable progress in
this country, and which was beginning to gain
a hearing through the large cities and towns.
These men had approached Mr. Jones in a
courteous manner. Understanding that he was
informed upon the subject they desired to in-
vestigate, and, meeting them in the same
spirit, he had formed quite an acquaintance
with them; but not until the spirits them-
selves dictated a personal message through her
hand to one of these gentlemen, requesting the
presence of himself, and his friend at the next
séance, did Mrs. Jones consent to admit them
to her home. But knowing that the law of co-
operation is one to be studied by mediums in
their association with advanced spirits, she did
not venture to deny at this request, even
though she disapproved of it.

The most remarkable circle that she ever
held occurred on the night of this appointment.
In place of dimming the occult power,
the presence of the strangers seemed to increase
it. Movements of objects, rapping, tipping of
furniture, the flashing of bright electric lights,
came in rapid succession. Soft touches upon
the heads and hands of the sitters were plainly
felt, although in the dim light of the room noth-
ing could be discerned that produced them.
Messages were written and rapped out, and it
was shown that a developing power was at
work for the further utilization of spiritual
forces.

Under the direction of the spirits, one even-
ing a week was devoted to the reunion of the
number, and on every Thursday night this same
company assembled to commune with the
spirit-world. And now, unfamiliar messengers
appeared, one after another, writing their com-
munications through the hand of Mrs. Jones, or
spelling them out upon the table. These were
always accompanied by the name of the spirit,
and contained allusions to events and incidents
of the past for purposes of identification. A
request that the message should be sent to the
party indicated by the controlling intelligence
never failed to be made. Mrs. Jones would
have hesitated, but the members of the circle
overruled her objections, and whatever com-
munication appeared was sure to be forwarded
to its destination the following morning.

The receipt of these weird letters created
consternation and terror in the heart of more
than one recipient. Others doubted, and did
not hesitate to hint of imposture in their com-
position. But a few received them wonderingly,
yet gladly, and sought to know more of their
origin.

Both Messrs. Miles and Gould—the new mem-
bers of the circle—were well known for their
intelligence and respectability, and their word
had great weight with the thinking portion of
the community. These gentlemen signed their
names to a document attesting to the facts they
had witnessed, and had it printed in the "Local
Press," from which it was copied into other
journals.

The liberal-minded residents of Stirlingville
sought to learn more of these strange marvels,
and the Joneses and the Stones were appealed
to to teach them how they might receive knowl-
edge. Under the great pressure brought to
bear upon her, Mrs. Jones was compelled to see
and talk with one after another of the earnest
inquirers who sought her door. More than
once at such an interview her hand seized the
pencil and hurriedly dashed off a few lines,
which always proved to be some pertinent or
test communication to the party present.

So matters stood, when the spirits announced
at one of the regular sittings that if the gen-
tlemen present would secure the use of the largest
hall in town for the evening of the fifteenth of
the following month, they would deliver an ad-
dress through their medium; to the public, on
"Spiritualism; Its Purpose and Its Aim."

Steps were immediately taken to carry out
the programme thus planned by the invisibles.
All concerned but Mrs. Jones were highly in-
terested and pleased at the prospect, but that
lady, in a high state of trepidation, declared she
"never could go through with it," and begged
that the proceedings should be stayed.

All appeal to her guides was useless. They
were gentle but firm in their advice to her.
"She must obey—they would guard her. She
had only to trust in them. The time had come
for a public work." And so she was fain to sub-
mit, but with the stipulation that the regular
members of the circle should be seated on the
platform with her, as she knew she should fall
without their presence as a battery.

The evening of the 15th of October arrived,
clear and cool and crisp in its invigorating
freshness. Long before the hour appointed
every seat in the spacious town hall was crowd-
ed, and the expectation printed upon the faces
of the eager audience was plainly apparent.

Mrs. Jones, with pale face and half-closed
eyes, felt as though she should swoon, as in re-
sponse to the presentation made by Mr. Gould
she stepped forward and faced the multitude.
But in a moment her vision cleared, all fear
and trembling vanished, her face lighted up
with joy, as, in a clear, full tone, eloquent with
the earnestness of her theme, she launched
forth upon the truths, the purposes and the re-
velations of Spiritualism.

There was silence in the crowded hall as the
speaker reviewed the religions of the past and
touched upon the superstitions, the theories and
the assumptions growing out of them. Dwelling
upon the affectional nature in man, she affirmed
that through all the ages of the past it had
refused to be satisfied with the cold agnosticism
that confronted it in relation to the whereabouts
of its departed loved ones; and that no religion,
no theory could answer the questions and satisfy
the eager longings of the soul. Only a direct re-
velation from the very heavens could do this; and
this revelation had come to man as Spiritualism,
bringing light, hope, reunion and a knowledge
of immortal life to man.

The speaker then proceeded to define the mis-
sion, the aim and end of Spiritualism. While its
work was to bring mortals into direct personal
communication with their beloved dead, and
thus prove conscious immortality for every
soul, this was not its whole object in coming.
It was also to show man his condition of
ignorance, and lead him on to study himself
and his duty to his fellow. It was ready to en-
ter every department of life, and with its
searching gaze reveal the imperfections, that
they may disappear. It was destined to teach
people to think on every subject of importance,
that existing wrongs might be righted, inhar-
monies adjusted into tune, and humanity,

reaching outward for truth and wisdom, by
its aid become purified from the ills that affect
it.

The concluding portion of the lecture was
replete with instruction as to the forming of
spirit-circles and the development of medium-
ship: "Let your sittings be held in an earnest,
pure-minded spirit. Silently request the at-
tendance of the tender souls you have missed
from your lives. They are all about you, wait-
ing for a recognition from your hearts. They
love you still, and will gladly respond to your
advances. Invite them by supplying proper
conditions for their coming; make a quiet,
gentle, home-feeling atmosphere around you;
let the smiles on your lips reflect the sweet-
ness in your hearts. Bring flowers and music
and tender song, if you can, to greet them, for
such beauties are the harmonious accompani-
ments to their lives in the spheres, and are fit-
ting tributes to their return. But, above all,
be patient; be not easily discouraged; be hope-
ful and full of kindly cheer. Admit none but
those who can be in utter sympathy with you
and the blessed ones whom you invoke. Fol-
low these simple rules, in well-ventilated apart-
ments, and at least every other one who sits
will discover signs of mediumistic power in his
organism."

The closing words were an eloquent exhorta-
tion to all present to live such lives of useful-
ness and honor that their end should prove only
a source of satisfaction to themselves. "Ever
remember that you are not alone; the pure eyes
of unseen presences are upon you. So live that
no act you perform, no word you speak, no
thought you think, will convey pain or sorrow
to the friends who love and watch you from be-
yond the tomb."

The discourse produced a profound sensation
among the townspeople. It was the theme of
conversation in many homes the following day.
The papers published an extended report of it,
and an interest was created in Spiritualism
such as no religious revival had aroused for
itself for many a day. Of course many who
listened were incapable of understanding or in-
corporating its teachings into their lives. Some
of these dismissed it from their minds with but
little thought, and others "pshawed" and
"pooh-poohed" at the subject. But the greater
number pondered, and were eager for more of
the same instruction.

Not a few families undertook to inaugurate
circles in their homes, and set to work to dis-
cover if there was "anything in mediumship."
Nor were their efforts unavailing, for in due
time signs of spirit power appeared, and one
after another received little tokens of the com-
panionship and guidance of angels.

Mrs. Jones afterward stated that as she faced
her audience, fearing only failure, she lost sight
of the walls of the room. She seemed to be
standing upon a green hill, and a great light
streamed upon her. She could hear the words
uttered through her lips, and feel the impres-
sion of interest, or wonder, or curiosity they
made upon different minds in the room. She
saw the Stones, and her husband, and other
friends on the platform, and knew that lines of
magnetic light streamed out from them to her-
self, but what gave her the greatest ease was
the consciousness that her beloved guide "An-
gelo" held his hand upon her head, stimulating
her brain, and giving through it expression to
his ideas.

After this, the messages continued to be
given her for various parties outside her
home. At the solicitations of a few friends she
instituted a more public weekly séance, where
uninformed mediums might be received and as-
sisted in their development. A new power
seemed to go out, and envelope all who were re-
ceptive to its light.

Charles Raymond, now a lad of sixteen, grew
stronger in magnetic power, and under the
guidance of the spirits manipulated the heads
of the sitters, never failing to relieve the head-
aches or other pains of the afflicted, and in
several cases developing the dormant medi-
cal faculties of those he approached.

William Stone, who had now become a pow-
erful instrument for the production of physical
phenomena, consented to give séances at his
home, and to submit to any tests his sitters
might exact from him. Ignorant men, who
were determined not to be imposed upon, would
bind him with cords until the cruel things out
into his flesh, and yet the manifestations of in-
visible power continued without abatement.

CHAPTER X.

CHANGES AND TRANSITIONS.

When the laws of mediumship are more fully
understood, and mortals become willing to act
under the direction of the chief workers—the
spirits themselves—far grander evidences of
the presence and power of intelligent though
invisible beings will be afforded them. Will-
iam Stone, in his anxiety to convince his kind
of the great truth that had come to him, sub-
mitted to the martyrdom imposed upon him,
for however severe the tests proposed by his
committee he never murmured, but cheerfully
accepted their infliction.

But even after he had consented to give a sé-
ance and to submit to all sorts of insinuations
against his honesty, allowing himself to be
handcuffed, or encased in fine netting, or other-
wise bound by his visitors; and when he had
succeeded, after all this ignominious outrage
against his manhood, in receiving the mani-
festations that proved some power at work outside
himself, it was not an unusual thing for him
to be repaid with the scorn and insults of those
he had accommodated, and to be told to his
face that "if he didn't produce the 'phenomena-
ma,' no doubt his wife and his particular friends
knew who did."

Many times Mrs. Stone sought spiritual ad-

vice through Mrs. Jones, with tears in her eyes
and indignation in her heart at some outrage
that had been inflicted on her husband; for
the pathway of mediums was one that, if here
and there strewn with roses by the hands of
friends, yet held many thorns to pierce their
bleeding feet, and all were not thinkers or even
gentlemen and ladies who sought to avail them-
selves of their spiritual gifts. The counsel of
spirits was ever that of "patience, for the
work is grand," and the poor human instru-
ments pressed on anew.

Meanwhile Mrs. Jones continued her more
quiet ministrations. The class seeking her ser-
vices were less turbulent and unrefined than
those who frequented the more boisterous sit-
tings of Mr. Stone; yet the spirit-world knew
that each class of manifestations, every phase
of mediumship, was required in the great work
of bringing the truths of immortality to the
comprehension of man. And the importance
of all was maintained by wise intelligences
from beyond.

Since the delivery of her public lecture Mrs.
Jones had come into direct communication
with her spirit-mother and the little angel-
daughter she had so long mourned. These and
other dear friends visited her frequently, and
their angelic ministrations more than repaid
her for the sacrifice of personal feeling she was
obliged to make through the public exercise of
her powers.

During all this time Mrs. Jones received no
recompense, in a material sense, for her ser-
vice to humanity, nor did she exact anything
of the kind. Having a sufficiency of this world's
goods to supply her daily needs, she was con-
tented to freely bestow that which had so free-
ly come to her.

William Stone, too, seldom received pecuni-
ary return for his mediumistic labors, and it
was not till the wear upon his house and fur-
niture became so great, owing to the rough
treatment they received between so many vis-
itors and demonstrative spirits, that the loss
was heavier than he could bear, that he con-
sented, on the advice of friends, to charge an
entrance fee to his séances.

It was wonderful how most of those who had
urged him to demand payment for his services
dropped off at this time, and Mr. Stone was
obliged to admit that they had presumed on
their advice to him that he would exempt them
from the fee he might expect from others. But
if he now had less visitors, those who did come
were of a less curious, selfish, dominant class
than had before appeared, with higher motives
for their inquiry than to "lay in wait for trick-
ery," and to ruin if they could not rule.

The man had until this time continued to
labor daily at his bench in the shop; but the
fatigue incident to this manual work, added to
the heavy draughts made upon his physical
powers by the spirits who employed him as
their instrument, not to speak of the exhaus-
tion of nerve force produced by the harrowing
scenes he was sometimes called upon to pass
through with the more ignorant and boorish of
his visitors, began to tell so heavily upon his
frame, that "Angelo," the wise spirit-guide of
Mrs. Jones, admonished him that either his
material or his spiritual work must be suspend-
ed if he would preserve health and reason.

William Stone was doing a grand work in his
way. The more thoughtful and intelligent
minds who witnessed his manifestations could
not but see that some invisible intelligence
governed and directed them. The skeptic who
was not so eaten up by superstition or by mis-
lish obstinacy as to refuse to see the truth,
found food for thought, as well as a battering
ram for his doubts, at the séances of this simple
mechanic. Both the spirits and the members
of Mrs. Jones's private circle assured Stone of
the importance of his spiritual calling, and ad-
vised him to continue it. He himself, knowing
the genuineness of the phenomena produced in
his presence, was unwilling to turn against it,
and at length he decided to give up his place at
the bench and devote his time to the cultiva-
tion of his mediumship.

The pathway of mediums is not all sunshine
and joy. Those sensitive who are surrounded
by loving friends and congenial associates, who
have a sufficiency of worldly means to supply
their wants, cannot realize the hardships, the
bitter trials, the sorrowful experiences, ay,
and perhaps the fierce temptations that may
assail a brother or a sister sensitive who is
obliged to battle with the prejudice, the scorn
and the indifference of the world, in striving
to obtain the necessities of life. Public senti-
ment has not yet become so strongly in favor
of Spiritualism, nor so awakened to the grand-
eur of its revelations, as to surround its hu-
man instruments with the comforts and am-
enities that sweeten life. In the days of which
we write it was far more difficult for a public
medium to receive a satisfactory recompense
for his services or a recognition of his real
worth than it is to-day, and William Stone soon
found that to depend wholly upon public pa-
tronage was to sometimes retire for the night
with grave fears as to the ability of his guides
to protect him and his wife from actual want.

But the discipline only strengthened his
character, and as, day after day, he found him-
self not wholly deserted, but some visitor
brought to his door who was seeking light, he
learned to trust his unseen guides and to turn
to them in every hour of trial. Thus step by
step he moved along, fighting with the odds
against him, until he not only won the respect
of his fellows, but had succeeded in converting
so many to a recognition of the facts of Spir-
itualism as to command quite a popular feeling
in his favor, that returned him a fair support
for the mediatorial labors performed.

The summer came, with all its wealth of
bloom and beauty. Stirlingville had develop-

It is at this point that my "philosophy" joins issue with "fact," and may possibly be described as a base slander, of angel instruments. It shall be told, that forms appear when the cabinet is watched behind and before; and sometimes dart out from corners in couples or triplets, whilst the medium is standing in front of a curtain thrown over a rope, and under conditions rendering condescendancy impossible. But philosophy makes no dispute as to the genuineness of a medium simply because he stands outside the cabinet when forms appear. [Not does it deny a single fact recorded by the experienced reporter, and prominent and highly respected in the community.]

It is only when the medium is placed in a defective position, that the alleged reporter detects him. I am not aware that the skilled reporter cannot also discover fraud, either his sagacity is so faulty or else he is so weak that he cannot accomplish the miracle of evincing their power regardless of conditions. Such is my philosophical view of a "reporter," fact which I offer for consideration of my brother and sister mediums.

A selfish man is a man who goes out of his way to get in the way of some other man.

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We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JANUARY 9, 1886.

PUBLICATION OFFICE AND BOOKSTORE,
9 Hoarworth St. (formerly Montgomery Place),
corner Providence 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 H. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

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

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

Nin in the New Theology.

If it needs to be proven that Old Theology is the parent of and responsible for a host of superstitious sentiments, let attention be directed to what it has always had to say about the nature and the consequences of sin. The darkness of the whole accursed system begins at that point. The New Theology is credited with making a new statement respecting it. It is called a new statement of an old system. We have read a recent discourse preached on this subject by Rev. Dr. Townsend of Jamestown, N. Y., who has courageously cut loose from old associations and come out for the use of reason in place of a blind subscription to the old superstitions. He asserted that a great change had come over the thinking of the people in the last twenty years; that ministers do not preach as they used to preach; that they do not hold so strictly to the old doctrines; that if a minister preaches upon the doctrine of eternal punishment, he "covers its ugly thorns with the rose-leaves of explanation, tells you it is all true, but—." There is visible progress in all departments of human life, and he did not see why there should not likewise be progress in the department of religion. He said that, as in other studies, there ought to be a more simple and natural method of studying theology. Did God ordain that Augustine, John Calvin, John Wesley and Jonathan Edwards shall be the creed-namers for all time?

Was the thought of these men fixed as a barrier that could never be passed? We should not be afraid of all the light that can be poured on these problems. The old theology taught that sin came into the world because of the totally depraved nature of man, and that in consequence of his total depravity he could never repent or come to God. This doctrine, said Dr. Townsend, is contrary to the facts of life. Christ never made any allusion to such a doctrine, in all his teachings, parables and sermons. He never once spoke of any Adam's taint. The poison that Adam was supposed to pour into the stream of human life thousands of years ago cannot have a very perceptible influence in the great ocean of the human race. The new theology, said he, maintains that the first man, instead of from some inaccessible height of holiness and perfection, commenced in the valley, with all this great mountain to climb. In the words of Scripture, "First that which is natural, and afterward that which is spiritual." The inferior first, the superior afterward. First the lower, and afterward the higher. Perfection is approached by a long series of ascensions. It was a very long time before this earth became fit to be the habitation of man. The discourse amplified at this point with numerous illustrations of the progress of things geologically, botanically, and proceeded to show that the evolution of man from the natural to the spiritual condition went on in the same manner.

As the words of the old theology are restoration and re-creation, so those of the new theology are evolution and education. The new theology looks differently at the history of man and the way in which he comes to himself. The evolution of man from babyhood tells its own story with perfect clearness. Animal desires first, then opening intelligence, then facts put away in the memory, then reflection, and at last deep and strong human affection. And out of the latter spirituality, which opens benevolence, faith, prayer, duty, reverence. And thus in the development of the individual is seen the development of the race. But there is no development without a struggle, and a persistent one. There is a continual opposition between the animal nature and the spiritual nature, and in this conflict is to be discovered the cause of sin. "The flesh lusteth against the spirit," as Paul says, "and the spirit against the flesh." Every man hears a voice in his soul which appeals to him to rise up to his full manhood, to live not for to-day merely but for all the future, for truth, for God. Every man likewise hears the call of another voice, which tells him to stay where he is, to eat and drink and live for to-day. Macbeth and Faust powerfully illustrate the presence and conflict of these two natures in man. Not all disobedience is sin, but all sin is disobedience. And our preacher went on to explain the difference, as follows:

Disobedience comes to men because they are imperfect; because they have not had sufficient opportunity; because, naturally, it takes time,

and long experience, and many experiments, before they can learn their true place and work. Our faculties all need discipline and training. This human race must have made innumerable mistakes before the perfect use of faculties came. Knowledge came slowly, little by little, years by years. Once the cholera was believed to be a visitation of God; now we know it to be a visitation of dirt. The angel of cleanliness destroys this dragon of dirt. In this case, the disobedience of ignorance is not sin. Then, again, many are disobedient because of the cruel conditions to which they are subjected. Thousands upon thousands are everywhere living where the air is foul, the water is foul, and the house is foul. Men are not to be expected to rise in such places as these. Pauperism is the natural parent of prostitution. Conditions hold us all in a hand of iron, and we would be just like the fallen ourselves, if our conditions were like theirs. Cleanse the outside, and you cleanse the inside, and raise men morally.

There are multitudes who are living lives of disobedience without being responsible for it. What, then, inquires our progressive preacher, what is sin? He himself answers—it is conscious and voluntary disobedience to this divine urging, this divine impulse in the souls of all. Sin is a descent to the lower, when the higher is possible; it is descending from the higher levels to the lower. The men who live up high, and violate this divine impulse in their souls consciously and voluntarily, commit sin. Surrendering voluntarily to the animal, as the psalmist David did, causing him to become an adulterer and a murderer, and afterward penitently to cry out in prayer, "Deliver me from blood-guiltiness, oh God," is what makes the sinner and constitutes the sin. Some men, too, inherit large spiritual capital. They commit no overt sin, but they add nothing to the stock they have received, a slow rust eats out their natures; they deteriorate, and, as the years go by, they continually go lower down. This is sin. For it is the duty of such persons to obey the heavenly voices. On the great sea of duty on which our barks are launched, the higher voice calls us to sail forth, while the lower voice says, beware of the treacherous waves. To disobey when we might obey is sin.

Long Ears.

We should judge, from an article on "Table Rapping" in the *Toronto (Canada) News* of December 21st, that "Bottom, the Weaver," had undertaken to write for the press over the assumed name of "Pica." As Pica is the name of a certain kind of type familiar to typographers, the writer in question must have been possessed of a desire to have the readers of his dreary drivel measure him by the standard of the type which he does not honor in employing for his own name.

Not to make more of what an intelligent correspondent of ours has pungently styled "a fool" than he deserves according to the laws of common sense, it still may be just worth the while to give a shake to the bough on which he roosts and crows as we pass under it, and so let him down again upon the ground where he belongs. It seems that somebody had written "Pica," asking him if, in the plenitude of his wisdom, common and uncommon, he could give the public an explanation of "table rapping," wishing to know from him whether it is "magnetism, Spiritualism, or what?" To whom "Pica," more wise than the bird of Minerva, responds with the promptitude of one who invariably knows nothing of what he is talking about, that "there is not one person in twenty, in Canada, believes (sic) in table-rapping except as a trick"; while he states that scores of times he has "fairly winced (the galled jade) at their stare of disbelief," when he had asserted that "such a thing did exist and was capable of demonstration."

After having so far committed himself, he sees that people are going to turn around and call him a Spiritualist; whereupon he makes haste to call out at the top of his voice that he is "nothing of the kind." For ourselves, after reading his "crazy quilt" article—for it is only a piece of patchwork—we are quite inclined to believe he pictures his true condition in confessing, as he does, that he "had never run cohorts with any spirits except those of an alcoholic nature." He seriously thinks, in a sober interval, that spirits "have something better to do than frightening silly people by transmitting unnatural power into inert matter." There we have the entire inside of "Pica's" skull laid bare in a single view, his extraordinary linguistic skill included. For our own part, we do not fancy it would hold the attention of visitors at a dime museum even for a momentary glance.

Nevertheless, he has to admit "all the same," as he expresses it, that table-rapping is a "reality," and "a most amazing one at that." "Pica" is to be thanked, as the current phrase goes, for nothing. He proceeds, however, to initiate his readers into the mystery of the matter by describing the proper table to be used in experimentation, to instruct them how they ought to place themselves at such a table and in what numbers, and to explain in his entirely unique way the rationale of the process of evoking movements from the table, giving the reason for turning down the lights, for closing the eyes, and for keeping quiet. If the company does not succeed in obtaining anything after sitting twenty minutes, he gives it as his authoritative opinion that "they may as well quit," though they may try again and be successful.

We need not follow him through his silly recital of further details; in the current idiom, it is mere "trash," and of the poorest kind at that. After "so much in explanation," as he complacently calls it, he comes somewhat to the point and sets out to answer his correspondent's question. He confesses that it is easily done. Evidently it is as easy for him as it is for the criminal in court to answer "not guilty." "Pica's" answer is just as plain: "I don't know what is the cause of this wonderful transformation of all known natural laws." His opinion is, however, that it is animal magnetism, electricity, matter controlled or moved by mind. "I may be wrong," he prudently admits, but he says that "careful examination has led me (him) to this conclusion."

His report of the conditions that are favorable for the production of the phenomena is more amusing than instructive, and but slightly amusing at that. And the same is to be said of his attempt to report his personal experiences with tables.

Now comes the ripened fruit of this flower of experiment and experience on his part. "Pica" feels very confident that "science will turn over a new leaf some of these days, when it discovers the secret of the power of mind over matter, as illustrated in table-rapping." Well, we should not wonder at all if science had to do

that very thing. "Pica" refuses to believe that there ought to be any more difficulty in nature in overcoming weight than in overcoming distance. But he qualifies it by adding that he is afraid to tell all he believes on these subjects, for which his shuddering readers certainly ought to be thankful. If he were to tell them, he is afraid they would be likely to "discount" him "as a sober, sensible person." There cannot be much question that they have done that already.

This local and private wisecrack closes with a conveniently sweeping assertion that "mostly" Spiritualists, mesmerists, clairvoyants, etc., are "frauds, sometimes dupes, generally clever enough to make fools of credulous people." He declares that "most spiritualistic mediums are merely poor sleight-of-hand men," and that "a prestidigitator like Hermann or Anderson could discount the whole spiritualistic tribe twice over." "You can always safely set down a professional medium as a fraud," he says; and they and all others who know anything about the matter under discussion will be even more ready to set down "Pica" as an ass, with a poor bray when he brays his best.

He announces that he could expose (?) a score of the late Charles H. Foster's tricks "if he only had space." His not being allowed sufficient space for such interesting work ought to excite the suspicion in his mind that the proprietor of the *Toronto News*, who permits him to air his unspeakably ridiculous diatribes in his columns, is in league with Foster against him. But he prudently says nothing, if he suspects it. As it is, he does go into a spasm of an attempt to show how Foster produced the blood-red characters on his arm, and undertakes to tell others how they can play the "trick" too. He says that one only has to take "a thin piece of steel, with a rounded edge, so that it will not cut the flesh," and "mark on the arm the outline of any letters wanted." But he fails to tell how the operator is going to know what letters are wanted.

Mesmerism and "second sight" he polishes off in a brief paragraph, and a quotation of three verses, and then subscribes his name, which he would have no one forget is "Pica." We are a little afraid we shall forget it, and do not hope by this time that we shall. What the fellow has said on the subject, after all, it would puzzle a white weasel to discover. There is one thing he has done, however, and that is—written himself down an ass; and more than all, he appears to take unbounded pleasure in doing it. Therefore we expect to see him keep it up, though we may ourselves never help him on to fame again.

The Indian Problem.

Senator Dawes spoke on this subject in Cambridge, Mass., on Tuesday evening, Dec. 20th, before the Cambridge branch of the Indian Rights Association. Rev. Mr. Longfellow, who introduced the speaker to his audience, remarked, by way of preface, that a few things seemed to be growing clearer, namely, that the Indians are not to be exterminated, that they are always to be treated with justice and humanity, that different tribes are to be approached in different ways, different methods being used in the application of justice to special cases, and that tribes with their immense tracts of territory are to be limited and drawn into narrow quarters and to hold their lands individually.

Senator Dawes said he had spent a good deal of time among the Indians, trying as well as he could to comprehend their character, their possibilities, their necessities, and our duties to them. He confessed his deep interest in the subject, which is both an interesting and important one in this country. It is one that has always been with us and is with us to-day. Our fathers found the Indian two hundred and fifty years ago just about where we find him now, in character, in life, and in modes of life. We find the Indian tribes to-day an insoluble substance in the body politic, refusing to assimilate with the civilization around them. The question is, he said: What are we to do with the Indian today? Conditions are different from what they ever were before. We have reached a crisis in the Indian problem. The Indian is leaving the last acre of his heritage. The cattlemen are driving the Indian rapidly to bay. Yet he is as numerous as when our ancestors landed on these shores, probably more numerous. Something must be done with him.

If, continued the Senator, we had an army of nearly three hundred thousand men to maintain, we should cry out at the burden; yet it would cost no more to maintain such an army than it does to take care of these nearly three hundred thousand Indians. Our treatment of them, he said, has been based on the false theory that they would gradually disappear—that sooner or later the last of the race would pass away. But, on the contrary, the Indians are increasing. Since, therefore, the red man is not to disappear, we must either support him in our midst, but not of us, every day growing a grave peril, or absorb and assimilate him into a part of us. The latter cannot be done, however, by a mere act of Congress. A man comes up himself, or he does not get up at all. The elevating power is not external, but from within. The Indian is to be improved. He possesses the elements of a man if they are properly developed and trained.

For two centuries and a half he has been buffeted, starved, frozen, shot down, and has survived it all. Mr. Dawes asserted that the resolutely heroic spirit of the Indian will make in the future the best specimen of man and woman in America. As for any definite plan of improving him, it is much easier to lay it down than to carry it out to success. The numerous methods of treatment which have been tried have only shown that they do not deserve to be tried again. First they were treated as independent nations within different States. Then the government bought them out, and gave them the deed of land in the Indian Territory. Everything, however, has failed, and now something else must be tried. A law stands on the statute book, that when a white man makes a contract with an Indian, it is optional with him whether he shall keep it or not. We then established the system of reservations, running lines around country which the white man did not happen to want that very day, and put the Indians inside, and told them to make the best of it. That system had to be abandoned because there was nothing for the Indians to live on. Thus we have had new policies almost with every new administration, and sometimes the same administration has tried two or three different policies.

The policy of driving the Arapahoes of the North down into the temperate climate of the Indian Territory was described. Of the number of Indians thus expelled, three hundred died in a few years. Then two hundred and fifty of them died in their old homes, and we

sent soldiers to bring them back. They answered that they would die before they would go back. In a temperature which General Sherman described as arctic, a party of them took shelter in a building, and for seven days they were without food or fuel. But they would not yield. Their leader was entrapped and put in irons. Frenzied from hunger, they broke through the lines of the soldiers and fled to the mountains, the soldiers shooting down seventy-two of their number.

Another illustration: under treaty protection, the Ponca Indians in Dakota had built 168 houses and a church. They were supporting themselves without the help of a dollar from the Treasury, when one morning the agent informed them that they were ordered to the Indian Territory. They refused to go, standing on their guaranteed rights. They were driven out of their homes at the point of the bayonet. It cost the Government \$334,000 to try that little experiment with Indians. Public sentiment at last was aroused, and no further attempts were made to drive the Indians into Indian Territory.

Another experiment which had been tried was the sending of seventy-two of the wildest young bucks down to St. Augustine, Florida, to be held as prisoners of war until further orders. After a year the Government decided to send them back, but twenty-three of them would not go. The commandant, Capt. Pratt, interceded, and some of them were sent to Hampton to school and others to New York; and twenty-two of them are now citizens, filling respectable and worthy situations in civilized society. Capt. Pratt was allowed by the Interior Department to take Carlisle Barracks, in Pennsylvania, for a training school, and he now has about five hundred Indians under his care. This last experiment has fully established the fact that something could be done for the Indian, by making something out of him.

The next question is, what is to be done with the Indian when he comes out of school. Different methods of treatment are to be employed in different cases. The people of the United States, said Senator Dawes, are to take hold and tell him how to build and plant and work, and give him materials to do it with. The people of Connecticut are doing this very thing today, lending money in small sums to build houses with. The Senator remarked that the reflex influence of this agitation upon Congress is worth something. The sum of \$230,000,000 has been spent upon some three hundred thousand Indians by the government (nominally, we would prefer to state it, since through the conspiracy and connivance of the whites it is an outrageously patent fact that but little of that large sum has managed to reach the red men in reality); one-tenth part of it will make the Indian a worthy citizen. But we must expect to diversify the work. Above all, we must keep faith with the Indian. According to Gen. Sherman, we have made a thousand treaties with the Indians, and broken every one of them. The people of the United States finally recognize the fact that they must take hold of these men in a rational and honest way. They understand that they owe the Indians a debt; the wrongs of the past cry aloud for recompense and for justice.

Low Tides on the Medical Coast.

The *Medical Record* is the organ of the old-school doctors in New York City, and, therefore, fully represents the profession. It has a very large circulation as a matter of course. In a comparatively recent issue of the *Record* appeared an article which strikingly reveals the real purpose of those who are trying to shut out from practice those who are styled irregulars in the medical ranks. As will be seen on its perusal, it is a complete "give away." The *Record* says—for the article in question is editorial—that "there never was a time when physicians have so uniformly complained of hard times and light practice." It feels obliged to explain that it is not because sickness, accident and death do not any the less abound, for the city mortality rate is not unusually low, and the work in hospitals and dispensaries is more extended than ever. The true reason is, says the *Record*, "that the profession is feeling the inevitable results of many years of injudicious fostering of habits of medical pauperism. It is also feeling the results of the continually increasing numbers of young doctors, who simply swarm throughout the city and country. . . . The sum total of their activity is felt by older men in established practice."

And now comes the pinch of the matter. It is, as the *Record* goes on to say, that "this increase in the number of young men affects practice not only by drawing away cases, but by obliging many to put down their prices to almost insignificant sums." The *Record* thinks "it is quite time that some serious attempts at checking these evils, that every year grow worse, were inaugurated." It gives it as its plain opinion, that the "medical societies would do themselves more credit and the profession more benefit, by looking out a little for the material affairs of its members." It advises, that "instead of wasting a thousand dollars in trying to imprison a few quacks," it would be better to spend the same amount "in ridding the medical profession of the innumerable of medical paupers and impostors, in fighting useless dispensaries, badly managed hospitals, and even colleges, if need be." Here we have the whole trouble at last exposed. The same jealousy that has characterized the relations of the regulars to the liberals and progressives of every school and no school, is now showing itself toward the young comers into the old school itself. In short, the regular ranks are getting crowded, and the old fowl want the young killed off for spring chickens.

In another column of the *Record*—still editorial—it is laid down in black and white that "that which does not pay for itself should not succeed." This remark is aimed at some of the hospitals, which the *Record* intimates are "bolstered up by a rotten system of fraudulent representation." It would have all free hospitals shut up that fall of support from "a heartless community." If there is any wrong in this, the *Record* declares that the wrong can be righted "without the aid of missionaries or hospital managers, even if it should cheat the latter out of the opportunity of proclaiming their so-called charity on the house-tops." The word charity, it believes, is too often "used as a trade-mark for selfish motives on the part of ambitious trustees, scheming medical men and sectarian cranks." Then there are "medical men" who are given to "scheming." Thanks!

And now comes forward the *Boston Medical and Surgical Journal* and speaks on the subject of the proposed International Medical Congress. It feels compelled to admit that the prospect for its success is "very small." It does not think that men of scientific attainments will cross the water to take part in a Congress about which there is "so much misunderstanding." "It is exceedingly unpleasant," says the *Journal*,

that "to accept hospitalities in a house whose inmates are unable to agree as to the manner in which such hospitalities shall be shown." All this means, as fully explained by a secular exchange, that "a self-opinionated and narrow-minded set of allopathists have practically prevented the successful assembling of the International Medical Congress in the United States," who the same exchange describes as "charlatans," imagining themselves the entire profession. These specimen admissions on the part of the *Medical Record* and *Surgical Journal* above mentioned, exhibit the true state of the medical camp. The same secular authority just quoted plainly tells the pschydermatous allopaths that they will find it hard work to prove to European scientists "that they are not remarkable for ignorance, bigotry and proscription intolerance." We should say so, too. But all this helps to confirm the old adage about what will be sure to happen when doctors disagree. Evidently they are having enough hot work just now in their own camp, or they would not be willing to call off their dogs from the liberals and rationalists and progressives in the art of healing.

J. J. Morse's Work.

As will be seen on reference to the usual report of the Spiritualistic Phenomena Association, meeting in Berkeley Hall in this city, the controls of the above-named eloquent English worker gave a fine address before a large and highly-pleased audience on Sunday last.

On Sunday next, Jan. 10th, Mr. Morse will address the Spiritualists of Newburyport. On Friday evening, the 8th inst., he will attend the Social of the Shawmut Lyceum. On Friday, Jan. 16th, he will attend the meeting of the Boston Ladies' Aid Society. On the last two Sundays of the month he will speak in Good Templars' Hall, Haverhill, Mass.

Mr. Morse is open for engagements during April and May. He may be addressed care of this office.

A Woman's Triumph in China.

Science, in its issue of Dec. 25th, contains an interesting sketch of medical work in China, and in connection with it reproduces from a pamphlet published in Shanghai, an engraving representing Dr. Elizabeth Relfsnyder, who graduated from the Women's Medical College of Pennsylvania in 1881, in the act of removing a tumor that weighed thirty-three pounds, the success attending the operation being indicated by the fact that eleven days after the patient sat up. This occurred the 25th of last Oct. It was the first ovariotomy done in Northern China, and speaks volumes against the assumption of those who aver that women are by nature incapacitated for such delicate and responsible work.

Onset Bay.

More buildings have been erected on Onset Bay Grove this year, it is stated, than in any previous year of its history. A project is announced to build a hall for the use of the Onset Children's Progressive Lyceum and for other purposes, to cost \$1800, or possibly more, by a stock company made up of those interested in this latest popular movement at the grove.

From George A. Bacon, Esq., of the Agricultural Department, Washington, we have received a copy of the Report of the Commissioner, giving a summary of the doings of that important branch of the national government during the year just closed. Of the many subjects treated upon no one possesses greater interest, or is more allied to the physical well-being of the community at large, than that considered under the heading "Counterfeit Butter," in which it is said, "It is not competition with dairying that is deprecated, but the simulation of true dairy products, the deception of misleading names, the use of impure substances, and the dishonest sale, at high rates, of products otherwise of little value—practices which demoralize trade, defraud honest industry, and endanger health." In order to protect the public from the evils arising from this imposition, the Commissioner recommends that Congress enact a stringent law to prevent its continuance. This department published last year six hundred and forty-six thousand five hundred copies of various documents prepared under its supervision, varying in size from 29 pages to 229 pages octavo each.

Mrs. Mary E. Wallingford, better known to the Spiritualists of the country by her maiden name, Miss Mary Currier—daughter of Walter W. Currier, Esq., of Haverhill, Mass.—now lies at the point of death at her home in Maplewood, Mass. She was long and prominently engaged—commencing almost in her childhood—as a wonderful medium for physical, musical, test and other phenomena. She is now ready for the change which comes to all. The consolations of Spiritualism, a knowledge of which she has done so much to advance, are with her abundantly in this hour, and may they as surely sustain the parents and other loved ones when the time for material separation shall come.

THE SEYBRET COMMISSION.—We had the pleasure of meeting the Chairman of the Seybret Commission in Boston recently—he having temporarily journeyed from Philadelphia to the East on business connected with that enterprise. He reported the work of the Commission as still in progress. From another source we learn that Mr. A. W. S. Rothermel of Brooklyn, N. Y., held a séance before this Commission in Philadelphia, on the 29th ult., at which about thirty persons were present, and the results satisfactory. Mr. Powell, who is traveling with Mr. Rothermel, will also, it is said, appear before the Commission.

"Spirit Voices," published as a monthly magazine during the past year, has been discontinued, and is succeeded by *The N. D. C. Age and True Key Stone*, a four-page weekly "devoted to the development of mediumship and the interests of the National Developing Circle." James A. Bliss assumes its editorial management, and W. J. Colville, W. L. Thompson and Geo. A. Fuller are named as contributors. Publication office, 474A Broadway, Boston.

The Louisville, Ky., reunion of the Southern Association of Spiritualists will be held March 28th to April 4th.

A new monthly magazine published in the interests of Spiritualism makes its appearance this month in Munich.

Dr. J. C. Bates has an announcement on our seventh page, to which the reader's attention is called.

Read the announcement of the Inventor of the "Inventor's" on our fifth page.

Foreign Items.

(Translated Expressly for the Banner of Light.)

The *Moniteur* of Brussels says its neighbor the *Gazette* has copied from the first number of the new journal, *La Pensée Libre*, an exact account of some communications from a table, and adds the following: "In spite of the great seriousness with which it speaks of the experiences, there are some people who are not yet convinced. *La Pensée Libre* publishes some attestations which ought to disturb their skepticism, as we may judge by the following specimens: Banish the phenomena of Spiritualism; give them no attention! That would be to bankrupt the truth."—*Victor Hugo*.

"I believe the spirit-rappers of America are attested to by fourteen thousand signatures."—*Auguste Vacquerie, Editor in Chief of the Rappet*.

"I say that I believe in Spiritualism, and I know what I say."—*Napoleon III.*

"I have laughed, as the law is apt to, at Spiritualism. I call it the laugh of Voltaire, or the idiot's laugh, the latter being much more common than the first."—*Eugene Bonnemare, of the Society of Men of Letters*.

After these four testimonies, to which can be added many others from men of science and of letters, the reflection by the editor leads us to ask him, this delusion? Is this a point of doubt? We do not know where to place him, but have some hopes."

The *Moniteur* pays its respects to a new paper, *Le Spiritisme*, as follows: "A new organ of the spiritual press, of which we have received the first number, and which is named to make a sensation. This is not at all a work of speculation, for as soon as the cost is covered, the subscribers will participate in the annual profits; it is then a work of devotion to propagation. It will avoid metaphysical, ideal and hypothetical conceptions, limiting itself to basing our new philosophy upon science. It will avoid especially personal questions. *Le Spiritisme* says: 'We will combat the arguments of the Materialists with scientific facts, and ask that they deduce their causes or sources. It is what they cannot do without recognizing that our doctrine has a rational and logical foundation.' The wisdom of this plan is evident; it is the direct way that leads to the end in view without deviation, like some journals by secondary questions, often trifling, resulting in divergence of opinion, controversies and hurtful disputes, putting beyond reach the main object. It is, then, a serious journal which will neither give nor take the sarcasms of skeptics, and will aim to guide Spiritualists in their discussions with the incredulous."

Le Spiritisme prints the following from the *avant* professor, Du Preste de Berlin, upon the phenomenon of materialization of spirits: "It is very illogical to deny the short materialization of a transcendent being when one is not astonished at the long materialization of our life. It is impossible to deny the comparative when the superlative is an admitted fact. If we press the communications to their consequences, then humanity returns to a belief which has always walked with science except for the past one hundred and fifty years; the faith in immortality. That is not the true science, but a science infatuated with itself, which suffers from the acceptance of facts. This will only happen then, that humanity will be radically cured of its materialism."

Le Revue Spirituelle relates, under the heading "Materialism Apparition," how one of its friends, M. Tissot, a talented painter, was present at a materialization séance at the home of the medium Eglington. The following is the account: He recognized one of the forms very distinctly as a young woman he had known, and who presented herself to him at the same time as being the spirit-control of the medium. It was this apparition that he has had good success in rendering in a painting unmistakably true and startling to all those present at this séance for materializations. The picture in his studio has been reproduced by a photographer on a large cardboard. People desirous of proof of the phenomena which are produced at these materialization séances can do so at the house of Charles Deloré, who has the photographic reproductions.

The literary reunion held in honor of Allan Kardec was a grand success. *Constantia* devotes much space to the details. So great was the rush, that the Golden Theatre was packed, although the clerical press tried to ridicule the movement, and the priests preached against it from the altar. The entire secular press, *La Nación*, *La Prensa*, *El Nacional*, *La Republica*, *El Orden*, *Diario*, *El Correo Español*, *L'Independiente*, are unanimous in their commendations and the demand for particulars is so great that the Society "La Fraternidad," under whose auspices it was held, has determined to publish the entire proceedings in pamphlet form. We notice an account of a materializing séance held by the medium Eglington, taken from *Light*, of London, and Señor Angel Scarincha has translated the opening chapters of the spiritual story, "Here and Beyond," which appeared lately in our columns from the pen of our medium, Miss M. T. Sheldhamer.

La Fraternidad also gives an account of the Allan Kardec reunion, and promises its readers that the pamphlet containing the entire proceedings will be published without delay.

We are in receipt of a wood-cut of Señor Rafael Hernandez, who is entitled "The Defender of Spiritualism in Buenos Ayres." This gentleman, who is a prominent member of the Government Board of Civil Engineers, is not only outspoken in his views, but always ready to defend them, so, when Señor Peyret, a member of the National College, attacked Spiritualism, Señor Hernandez announced his intention to answer him. The Opera House was engaged for the occasion, and over two thousand people attended. According to *La Fraternidad* the speaker was overwhelmed with applause, which almost too frequently interrupted the discourse, and at its completion was literally crowned with flowers.

From *Revista de Estudios Psicológicos*, we learn of the publication of a new work entitled "El Espiritismo es la Moral," seemingly a spiritual catechism, which the editor earnestly recommends to his readers. We notice the advent of a new spiritualist paper, *El Universo*, published in Utuado, by Don Oswaldo Alfonso Fuerte. One of the signs of the times is the action of *El Ocaso*, published in Lima, which, though claiming to be a purely secular paper, publishes rules for holding séances, giving directions as to the necessary conditions, etc.

El Critério Espiritista publishes the conclusion of "Un Dualismo Imposible," by Dr. Don Lorenzo Montañar. In this article the doctor deals principally with Catholicism in Spain, and reviews the principal points of each religion, laying before his readers, the political reasons for their being now encountered with the "Church." The doctor is most conciliatory to be congratulated on his articles.

The *Revista Espiritista* of Montevideo opens the ball with sixteen articles, demanding total separation of State and Church; that Article 5 of the constitution, which declares the Catholic Church to be the only recognized form of worship, be abolished; that the clerics, who receive their support from the Government, be declared dependent on the Government; that the free schools be independent of the Church—in short, a recapitulation of the nine demands of the "American Secular Union." This is in accord with the movement now taking place, whereby the various governments of South America are endeavoring to free themselves from the old entanglements with Rome.

El Faro Espiritista appears in a new dress and enlarged to eight pages. It publishes the proceedings of the Congress of Delegates of the various spiritual societies, creating its official organ.

New York Medical Petition.

We are informed by those having the matter in charge that soon the petitions for the repeal of the medical law of New York will be called for—that is, that the announcement will be made as to where these petitions are to be sent for presentation in regular form to the General Assembly—therefore the friends of medical freedom who have such petitions in charge should see to it that they are well filled up and ready to be sent to parties hereafter to be named, who will place them before the Legislature. We learn by a correspondent that one of these petitions is in highly successful circulation in Saratoga Springs, where the people have seen to a marked degree the effects of the restrictive medical law among them.

We are also informed that the anti-medical monopolists are preparing a sixteen-page pamphlet which will be sent to each member of the General Assembly. This pamphlet will give facts, evidence and argument, going to show that the people have had their

rights infringed upon by the unjust and unconstitutional law; it will give reasons why the law should be repealed as set forth in the petition. The reasons given also the facts and evidence furnished in the pamphlet in question, will be found equally applicable in all the States where the restrictive medical laws have been enacted.

The questions of the hour are simply these: Shall all of the citizens of a State be placed under State medical guardianship, on the ground that there are imbeciles not competent to know their needs and wants? Are the restrictive medical laws made in the interest of the people—for their protection—or to enable the regular practitioners to "hold the fort" and compel the people to employ them?

Watch Night at the Berry's.

To the Editor of the Banner of Light:

The friends of the Misses Berry, the popular materializing mediums, gathered in number about forty at their house, No. 55 Rutland street, on the evening of Dec. 31st. It was a very harmonious spiritualistic collection of their intimate friends, evidently an informal affair. Some of those present had attended a "watch night" séance with them three years ago, which proved to be not only interesting, but somewhat extraordinary, and such expected something unique in the way of spiritual manifestations, and were not disappointed.

After some pleasant social intercourse previous to 10 o'clock P. M., which though late may be said to have been the beginning of the affair, the guests were invited into the adjoining room, where a table was temptingly spread, and all at once became interested in refreshing the inner man, and shortly before 11 o'clock Mr. Albrow, who has proved himself so good a séance manager, proved himself a good manager of what is sometimes called "the feast of reason" that often follows a more substantial feast, and apologizing for interrupting the then pleasant activities, as the year was drawing to a close, he called upon Dr. Moore for a few remarks, who responded, highly complimenting these mediums, bearing testimony of them during their whole mediumistic life, and closed by handing to Miss Helen a token of esteem as a present from the friends present. The latter replied, expressing her appreciation of the gift, and the kindness that prompted it. Mr. Albrow then called upon their tried friend, Mrs. Dr. Julia Crafts Smith, for a few words. She spoke appropriately, and then read a very interesting poem which she had written under influence in their presence during the evening, which was very happy, and closed with a prayer which was eloquent and earnest enough to have been heard, and probably was. Mr. Albrow then called upon "Shadows," who had come in late. He responded very briefly, thinking that the audience was getting anxious for something more than pleasant words, and thus had the good sense to be brief, and was applauded, probably therefore. There was enough, "watch then left in the room to fill up the time for a lengthy 'wait night,' but it was getting late, only twenty minutes left of 1885. So the manager accepted the will for the deed, and adjourned at once into the séance-room to see the old year out and the new year in, and in connection with the spirits, who were now coming to the front as the next course in order.

It was, as I have said, a remarkably harmonious circle; just such an one as would please well-ordered departed spirits, and they signified it by what was done and the way they presented themselves. I do not think there was a person present but who felt that the manifestations were genuine and what they claimed to be, and satisfaction was sure to follow, and did; and this part of the evening will long be remembered; so will all of it, as to that. I am always averse to being monotonous, so will not lengthen this article by relating the phenomena in their details; will only say many spirit-friends came and were recognized. There were forms also that came in an emblematic way; in fact this was the marked feature of the manifestations. A form came out and visited all present; on her semi-illuminated dress were bright golden letters that all could and did read, the words, love, harmony, justice, peace, and some others—I have them not in my mind, only the general fact. The apparition was quiet and delighted every one. As it was dark she stayed out quite a while, and repeated the visit several times, and bore quite close examination. At 12 o'clock an illumination circle appeared on the wall, containing the twelve figures of a clock, and both hands pointing at the hour when the old year ends and the new one begins. We can assure our friends that if it was not a materialized one, it was a visible, intelligent one, and formed no part of the tangible contents of the room. A female figure of rather large proportions came out, superbly decorated, and seemed to be studied with jewels and insignia that glinted brightly. It was a form of great attraction, and interested all the circle. A sister of charity came out, dressed the usual way. She was introduced as Sister Margaret, and was attracted there by one of her friends who was present.

It is hardly necessary to say, but which I certainly do say, that it was absolutely certain that the only human being in that cabinet of slight structure was Miss Helen Berry. It was in the center of the back half of the séance-room, ample space all round it, so that when I state this so positively, the reader will understand that I know what I am saying. Out of that cabinet thus situated (and empty except Miss Helen), came often two and three spirits at a time. In one instance while I was talking with a spirit standing near the cabinet, a spirit materialized out in the room behind me and promenade among the friends, while the medium, under the control of Charles, was answering a question asked by Mr. Albrow, so that all present had absolute cognizance of three personages at the same time, while knowing also absolutely that they were none of the circle, and that only Miss Berry was in the cabinet. I state this with all the positiveness that I ever stated anything in my life. I mention only this one, but there were a dozen occurrences of this kind. I will not extend this, only to say at 1 1/2 o'clock in the morning of the first day of 1886 this pleasant party broke up, feeling that they, in the language of earth, had been dealing with the dead, but in the new order of things we all know that "all is life," "there are no dead."

JOHN WETHERBEE.

THE SPIRIT MESSAGE DEPARTMENT will be found of special interest this week, both as to the answers given by the Controlling Spirit to questions, and the views expressed by the returning intelligences.

Movements of Mediums and Lecturers.

(Matter for this Department must reach our office by Monday's mail to insure insertion the same week.)

J. H. Randall (who has a letter this week under Banner Correspondence) announces that he is ready to answer calls and attend to what he can. Address him 431 West Madison street, Chicago, Ill.

G. W. Bates lectured before the Atlanta, Ga., Spiritualists Dec. 27th, on "Childhood of the World." Miss Zaida Brown improvised a song and poem under spirit control. Prof. G. H. Brooks will occupy the platform each Sunday during January, both morning and evening.

The Spiritualists' meeting at Portage City, Wis., Dec. 11th, 12th and 13th, was addressed by Mrs. Bishop and Mrs. Spencer, of Milwaukee. Mrs. Spencer gave two séances in a public hall, which were largely attended. Nearly all of her descriptions of spirits were recognized.

Amelia H. Colby lectures for the Worcester Association of Spiritualists the Sundays of January and February. Her address is 514 Main street, care of Lizzie Adams.

W. L. Jack, M. D., of Haverhill, writes us that although by reason of ill health, he is still unable to answer any calls for lectures, etc., he desires to return thanks to those who have remembered him with expressions of kindness and offers of engagements. He will announce his readiness to resume work when he has far enough recovered to render the step practicable.

A. E. Tisdale, of Norwich, Conn., would like to make further engagements with negotiating parties, so that his time may be well filled in the future. Mr. Tisdale announces a series of lectures in Bridgeport, Ct., Jan. 9th.

J. Frank Baxter is now lecturing Sundays in Providence, R. I., on Wednesday evening, Jan. 13th, he lectures again in Pigeon Cove, Rockport, Thursday evening, Jan. 14th, in North Abington, Mass., the following in Worcester, E. and Fall River, Mass. George A. Fuller lectured in East Dennis, Mass., before highly appreciative audiences, Jan. 3d. He will speak at East Princeton, Mass., Jan. 10th; Brock-

ton, Mass., Jan. 17th; Amesbury, Mass., Jan. 24th, and Chelsea, Jan. 31st. He will also visit Worcester about Jan. 31st, with Dr. E. H. Amosden, for the purpose of managing the Doctor's séances there for physical and musical manifestations, and address for engagements the Chamber street, Boston.

Dr. Dean Clarke will lecture in Providence, R. I., Jan. 17th, and in Haverhill Jan. 24th. He will speak work-evenings, officiate at funerals, or perform marriage rites. He is a competent worker should be constantly employed in the cause of the office.

Frank T. Ripley lectured and gave platform tests in New Bedford, Mass., Jan. 3d. He speaks there again Jan. 10th. Would like engagements to speak and give tests anywhere in Massachusetts on moderate terms. Address him at New Bedford, Mass.

A. W. S. Rothwell's present address is 2010 Broadway street, Philadelphia, Pa.

ALL SORTS OF PARAGRAPHS.

MODERATION.

I ask not, oh my God, for worldly fame,
For glory, for fortune, for the thousand things
My neighbor's restless prayers forever claim,
Vexing their ear with vain importunings;
All these may pass, nor will they pass lamented;
Give me the moon and I will rest contented.
—L. A. W., in *Lippincott's Monthly Magazine*.

Lieut. Greely, the Arctic explorer, arrived in Washington Friday night, Jan. 1st. His health is greatly improved and he is now quite robust. He greatly enjoyed his stay in Great Britain. Wherever he went he was heartily welcomed.

The decrease in the public debt in December was over \$9,000,000.

"After studying spiritual phenomena four years I do not say they are possible; I say they actually exist."
—William Crookes.

A marked case of suspended animation recently occurred in Stratford, Conn., which furnishes another instance of the necessity of caution in the interpretation of the supposed to be deceased. A woman was regarded as dead, and to make sure her fingers were burned; but even this, which is regarded as an almost infallible test, failed in her case—all the while she was perfectly conscious of what was going on, yet could not move a muscle. Just as she was being transferred to the coffin an arm dropped from position, and produced a pulsation in the wrist that was noticed, and the application of a galvanic battery soon brought her to life.

The *Journal de Légitime* is publishing, in a series, many of the strange and recorded by persons in various positions in India, including M. Jacollet, the Judge of Chandernagor. Who could have foreseen that the *Journal de Légitime*, so long and persistently the opponent of magnetism and Spiritualism, should at last be forced to a disavowal of facts still held to be impossible by our universities? Well, changes come with time.—*Le Messager*.

Busy housewife, somewhat anxiously: "You know that cake I made for the dear boys, and sent away on Saturday? It has never arrived. I wonder what's the reason?" Much worried domestic: "There was a postman took to the hospital in great agony on Monday, m'am. I should n't be surprised if he knows!"

A board-school inspector, finding a class hesitating over answering the question, "With what weapon did Samson slay the Philistines?" and wishing to prompt them, significantly tapped his own cheek and asked "What is this?" His action touching "the chords of memory," the whole class instantly answered, "The jawbone of an ass!"

Among the distinguished men who passed to spirit-life during 1885 are: Ex-President Gen. Grant, Vice-President Gen. Sherman, Gen. Grant, Gen. Sherman, Ex-Governor B. Gratz Brown, Cardinal McCloskey, Dr. Stephen H. Tyng, Dr. E. L. Prime, Dr. Benjamin F. Tappan, Sir Moses Montefiore, Dr. Nathan, the African explorer, Franz Abt, the composer, Gen. McClellan, McDowell and McDougal, John McCullough, the tragedian, Col. Burnaby, Dr. Joseph Allen, Schuyler Colfax, Richard Grant White, F. J. Ferguson (Hugh Con-), Mrs. H. H. Baker, Elton Howard, Howard Helper, Henry W. Shaw ("Josh Billings"), William H. Vanderbilt and Dr. John O. Draper.

Mr. Howard Paul, when asked in what part of Switzerland he felt the heat most, replied, "When I was going to Berne."

The losses by fire in 1885 in the United States and Canada are estimated at \$94,200,000, or fifteen millions less than for 1884.

Severe storms in Pennsylvania during the past few days have caused very disastrous floods in the lumber regions, the loss being estimated as high as \$2,000,000. Harrisburg, Emporium, Cameron and other places have been roughly visited. Several lives were also lost by the falling of a railway bridge at Sherman's Creek, Duanecon, which had been undermined by the flood.

"Thanks to patient observation, I have acquired the certain proofs of the reality of the phenomena of Spiritualism."—*Prof. Alfred Wallace*.

Women may now be admitted to practice law in Oregon, the Legislature having passed a bill to that effect. In the Senate there was not a vote against it, and in the House only twelve members were on the negative. In an hour after its first introduction it had passed three readings in both branches, and become a law.

The Fort Worth, Texas, *Gazette* reports the acquittal by a jury of a man tried in that town for shaving on Sunday.

The sixty-second annual meeting of the Franklin Typographical Society was held in Boston on Saturday evening, Jan. 2d, and the following officers were elected for the ensuing year: President, William Anderson; Vice President, Daniel T. Dubig; Secretary, Murray C. Upham. The various reports of the officers were read, that of the Treasurer showing the receipts to have been \$2,033 and the expenses \$1,060.29, leaving a cash balance of \$1,771 on hand. There has been \$350 received from donations during the year, and there is now \$755.71 in various banks to the credit of the society, or \$424.42 above the standing funds, and the society is \$800 financially better than it was a year ago. The Treasurer of this society (now on his fifteenth term) is Hon. Hugh O'Brien, Mayor of Boston.

Horsford's Acid Phosphate for Women and Children. Dr. Jos. Horsford, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

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 possibly 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. COLBY & RICH, Publishers.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND," EXPLAINED BY MODERN SPIRITUALISM," by Colby & Rich, 9 Bowdoin street, Boston, have it on sale.

Read "ZÖRNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Bowdoin street, Boston.

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THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00.
THE OLIVE BRANCH. Published monthly in Utica, N. Y. \$1.00 per year.
LIGHT: A Journal devoted to the Highest Interests of Humanity, both here and hereafter. London, Eng. Price \$2.00 per year.
THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year.
THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India. \$5.00 per annum.

For Sale at this Office.

FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00. Single copy 5 cents.
THE THEOSOPHIST. Published in Vineland, N. J. A fortnightly journal devoted to the philosophy of Spiritualism, etc. Price 10 cents.
MISCELLANEOUS NOTES AND QUERIES, with Answers in the Department of Literature. Monthly. Single copy, 10 cents.
THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.
THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.
THE HARMONIC OF HUMANITY: A MONTHLY JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.
THE SHAKESPEARIAN. Published monthly in Shakerly, N. Y. 50 cents per annum. Single copy 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.
THE THEOSOPHIST. Published weekly in Atlanta, Ga. Single copy, 5 cents.

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Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth day, and three cents for each subsequent insertion on the seventh day.
Special Notices forty cents per line, Minimum, one dollar.
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THE *BANNER OF LIGHT* cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which are not accompanied by cash in advance are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are immediately discontinued.
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

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Andrew Jackson Davis, Physician to both Body and Mind, will be at the Apothecary Store of Webster & Co., 63 Warren Avenue, Boston, Mass., every Tuesday and Thursday, from 10 to 12 A. M. Consultation and advice, \$2.00. Letters may be addressed as above until further notice. 8w

Dr. F. L. H. Willis may be seen every Tuesday, Wednesday and Thursday, from 9 until 1, at No. 20 Worcester Square, Boston. J2

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w

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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.

ADVERTISEMENTS.

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In Investigator Hall, Faneuil Building,
Wednesday Evening, Jan. 13th, 1886.

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No. 41 Roxbury street, Highland District, Boston, Magnetic Physician, Test and Developing Medium, gives magnetic healing, clairvoyant, and other valuable services, and is a sure cure for Rheumatism, Neuritis, etc. Under his new development he can detect and direct to suit the case of each individual. Developing Circle Monday, Wednesday and Saturday evenings. Admission, 25 cents. Private sittings for tests or development, \$2.00. Examination by lock of hair, \$1.00. Patients from out of town accommodated in the house. Office hours 9 to 5 daily, except Sundays. Free consultation Thursday. 2w

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