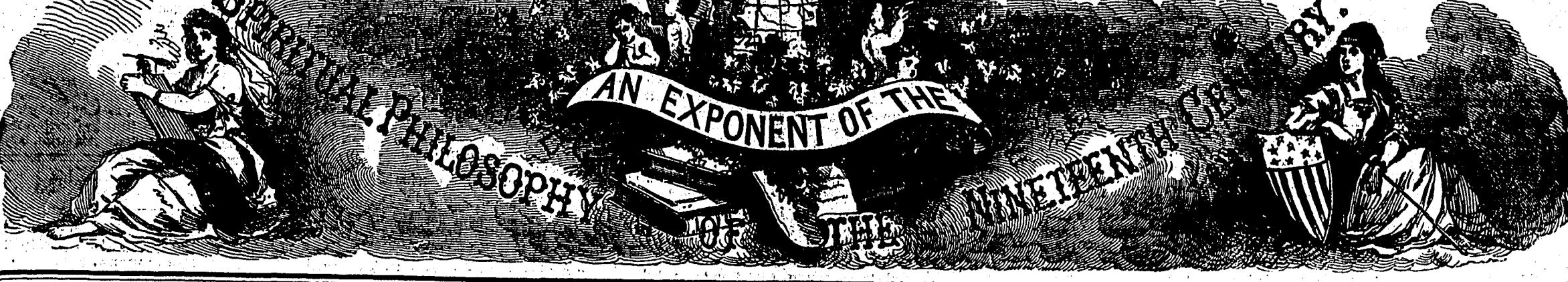


BANNER OF LIGHT.



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THIS PAPER is published for the Proprietors by G. P. ROW, at No. 21 Main street, Boston, Mass., per Advertising Notice.

The Spiritual Reformer.

The Realities of the Spirit-World.

Discourse Delivered through the Mediumship of
MRS. R. S. LILLIE,
By Spirit Theodore Parker, at Berkeley Hall,
Boston, Sunday, Jan. 30th, 1887.

[Reported for the Banner of Light.]

I come to you as an individual spirit, wishing to address you as such as best I can, through one whose organism has not responded to me hitherto, though I have addressed you through other instruments. The world of spiritual beings or spirits is at work for mankind through the development of what is known as Modern Spiritualism, and I wish to speak a word wherever it is possible for me to do so. I am limited, am in a measure withheld from exhibiting those individual characteristics that would be satisfactory to you. Still the principles which I shall enunciate may be accepted by some as the utterance of the individual.

I am led into the infinite realm of thought by your questions. In that realm I will attempt to answer some of them—not all.

You ask if the individual controlling spirit knows anything of planetary spirits, or others outside of earthly spirits?

In answering this, I shall speak very much as I have spoken in reference to the God-Idea. I shall give you nothing except what I know by personal experience and observation. Therefore, in regard to this question, must say that I am limited to my actual experience and observations in those spheres of existence into which I, as a spirit, have entered. In such, I have found, as you find here, a vast variety of thought and expressions of thought; I have found a vast variety of intelligences who are making their way from plane to plane of what you call spheres of existence, and giving their experiences and their thoughts.

We find a class of spirits that pass us, as you might say, winging their way earthward, who, in passing through the spheres of existence that belong to us, give us their experiences. This knowledge which is gained by the testimony of others, is not the knowledge of which I spoke in the beginning—that of actual personal experience.

The world spiritual is divided and subdivided; and the world material expresses also like divisions and subdivisions. From the lower or lesser are continually rising emanations to the higher; emanations from the higher to the lower are ever descending. Spiritual beings are continually ascending or descending upon these currents, so that in reality, as we look upon it, there seems to us to be one world, and that filling the infinite realms of space. All these divisions are but chapters or parts of the same.

If you were to analyze the atmosphere of this room, you would find that part near the floor very different from that near the ceiling, the intermediate portion filled with poisonous gases, passing upward and outward until it mingles again with the external air, and, lightened and purified, passes onward, until, at last, it attains to etherealized conditions, and becomes an atmosphere too refined for man in his present condition to live in. So, in the world of spirit, the spiritual atmosphere becomes purer and more refined the higher we ascend, and spiritual beings must live in the atmosphere to which they are adapted. They cannot rise from a lower to a higher until, by virtue of preparation, they have acquired a fitness, an adaptation, that is suited to that which lies beyond.

At death spirits enter one or another of the many conditions that belong to spirits who have outgrown the mortal. The condition they enter depends, in part, upon what the earthly life or career of the individual has been, but more upon the degree of life, in its purification, as to the elements or properties thereof.

Therefore we say again in as positive a manner as we have before, it is not belief in Gods, one or many, that fits a man, as a spirit, to inhabit the higher spheres in spirit-life; it is not belief in Gods, one or many, nor is it any kind of what you denominate religious belief that prepares a man to enter into the higher spheres of life in the spirit-world. Therefore we say that religious belief is not a necessary preparation for enjoyment and advancement in the life to come. A man may believe in a God with one head, or a God with three heads, or he may believe in no God at all; yet if he is a moral man, a good man, in reality a truly religious man—which is to do good—then he is fitted for the higher walks in life and he lives upon a high plane wherever you may find him—in the world of matter or the world of spirit.

Now let us look upon the realities of the spirit-world, for it is to those I would direct your attention to-day. Of these I speak as a spirit who is addressing you, as best he may through the instrumentality of this organism. As I look upon your faces to-day I see that you are seekers after truth, seekers after light and wisdom; and that it is in pursuit of these as a principle that you are here to-day.

There may be some among you who are still holding to idols in reference to God and the ideas thereof; but they have the knowledge that the door of the spirit-world is open; that through the instrumentality of mediumship, through sensitive organisms, spirits return to tell of what lies beyond your vision, and we say to such that there are many spirits who, when here, have believed in God or in Gods, have worshipped at his altars, have bowed before his throne, have trembled at his hell and thundered at his devil who, on entering the spirit-world, have found themselves unable to pass even through the first stratum thereof. Now

what is the reason for this? Because they were not, in reality, spiritually minded. Their religion was the outgrowth of selfishness and fear. Such knowledge as they have gained, such development as they have attained, has not fitted them for the higher life, has not taught them to control matter or spirit.

In this first stratum of the spirit-world are the greatest obstacles that the spirit has to encounter and overcome in its passage to the land beyond. What are these obstacles? They consist of a world as real as this, filled with all manner of intelligent beings who have passed out of the body but are still unresurrected, shall I say? They are still earth-bound, they are still held in the bondage of darkness, in superstition, in all they carried with them as an inheritance to the world which lies beyond the boundary-line known as death. The critics of Modern Spiritualism say: "Here is the danger in communing with the spirit-world." They raise the cry of diabolism, and warn men to have nothing to do with Spiritualism lest they should come in contact with "evil spirits." They may say that I am this morning admitting that all around the world is this class of spirits. I answer: "Very well; but stop at this point a moment, and know this—that progression awaiteth every one; so, bad as the outlook is, it is better than hell."

While we, as returning spirits, tell you of the reality of things beyond, it behooves you, as believers who receive this message of life, to work as though you understood it, and, understanding it, to bring your lives up to the level of your philosophy.

Now, then, we say the spirit finds in the first plane the obstacles of this condition to overcome; many are able to rise above these immediately. In the sphere adjacent to this are those whom Nature leads triumphantly above this first condition. No obstacle can impede their progress because of their native purity. They are spirits so pure in essence and substance that the lower condition has no power to hold them. Use your electric light and the light of your gas jets as an illustration. The first goes far above, and reaches far beyond, until it dims the light of the other. So it is with the light of the spirit that belongs to those who are children of Nature—children pure in spirit, who pass without the taint of earth upon them. In this second sphere, or belt, you will find the pure in spirit and yet undeveloped. Among them are your children and your American Indians—those undeveloped, yet purely natural children of the earth. These already belong to the first really spiritual sphere that invests your earth. They are able to come and go freely, by virtue of the purity of the elements of which they are composed.

Those who inhabit the first stratum of which I have spoken are those in whose composition there is a mingling of elements. They have lost the purity of the child, if they had received it by inheritance—though there are some who, by the law of generation, have not received it—they have lost it by false modes of life in the years of their earthly existence. These years may have been few or many, it matters not. In many instances they have been few, yet sufficient to give the color and contamination of the false life which men are living to-day. All this is to be outlived.

And this condition, this darkness that the spirit brings with it, this is hell—all the hell that is known; and it is enough. Out of this hell, or these hells, men are lifted by these cleaner hands, these kindly souls, these ministering spirits, that come to you in the simplicity of children, or are children in reality. This is a part, but only a part, of the work of the soul on its passage, until it passes from the outer circles or spheres of our own earth, and reaches the circle in infinite space that belongs to worlds—not this world alone, but other worlds—and enters the kingdom of life, and some would say, the home of God. When we look upon this outer, infinite circle of life understandingly, we must realize that our earth is only one of an innumerable host of worlds, worlds that are inhabitable, or working outward to that condition; worlds that developed to that condition long before this, our earth, was a suitable dwelling-place for man. Our world, with its millions of human beings, is only one of countless worlds that are inhabited. Therefore we must believe that there are spiritual beings not in the realms of infinite or spiritual space, who have come from these inhabited worlds. Now you may ask, can they and we, as spiritual beings, know each other? That depends upon our knowledge and experience. Can you talk with a Frenchman? Can you hold converse with a German? Can you talk with an Italian? Can you sustain a conversation with one of your native Americans? Not unless you speak their language or they yours.

But some will inquire, "It is not so in the spirit-world, is it?" I answer, the spirit-world is made up of men—beings coming to it from this and other material worlds—and these beings are limited in a measure to like conditions, until they have progressed out of them. I believe there are spirits—I know such—who can hold intelligent conversation, shall I call it conversation? and understand each other, without the expression or outer manifestation of thought that language. You are learning some of the primary lessons in this school language when you sit down and simply think, and the one with whom you would communicate receives your thought. This is done, sometimes, without regard to space or distance. When you have experimented long enough you will understand how it is that an intelligence in the world of spirit can impress his thought upon a subject of earth. To do this requires time, patience and ex-

perience. Now, fancy for a single moment two spiritual beings who have passed centuries in the spirit-world, who have in reality laid aside as many bodies, who have died, if you so express it, as you have lived, several times. You old men, you men in middle life, you have laid aside several bodies. By-and-bye another death will disrobe you, not gradually, but seemingly all at once, of one more body, and your friends will say of you: "He is dead," and the earthly part of your present existence will be dead. But out of this death comes the resurrection to the higher life of the spirit. Out of all the deaths you have known have come higher conditions; for with age comes the wisdom of experience. So in like manner we pass from one condition to another in the spirit-world; we rise from one sphere of existence to another, leaving behind the mantle or garment which has served us in the spheres we are leaving as your body serves you here. This change you may call death if it please you; it is simply leaving behind that which you have outgrown, and for which you have no more use.

So, having passed through one condition after another, these two spiritual beings of whom I was speaking, meet each other after their centuries of experience, after having passed through all these changes that have etherealized the body, and have arrived at that completeness that experience brings to the soul of man. Do you think they need to speak with words, or that language, as we understand it, is needed for the expression of their thought? Not at all. Then out into this condition come at last the souls of men. So you see that this human life, which you sometimes call Infinite Life or life immortal, may come from the planet earth, or from planets far in space. It may come from the planet Jupiter or the planet Mars, or from those for which you know no name, who are strangers to your system. But come it from whence it may, it is life, manifesting itself, giving expression to thought, to thought untrammelled by language, thought infinite, thought eternal, the power of which you dimly feel to-day. Now you find the expression of your thought limited by language, just as I find myself trammelled and limited to-day when I speak upon this theme, which is infinite in its grandeur and god-like in its proportions. In giving expression thereto in the limitations of this hour I can only say that, in this manner, it is possible for souls to speak with souls, from whatever part of the universe they may come. Then knowing and feeling how infinitely small a part of this great universe is this world of ours, must make man modest in his self-assertions; and the more he learns of the infinitude of space, of the wondrous majesty of the whole creation, the less liable is he to make mighty claims for himself or the earth-planet which is his birth-place, and from which he is evolved.

Realizing that we are but a drop in the great ocean of life, then do we look into every human face, and say, my brother, my sister; then do we look out into the vastness of space, and say only this, My world, my universe, my Creator, my God.

As children of the living, as children of nature, as children of the universe, let us no longer quarrel one with another. Believe God one or many, believe Jesus of Nazareth as the only one blessed with the sonship of the Infinite, say of him that he is the only Son of God, if it satisfies you; but looking into every human face, looking into the face of every Mary mother of earth, looking into the face of your child, looking into the faces of the great and good of earth, seeing there manifest the spirit of truth, and love, and wisdom, which are attributes of God, say you not then, with a soul full of love, "Are we not children of the same father? children of the same parent?"

When this truth enters the heart it makes life broader and brighter; it makes men kindly disposed one toward another; it brings the Kingdom of Heaven to earth. And he who looks upon human life to-day, seeing the sorrows and difficulties that beset it, hearing the discords and inharmonies that afflict it, yet feeling the great heart of love and sympathy beating within him as he calls every man his brother—his the true Christian, the true worshiper. Outside of this, where there is quarreling, contention, bitterness, envy, malice, selfishness, there is no religion, no matter what forms or modes of worship may be adopted.

While it is impossible for me to take up the many themes that have been suggested by my hearers to-day, I must speak for a moment of the children and the question that has been presented in regard to them: I must speak for the children—for the children are the coming men and women of the world. You ask me why it is that there is at present and everywhere such a condition of inharmonious and discord among those who are known by the name of "Young America." Before answering this I ask those who condemn the children of today to go back to the old tradition of Cain and Abel; go back six thousand years and read the story, as told in the Old Testament, of how the first family that was created became so corrupt that the first brother was the murderer of the second. It may seem to us that our children are very far out of the way, but we must take the position now that we always have—that is, that we are progressive beings, and the children of the present age are the best that have yet been created. Bad enough, they may be, but still the most perfected that the world has yet known. We are progressive beings, and so, although there is much that is disturbing, there is no reason for fear or discouragement.

Do not despair, of your boys; do not be discouraged. They may seem full of mischief to-day, may cause you perplexity and trouble, but by-and-bye you may find that these boys

so full of life and energy have grown to be the pride and hope of your life, that the irrepressible energy of their being is asserting itself in grand and noble ways, and they have become a power in the world. It is these strong natures, and not the "goody-goodies," who make their mark in life. This healthy activity will sometimes seem to work mischief in the flush of childhood, as it bubbles up and runs over, but by-and-bye the stream goes to work, and the strong life creates an impress upon the life of the world.

It is impossible for me to speak at length upon this topic, but I want to say this: Live as you should live, and you will have no occasion to be troubled about your children. If your children go to the bad, I ask you to look close into your own lives until you have found the cause thereof, going back to pre-natal conditions, if need be. Men and women who live pure, true, spiritual lives will, in the first place, generate spiritually-minded children, and these children having continually before them examples of upright living, it will be impossible for them to become vile and worthless. But if the Spiritualist is only half a one—he is a coward who dare not live the truth he acknowledges—his children will not only be cowards like him, but may end in manifesting still more unlovely attributes. Parents cannot justly blame the child for being what, under inharmonious pre-natal conditions, they themselves have made it. We look out into the future and we see our children filling the places of the men and women of to-day. Hence we say again, let the activity of childhood and youth express itself. If your own lives are and have been what they should be, you have no cause for anxiety. The things that trouble you will correct themselves in a little time.

I have on this occasion but taken you a little way out into a spiritual experience which is wide; have carried you as far as possible for me to do into the realm of spirit; have tried to answer some of your questions. I have shown you some of the difficulties that lie in the way of returning spirits; have told you that what you call death is only one of the changes of life—life infinite and eternal, and through these changes, one by one, you will be led by helping hands, by the ministrations of those whom you call angels, but who are your brothers, being, like yourselves, children of the Living God, called God.

From the Pacific Slope.

To the Editor of the Banner of Light:

A word from this far Western shore in reference to Spiritualism and the popular estimation in which it is held may not be uninteresting to your Eastern readers. While Boston is considered the home of this new movement—while we "look to the East" for light and advancement in independent thought—we still claim that our climate and our location offer especial inducement for the development of this science, which depends so largely upon electric conditions for its phenomena. We have had several of your Eastern mediums sojourning temporarily in this city, who can, on their return, testify to this fact. Principal among these is Mrs. Maud E. Lord, whom the BANNER has always recommended so highly, and whose seances have been the delight and wonder of all who have attended them in this city.

Mrs. Lord, during her brief visit here, has given the cause a wonderful impetus by the earnest manner in which she presents all she has to say and by the wonderful success that has attended her seances. She has been complimented by the Golden-Gate Religious and Philosophical Society by the tender of the use of their beautiful Temple for her meetings on Sundays—while our wealthy and aristocratic people have thronged her parlors every day of the week, so anxious are they for private sittings and seats in her seances.

She boldly challenges the investigations of the unbeliever and skeptic, and in a kindly manner never tires of her work. To all such the Spiritualists of San Francisco extend a warm welcome. In no city in the United States does Spiritualism stand higher, or claim among its believers men of greater prominence in all that relates to the business of life. What we most need from the East is genuine, honest mediums, whose lives are a guarantee of their sincerity, to present the phenomena in a manner to challenge unbelief. This has been done by Mrs. Lord.

She announces that she will, on her return to Kansas City, Mo., retire from the public for a few months for the purpose of writing an account of her experiences—an autobiographical sketch—which will be given in book form at an early date.

We know of no nobler advocate of the truth of spirit return, no bolder defender of the cause; and a history of the phenomena given through her, if interwoven with the beautiful imagery and grand philosophy which has characterized her utterances from the Metropolitan platform in this city, will make a book valuable to the whole religious world. "GOLDEN GATE," San Francisco, Cal.

A SOCIAL EARTHQUAKE.—Even those who read the newspapers and have no knowledge of affairs except from them, but much more those who have traveled through European countries, know the turmoil and fermentation that is taking place in all Europe. There is not a nation of Europe, if we except Switzerland, that is at rest and on whose horizon there is not a storm-cloud. Certainly France is agitated enough, and Italy is not at rest, nor is Austria or Germany. There is not a nation on the Continent contented with its government, or its people with their condition. Nor is it much better when we cross the channel and pass into Great Britain. There is that thorn that is present in the flesh of Great Britain—Ireland—that has kept her for years in a feverish state, and will keep her so until she opens her arms and takes Ireland to her bosom, and then she will be at rest. Another question that must be settled is the redistribution of land. It is very certain that two or three hundred men have no right to hold all the land of Great Britain, and no man has the right to sequester thousands and thousands of acres while millions and millions are starving for want of food. That is the coming earthquake. You can scarcely feel the earth tremble under your feet.—Henry Ward Beecher.

Spiritual Phenomena.

Under the above heading the BANNER OF LIGHT publishes from time to time communications contributed by reliable people describing the spirit-form manifestations they have witnessed; but we desire it to be fully understood that we cannot be held responsible for any accounts of such manifestations appearing in our columns, except those who have witnessed and personally endorsed. Writers in describing the phenomena they have seen, must alone bear the responsibility of their statements.—Publishers B. of L.

Pictures by Magnetism Light.

To the Editor of the Banner of Light:

Within the last twelve months a new materializing medium has been sufficiently developed to enter the field for public medial manifestations, day and evening. This is Mrs. Moss, whose séance-rooms are located at 707 8th Avenue, near 4th street. Having heard that the spirits manifesting through this instrument were able to maintain themselves in the glare of a magnesium light for a time sufficient to allow their photographs to be taken, and that such likeness had actually been taken, I called upon Mrs. Moss to learn from her the particulars of so important a feature, new at least to this locality. Fortunately I found Mrs. Moss, and Mr. John K. Sunderland, the photographer, present, and quite willing to give me any information in their power upon the subject. Mrs. Moss is a portly lady of English birth and parentage, now in the prime of life; the mother of a youthful daughter, who is also a medium, with healing powers. Mr. Sunderland is a young gentleman, a widower, and mostly self-taught in the photographic art, wherein he has acquired great skill and proficiency.

The séance-room is the front parlor of a first story flat, and opens into the photographer's laboratory at the rear. The cabinet was a corner of the parlor curtained off in the customary way. To my mind there was nothing to excite suspicion in the room, its appointments, connections or surroundings. Both Mrs. Moss and Mr. Sunderland impressed me as being plain, honest, simple-mannered persons, quite incapable of entering upon a career of deceit and false pretences.

Upon being informed that Tuesday evening, Jan. 25th, would be set apart for further experiments in photography, I made it a point to be present. Except myself and a lady medium (L. M.) the circle was made up of inmates of the house, and including the photographer, numbered, all told, but seven persons. What transpired I propose to give in detail in the order of events.

At Mr. Sunderland's invitation I entered upon his photographic operations. Attending upon his dark room with him, he took from an unbroken package four prepared plates, and put them into sliding frames. These he requested me to hold until placed in the camera for use, which I did. All things being in readiness, the medium seated herself outside of her cabinet, and was apparently entranced before entering it very soon afterward. Almost immediately the spirit chemist in attendance entered into familiar conversation with the circle, in a full, round voice, which greatly resembled that of Neale Seymour, the familiar control of Mrs. Cadwell, a materializing medium. Then a form clothed in white, much slimmer than Mrs. Moss, made her appearance, and after a few words of greeting, with a firm, confident step approached a member of the circle, and upon making some rapid manipulations in her lap, produced several yards of white lace, which she spread upon the carpet. This experiment was twice repeated with different individuals with the same result, the three webs, so to speak, varying in fineness and texture, the finest being soft and silky, and clinging to the fingers like spider-webs. They nearly covered the carpet space between the sitters and the cabinet. By this time we were given to understand that this was really a school of instruction, and that the manufactured or materialized lace was to be used as drapings for materialized spirit forms.

We were informed that a greater wonder was to be shown. The medium (L. M.) was taken by the hand and led to the front of the sitters; whereupon the same presence in the same way produced apparently from her dress a quantity of dark material, which, upon being spread upon the lace, under a stronger light, closely resembled satin, the color being something between a garnet and a cherry red, but brilliant beyond anything of the kind I had ever seen.

Once more the same presence appeared, and, taking me by the hand and drawing me toward her, inquired what I had in the outside pockets of my coat. I replied, "As usual, nothing." "Well," was the reply, "I think I shall be able to find something there." Then, with bare arms and hands exposed, she thrust a hand in my pocket, and, after working it about a little, asked me to bring out what I found there. To my astonishment, the pocket was filled with fresh, natural flowers—pinks, roses, geranium leaves, etc.—enough to adorn the most extravagantly-minded society belle for a ball in upper-tendom. All this finery, we were told, had been brought by our spirit-visitors for their use and adornment, and so it appeared, for, after being gathered into the cabinet, it was evidently made to serve that purpose.

The first to appear after this was a slim, white-robed female figure that took its place just outside the entrance to the curtained recess serving as a cabinet, in a position to be photographed. I then delivered to the photographer one of the double-plate frames, and saw it placed in the camera. The magnesium tape was then lighted, the lens uncovered, and in a flood of light as intense as the noonday sun the form kept her place with gaze centered upon the point indicated by the operator.

The same routine was three repeated; once in the case of a female figure with a kind, benevolent face, but apparently old and wrinkled, and shrunken, toothless gums, who was recognized as the spirit-mother of a gentleman present. The third was a portly male figure, with long black beard, on whose form the cherry-colored satin was worn as a part of his outer robe.

After the photographing all present were invited to a nearer inspection, and some words said in a few commatative sentences, delivered in full voice with unusual force and energy, urging to good works before entering the world of spirits. This spirit was represented to have been an ancient ruler known in his day as King Perez. Calling me up to him, he requested me to give him a beard a strong pull, as if to make sure it was neither stuck on nor yet the appendage of a mask. This form was followed by one who claimed to be his daughter, answering to the name of "Lemme," who in turn wore the same red satin, with a golden coronet, apparently fastened with pearls, which she asked to be inspected and tested. Upon her left arm she wore a jewelled bracelet of pearls and diamonds, and carried in her right hand the bunch of flowers which so mysteriously found their way to my pocket. These she gave me

upon retiring from view, after her photograph had been taken.

I should be remiss in my duty as a faithful narrator of events should I omit to say that the last two figures described—those of Perez and Lemme—bore a very strong personal resemblance to the medium; so strong, indeed, that I do not hesitate to give it as my opinion that her organism was used to make the personation, and in form and feature was but slightly transfigured.

It is well known that in these phenomena we have by turns *etherization*, consisting of thin vapory forms; *transfiguration*, being the medium so changed in form and feature as to resemble the earthly form of the spirit manifesting; *personation*, wherein the medium, almost or quite unchanged, is brought out to talk with the earthly friends of the spirit for the time being holding control of her; and, lastly, *full form materialization*, which, to most minds, is by far more wonderful and satisfactory than the before-mentioned phases; yet, as I view it, the fact of transfiguration, now generally conceded by all but the ignorant or indifferent, is no less marvelous and convincing of spirit presence and power over matter.

After the four photographs had been taken and before the séance was at an end, I once more entered the photographer's dark-room and watched the process of their development, thus observing one after another the production upon the sensitive plates of the four spirit likenesses. Whilst so engaged, a little spirit, who meanwhile had made her appearance, sent for me to go and see her. It was "Spring Water"—(the familiar control of L. M.)—a youthful Cherokee, who passed to the other side only a short time ago. She was at least a head shorter than the medium, with long, coarse black hair, which hung carelessly about her shoulders—barefooted, but as strong and full of life as a young Hercules. Seizing upon me she lifted me in air, letting me find my way back as I best could. She called up another, and lifted us both at once; then taking her medium in her arms she ran with her, as with a little child, about the room.

I am aware that I shall be asked by many how I account for these things. I feel that if I had had no similar experiences I should account for at least a large portion of them by the use of a much abused monosyllable. As it is, I am quite unable to offer any explanation which would be convincing to the generality of readers. There must always be a starting-point for any course of reasoning. If the premises be untenable, arguments and conclusions founded thereon are sure to be correspondingly so. In the present case, the first thing to be considered is the honesty and good faith of the medium, but only so far as furnishing a ground of belief in her actual entrancement, which is given out as taking place before she enters the cabinet. If she is so entranced, and remains in that condition to the end of the séance, it follows that she can have no voluntary part in what takes place.

The next thing to be considered is, were the medium not entranced and ever so much inclined to practice deception, even admitting her to be an expert prestidigitateur and ventriloquist, is it within the possibility of human achievement for one, and especially a woman in womanly habiliments, with no implements, paraphernalia, confederates or other accessories, to produce such effects and accomplish such wonders as those I have described? In themselves, they certainly were no delusion, for there were the living presences, the apparent production of the lace, the satin and the flowers, out of invisible elements, before the eyes of all, submitted to examination and capable of being seen and handled. But, says one, you admitted that two figures, at least, were that of the medium; how do you explain it? I have already explained it upon the theory of *personation* and *transfiguration*; *personation*, when the entranced medium is taken possession of and brought forward by the manifesting spirit, perhaps draped and built upon, but otherwise unchanged, as in the instance of Lemme: *transfiguration*, when so used, but so changed in form, feature and manner, as to present a likeness, more or less perfect, of the spirit, as in the case of Perez, and even "Spring Water." It is my belief that had the spirit form been rudely seized and held on either of these occasions, the holder would have found, after much confusion, the medium in his arms. I am aware that this view of the case is unpopular with materializing mediums, and the expression of a like belief in respect to others has drawn upon me no little opposition; but my endeavor is to arrive at the truth; to save, rather than destroy; for if what I have stated be the true solution of the problem, much that is now suspected by many well-meaning Spiritualists to be fraud would be accounted for upon some theory that would at least assert the innocence of the medium. To such as know everything, without the trouble of investigation, I have nothing to offer.

New York, Jan. 29th. NELSON CROSS.

Mrs. Bliss's Seances in Philadelphia.
To the Editor of the Banner of Light:

Mrs. Bliss, the materializing medium of Boston, held séances in Philadelphia for three weeks in December, which warrant more than a passing notice, for the manifestations were varied in every particular, not only in the appearance of the cabinet spirits and the members of the regular band, but in the coming of the friends of the sitters in such a manner as to preclude all possibility of the medium having any knowledge of the spirits who came, or of the circumstances connected with their passing away.

At one séance over sixty different materializations occurred, many of them being of a marked and startling character. Amanda, the daughter of Mr. and Mrs. Register, came to them as life-like and loving as when in form, and before the séance closed came the second time. Mary Crosby came to Mrs. Albright, and was fully recognized, as was also her father, who came, giving his full name, Moses W. Hammond. Mr. Fred Eggert's wife, Mary, came to him so perfectly that it was hardly possible to realize that she was a denizen of the other world.

A gentleman and wife, strangers, were favored with a visit from a friend, fully recognized, who brought with her a gentleman who was unable to come outside of the cabinet. Katie, the daughter of Mr. Ballinger, came, and called for her father, and on being informed that he was not present, requested that a message be sent to him to come on some evening to see her. A cousin of Miss Potts, who was burned to death, came to her, and held a conversation with her, and was fully recognized, as was also another cousin who followed her. A lady friend of Mr. Ralston came, and was recognized by him before she announced who she

was. Dorris, a little Quakeress, one of the guides of Mrs. Sinker, a Philadelphia medium, came in her Quaker costume, bonnet and all, as small, plump and pretty as in life, and called several up to see her. Mr. Goodwin, a son of S. S. Goodwin, of Boston, fully materialized, and came out into the room, and stated to the audience that it was a request of his father that he appear in Philadelphia, and make his presence known, and that he had complied with that request to please his father, and accomplish a test.

There also came an ancient spirit, tall and majestic, with full flowing black beard. A friend of Capt. Roberts, whom he has known for thirty-seven years, was fully identified, and called many up to see him, and to shake his hand. Helen Western came, and had a merry time with Mr. Sinker, followed by Lucille, who sang with her old-time vigor and sweetness.

Several strangers were called up to see their friends, all of whom were satisfied of the identity and loving kindness that brought them face to face.

Daisy, Billy (Mr. Verity), Miss Blue Flower, Mrs. McCarthy, and Rosie, with her little songs, were in active service during the evening, and filled the intervals between the coming of others to the pleasure of the audience. Capt. Hodges came in full uniform, and called many up to shake hands, and to see that he was what he purported to be, a fully materialized form. Capt. Davis and Miss Alice Brooks appeared, Miss Brooks calling up the tallest man in the room to compare height, and walked out into the room before all the people.

Carrie Miller manifested several times in perfect form, and on various occasions when the form of the medium was plainly visible to all present, all seeing both forms at the same time.

During the séance there, some fourteen female and three male forms appeared, who were not recognized. The medium several times was taken out of the cabinet, a form appearing at the same time. Two daughters of Mrs. Kate Arata, May and Rosie, came to her at the same time, and kissed her on either cheek. At different times during the séance parties were called into the cabinet, and on leaving it for their seats a white-robed form would follow them out of the cabinet, and on more than one occasion five different spirits have manifested their presence inside of one minute, each one totally unlike the other in height, size, actions and general appearance. On one occasion as the medium, in a conscious condition, passed to the mantel-piece, a spirit came out of the cabinet, and pulled her back into it. Miss Lucy Mayberry, a spirit eighteen years of age, blue eyes, light hair and complexion, and weighing about one hundred and ten pounds, came to me, and allowed me to call up many to see her, so entirely different from the medium in every respect as to leave no doubt in the minds of those who saw her that she was whom she represented herself to be.

Mrs. Bliss has many warm friends in Philadelphia, and it only needs a visit to one of her séances, and a careful and honest investigation of the phenomena which take place there, to convince any one that she is one of the finest materializing mediums in the country.

LEONARD I. ABBOTT.

Interesting and Remarkable Materialization.

To the Editor of the Banner of Light:

It is not often that we have a case of materialization at a medium's séance held within six hours after the interment of its subject, and that re-appearance accompanied with conclusive evidence of identity, at once in face and feature and in the spoken words of the returning spirit.

On Monday night, January 10th, a gentleman well known and highly esteemed in social and commercial life in this city, WILLIAM H. NEWMAN, at the age of sixty-two, succumbed to a three-days' attack of pneumonia. He was my brother-in-law, our wives being sisters. We were all closely attached together in family affection, though I was the only Spiritualist in it, all the rest being of the highest Orthodoxy in several denominations. I think they would all be Spiritualists but for the restraining fetters of their respective church orthodoxies.

After funeral services in the Episcopal Church, in 82d street, crowded with friends (among whom was the usual group of half-a-dozen ladies who looked like pyramids of black crepe—let this circumstance be remembered by the reader)—we had rather a long journey to the graveyard on the further end of Staten Island, called the Moravian Cemetery, where the remains of Mr. Newman, formerly a resident in its neighborhood, were to be buried. I got home from the interment at about five p. m. of Thursday. Though much exhausted, a strong impulse prompted me to go to the eight o'clock séance of Mrs. E. A. Wells, well known as one of our best and most highly respected mediums for materialization, with a hope which I little expected to be realized. The group of the audience was unusually small, consisting only of two ladies and seven gentlemen.

The first spirit to appear was the one who rarely fails to do so when a good medium opens the gate ajar. After a few natural phrases interchanged with her, and her usual sign of the symbol of Christ traced with gentle fingers on my forehead, I said to her: "Mother, I am sure you know the affliction in which we have all been this week." "Yes, my son," "Have you yet seen him?" "Yes," "Is he here now?" "Yes," "Will he appear in form?" "We will do our best." And she disappeared.

(When prepared for theasket which was to receive the body lying there all sheeted in white, and seemingly itself of marble, we were all strongly impressed with that strange spiritual beauty which often seems to settle upon the faces of the dead. I had and have still its image vividly in my mind.)

Four or five others of the circle had received and recognized their several friends, when a white form appeared, pointing toward me for the first time. It was he whom I had left in his grave about six hours before. "Do you see me?" he asked in a whisper which all could hear. "Yes, William, it is indeed you. You now see that I was right in regard to this." "Do you see me well?" and he advanced so as to bring his face under stronger light. "Yes, in all my experience I have never seen a materialized face more distinctly." He held out his hand, and his warm natural grasp pressed mine as I had pressed his in its icy coldness just about twelve hours before. "Have you any message for me to take?" I asked. "Tell her I still live. Tell her I LIVE!" (the capitals represent the strength of the emphasis thrown on the words.) I suppose you have been there and witnessed all that has passed at home since you died." "Yes," I could then see the white form fading rapidly away, and the curtain fell. The voice of little Eunice, the cabinet spirit, said, "He says he didn't much believe in this before. The power was giving out and he could not stay any more."

But this was not all. Before the séance broke up he came again, and again summoned me up to the cabinet. He held up by his two hands a fine white cloth, which I should call a handkerchief, but that it was a narrow oblong, not square. I did not know what he meant, and asked whether he wanted me to take it, and slowly approached my hand toward it, though careful not to touch it, all I should be authorized to do so. He held it as the touch of mortality approached; and he said, "Tell my wife not to wear those hideous black things. Tell her to wear this." And again, "Tell her not to look for me in the grave." And again, "Tell her

not to weep for me—tell her not to weep for me." the voice dying out as the form slowly disappeared.

That he was William H. Newman, not exactly as I was familiar with him in life, but as I had seen him beautiful in death six hours before, and through the preceding two days, with his parted white hair, his moustache, and his white beard clipped to a rounded point—I positively affirm. Neither the medium nor any one present knew of my relations with him, nor my object in going to the séance. Of Spiritualism he knew nothing till he became himself a spirit. He had occasionally expressed the wish to accompany me to some good séance, but the idea had never come to a practical head. He shared my own opinions about the common practice of black crepe mourning, and as a spirit certainly gave emphatic practical expression to them.

A few days after, I went to a séance of Mrs. Stoddard-Gray, a medium not inferior to Mrs. Wells, nor less entitled to respect. He again came, though with a difference. Nor did he speak, except to repeat what he had said before. "Tell my wife not to look for me in the grave." I think that this had some reference to our having stood a little time looking down into his grave, upon his coffin, covered with a profusion of floral tributes of friends, crosses, crowns, palms, etc. I will only mention that on my asking him whether, when just before the closing of theasket I had taken and pressed his hand, and touched with my lips his cold forehead, he had had cognizance and consciousness of it, he nodded assent, and at the same time seized my hand in both of his and pressed it strongly.

J. L. O'SULLIVAN.
229 West 23d street, New York.

A Loving Tribute.

To the Editor of the Banner of Light:

I must send a little word in grateful and loving tribute to one just arisen, George W. Smith. He was a life-long friend whom, with his companion, I have known and loved almost from the time of my first ministrations in Boston. He was ever the same genial, whole-souled, hospitable, truthful friend. A second father—as his loved wife was a second and dear mother—their children were as my own family, their hearts made me ever welcome to their home.

How he will be missed in mortal form! But none the less will his strong, true, cheerful, loving spirit be the genius of that home—the home their united industry and kindness made the ideal of hospitality.

I should say of him—if I were to sum up those qualities by which he was known—that in business and to the world he was stanch and reliable; at home, and to his loved ones, he was cheerful, tender, loving, kind; to all his friends a social, genial, mirthful companion; and to his convictions true, faithful and unshrinking, fearing neither public censure nor personal pride.

He was hospitable ever, and charitable in more ways than almsgiving—although he was not sparing in his gifts to the less fortunate; his charity was of the spirit, and toward the faults of others he was ever lenient.

His belief in and fidelity to the spirit-world, his early acceptance of spirit communion in his own household, and his fearless avowal and undisturbed enjoyment of his convictions, must have had their weight among the minds whom he met in business or social circles.

"Oulina" sends the following poem of
WELCOME TO THE SPIRIT OF "LIVE OAK TREE."

(The name Outina gave many years ago to George W. Smith.)

The winged shadow that sweeps the earth
Is glory in the spirit state,
And thou hast sprung to spirit-birth
As one who willingly might wait,
Neither hastening the time to go,
Nor wishing here to stay the hand
Of the silent messenger, the glow
Of the spirit ready at Heaven's command.

Many hearts claimed thee here below,
And many claimed thee, too, above,
But the former in their souls may know
How thou art welcomed there in love;
How the strong tree with giant strength
Hath yielded silently its power,
To clasp more closely at time's length
The full fruition of life's dower.

The three-score years and ten have won
A double garner of sheaves,
In kindness and in labor done,
In youthfulness like summer leaves;
And now when labors here are done,
What can the noble spirit do
But rise unto the triumph won,
Keeping the higher heights in view?

We welcome thee from all of toil,
It yielded useful purpose there;
We welcome from the world's turmoil,
Thine seeketh no respite from care.
For still the loving duty bends,
And the strong will for others' sake
Upon the loved household attends,
A smoother path for them to make.

Thy life hath stood against the storm,
Hath borne it nobly day by day,
With courage true and heart most warm,
Now it is time, now come away.
The loving hearts of those above,
Long watching thee with tender care,
Claim now thy presence pure in love,
Still watching those remaining there.

Yes, thou art welcome! O'er thee bend
The emerald branches of life's tree;
The loved, long risen, now attend,
And in their gladness welcome thee.
Thou risest to thine own estate,
Thou hast the world thy life hath made,
Unceasing for the worldy great,
Thy home with blessings is o'erlaid.

And she, thy dear companion, turns
From theasket of dust on earth,
To where in love's immortal urns
Thy spirit finds its treasure-birth.
She, looking, longing, follows thee,
(When every joy is complete),
Thy children bless thy memory
And thy soul-presence when they meet.

Welcome! The shadows of earth-lands
Fade from thy spirit; pains depart.
One clasp of the unsevered hands,
One pang, and you are heart to heart.
The gold and purple mist divides,
The glory bursts, and it is day—
Whatever mortal being hides,
Standeth revealed to thee away!

After what Outina has written, I can add no more in memory of a good and noble heart.

Yours sincerely, CORA L. V. RICHMOND.

February Magazines.

WIDE AWAKE.—A few pleasantly-told reminiscences of Longfellow, by his brother and excellent biographer, Samuel Longfellow, under the caption, "Longfellow and His Children," will be read with deep interest. It exhibits many of the fine and tender traits of the poet's home life, and gives transcripts of letters written by him that have not before been published. Eleanor Lewis's account of "Famous Pets" treats of those at the Early English Court, the pets being mostly dogs. New chapters are given of continued stories, "Howling Wolf and his Trick Pony," "Taffy and Buster," "Romulus and Remus," "Montezuma's Gold Mines," etc. In the O. Y. F. R. U. Department, Frances E. Willard, whose incessant labors in the temperance and other reformatory causes, and later in behalf of the White Cross League, instituted by the Bishop of Durham (Eng.), pledging equal purity for man and woman, is the subject of the biography under the general caption of "Some Successful Women." It presents a model worthy of the study and adoption of young women whose query is: "What Shall I do?" Other articles, entertaining and instructive, fill the remaining pages of this department, and those that precede it: D. L. Rothrop & Co., Boston.

THE GAZETTE.—The most notable feature of this month's issue is the continuation of Niccolay and

Hay's minutely detailed history of the life of Abraham Lincoln, illustrated with a profusion of portraits and maps. Further pages of biography comprise sketches of President McCosh of Princeton College, a portrait of whom is given as a frontispiece, and the once famous and quiet preacher to sailors in this city, Rev. E. T. Taylor. "A Midwinter Resort" is a sparkling description of the Bahamas, in connection with which allusion is made to members of President Cleveland's family. Mr. Cable and Mr. Stockton, both universally favorite authors, contribute to the notion of this number, of which the great variety and interest of contents has not been surpassed by any that have preceded it. The Century Co., New York; Cupples, Upham & Co., 283 Washington street, Boston.

Free Thought.

Criticism on Spirit Dr. S. B. Brittan's Message in Re the Spiritual Phenomena.

To the Editor of the Banner of Light:

As your paper is open to discussions, I propose, with your permission, to say a few words upon a subject which seems to create a wide difference of opinion on both sides of life. In all my long investigation of what is known as materialization, I have frequently consulted trance mediums in the hope of obtaining some information upon this subject, but in more than half these instances I found that the spirits, or what purported to be such, denied the truth of the phenomenon, and asserted that where solid forms appeared in the séance they were either personations by the mediums or confederates. I invariably found, upon conversing with these mediums in their normal state, that they did not believe in materialization, and my experience has led me to the conclusion that there are many spirits who are entirely ignorant of the phenomenon, and some who claim to know all about it who have yet much to learn.

While I accept the truth of spirit communication, I heartily agree with the statement that is always kept at the head of the Banner of Light Free Circles, that "spirits carry with them the characteristics of earth-life" into that beyond. This seems to be fully sustained by the communication from Bro. Brittan in the BANNER OF LIGHT of Dec. 18th. I understand that while he did not believe in materialization, but since passing to the other life has been studying the subject with more or less success, and now admits that materialization is possible, but under conditions that rob it of every vestige of moral element, and reduce the séance to a mere puppet show. He sums up his investigations in the following statement:

"I have before stated that it is possible for cabinet spirits to mold one or two figures from the material they find at hand, and, through certain transformations and changes, send these figures out repeatedly, so that each time they may appear as the spiritual form of a different person. I know this to be a fact, for I have observed it, as have other spirits in my presence. How easy, then, is it for a band of spirits who have a medium in charge, having collected a certain amount of material, to manipulate it over and over again, using the one form as their basis, and send it out from the cabinet repeatedly to claim 'kindred,' or recognition from those who are present."

I beg the reader to carefully consider the ideas expressed in this quotation. If they are true—if these cabinet spirits build up lay figures and manikins in such a way as to deceive us, leading us to believe that they are our friends and relatives—they furnish the best possible evidence that our Orthodox friends are right in asserting that these manifestations are the work of evil spirits, and the sooner we avoid them the better. If such is the moral atmosphere of the materializing séance, what may be the conditions of trance-mediumship, where the operator is entirely behind the scenes, and there is no tangible means of detecting deception?

In a matter so complicated and so little understood as materialization, it is no wonder that there are many theories and mistaken ideas concerning it. In the early part of my investigations, I became so impressed with what appeared to be fraud, that I should have abandoned all further efforts in that direction had it not been for the explanation given me by one of these materialized spirits pointing out the occasional deceptions practiced by one of the controls, and warning me against certain influences that were inseparable from the surroundings (a very unlikely proceeding for a lay figure, or the medium personating my friend). Mediums are, like other people, tinged with the imperfections of human nature. From an extensive acquaintance with them, I am certain that they are vastly better than they are represented to be by those who malign them. I am equally certain that in some cases their controls are not always to be trusted. I have known instances where they pretended to materialize and dematerialize, and occasionally passed themselves off as friends and relatives of the visitors. These things occurred while the medium was entranced and could not know what was taking place, and are, I am happy to say, the exception and not the rule.

No matter how adroitly these deceptions may be carried on, they will in time become known, and the public will quietly but surely abandon all such séances.

The only explanation I can suggest of Bro. Brittan's position on this subject is that he has been attracted to one of these unfortunate séances, or he does not see clearly what takes place on this side of life. Be that as it may, the assertion, "I know this to be a fact," in opposition to hundreds of careful investigators who have come to a different conclusion, is characteristic of the man, and is the best possible evidence of the authenticity of the communication.

Bro. Brittan expresses the hope that the investigation of this subject will go on, and that we shall get more light upon it. In that spirit and in that hope I commend him to the study of Mrs. Ross's séances, where from one to ten living, breathing, pulsating human forms come out at one and the same time from a small cabinet where a confederate is impossible.

Here he will occasionally find manifestations that set at naught all theories and explanations hitherto made by spirits or mortals of this phenomenon. Possibly he may yet find that these materializing séances, freed from their imperfections, will, while retaining their objective character, yet develop the highest type of physical beauty, the richest expression of life and the purest manifestation of affection. Let us all contribute to that result by carrying into these séances only the highest and best expression of thought, remembering that it is not a show-room for lay figures and jumping-jacks, but the gateway for beings from another life, who are entitled to meet us in the fullest and most perfect manner possible.

—B. B. BRITTON.

articles do not agree—neither do the several parties who were in the brutal and disgraceful attack on Mrs. Ross tell the same story. Unfortunately this was a private séance, and the conspirators felt confident that they could have things all their own way without fear of contradiction by any one except Mr. and Mrs. Ross. A part of their statement is not a question of veracity between them and the Rosses, (who deny everything that affects the honesty of the medium,) but is one of possibilities. The story of young Braman's heroic exploit with the Indian, the mobboard, and the china closet as a place of ingress and egress for confederates, has not a particle of truth in it, as any one can demonstrate to his entire satisfaction by examining the premises. It is a rule in evidence that when a witness testifies falsely on any point, his whole testimony is thrown out. Whatever the parties who planned this raid may think, they know it is easy to prove that a confederate could not have been used in the way they describe, or in any other way, under the conditions of her cabinet and its surroundings.

So far as my investigations have gone, I have found nothing that leads me to doubt the genuineness of Mrs. Ross's séances, and I still have perfect confidence in her honesty and integrity. Winchester, Mass. E. A. BRACKETT.

Forty Years for Woman Suffrage.

Next year the National Woman's Suffrage Association will celebrate its fortieth anniversary. During those forty years, says Susan B. Anthony to an interviewing reporter, she has each year visited a number of States in the interest of the cause, and in every State had the satisfaction of seeing much accomplished. "I do not know," said she, "of any cause in the world's history that has spread more within a lifetime than has this cause of woman in this country. I remember distinctly when there were not half a dozen advocates open to woman, and when the obstacles to her participation in active business life were insurmountable. The expansion of woman's sphere of usefulness, the increase of compensation and of influence, have been marvelous. Women are gradually obtaining all their rights, and every step gained in every direction is a step toward gaining suffrage. Fourteen States have yielded in some way to her claims, and nearly every State is now considering them.

"At our fortieth anniversary we propose to have a union of every branch of woman's work. The representatives of all these associations will show what has been accomplished in many directions in fitting woman for the exercise of the ballot, and in demonstrating the necessity of giving it to her. After our anniversary, the younger women must come to the front and let some of the older ones retire. Forty years is enough for one woman, and we must be relieved."

This statement, deliberately made by one of the recognized leaders of the Woman's Suffrage movement, is to be accepted as conveying a fullness of meaning which it could hardly possess if it came from any other person. Miss Anthony's distinguished ally and associate in the work, Mrs. Stanton, who is President of the National Association, is at present in Europe, and therefore was unable to attend the recent convention held in Washington, though a noble letter was read from her hand. She has just been bereaved of her husband, Henry B. Stanton, who died full of years and honor. The cause to which these two noted women have devoted their lives has made such advances as now forever forbid its going backward. It is allied with the cause of civilization itself, and therefore it cannot fail. Having gained so large a possession of public opinion, it now has a powerful leverage which it had not before; and the friends it continually gains are likely to adhere to it to the end.

Dr. Henry Slade in Paris.

An unusual degree of interest in spiritual things has been awakened in Paris by the phenomena occurring in the presence of Dr. Henry Slade, and the press has accorded to him considerable attention, favorable notices appearing in many of the journals. *Galignani's Messenger* of January 17th publishes a detailed account of a séance held with Dr. Slade by its own reporter, at the close of which the writer says:

"My impressions of the phenomena which I have recorded are entirely in favor of the genuineness of the manifestations. I can conceive of no legerdemain that can produce writing in the small space between two plates laid one on the other. In regard to the question written by me, and the reply given, I am sure that Mr. Slade did not see my writing, and, assuming that he did, it is impossible to believe that he could have produced the answer written as it was between the body of the slate and the surface of the table. All I can say is that the things which I saw 'with my own eyes' were far more remarkable than anything in the way of conjuring done by Houdin or Maskelyne. Utterly skeptical as I was before visiting the medium, I am certain that any one who cares to examine fully will come to the same conclusion as I have done."

New Zealand Items.

The first anniversary of the Wellington Spiritualist Society was held Oct. 20th. Addresses were made by Mr. W. McLean, President of the Society, Mr. W. C. Nation and others. The Treasurer's report, read by Mr. Isaac Plummer, outlined growth and satisfactory prospects, and Mr. Thomas conducted the musical part of the programme. The Society has nearly one hundred members. The attendance at the Sunday meetings is constantly on the increase.

Mr. McCurdy of Wellington proposes to commence the publication of a paper in advocacy of Modern Spiritualism.

A Spiritualist funeral was lately observed in Wellington, an address being delivered by a medium under spirit control at the grave.

A correspondent of the *Harbinger* (Melbourne, Australia), says: "Mrs. McLennan, in the *Wairarapa*, is a wonderful medical clairvoyant; having once seen a patient she can tell the progress of disease; though both may be separated for miles. She is not entranced for the purpose of diagnosing a case; the moment she sees the patient a mist appears to cover him and the internal organs alone are visible. In cures her proofs of spirit-presence are very convincing."

Dr. Rogers, the independent slate-writing medium, of New York, and wife, are in Boston at present, at 683 Tremont street. Their permanent address will be given hereafter. We shall next week publish an article in reference to these excellent mediums from the pen of our New York correspondent, Judge Nelson Cross.

CINCINNATI, O.—An interesting account of J. Frank Baxter's work and the appreciation in which he is held by the friends in Cincinnati, was put in type for this issue, but is deferred to the next from want of space.

We are requested to announce that Eben Cobb, manager of the College Hall meetings, will speak in the First Spiritual Temple (Newbury and Essex streets, Boston) on Sunday afternoon next, at 2 o'clock.

The Rhode Island M. Ds.

Are, we are informed, besieging the Judiciary Committee of the Legislature of that State for their endorsement of a proposed measure which shall punish with fines and imprisonment all other than "Regulars" who endeavor to cure the physical ills of mortality by any method whatsoever.

The friends of medical freedom in that commonwealth should at once put themselves in communication with their legal representatives and make urgent appeals—either in person or by letter—to the members representing their respective districts, that should the proposed bill be brought before the Legislature by the committee having the matter in charge, they will refuse to vote for it—since such legislation is nothing more nor less than an abridgement of the people's liberties wholly for selfish ends.

Onset Bay Grove Camp-Meeting.

The Eleventh Annual Session, under the auspices of the Onset Bay Grove Association, will take place on its grounds at East Wareham, Mass., July 10th to Aug. 25th.

Dr. E. Y. Johnson, of Warren, R. I., has been appointed to take charge of the leasing of privileges.

Nearly all of the Association cottages have been leased, which is an unusual occurrence so early in the season.

The wharf, the bridge, and the sidewalk on South Boulevard will all be repaired early in the spring.

Under the skillful direction of President W. D. Crockett, aided by his efficient staff, the Camp-Meeting of '87 cannot fail of proving a grand success, both as to large attendance and spiritual profit.

A Grand Work in Press.

The attention of our patrons is particularly called to the fact that within a few weeks the publishing house of Colby & Rich will issue a volume of Discourses by the late THOMAS GALES FORSTER. To those of our readers who have listened to the eloquent and inspired utterances of Bro. Forster during his earth-life, as well as the many who had not the opportunity of hearing him speak, this will prove a most welcome announcement. The volume will be handsomely printed and bound, and embellished with a fine steel-plate portrait of Mr. Forster, engraved by Mr. John Sartain, of Philadelphia, Chief of Department of Fine Arts for the American Exhibition, London.

Due notice will be given in our advertising columns as soon as the book is ready.

We learn from a New York correspondent that the final séance to be held for the committee appointed to report upon the genuineness of the materialization phenomena and tests, as produced through the mediumship of Mrs. E. A. Wells, will be held Friday evening, Feb. 11th, at the residence of H. J. Newton, Esq., and soon after the committee, of which Mr. Newton is Chairman, will make its report for publication. These séances, under positive test conditions, have been held from week to week for over four months, excepting a short recess during the severe illness of Mrs. Wells. The New York friends and the public are anxiously waiting for the statement of the conclusions arrived at by this Board. Mrs. Wells has fully recovered her health, and her time is fully and regularly occupied in proving to mortals that this life is continuous. Mrs. Wells goes to Philadelphia Saturday, Feb. 12th, to hold materializing séances Saturday and Sunday evenings, at the residence of Col. S. P. Kase, 1601 Ninth street.

THE SPIRIT MESSAGE DEPARTMENT covers, as to contents, the reports of séances held on Dec. 21st and 24th. Questions find treatment regarding intelligence incarnated and exorcised, "free agency," etc.; Elizabeth Turner (Bangor, Me.), Charles Warren (Bangor, Me.), Lydia Weeks (Salem, Mass.), Mary E. Carroll (New Albany, Ind.), John Barstow (Wilmington, Del.), Ellen Dean (Montreal, Canada), Henry Cross (Northampton, Mass.), John Lambert (Troy, N. Y.), Sally Church (Richmond, Ind.), George Shepard (Trenton, N. J.), Flora Belle Chase (Union, N. Y.), and "Elizabeth" appeal to the recognition of friends; and the Controlling Spirit voices a message for little "Carrie May."

Dr. Edward McGlynn, the New York Catholic priest lately deposed by Archbishop Corrigan, denies the right of Bishop, Propaganda or Pope to punish him for his acts as an American citizen. He admonished his superiors in the Church of the grave danger, folly and shame of condemning scientific truth as religious heresy—a shame and folly of which their predecessors had been guilty in the condemnation of Galileo and Copernicus. And thus this good, conscientious man, for speaking his mind freely in behalf of the humble tollers and according to his own conscience, has been set aside by the officials of the Roman Catholic Church.

A lecture and concert will be given in Horticultural Hall, Feb. 18th and 14th, in aid of a fund to establish a home for friendless and homeless girls. No doubt such a home is a necessity, and it is to be hoped sufficient funds will be collected to found such an institution.

Thanks to George Sanderson, florist, Weston, Mass., and others whose names we did not learn, for elegant fresh flowers for our Free Circle-Room table.

J. W. FLETCHER has resumed his medical practice at 6 Beacon street, Boston. Written examinations \$2.00.

Professor Alfred R. Wallace was in Washington, D. C., at last accounts.

HALL'S JOURNAL OF HEALTH.—The current number of this periodical treats, in its opening article, the subject of Somnambulism, quoting largely from Dr. B. Brittan's book, "Man and His Relations," and discussing the matter in a manner that cannot fail to augment the study of that mental phenomenon. Following this, Dr. E. D. Babbitt outlines "A Grand System of Human Life" than now prevails, and other articles of similar interest and importance fill the remaining pages. Publication office, 208 Broadway, New York.

Just as we go to press intelligence reaches us that Oscar E. Gray, husband of Mrs. Stoddard-Gray, materializing medium of New York, passed to spirit-life Monday, 7th inst., at 6 A. M., at the age of 60 years, from an attack of apoplexy. The funeral services were to take place at his late residence, 223 West 24th street, on Wednesday, 9th inst., at 8 P. M. Interment at Saratoga.

Written EXAMINATIONS on Health or Business, by J. W. Fletcher, 6 Beacon street, Boston, Mass.

Buchanan's Journal of Man.

Just issued, is characterized by the same vigorous grasp of great questions for which it was formerly famous. The leading article reviews the past and present status of the phrenological doctrines of Dr. Gall, showing his high rank as the pioneer in the anatomy of the brain, whose footsteps have been followed by all anatomists since, and whose discoveries of the mental functions of the brain, though incomplete and in some respects inaccurate, have been sustained by every observer since, who has studied the comparative development of the brain after the method of Gall. The immense additions to the science made by Prof. Buchanan, which have brought it into close rapport with spiritualism, and with all the modern discoveries in anatomy, will be fully presented in future numbers of the *Journal*, making a complete exposition of the science of man in all its departments, comprehending spiritual and psychometric science, and a vast number of new ideas based upon positive experiments.

On its handsome title-page we find an "Introduction to the *Journal of Man*," which brings the reader a clear conception of the new world of science to which the *Journal* is devoted. The *Journal* has also a statement of the great Land Question now agitated by Henry George, the principles of which were first presented in a thorough manner forty years ago by Dr. Buchanan. This is followed by an account of the Sigalco Colony, a grand cooperative enterprise in Mexico, and valuable articles on Health and Longevity, Remarkable Fasting, Cerebral Psychology, Music, Insanity, and a chapter of Miscellany, ending with an account of the hairy family, and the giant Winkelmeier, eight feet nine inches high. The hairy family is illustrated by pictures of its members, Morning Photo and Maphorn (now in London on exhibition). The *Journal* is rapidly increasing in circulation, and those who are interested should send at once for a specimen of the first number.

"MIND IN NATURE." This monthly of "psychical, medical and scientific information," closes with the current number its second volume, and suspends publication, for the reason, it states, that though "not started with the expectation of making money, those interested do not feel justified in doing all the work and paying the printer also."

Social Re-Union and Benefit.

On the evening of Feb. 3d a social entertainment was held in Langham Hall for the benefit of the children of Lyceum No. 1, under the superintendence of Mrs. Maggie F. Butler, assisted by Mrs. Lizzie C. Clapp. Notwithstanding the inclemency of the weather a large number were present and partook of an old-fashioned supper, after which an interesting entertainment followed, Capt. Richard Holmes presiding. The exercises opened with piano solos by Prof. Fisher, of Cambridge. Dr. J. D. Rose congratulated the leaders and friends on the success which had attended the concert and the superintendence of Mrs. Butler, and then, giving words of encouragement to the teachers and all connected with the Children's Lyceum. The exercises that followed included piano selections by Maude Banks and Willie Fairchild; songs by Mrs. Lovering, Mr. J. T. Lillie and Dr. C. T. Buffum; and recitations by Mrs. Dodge, Winifred Hayward, Alden Bradford, Hattie May, Mr. H. P. Frank, and others. The company in regard to the training of children. Mr. Tom Roscoe gave an account of his development as a fire-test medium, and an exhibition of his mediumship by holding his hands in a flame with no injurious effect. Mrs. Butler, under control of William Flower, gave a welcome from a band of children in the spirit-land to those of No. 1, and referred to the coming thirty-ninth anniversary. She also, normally, made some pleasant remarks and introduced the Conductor of the Lyceum, Mr. Benj. P. Weaver, who spoke in reference to the spiritual education of children, and invited all to visit the Lyceum.

The same evening a social concert and benefit entertainment for Lyceum No. 1, one hundred and sixty dollars. Thus the teachers and guardians have been encouraged and stimulated anew in their labor of love. The next meeting will be held in Langham Hall, Feb. 17th. All are invited.

MRS. MARY F. LOVERING.

A Voice from the Coal Regions.

To the Editor of the Banner of Light: I notice an article in the BANNER OF LIGHT of Jan. 20th headed "Respectable Robbery," wherein mention is made of "corners in coal," etc.

There is much truth stated therein, and much more might be said of the iniquitous doings of the coal rings, and I would it could be remedied; but alas! so long as railway companies, otherwise known as "common carriers," are also operators, i. e., engaged also in coal mining in disguise, and so long as coal operators are "common carriers" in defiance of law, so long may the public expect to pay high prices for coal shipped to places outside and remote from the coal regions.

Yet it is strange, but nevertheless true, that coal is shipped to far-off Boston much cheaper than it is shipped to near-by Philadelphia—funny, is it not?—but the coal-operating-common carrier might explain even that conundrum.

In conclusion, compel common-carriers (railway companies) to live up to the letter of the law, regulating coal transportation—so flagrantly transgressed by soulless corporations engaged in the mining and transporting of coal in more than one particular—then the pocket can be made deeper coal, but not otherwise. Pittsford, Pa. W. E. W.

DO YOU WISH TO DEVELOP? Write to J. W. Fletcher, 6 Beacon street, Boston, Mass., for instructions.

Movements of Mediums and Lecturers.

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

Dr. W. Smith Jackson will enter dates for lectures.

Address A. M. Jones, 125 N. 1st street, Boston. Mrs. Carrie E. S. Twinc filled an engagement Friday evening, Jan. 28th, at Providence, R. I., also at Epping, N. H., on the 30th; is engaged for Chelsea, Mass., Feb. 20th; and at Berkeley Hall, Boston, March 6th, 13th, 20th, 27th, and 28th. She will be at the Anniversary celebration in Boston, March 31st; and make engagements after that date till the camping season begins.

Bishop A. Beale closed a successful engagement of two months duration on Sunday, Feb. 7th, at Peopka, Kan.; he spoke at St. Louis, Mo., the first Sunday in February, and will be at Chatsworth, Ill., the second Sunday; will attend the Quarterly Meeting at Benton Harbor, Mich., on Saturday and Sunday, Feb. 13th and 14th; in Middlebury, N. Y., and on Tuesday evening, Feb. 15th, in Albany, N. Y.

Mr. J. Frank Baxter will lecture Sunday, Feb. 13th, at 10 A. M., Monday or Wednesday evening, Feb. 14th or 15th, in Middlebury, N. Y., and on Tuesday evening, Feb. 15th, in Albany, N. Y.

Mrs. Mary Hunt Parker (accompanied by her daughter, Lily May, six years of age) would like to make engagements for lectures and tests. Can also be engaged for summer camp-meetings. Terms reasonable. Address 420 10th street, N. W., Washington, D. C.

Dr. F. H. Roscoe of Providence speaks in Haverhill, Mass., at 10 A. M., 12th, 20th, 27th, and 28th. He is meeting with wonderful success everywhere. Would like to receive engagements for the Sundays in March.

Frank T. Ripley occupied the Spiritualists' platform at Clinton, Mass., on the 30th. His tests were recognized and were satisfactory. He is engaged there again Feb. 27th.

Isa Wilson-Porter is ready to make engagements for the Eastern Conventions, as platform reader and lecturer. Address, 216 West Washington street, Chicago.

A Card.

To the Editor of the Banner of Light: Allow me space in your columns to say to my many friends who for days and weeks have been waiting a reply to their kind and congratulatory letters, that my silence is caused by mental indisposition. For the past three years circumstances have thrust one shock after another over my nervous vitality; this—coupled with nearly thirty years of public labor, under control of the most radical powers coming to mediums from the realm of spirits—has prostrated my mentality, compelling a cancelling of all engagements (excepting April in Philadelphia, until September next).

I shall be glad to hear during the intermediate time from my many friends as frequently as in the past, hoping ere long to be able to reply to each. I shall anxiously watch the results of the work of my co-laborers.

AMELIA H. COLBY-LUTHER. Crown Point, Ind., Jan. 22d, 1887.

Married.

At East Middlebury, Vt., February 1st, by Rev. Geo. Severance, Mr. David J. Etz, of Mendon, and Miss E. E. Martin, of East Middlebury.

Horsford's Acid Phosphate as a Tonic. Dr. JOHN GEORGE, Athens, Ga., says: "In dyspepsia, accompanied with prostration from mental overwork, I think it is a fine tonic."

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, which has been put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bowdoin street, Boston. Price 10 cents.

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.

Subscriptions Received at this Office.

FACTS, A Monthly Magazine, Published in Boston, Per year, \$1.00. BUCHANAN'S JOURNAL OF MAN, Monthly, Published at Boston, Single copy, 10 cents. THE SPIRITUAL OFFERING, Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox, Per year, \$2.00. THE EASTERN STAR, Published monthly in Utica, N. Y., \$1.00 per annum. THE GARDEN DOVE, An Illustrated Monthly Magazine, containing literary, biographical sketches of mediums and Spiritual Workers, Published in Oakland, Cal., Per year, \$2.00. THE PHILOSOPHICAL JOURNAL, Published weekly in Chicago, Ill., Per year, \$2.00; six months, \$1.25. LIGHT, A Journal devoted to the highest interests of Humanity, both here and hereafter. London, Eng., Price \$3.00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. London, Eng., Price \$3.00 per year. THE THEOSOPHIST, A Monthly Journal, published in India, and sent direct from India to subscribers, \$5.00 per annum. THE GOLDEN GATE, Published weekly in San Francisco, Cal., Single copy, 5 cents. THE PATH, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. \$2.00 per year. THE EASTERN STAR, Published fortnightly at Glenburn, Me., Per year, \$1.00.

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first week, and fifteen cents for each subsequent insertion on the seventh page. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payments in all cases in advance.

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

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

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston, Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A. M. Jan.

Dr. F. L. H. Willis may be addressed until further notice, 123 Amity st., Brooklyn, N. Y. Jan.

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* Jan 29

Consumption Surely Cured.

TO THE EDITOR:—Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, DR. T. A. SLOOUM, 181 Pearl St., New York. Jan 8

For Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, Newgate, London, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. More.

ADVERTISEMENTS.

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The book has been given by spirit Eon through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

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TEST Business Medium. Circles Sunday evening, 7 o'clock. Develops Circle and Clairvoyance. Tuesday afternoon, at 3 o'clock. 41 Bromfield st., Boston. F12

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are a magnet that will attract to the wearer a spirit guide for development, or healing. \$1.00 per letter. 10 cents per sheet. J. WILLIAM DENNIS, 120 15th st., Buffalo, N. Y. F12

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