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The Spiritual Rostrum.

Harmony in Diversity Consistent with Unity on Earth and in the Spirit-Life.

An Inspirational Discourse by W. J. COLVILLE, Delivered in Odd Fellows Hall, San Francisco, Cal., Sunday Evening, Oct. 28d, 1887.

[Reported expressly for the Banner of Light.]

The question of organization among Spiritualists being always more or less to the fore, we find ourselves frequently called upon to express our opinions on this fruitful theme. Whenever we respond to an invita tion to state our convictions we endeavor to give them in as plain and decisive words as possible, though at the same time fully aware of the inadequacy of language, in many instances, to fully clothe one's innermost thoughts. The subject is, moreover, one of such vast proportions, and, without doubt, so many-sided, that all who essay to treat it are apt to find themselves unwittingly guilty of a failure to speak or gaze from the various and certainly opposite points of view from which it must be regarded if fairly and dispassionately treated. A course of several lectures could easily and profitably be given at this particular time on the pros and cons. of organization. That much can be said in its favor, no one can deny; that sound and valid arguments can be brought against it,

It seems to us that much if not all the inharmony among Spiritualists, as well as among other people, al ambition. Many very sincere and good-natured persons are afflicted with mental and spiritual nearsightedness. They see quite distinctly within the boundaries of their own limited sphere of thought and necessity; they devise excellent means for carrying on a useful work in their own special corner of the spiritual vineyard; but they unfortunately sow strife and dissension in the very ranks they desire to consolidate and increase, by supposing all the world needs exactly what they require individually to help it along the path of progress.

The other class of persons we have referred to are neither so amiable nor so estimable. Their intention is usually to rule or rule. Inflated with personal pride, actuated by selfish ambition, they claim a right which they do not possess to lead, and represent others who have no intention of becoming their sub missive followers.

In every age of the world's history, in every land be neath the sun, this hateful spirit of self-assertion and self-glorification has been the curse of mankind, and the prolific instigator of every phase of tyranny and persecution. Would-be-organizers should carefully weigh the following considerations: Spiritualism is in its very nature and essence totally opposed to sacerdotalism; it cannot affiliate with any ecclesiastical system whatsoever. Spontanelty is its leading characteristic; no creeds can confine it, no institutional walls can contain it. True Spiritualism is like the air and sunshine: it may be in all your houses, but it is also outside them; you cannot have it all, though you may enjoy as much as you can assimilate and utilize. It is as impossible to enclose Spiritualism within a narrow, man-made cage as it is to confine nature within

The most powerful and efficient organization on earth is without doubt the Papacy, but the tactics of the Roman Church are diametrically opposed to those of Spiritualism. No two systems can possibly be wider apart than Spiritualism and Popery. Strange to say, however, there are to-day in the spiritualistic ranks many persons who positively abhor the Roman Church, and never lose an opportunity to denounce it, who, if they had their way, would establish a hierarchy fully as despotic as that of Rome; and we are pretty sure an inquisition would not discord with their pet

Unity and uniformity can never mean the same thing. The Church of Rome confounds unity with uniformity, and thus manages to preserve an external semblance of unity while disunton is rife among her members. Unity is consistent with freedom; uniformity is possible only among slaves. Harmony is neither unison nor monotony, it is the most exquisite variety the broadest possible diversity. Nature is unitary, but never uniform; harmonious, but never monoto nous. Her choristers sing in harmony, but not in unison; her orchestra includes many instruments and many performers. To perpetually harp on one string, or to utilize only one instrument, is to defy her genius at every turn.

Now if we are to organize as individuals into har monious societies or groups, let us realize first of all that it is ourselves we are organizing, not Spiritualism and not other people. The utmost latitude must be given to honest individual or societary efforts, but directly any person or class of persons undertakes to represent Spiritualism and speak authoritatively in the stead of others, the action of such becomes an onslaught upon our most precious liberties. No one can ever have a right to represent another unless authorized or requested by that other to represent him. How, then, can we have representative Spiritumillions, of Spiritualists who have never authorized cured by law to everybody without those who pride | magnetic force it will come to us, and nothing can | amount of missionary work, and in going from place

ties undertaking to control and vote away the liberles of others.

Now let us for a few moments consider what Spirit ualism is and what constitutes a Spiritualist. Mrs. Emma Hardinge Britten has, under inspiration, compiled a creed which she calls the creed of the spirits. but everybody knows there are multitudes of spirits who do not accept it; it is simply the creed of the influences who inspire her utterances and which she in-dividually endorses. It is in its way one of the most excellent compositions we have ever seen, broad, lucid, comprehensive, and unquestionably expresses the sincere and deep-seated convictions of multitudes of enlightened minds on earth and in the realm o spirit. For ourselves we accept it gladly, and can devoutly say amen to every article it contains; but vould it therefore be justifiable for any one to put that creed forward as a creed which must of necessity receive the assent of every Spiritualist on the face of the earth? Would any one be justified in refusing to acknowledge that a person could be a sincere and devoted Spiritualist even though he dissented from that creed? We feel sure Mrs. Britten and her inspirers would be the very first to protest against the forcing of their own or the creed of any other upon all believers in spirit communion the world over, though that particular creed has an unusually extended endorsement in the most enlightened moral teach ings of all ages.

Some few years ago A. E. Newton suggested twelve articles of a very elevated and highly moral character as a sort of creed for Spiritualists, but, with his accustomed liberality and kindly toleration of the views of those who differ from him, he gave them to the world in a suggestive, not in a dogmatic spirit, making no claim for them as final and authoritative. They represented his honest sentiments, and they happily found an echo in the hearts and minds of many Spir itualists throughout the world. All such creed-making is as innocent as Ingersoll's, whose excellent creed has formed the subject of two of our recent lee tures (both published in the Goldon Gate). We see no reason whatever why companies of sympathetic kindred spirits should not meet together in any part of the world, draw up a set of resolutions and procur a charter from the State in which they live; an act of incorporation may be desirable in some instances, especially if there is any property to manage; and while we are fully aware that worldly goods oftener engender strife than harmony, we see no reason why halls, temples and reading-rooms should not be built and owned by societies of Spiritualists.

We are not opposed to the organization of individuals, judeed we favor it, and do all in our power to promote it whenever we have reason to believe it will serve the interests of truth. What we do oppose is a company of persons undertaking to legislate for others; setting themselves up as dictators to a community, anathematizing all effort except their own, and looking with eyes of envy and dislike upon all who cannot see eye to eye with them, join in their shibboleth, and assemble in their conventicle. As the Church of Rome is frequently cited as the most perfect specimen of organization in the world, let us examine as cal expression? Read the thousands of messages closely as we can what it is that makes that organizaer McGlynn has caused many persons who would not otherwise have been likely to do so, to seek information regarding the nature of the Roman hierarchy. The result of all investigation has led to a two-fold conclusion, viz: that the constitution of Rome is such that the ecclesiastical dignitaries who superseded Pather McGlynn could not well have done otherwise, and at the same time acted consistently; and secondly, that the constitution of the Church is such that it cannot continue to exist, much less control the world, if it be changed in a single particular. You probably all know the basic claim: Jesus said to his apostle Peter," Thou art Cephas (a rock or stone), and on this rock I will build my church; the gates of hell (hades) shall not prevail against it." This quotation from the Gospel s interpreted in its most literal and unspiritual sense to begin with, and then the further claim is made that Peter was the first Bishop of Rome, and that from his day to the present, through a direct line of apostolic succession, the papal chair has always been filled with an infallible occupant, infallible, that is, in council, however fallible in private life. If any one can grant so stupendous a claim; if any one can believe in the dogma of papal infallibility, and see in the Pope the vicar of Christ and vicegerent of the Almighty, as the Church claims him to be; if any one can feel that the Holy Spirit of God moves him in council as it moves no other man, and that therefore God himself governs the Church on earth, and through the Church the world by means of his own specially appointed instrument. bedience and submission to Rome are quite natural, and can easily be rendered. But immediately Protestantism steps in and claims freedom for the individual conscience, maintaining that the Holy Spirit witnesses to truth in the heart of the individual believer, the whole fabric of Roman Catholicism falls to the ground. and authority vested in the person of any man becomes

a pitiable delusion. Authority vested in certain Protestant dignitaries, in synods, councils, etc., becomes ludicrous in the eyes of all who are acquainted with the genius of Protestantism and the history of the Reformation. Much inconsistency no doubt marked the conduct of Luther, Calvin, Melanchthon, Huss, and all the great characters who figured prominently in the Reformation era; but they one and all dealt deadly blows at the spirit of the very sectarianism which claims them as its founder, and for that reason church organizations the world over are losing their grip upon the populace, who can plainly see what a farce is sacerdotal authority unless the Romish claim be granted as an original premise.

That certain individuals have been and still are inspired in certain directions beyond the majority of mankind, is patent to all observers, but an acknowledgment of merit is in no sense inconsistent with perfect individual freedom within all reasonable limits. No one questions the supremacy of Angelo or Wren in architecture who understands anything about the subject, but no one should be forced to employ a noted architect or copy his designs merely because he is superior. If his superiority makes itself felt, neither he nor any one else can prevent his being recognized and natterned after sooner or later; but his merit must be the means of drawing people to his standard ; his work must speak for itself. In musical fields no one disputes the palm to Mendelssohn, Mozart, Handel or Beethoven: they certainly are leaders, founders of schools, not by means of assumed authority and arbitrary dictation, but solely on account of true merit and sterling greatness making itself felt and appreclated. You cannot keep people away from certain places and people because of an irredistible attraction drawing the multitude to centres at which they are alists speaking in the name of thousands, possibly supplied with something their natures crave. It is the special sphere of public lecturers and other peothe height of folly, and at the same time a humiliating them to act as their representatives? Surely it is confession of weakness, to endeavor to force a stream enough that freedom of speech, pen and action be se- of tendency in our direction. If we draw it by our laborers in the spiritual ranks have done a vast

naturally flow, and succeed in drawing it at all, it will

The great German poet and philosopher, Goethe had a favorite doctrine of Elective Affinity. He maintained that a law of elective affinity operates incessantly in the realm of mind, drawing together all kindred spirits. A very noble man in London some years ago, then a Congregational minister—we refer to Mr. J. Allanson Picton, who afterward was elected a member of the English Parliament—was much derided by men less gifted and liberal than himself for maintaining that the operation of some such force or law as Goethe calls elective affinity would tend to the establishment in a purely natural manner of all necessary church organization. People would feel themselves drawn together, and they would unite to form perfectly free societies in which they could worship and study in the bonds of peace in perfect liberty. Dr. Joseph Parker of the City Temple was one of the few Congregationalist ministers who always treated Mr. Picton and his opinions with respect, though we have no reason to suppose he fully agreed with them. Dr. Parker always preached to a full house, while many of his brethren in the ministry addressed comparatively empty benches. People evidently were drawn to the City Temple and held there by a subtle, invisible force they could scarcely define, while to many othe churches of similar faith they did not feel attracted, and therefore did not enter them, or if they attended

once they did not go again. Now what is it that attracts to any focus? It may be music, oratory, beauty, warmth, sociability; we care not what, it is something people crave, and something they feel incomplete and uncomfortable without. I you give people what they want artistically, intellectually, emotionally, or in any other way, they will come again and yet again for fresh supplies; their appetite will be always whetted, as a healthy person is ready for three meals every day, and a good rest every night. We must cater to the needs of our brethren if we would attract and hold them. If we cannot give them anything they need, we may organize until time melts into eternity, so far as this planet is concerned, and all our efforts will end in vanity and vexation to our apirits.

In the spirit world the only perfect and absolute system of organization must be the divine, natural order in which all spiritual beings are held in the most intimate relations to the source of their existence and to each other. This perfect spiritual organ ization has been dimly revealed in some of the old Sanscrit writings, especially as they bear upon the doctrine of Nirvana, which is not annihilation but solidarity, and in the New Testament, more particularly, where the kingdom of heaven is alluded to in two ways, it being represented both as an indwelling and an external state. The external, however, is self-evidently impossible until the internal is realized, as a building is impossible without an architect. Can any sensible person imagine for a moment that Modern Spiritualism is anything other than as yet an imper fect revelation of the condition of the human, conscious individual after he is dismantled of the physifrom the spirit-world conveyed through the medium still more recently, Mr. Fletcher, at the Banner of Light Free Circle-Room, and if you accept every one of them and take them for exactly what they purport to be, do they not unitedly testify in the strongest possible manner against any form of dogmatism based upon spirit-teachings? Here are thousands of ordinary human beings, divested of their material garments, communicating from their separate states in the unseen world, and proving conclusively, if their testimony be accepted at all, that no sudden accession of knowledge necessarily follows upon physical disselution. Therefore, while spirit communion is an im mensely important fact in human experience, there is no authority whatsoever in spirit-teaching, considered simply as such.

No upright and honorable spirit ever attempts to peak for others than himself, unless requested by others to represent them. John Pierpont, for instance, speaks as John Pierpont, through Miss Sheland most modestly and becomingly disowns all authority except such authority as his words themseives carry with them by way of conviction to the affections and intellect of the persons he addresses Now if wise teachers in spirit-life, whom we have every reason to admire, respect and love, do not dog matize or seek in any way to domineer over any of us, what shall we say of the haughty and overbearing spirit of many persons yet on earth, whose ill-dis guised attempt, by means of aggressive organization, te to dominate the whole spiritual movement, themselves being the leading lights in every instance? We can but recall at this time the beautiful sentiment set through the mediumship of Mrs. C. L. V. Richmond some years ago in San Francisco, the substance of which was to the effect that no body of persons could any more ordain mediums than they could ordain the sun to shine or the winds to blow. They could, however, recognize such gifts as mediumistic powers in others and club together to sustain and protect those

If at any time necessity arises for protective alliances among Spiritualists or mediums, there can be no reasonable objection to such alliances being formed; and, moreover, if in any town or village it be found desirable, as a matter of mutual help and convenlence, for a company of Spiritualists to jointly own a hall, a library and reading-room and other auxiliaries conducive to the spread of a knowledge of Spiritualism among the public, what right-minded person would be likely to even desire to antagonize so sensible and helpful an institution? If Spiritualists would build and use their own halls, and not remain at the mercy of all sorts of hall proprietors, who use their premises for all sorts of purposes, much better results could be accomplished at our gatherings than under the present very imperfect regime. But we do not see that, as a rule, elaborate organizational efforts accomplish anything of the kind. The Boston Spiritual Temple building is capable of being put to manifold important uses; but it is well known the cost of its erection was defrayed principally by one gentleman. Organized societies as a rule rent halls which are used for all sorts of purposes, the influence in which is often exceedingly distressing to sensitive people, whether they are on the platform or in the body of the apartment, and nothing can more clearly prove the inefficlency of so-called organized effort than the self-evident fact that an attractive lecturer, and frequently elaborate music in addition, is necessary to draw an audience of moderate dimensions. Now if any virtue inhered in the organization itself, it would be almost entirely independent of professional assistance, for ple who have a world-wide mission to fulfill, is very largely of a pioneer character. All the most efficient

themselves on the possession of such rights and liber | hinder it; if we seek to compel it when it does not | to place breaking up new ground, have demonstrated | of the two. The complaint is constantly raised that their especial usefulness. It is an insult to common sense, as well as a gross infringement of universal human rights, for any society to endeavor to create a monopoly, reserving to themselves the exclusive right to rent halls and hire speakers. If the members of such societies as now exist all over this country and abroad had the faintest conception of the true nature and objects of a spiritual society, they would change their tactics and seek to cultivate mediumship within their own circles instead of ostentatiously engaging in a would-be monopolistic public work.

Bearing in mind what we have already said concern ing the true nature of an organization, you must by this time have become so far familiarized with our position relative to this matter as to see that we regard the formation of a natural, human, healthy society, as a purely necessary and spontaneous affair. Certain persons meet and feel attracted mutually; they enjoy and profit by one another's society; they are happier when together than apart; they feel themselves in a manner necessary to each other's happiness and welfare. A mutual interchange of ideas is profitable; they agree to form a harmonious band of spiritual communists, or at least cooperationists; in no way interfering with the work of others; in no sense object ing to individual independence, and even solitary effort. They, feeling isolation to be foreign to their needs, cooperate so as to form, if possible, a natural spiritual household. They in this way constitute a sphere or society of kindred minds, and when harmony prevails, unity, not uniformity, is certainly a source of strength.

When people antagonize the work of others, they invariably neglect their own. The pitiably divided condition of Christendom at this hour is an evidence of the utterly devastating consequences of sectarian animosity. One sect has undertaken to oppose another; ostracism or excommunication has been visited upon heretics to the extent of either forcing the best men out of the Christian pulpit, or forcing them to cloak their honest convictions if allowed to remain in it. There is not a single denomination where a minister is wholly free to avow his honest sentiments without fear of expulsion from his living; even the Unitarians are not free in the sense in which we have a right to expect them to be. And who is it fetters the minister? Almost invariably deacons, trustees, committeemen, or other official personages, whose pride of office and love of power are far greater than their liberality of sentiment or perception of truth. When ever a man does maintain absolute freedom to express his honest conviction while ministering to an organized society, it is on account of his own extraordinary ability or personal popularity. A weaker or less popular person, affirming the same principles, would be

driven from his seat, or awed into hypocrisy. Shameful to relate, the spirit of petty tyranny is by no means absent among certain Spiritualists, who without the slightest claim even to mediumship, seem determined to organize Spiritualism after their pattern and develop a new theocracy, with themselves in the rôle of the Almighty. Buch endeavors are so utterly allen to the intention of the higher intelligences who direct the spiritual movement, that when they are sertions of those who say they know nothing of a boildly presented in their naked hideousness, they at Jesus should be regarded as simply a lack of informaenel all liberal persons; but when cuppingly cloaked under the guise of an effort to make Spiritualism respectable and popular, they entice persons of good heart but weak judgment. Now, once for all, let us declare our utter disregard for that specious and hypocritical thing commonly called "popularity." Mrs. Grundy is for sale in every market in the world. Her opinion can be bought by any one who has a sufficiency of the coin of the realm. Anything and anybody can be popular and accounted respectable, if he but throw a sop to the modern Cerberus and don the livery of heaven while secretly paying court to his Satanic Majesty. That Spiritualism is unpopular, is to its credit; hypocrisy and fashion always go together; the most popular forms of religion are those which most readily allure the hypocrite, who takes a pew in a fashionable church so as to draw more custom to his place of business. Religion is degraded and perverted to a sham whenever the popularity and respectability craze takes possession of its professing advocates. To profess religion is too often to practice in iquity, as you probably all know, and perhaps to your cost if you are in any way of business brought in contact with those who profess to love the Lord.

We are quite ready to grant the favorite premise o those organizationists with whose methods we disagree, that a great general national, or even international association of Spiritualists, including many great hames, would make a certain lifeless, external form, a body without a soul, falsely labelled Spiritualism, very popular. This monstrosity-a Spiritualism without spirituality-would threaten to overthrow the existing churches, even the Roman hierarchy might tremble at forth in a discourse on "Ordination," delivered its approach, but it would itself be fully as great an evil as any it could possibly supplant. True Spiritualism is a matter for individual private examination; let Seybert Commission or Psychical Research Committee endeavor to investigate it in their official capacity, and they simply heap ridicule or odium on the cause with which they deal unjustly, and win for themselves the well-merited contempt of the fair-minded portion of every community.

Unfortunately within the ranks of Spiritualism there are far too many who prefer popularity to truth, while on the threshold are innumerable. Nicodemuses who are terribly afraid to be known as having spiritualistic proclivities. Now Spiritualism proper is a something to be proud of, not a something to be ashamed of. It should be accounted an honor, not a disgrace, to be called a Spiritualist in this mercenary age, when materialism is rampant everywhere. Spiritualism is a religion, but it is not and can never become an ecclesiasticism. Bacerdotalism is totally for eign to its spirit, consequently its ordained priesthood, if it ever is saddled with such an encumbrance, must excite the ridicule rather than the respect of mankind. As to protecting mediums from persecu tion by according to them certain legal privileges in the gift of chartered organizations or ordaining to perform the marriage rite, these are questions upon which we do not desire to speak too decisively. These matters are many-sided, and it is doubtful whether too much stress laid upon civil authority to perform ministerial functions may not in the long run engender more pride of caste and fictitious valuation of a privileged caste than real good to the community at large. Spiritualism, as a distinctive movement, must always be a new bottle containing new wine, if it is to flourish and do good in the world. Old ecolesiastical bottles will not hold the new wine of modern inspiration without bursting. Let them burst, but do not let us purposely put wine into them, the spilling of which when they burst, may occasion us much needless strife and suffering. Those who are in the churches who were brought up there, are no doubt doing much good remaining where they are until conscience sends them forth. Savonarola, as well as Luther, may have been necessary to the reformation of the sixteenth century; but Luther was the more successful person-

many who have long been efficient workers in the ranks of Spiritualism are backing into the churches for want of adequate financial support outside; if that is their reason for going into any church, we are more sorry for the church that receives them into its fold than for them, for any man who will choke his convictions for flithy lucre's sake must surely be a very inappropriate representative of any form of religion, religion becoming a mockery immediately it ceases to be a matter of conviction.

Probably many workers have crept into the church or a season of rest and recuperation, there is.so much contention and so little unity among Spiritualists, all on account of the personal ambition and jealousy of aspirants to fame and office. If we could all remember that fame and office are sure to find those worthy of each in due course without their seeking it. and that in a well-ordered community every one wil drop into his or her rightful place as naturally and inevitably as needles are drawn to magnets, we should not witness the clamor and discord now so prevalen in the ranks. If we said a moment ago that possibly many workers had gone into churches to find rest there, are we ready to admit that they have in most instances found what they sought? No; a thousand times no. They have either found the contest as hot. or hotter, in the church than outside, or they have drifted into apathy and indifference, sinking into complacent indolence, pocketed a moderate salary and preached harmlessly and only occasionally, in a manner to offend no one's prejudices. We probably all know enough about popular preaching to know how hampered a minister is who dare not voice his honest convictions for fear of dismissal from his charge; and can any one who has eyes fall to see just organizing Spiritualists, in many instances, are just as narrow in their platform as any church save the Unitarian, which is considerably more liberal than the clique and party sections of the Spiritualists? We can scarcely take up an issue of some journals devoted to the interests of Spiritualism, socalled, without meeting with a most unkind and illiberal spirit of reproach, hurled at all who disagree with the private opinions of the writer. Take. for instance, the controversy concerning Jesus. One school of Spiritualists affirms his personal existence most emphatically; another denies it with equal vigor; both appeal alike to history and spiritual communications to confirm their position. How much real light. has this controversy shed on the subject? So far as we see, little if any; the amount of acrimony and dirtthrowing it has called forth has, however, been stupendous. Now what does it all amount to? Who is to decide for another in such matters? One thing seems clear-the gospel ethics antejate the days of Jesus, and he, according to the records of his career, never

claimed originality but simply truth for his teachings.

Matters of literal history are quite unimportant from spiritual standpoint; we must take the teachings for what they are worth intrinsically, without caring whether we have to ascribe them to one age or teacher or another. At the same time the stronger testimony is always the affirmative, therefore the negative asion on a certain question of history. of reason what does it matter to us to day whether the Golden Rule came from Palestine or China? Its worth is like that of a pure diamond of the clearest water : it may have belonged to emperors; its pedigree may be traced through centuries, or it may be but just found in some most unlikely cavity in the earth, its worth is in itself, and not in its history or its accessories. Another question engendering much dispute is reembodiment, to many minds a purely speculative question. Is it becoming, is it even decent, to call those liars and impostors who differ from you on a question which has been a problem through all the ages-which the wisest have been perhaps vainly endeavoring to solve? One thing is beyond question, and that is that most excellent minds are ranged on opposite sides in this controversy. Allan Kardec, the promulgator of Spiritism in France, and Dr. Anna Blackwell, who so deeply sympathized with him in his researches, were both leading lights in the world of literature before the stupid claim that the doctrine of refucarnation, as foreign to Spiritualism, was ever set up. It may appear to some minds a side issue; but if we are to hold communion with the unseen world at all, can any of us be justified in setting ourselves up for infallible censors, declaring that all communications out of harmony with our beliefs are mendacious when they relate to subjects on which we have no sort of definite knowledge? When it comes to throwing stones at each other, resorting to the vilification of our neighbors who dare to disagree with us, we have surely forfeited all claim to further respect and consideration from honest truth-seekers, until we have made the amende honorable to those we have so grossly wronged. Allan Kardec was a man whose life needs no justification at our hands; he was one of the most faithful and unselfish seekers after truth the present century has known, so say all who were privileged to know him. The love his friends have borne him as a dear and honored friend has led to the annual celebrations in his memory. Not as a proud, imperial commander, but as an earnest fellow-student his colleagues always have regarded him, and ever will. But Allan Kardec aside, the doctrine of the successive embodiments of the human spirit is so venerable and widely extended, the arguments for it are so weighty and profound, the testimony in its behalf so world-wide, that while many of us may pause ere we accept it. and while some of us may remain utterly unconvinced by every argument in its favor, we are surely bound in common courtesy to refrain from condemning those who entertain it. Those who hold the theory are, as a rule, far more charitable and considerate of the feelings of others than those who antagonize; and that single circumstance is one of the best presumptive evidences of its truth, as it seemingly commends itself to those of more than ordinarily unfolded charity. Another point around which discussion seems end-

less is metaphysical healing. Here we may surely allow ample room for difference of opinion, each one speaking honestly his convictions and bearing testimony to the truth as it has been revealed to him in his own experience. As no one has a right to claim a monopoly of truth, and as a spiritual outpouring can never be confined within any circumscribed area, we are bound in justice to protest with equal terror against the arrogant pretensions of many Christian Scientists, and the uncharitable and unreasoning denunciation of their methods, resorted to by many Spiritualists who fail to see any good beyond the pale of their own narrow school of practice.

Another point of difference is the Bible. Now who has any right to say how little truth there is enshrined in ancient stories? The fables of the old world all have their morals; the ancient other only needs interpretation. Swedenborg's theory of correspondence has never been disproyed. Thus, while we cortainly are none of us prepared to accept the literal

words of either the Old or New Testament as divine truth, except in cases where they appeal directly to our intellect or our intuition as such, and while we certaining claim the right to investigate the Bible as freely as the works of any ancient or modern author, it is not for any of us to deny the nutritive properties of a kernel because we have only encountered a hard and innutritious shell. Bome of us seem better pro vided with spiritual nutorackers than others; those who can reach the kernels can feed on them; those who have been surfeited with husks, naturally turn away from them with loathing.

Another much disputed point is the value of physical phenomena, in comparison with the value of intellectual phases of spirit communion. Some writers for the spiritual press are continuously extelling phenomena; others perpetually speaking of them as inferior to philosophy. When shall we strike the golden mean, and, learning a lesson from the second chapter of Acts and the twelfth of Paul's epistle to the Corinthians, learn to estimate equally all modes of arriving at truth, knowing that divers tongues and operations are from the same celestial source originally. even though in their ultimation on earth they appear to differ as widely as the poles are asunder? We accept every message from the spirit-world as shedding some light upon man's condition here and hereafter; but perhaps we could not do so had we not been favored with visions and experiences of various kinds, substantially confirming Swedenborg's description of the heavens; hells and intermediary states.

As we live on earth in thought, desire and feeling, so we pass out into the unseen state. Our opinions and associations there are not immediately changed from what they were on earth; we only gradually outgrow them. In the local heavens surrounding the earth every creed is adhered to by some devotees; every earthly opinion is cherished by some who have not seen its fallacy. Thus the modern spiritual revelation through media of every shade of intellectual and moral capacity is first and last a revelation, and, as such, the utterances and advice received should be accepted with the utmost caution. The darker and more ignorant the communicating spirit, the more he strives to indulge in coercion and command; the higher he has advanced, the more liberal and mild his statements and the stronger his appeal to the conscience and reason of those to whom he speaks. The lower spirits would make slaves of mankind; the higher spirits respect man's moral liberty and right of individual judgment. There can be no authority but truth, and until we are all free from the biological influence of inherited and acquired faisities, until we are sufficiently redeemed from our love of error to be willing to treat every subject fairly and dispassion ately, if we communicate with the spirit-world at all, we shall only receive an echo to our own preconceived

Experience teaches wisdom; no one can gain experience in the stead of another, and, as at present developed, all are not prepared for the same lessons or the same school. As to the outward conduct of spiritual meetings, for ourselves, we could see the equal utility of a Gothic cathedral and a Quaker meetinghouse. If some persons require the influence of music, paintings, statuary, flowers and ceremonies, let them have all they require of these things; they are excellent in themselves, and only injurious when abused; but had we a hand in fitting up a gorgeous temple to be devoted to spiritual uses, we should carefully exclude every figment of mediaval superstition and seek throughout to symbolize nature in her highest and loveliest expressions. Every subject for a painting should be sublime, pure and natural, rather than mystical. The weird, fantastic allegories of the middle ages are surely not needed now. Dragons and satyrs are not fit subjects for temple windows or the painter's brush. Art should be ever true to nature, in its sweetest forms; or when the majesty of strife comes in, it should be suggestive of the ultimate victory of righteousness and the total overthrow of whatsoever impedes the advance of truth. In the simple meeting-room of the Society of Friends, in the days of For and Penn, when the inner light was all in all to these devoted and persecuted seekers after truth, the spirit of a living inspiration fell like a mantle and tongues of fire upon those simple, earnest men and women who cried against the steeple-houses and sought communion with the spiritual state, remote from every vestige of ritual display; but it was not their form of worship or their absence of form which brought them so near the higher realms of spirit and so close to the light within; it was their zeal, their earnestness, their devotion to the truth their care for naught beside, their tender interest in the oppressed, which carried them up to heaven and brought heaven down into their own hearts and lives.

As Spiritualists in something more than name, we need only to free our minds from all attachment to ancient or modern idols; yield unreservedly to the inward illumination of the spirit, and by so doing se cure to ourselves the inestimable privilege of becom ing one with those pure and holy souls who, above the realms of strife and friction, can help us to per ceive the oneness of God's whole family and the deep significance of that heaven-born love which, more than faith or hope, reveals God to his children.

THE PROSE-POET DICKENS.

He prescient paced incessant to and fro He prescient paced incessant to and fro
The crowded lanes of cities, where the light
Of obscure fresides streamed into the night;
Babble of childish laughter, humble woe,
The common troubles that the common know,
The din of homely labor and the sight
Of homely pleasures, struggles wrong or right,
Unheard, unheeded, narrow lines and low—
He stooped and wove them garlands for his art;
Transfigured by the magic of his song
The simple joys and sorrows of the throng;
Laid his great heart upon the people's heart:

Laid his great heart upon the people's heart; Garnered a harvest of the sheaves; and then. Careless of deeper things, he sang to men !

An Eloquent Tribute.

COL. INGERSOLL'S REMARKS AT THE BIER OF DEPARTED FRIEND.

Mrs. Ida Knowles, of Peoria, died in New York Dec. 15th. She was the wife of Howard Knowles and a daughter of Richard H. Whiting. Col. Robert Ingersoll, being an intimate friend of the family, was invited to say a few words over the flower-covered bler on the eve of its removal to the West for interment. In compliance with this request Col. Ingersoll made one of those eloquent utterances for which he is celebrated. He said:

My Friends-Again we stand in the shadow of

My Friends—Again we stand in the shadow of a great mystery—a shadow as deep and dark as when the tears of the first mother fell upon the pallid face of her lifeless babe—a mystery that has never yet been solved. We have met in the presence of the sacred dead, to speak a word of praise, of hope, of consolation. Another life of love is now a blessed memory—a lingering strain of music. The loving daughter, the pure and consecrated wife, the sincere friend, who with tender faithfulness discharged the duties of a life, has reached her journey's end.

A braver, a more serene, a more chivairic spirit—clasping the loved and by them clasped—never passed from life to enrich the realm of death. No field of war ever witnessed greater fortitude, more perfect, smiling courage, than this poor, weak and helpless woman displayed upon the bed of pain and death. Her life was gentle, and her death sublime. She loved the good, and all the good loved her. But there is this consolation: She can never suffer more; she can never feel again the chill of death; never part again from those she loves. Her heart can break no more. She has shed her last tear, and upon her stainless brow has been set the wondrous seal of everlasting peace.

When the Angel of Death—the masked and voice-less—enters the door of home, there come with her all the daughters of compassion, and of these Love and Hope remain forever.

You are about to take this dear dust home—to the

Hope remain forever.
You are about to take this dear dust home—to the home of ther girlhood, and to the place that was once my home. You will lay her with neighbors that I have loved that are now at rest. You will lay her Hope remain forever

All I can say is: Lay her in the earth, And from her fair and unpolluted flesh Let violets spring.

where my father sleeps.

I never knew, I never met, a braver spirit than the one that once inhabited this silent form of dreamless

Said Burke once, in Parliament, when some one had declared that England would stand until the day of judgment," What I fear for England is the day of no

A CHILD once burned fears the fire. If you have once had catarrh you will use any remedy to prevent its return. The sure thing is War-ner's Log Cabin Rose Gream. Price .50.

Spiritual Phenomena.

EXPERIENCES WITH MATERIALIZA-TION.

To the Editor of the Banner of Light:

Judging from my own experience there are many interested but doubting inquirers to whom an understanding of some of the pecumany are discouraged at the outset by what rejoice than to mourn." seem to them inconsistencies. Could they but know that these seeming inconsistencies are only the natural results of first attempts, they would persevere, and, in time, be able to identify the spirit friends that come to meet them.

It is this that prompts me to offer these statements. They are not made for the purpose, as it might seem, of benefiting any particular medium or mediums, but for the benefit of humanity at large and strictly in the cause of

An account of the first séance I ever attended was given in your issue of May 21st, 1887. Since that I have been present at more than thirty, in the rooms of four different mediums, and at each, with only one exception, my spirit sister Alice has come to me in materialized form. The one exception was at the Berry Sisters', where I first met her.

Three others who have passed from earthmy father and two of my children, a son and daughter-have also come to me in materialized forms at the same place. And at another, an uncle, who passed away some thirty years ago, has materialized for me once, but only once, as it was the medium's last séance for the season. Besides, I have recognized five more of my departed relatives by descriptions and names given me, who would have materialized had they been able to do so. One, a cousin who died about two years ago, but whom I had little reason to expect to hear from, and who bore the "old-fashioned name"—as one of the mediums who gave it said-of "Ann Eliza." has announced her presence at two different places. It is not likely that any one at either place knew I ever had a cousin so named, or knew anything at all about my spirit relatives, and as I feel quite sure that in neither case was the name in my mind at the time, it

anything to do with the announcements. There were large families both on my father's and mother's side, the greater part of whom are now in the spirit-land, so I have no doubt I have many more friends there than here, as to materialize at the Berry Sisters'. She had could tell me nothing more about Fred. met me several times before my father, who

I suppose it was that feeling which caused him to at once draw back and sink away. I tried to hold him, but when he had sunk almost to his shoulders apparently into the floor, just within the entrance to the cabinet, his hand slipped from mine, and he vanished from my sight. And my distrust seemed to weaken Alice, too; for after that she merely said "God bless you, brother! I'll come again," when she also left me.

She did not come again at that séance, but when I went, as I did next, to Mrs. A. M. Cowan's, she came to me there. But she made no mention of my father until I asked who it was Berry Sisters', to which she answered, "It was father; did n't you recognize him?"

I told her it did not seem like father, and suggested that possibly some other spirit had here!" tried to personate him.

"No," she said, "it was father, and he will come again. You must not judge of us by these materialized bodies, but by our intelligenceby what we tell von."

point, and it seemed as if she did not consider it of much importance.

But he came again the next time I went to the Berry Sisters', and one afternoon while supposed they were Alice and my father, and there I was suddenly surprised, while waiting said, as I took an extended hand, "I am glad to for him and Alice, by Mr. Albro's announcing meet you again, father." in what seemed to me a rather loud tone. "Father W-," a name I had heard frequently in my youth, but not for so many years that when I now heard it I was startled. [When the writer was a boy his parent was wont to be called 'Father W——'' by his sons-in-law.

But now, on going to meet my father, when Mr. Albro announced him, I found a form that. was very like his in his last years, aged and venerable, and when he spoke, though the voice was not like the one I remembered, it was in that calm and composed manner which ! was one of my father's characteristics. "Alice is here," were almost the first words he uttered. 'but I am stronger now.''

He remained with me some minutes, and that that it was indeed my father with whom I was | you !" speaking. More than once he called me "my but she was by my side the moment he was again to his sudden death. "Of course, father," with her. Since then they sometimes come tothe same familiar form in which he then appeared.

Not long after he first came alone. I attended another séance, at which neither he nor Alice appeared. The next time they both came together, and Alice's first words were, "Oh! brother, we were so sorry to disappoint you the last time! We came early, but were suddenly called away," and she told why they were called away, which I did not quite understand, My father expressed equal regret, and I felt that whatever had so suddenly and unexpect. has risen above it and is now doing nobly. You edly required their presence elsewhere, the demand had been imperative.

To show that they are cognizant of our earthly joys and sorrows, I will briefly state what occurred at one other manifestation. I have a daughter living near Boston, who suddenly lost | could hardly believe it yet. her seven-year-old daughter shortly after my father began to come to me alone. The little one died the same day she was taken ill. and the next day after her funeral, I attended a seance at the Berry Sisters', in the hope that possibly I might there learn something that would help me to comfort her sorrowing mother. Alice and father came, the two together, as it, here or there." they had often done. I did not speak of what was in my mind, but waited to see if they would for me, given by Fred, who came again. "It refer to it. As they did not, I asked, after a seems so good to be with you," he said, "that I few words had passed, if they knew what had have come again; I could n't have you go with- | cord with my own that I will repeat it here: happened to my daughter Lina, being careful out speaking to you once more."

to give no clue as to what it was that had hap-

They both answered at once that they did; and, said my father, "Tell her not to mourn, for her little girl will be better off now, and will be more to her then she would have been here. Tell her not to mourn, for her little Flossie is in my charge. Tell her she is my charge," he repeated with greater emphasis.

"She is a lovely child," said Alice, "but very weak yet. She will soon grow stronger, and beliarities attending first attempts at spirit-ma- | gin to progress. Tell Lina she will be well terialization will prove helpful. No doubt cared for, and that she has really more cause to

> I am quite sure I had never, until that time, spoken to them of Lina, nor had I then made any mention of the child, yet they spoke the little one's name-"Flossie"-and seemed to know just what had befallen her. Since then they have given me other messages for her mother, and once I brought her mother to them; and while she hung weeping in my father's arms I heard him say, very tenderly, 'You are not afraid to leave her with your grandfather, are you?'

> My son was drowned seven years ago, while making a western trip for a Philadelphia mercantile house. I was particularly anxious to hear from him-more so, if possible, than from any other of my spirit relatives-and of course I had him most frequently in mind when attending séances. One of the first inquiries I made of Alice was if she knew anything of my poor boy.

> "Yes," she answered, rather hesitatingly, 'but I have not been able to get very near to him yet."

> I spoke of him after that at other seances, but got nothing more definite, and when my father was able to come to me alone, I inquired of him; but he could give me no more information than Alice had. They both knew of him; but whether they knew that which they were not willing to tell me, I could not decide. They were evidently somewhat touched by my anxiety to hear from him, and I hoped that I should at length learn more, and that possibly he would himself manifest to me.

Regarding my daughter, who died thirteen years ago, at the age of seven, it was different. When I asked Alice if she knew anything of my little Gracie, she answered quickly that she did, and seemed to like to speak of her.

"Mother has charge of her," she said, "and is not at all probable that mind influence had she is a lovely child. She has a great deal to say of her dear papa, and is often with you. She loves you dearly. I will try to have her materialize; but she is so very spiritual I fear she will not be able to. She can hardly endure to come in contact with anything mortal." Father, Alice has told me, and it appears to have been too, said the same in substance, and they both by her aid that the three others were enabled seemed to love to speak of Gracie; but they

Some weeks later, at the close of a seance the came next, appeared. Then he came with her medium's control said there were two young the two together—but in a form so unlike men in the cabinet who had not been able to that of my father that I thought I was being come out. "One," he said, "gives the name of imposed upon, and could not help showing my Fred, for Mr. W-;" the other gave another name for a gentleman who sat near me, and who recognized it as the name of a young friend of his who died some years ago. The "Fred" was for me, and was the name of my son who was drowned.

At one séance a spirit that proved to be the control of a gentleman who was a medium, materialized directly back of the chair in which I sat, and I had to rise and move my chair to enable her to pass. She took my hand, but without stopping went directly to the gentleman referred to, who rose and met her, and taking his arm she went with him around the circle, shaking hands with those who desired that favor. She had gone quite around, and was on that had been with her the last time at the the side opposite to me, when she turned and came straight across to where I sat, and bending down said, in a whisper so loud that those who were next to me plainly heard-"Fred is

The impression I got was that Fred was present, but not able to materialize. I asked if he would be able to come out, but she passed so quickly I did not catch her reply. I had not much hope of seeing him, but was expecting She gave me no more information upon that father and Alice, neither of whom had yet appeared, when Mr. Albro came to me and asked me to step forward. The room was rather dark at the moment, and when I met two forms I

"No-Fred!" was the quick reply, and then I saw that it was not my father at all, but a form very different from his, and yet not like Fred's. It was neither so large nor tall as Fred had been; but it seemed to be about his age-twenty-eight-and the next words he uttered were decidedly characteristic of him. In answer to my inquiry, "Is it possible, Fred, that this is you?" he said, "Yes, father; I've got the water out of me now, and am all right! And oh! father, I am so glad to see you!"

· I shall never forget the words, or the way in which they were uttered; which, with their reference to the manner of his death, assured me that it was indeed my lost boy whom I had at length found. "Yes, father," he said again, "it which passed between us fully convinced me is me—your boy—Fred, and I am so glad to see

He was stronger than either father or Alice boy," in reply to my inquiries, and he seemed had been at their first coming, and remained to have for me only the tenderest fatherly re- with me some minutes, Alice standing silently gard. Alice did not come till he had left me, by while we conversed together. He referred gone, and I had a very satisfactory interview he said, "it was a terrible blow to you, but I can now see that it was for the best. You know gether, but oftener my father comes alone, in there are lots of young men who go the wrong way, and if I had been spared I might have brought you to shame. I feel now, father, that | fact. I can thank God for taking me when he did."

> Alice stood silently by till he was gone, and then she told me that it was my strong desire to meet Fred that had enabled him to come. 'Father has helped him," she said, "and he will vet be a son to be proud of."

When Alice had gone, father himself came and spoke of my boy, as he called him. "I found | had embraced her boy and been with him a him in a terrible condition," he said, " but he need have no more fear on his account. And, my son," he added, "whatever may come to you, do not be troubled, for all will end well." I told him the manner of their coming and

what they said; all seemed so strange, that I "It seems strange to you," he answered. "It don't agree with the dark old doctrine that has

been preached so long, but it is true. Eternal life is a free gift, and it is for all, but every man must work out his own salvation, and none can escape the penalty of his transgression. That is the truth, my son, and every one must learn

The last manifestation at that séance was also

The satisfaction he seemed to feel at meeting me could only have come from an overjoyed heart, and it would hardly have been in the power of mortal not to reciprocate it. Again he spoke of the "providence," as he called it, that had prevented his bringing shame to me, and again he said he felt that he could thank God for it. "Do n't you think so, father?" he added. "I was going wrong, you know, and might have brought you to shame !"

I had never feared that, for he had always been an affectionate, generous, dutiful son; but he was fond of pleasure, and as his occupation of traveling salesman led him to form many new acquaintances, I have no doubt temptahas come to me at every séance I have attended, both at the Berry Sisters' and at Mrs. Cowoftener alone. His form has changed, as did last manifestations at Mrs. Cowan's, his form has seemed identical with that of my Fred when living. His form is more natural at Mrs. Cowan's, but he remains longer at the Berry Sis-

As regards identity, both Fred and Alice seem different, not only in form but in mind, at the different mediums'. They have that intelligence, however, which admits of no doubt that they are the same, giving proof at each place that they know of my doings, even in my own room at home, and of many of the circumstances that surround me.

It is hardly to be supposed that one who has not witnessed similar spirit-manifestations could give full credence to these I have described, and very likely many who have witness ed the like of these may deem me too credulous. too liable to be imposed upon. However that may be. I have not received these manifestations without considerable questioning in my own mind, and a careful weighing of all the probabilities, as well as of possible motives for presenting them. For indeed no one can fully believe in the possibility of such things upon their first showing, no more than he or she can fully believe that we shall live after what we

call death, without some positive proof that there is another state of existence after this. To fully believe this one must have some other proof than mere hearsay, or than that which is only legendary-some better proof, by far. than the Bible affords.

Those who profess to believe in a future existence, upon the authority of the Bible alone, have only a hope—a hope supported by faith and trust, still only a hope—there is in their minds n uncertainty, though they may be so unconscious of it as to deny it. They have no proof that can for a moment compare with that which has already been given to me, as to thousands who have earlier sought for it. We know that our loved ones who have gone from our sight still live; and we know as well that when we, too, shall have put off our mortal garbs we shall receive from them such welcome as will accord with the deeds we have done-with the lives we have here lived; and, knowing this, why should not our lives be as pure and spotless as we can make them? Is there anything that can be more conducive to a perfect life than such belief as this?

It moves my heart to pity that those who mourn in doubt and uncertainty should be so slow to receive the great truths of the future life that are so open to them—that they should even denounce the revelation of them as an imposture-pity for the blind who are being led by the blind, but hardly pity for the leaders, those self-sufficient souls who are too wise in their own conceits to ever become amenable to spiritual law while here on earth.

Reading in the BANNER OF LIGHT that a spirit had materialized at Mrs. Fay's who gave the name of "Alice," but was not recognized, I went there, thinking that possibly the unrecognized Alice was the spirit-sister who had manifested at other places to me, and met one who claimed to be my sister, and who, at the next seance I attended there, proved to be Alice; but from whom at that first séance I got no name.

At the last two séances I have attended, Fred, Florence and Gracie have all been with me together. I should say at least five minutes each time, and at the last seance Fred came the second time, that he might speak with me alone he said, and was with me some five minutes or more. When he met me with the other two, he was not so tall by some five or six inches as he should have been, but after speaking with me a moment he said, "Wait, father," and stepping back into the cabinet, he came directly out again, having then his usual height—the same height he had when living here upon the earth which was very nearly my own. That he is my son, the Fred that I lost, I shall never doubt.

At one seance the spirit control, Emma, went around the circle, shaking hands, and passing a few words with those who spoke to her. I thought at first it was the medium; but when, having gone quite around, she turned, and stepping to the middle of the floor, shot down like a flash, the thought was gone. Her disappearance was so sudden that it produced a slight concus sion on the carpet, as if a padded mallet had struck it lightly. Of course I no longer suspected that we had been shaking hands with the medium.

Others-two or three more at least-disappeared in the same way, going as if shot down by an electric bolt, and producing a like concussion, any one of which was sufficient to convince any skeptic jwho could credit his own senses, that spirit materialization is an absolute

Another manifestation was that of a spirit mother who came to her child, a boy whom I judged to be some nine or ten years of age, who sat in the circle. The mother came up just back of and between his chair and one next to it, necessitating the moving of the other chair that she might come in. When she short time, she led him, with an arm about his neck and one of his hands in hers, into the cabinet, where they were for some minutes hid from view. Not very long after they had come out and she had gone, the boy fell from his chair to the floor, in a trance, his friends said. They raised him up and were trying to revive him, when out from the cabinet came the mother, again in material form, and again putting an arm around her child and taking his hand, she led him once more into the cabinet, from whence, when he was fully restored to consciousness, she brought him back to his chair and again left him. It seemed to me an especially noteworthy thing, to see a spirit mother come thus in material form to care for her unconscious child.

In Miss Shelhamer's "Life and Labor in the Spirit-World" I find a thought that is so in ac-

hundreds of spirits, manifesting through organisms foreign to their own, and doing the best they can, expressing their love and sympathy, and bringing words of counsel and cheer to mortals, have been repulsed with distrust and suspicion, even with positive denial of their presence, because they were unable to give every item of material affairs demanded of

"Such a reception of their efforts to communicate causes sensitive spirits to recoil from earthly conditions, and thus retards their manifestation to mortals. Were I upon earth, understanding this matter as I now do, I would accept a loving, kindly communication purtions sometimes came to him which he was not | porting to come from a spirit friend, not with able to resist. Since he first materialized, he overcredulity, but with the thought that it may come from my friend, who is not yet able to give me all I wish to know.... I would an's. He sometimes comes with Alice, but | throwout a ladder of reciprocal love, . . . thereby strengthening conditions, until that spirit father's, growing larger and taller, and in his gained power to give me all my soul required."

The evidence I have had enables me to commend this thought to every one who doubts the truthfulness of the manifestations that he or she has received. Such manifestations are evidently retarded by distrust, and I have no doubt that in many cases they are prevented. If one has doubts it would be well to give the manifesting spirit the benefit of them; for such a course can result in no harm, and it may lead to the full light of a great and glorious truththe fact that there is indeed a life immortal.

SPIRIT VOICES!

Sights and Sounds from the Vasty Deep; A Boston Judge Gets a Communication in a Slate from his Spirit Friends While Sitting Upon the Slate.

WILL SOME SCIENTIST EXPLAIN?

Hearing from a friend that a spirit medium Hearing from a friend that a spirit medium had recently come to the Hub from the roaring wilds of Michigan, who was by spirit power or by sleight-of-hand outdoing the famed Kellar or Hermann, I asked: "Can he equal Slade, Bishop, Montague, or the once famous Foster?" "Oh!" he replied, "I tell you he can knock Slade and Foster out the first round, and as far as for Bishop and Montague, he can do them up before he starts. On my soul," exclaimed my excited friend, "he summons the spirits from the vasty deep by dozens. I have just had a sitting with him. Why, sir, I got a long communication from my brother, in his own handsitting with him. Why, sir, I got a long communication from my brother, in his own hand-writing; also one from my mother and our old preacher. These communications were written between two slates, which I held while the writing was being done."

Satisfied that my friend was off his base, or that he was a wight not a trial. I noted down

that he was a victim of a trick, I noted down carefully the name and address, and proceeded

carefully the name and address, and proceeded directly to the place for the purpose of investigating the spirit claim, or rather exposing, as I have frequently done, a trickster.

In twenty minutes I was at 109 Falmouth street, an apartment house just off Chester Park, near Huntington Avenue. I touched the electric button. The door was opened. I ascended one flight; was met at the door by a little boy, who, having but one eye, looked as though he might see like a spirit out of the other.

Is this where Mr. Watkins lives?" I asked.

"Yes," was the reply.
"I mean C. E. Watkins."

" I es."
" Is he in?"
" Yes."
" Can I see him?"
" Yes."

"Yes."

I was ushered into the reception-room. In a few minutes Mr. Watkins entered. I was surprised at seeing such a fine looking man, a man of fine brain, pleasing manners, an honest face, and seemingly well educated, and, as I have since learned, a cousin of the novelist Howells.

"Are you the medium who gives sittings for independent slate-writings?"

"I am" was the promot reply

"I am," was the prompt reply.
"Can I have one?"

"You can.".
At this I produced four slates.

"You can write the names of several of your departed friends on a slip of paper, and ask each one a question; then fold the slips into little balls. I will return in a few minutes."

I wrote the names of nine different persons who were dead, asking each one a question, rolled each slip, which contained a name and question, into a fine ball, and when done I could not tell which was which. I had read the report of the Seybert Commission, how they claimed that the slate-writing was done by the medium with his feet, and I prepared myself for the trick. In a few moments Mr. Watkins

"Point your pencil toward the little paper balls," he said.

I did so, he standing off three or four feet "Pick up that one," he said: "it contains the name of a lady; her name is (I will give the initials only) E. G.; she says her middle name is ., which you have forgotten; but, as you were an old lover, you can look at some of her letters, which are in your vault of the Safety Deposit Vaults of this city, if you do not already remember. She also says the last time she saw you was at Trenton, N. J., and you promised.

"Hold on," I said, "don't you give secrets out of school."

"This spirit says," continued Mr. Watkins, "if you will take up two of the slates she will write you a communication between them, with nobody touching them but yourself; that your father, who died in Chester, Penn., four years ago, will also write a communication."

I picked up the slates and instantly heard something writing between them. In less than half a minute the writing ceased, and there were two communications filling both sides of the slate, one in the handwriting of the young

the slate, one in the handwriting of the young lady and the other in the exact handwriting of my father. Take up the other slates," he said, and in less than a minute, in the same way, I got three different communications, and one from my little girl who had been dead nearly a year, written in her broken writing, and talking just

as she did. "Look on the other side of the slate," said the medium. I did, and there was a perfect picture of my little girl, wearing the winter hood she wore

the last time she was upon the street.
"This picture work of the spirits," Mr. Wat-kins said, "seldom occurs." All the rest of my questions were then answered. So thoroughly astounded and almost paralyzed was I that I left without expressing myself to the medium. In just one hour I was back with our old Judge and a brother lawyer.

The same performance of writing names being over, the Judge said:
"Now, Mr. Medium, trot out your spirits, if

"Now, Mr. Medium, trot out your spirits, if you have got any. I bet you \$100 you can't get any writing between these slates, if you keep your own fingers off of them."

"Take your slates," said the medium, "into the other room, and sit down on them."

This the Judge, though inclined to be fat, did in a most simple manner. in a most simple manner.

"Now get up," said the medium, "and open your slates." He didso, and there were two full communica-tions filling both sides of the slates, and signed, the one-from a prominent lawyer, the other from

a book publisher, both well known in Boston, and only dead about two and five years ago. The handwriting was exactly their handwriting.

Over forty persons have examined these communications, and pronounced the writing and signatures genuine. Mr. Watkins is busy all the time with those seeking an interview with their friends from the vast unknown. His charges are \$3, \$5 and \$10, according to the length and character of the sitting. I have had seven sittings, and one heing more wonderful onsolous child.

In Miss Shelhamer's "Life and Labor in the pirit-World" I find a thought that is so in acord with my own that I will repeat it here:
"How true it is," says Spirit Violet, "that is done?—Boston Daily Globe, Dec. 22d, 1887.

Banner Correspondence.

Massachusetts.

WORDESTER .- F. R. Johnson writes : "I feel it to be the duty of every Spiritualist Boolety to give a re port as often as once a month through the columns of the BANNER OF LIGHT of their meetings, as I believe it will help to strengthen other societies.

The Spiritualists of Worcester have been blessed during the past three months with success; the first two months you have had an account of-Mr. Tisdale in October, and Miss Jennie B. Hagan in November.

The first two Sundays of December Edgar W. Emerson was with us. He is always welcomed, as the people here, as elsewhere, are anxious for the tests which in a mixed audience are always well received. More than sixty names and descriptions of spirit-friends were given on each Sunday, and all recognized except

Miss M. T. Shelhamer occupied the platform Sunday, Dec. 18th, and spoke in the afternoon on 'The Progress of Man,' and in the evening responded to questions from the audience in a clear and able man-

Sunday, Dec. 25th, Prof. W. F. Peck spoke for us. His subject in the afternoon was, 'The Science of Immortality.' He bandled it in an able and scholarly manner, eliciting frequent applause. In the evening 'The Philosophy of Spirit Manifestations' was the subject of his discourse, of which one of our papers said: 'It would surprise an outsider, unacquainted with the facts brought forward by the Spiritualists, to see the breadth of reading and thought displayed on their platform last evening.'

Our Society will reëngage Mr. Peck at the earliest opportunity. We consider him to be one of the finest speakers in the field. Any society will do well to engage him. Mr. Peck is a very fine vocalist, and can interest an audience by his beautiful songs as well as by his inspiring lectures."

HAVERHILL.-Isaac L. Morse writes: "It was my good fortune to be one of a large audience that on a recent Sunday listened attentively to the words of eloquence which fell from the inspired lips of Dr. F. H. Roscoe, whose guides have the power to hold and interest an audience as but few speakers of the present day can. His evening subject was 'Death,' and' he handled it in a masterly manner. Mrs. Roscoe made her débût as a reader, selecting a rather difficult poem

for rendition, and acquitted herself admirably. Dr. Roscoe and his wife are earnest workers for the dissemination of the truth of our beautiful philosophy, and should be kept busily employed. We unhesitat ingly recommend them to spiritual societies as in every way worthy of their support."

BOSTON.-Remarking upon the passage," As in Adam all die, even so in Christ shall all be made alive," Mrs. E.O. Hines writes: "Adam represents the physical man, and Christ the man of God, or the perfect principle. The physical or earthly body dies and passes into earthly elements of life, but the soul is attracted by the higher spirit, the pure principle of God, or Love, and is purified; that is, all that can be absorbed into the pure spirit, while the animal element is overcome and passes into oblivion. Thus the spirit gains its experience of earth life, and the strength to carry on a work for the elevation of those who have not gained that knowledge. It may take many reëmbodiments to arrive at the condition that Christ experienced when he came to earth; but all are progressing toward that end, and the length of time remains with each one alone. There are spiritual teachers ready to help us if we ask with a desire for the truth, and a willingness to accept the lesson given. Christ was a God-like man. He was a man, because he had reembodied into the condition of the animal man, and a God, because he had overcome every earthly condition, thereby giving to the pure spirit from God, the supreme power over the man. Thus if the God-spirit had supreme power over the soul, then he was truly a God. Spirit not having form in the beginning, takes the form of the person or animal that it gains its experience through. The soul of man goeth unward, while the beast goeth downward. The soul is absorbed by the pure spirit, perhaps it may not be made perfect, but by several reembodiments into the various family conditions it gives different nowers to the spirit until it has gained all it needs to become master, that is, master over itself in all things, and at all times. The beast goeth downward, is taken into "Unpublished Letters of Benjamin Franklin," as set the vegetable kingdom, purifying itself, thus working forth by S. G. W. Benjamin, cannot fall of proving of its way upward, until it may be found giving life to another soul that has, according to the law of nature.

"The Despot of Broomsedge Cove," with striking LECTURE XXII.—Spiritualists and Mediums.

LECTURE XXII.—Spiritualists and Mediums.

LECTURE XXII.—Spiritualists and Mediums. worked itself up to the form of man from the lower animal creation, and works its way upward until it reaches and is absorbed by the pure spirit. Matter and soul are being molded over and over, always with an upward tendency, for progression is the law of God. The change may be very slow, hardly perceptible, but there is one, nevertheless. Progression may be seen in the lower animals; they are more humane, and are being taught many things that would have been impossible a hundred years ago. An improvement may be seen in the very wild beasts of the forest. Nature is doing its work, and the power of God or Good may he seen in all things. The lower animal creation have souls or minds according to the development of the body, improving with each degree of birth, until it reaches to the stature of the animal man, where God.

New York.

the supreme power, takes it unto itself, forming a per-

TROY .- W. H. Vosburgh, Secretary, writes: " Hon Warren Chase recently took his departure from our midst for other points of labor. His engagement be fore the Star Hall Society closed Sunday evening, Dec. 25th, and although the holiday festivities absorbed the attention of the people generally, he was greeted by large and attentive audiences. His plain common sense logic upon the themes of material and spiritual life and its governing laws was well received, and no doubt the seed sown will be productive of good to all who had the pleasure of hearing him. His life has been an eventful and useful one in the field of spiritual reform.

Our Lyceum, recently reorganized, is growing and prospering finely. The 25th being Christmas, the exercises consisted of a musical festival, closing with a grand 'spread' and surprise to the children. A table running across the entire length of the north section of the hall was loaded with a bountiful supply of good things, tastefully and beautifully arranged, and this was all screened from sight until the sign was given. when instantly the curtains were drawn aside, and the children invited to the feast. The hall was filled with visitors and friends, and after the children were satisfied, all were invited to the feast with us. After all had partaken, I think that possibly there might have been twelve or even fifteen baskets left. We had a glorious happy time throughout."

WATERVILLE .- Mrs. Cordelia B. Peck writes : "Mrs. Louie Kearn Lowe, the ballot test medium, was here a few days and held two dark circles. The manifestations were very fine. Some of the best men of the town attended for the first time. They seemed to be very much interested, and say they would like to know more about it."

NEW YORK CITY .- Mrs. A. A. Vedder writes: ' Sunday evening, Dec. 4th, at the residence of Mrs. Gray, No. 823 West 84th street, I was one of nineteen ladies and gentlemen, mostly strangers to each other, who witnessed materializing phenomena, Mr. Hough being the medium. Shortly after being seated, Lotela, the Indian maiden of the Banner of Light Free Circle-Room, appeared in luminous apparel and crossed the room to a man whom she addressed as 'the Judge.' Music was played by invisible hands, and several forms appeared, and, going to their friends, called them by name and whispered their own. In the meantime Mrs. Gray, who is both clairvoyant and clairaudient, saw spirits and described them, and spoke the name she heard, and some one in the circle

said the name was correct. The gas being then lighted, there came in rapid succession from the cabinet, Miss Lizzie Hatch, Lucille Western, a very tall, ancient spirit, one speaking

looked upon him. At the same time there appeared in the middle of the room, in view of all, what appeared to be a puff of white thin lace. As Mrs. Gray held her hands above it it seemed to move, and in a few minutes a lady stood there, and, taking down a French flag hanging near by, asked for the 'Marseillaise.' As it was sung she faded, and, as we were looking, forth from that bit of fleecy white there grew up another spirit, and it was that of Dr. Baker who had so lately vanished. A German gentleman was called to the cabinet to see and talk with his mother and one he called Fritz. His conversation was in German.

About fifty spirits came into view and were recognized. One, Nelson King, who said he died by drowning, was recognized by a cousin of his, who said his name could not possibly have been known by any one in the room."

New Jersey. ROSELLE.—B. F. Carpenter writes: "Residents of this place were favored recently with a lecture by Mr. Milton Allen, of Philadelphia, upon the spiritual elevation of mankind and consequent reform in temporal, social, political and religious life, to be accomplished in the present and near future. His remarks, which were accompanied by a series of illustrations, were based upon the book having for its title 'The Origin of all Things,' deducing therefrom that the hour has come when a new life must be engendered; not alone in Evangelical associations, but in the great multitude of spiritual believers as well. Such lectures as the one he gave are the bugle blasts for a new crusade; not against evil, but to overcome it with good; not to banish darkness, but to infuse light; not to tear down or destroy, but to build up and renew; not to establish any new denomination, but to reform

I write from a feeling of duty, that your readers may avail themselves of Mr. Allen's services, who, I am assured, will try to answer all calls."

Michigan. ADRIAN .- O. S. Barrett writes: "Popular Theology teaches that human beings, following what is termed 'death,' remain in chaotic night until called for final disposition on a judgment day, at which time those found wanting are consigned to eternal perdition, where there is 'wailing and gnashing of teeth' those who have been good and faithful, to a happiness of like duration. My Christian friends, that 'judgment day' will never come; there will be no 'rattling of dry bones'; but, as Spiritualism teaches, each individual will continue to follow his inclinations, and eventually advance to light, knowledge and supreme happiness.

Ohio. MIDDLETOWN .- M. A. Robinson writes : "Spirit ualism is progressing rapidly in our city. A year ago I did not know a dozen Spiritualists here; now they are numbered by the score, all having become such through the efficient work of a private medium, who located here about that time, coming from Cincinnati. There have been some wonderful cures made through him. In his trance circle he has given names in full of loved ones passed into the spirit-land, and has caused such an interest in Spiritualism among the people of this place, that some of the ministers have been preaching against it."

Connecticut.

NEW HAVEN .- E. P. Goodsell writes that in his opinion the Seybert Commission paid too much deference to the popular religion, and feared too much the upraised, rebuking finger of Mrs. Grundy to give to the world a report different from the one that has made it a butt of ridicule the world over, with all who consider an investigation of any subject by any man or set of men should be thorough and impartial to be of any valde. As it was, he thinks preconceived views of what should be were held to be of greater value than newly discovered views of what really is.

January Magazines.

THE ATLANTIC MONTHLY opens the New Year in a manner to prove that the promises made for '88 are to be scrupulously fulfilled by its managers. A steelplate portrait of Miss Murfree (Charles Egbert Craddock) is the frontispiece; the first installment of "Yone Santo: A Child of Japan," a new serial to be contributed by Edward H. House, follows; James Russell power of delineation; Oliver Wendell Holmes, in a half-playful, half-serious paper, intended as an addenda to his "Hundred Days in Europe," seeks to account for certain literary slips occurring in, and to remove divers misunderstandings which have arisen concerning his relation of his personal wanderings in England; one of these troubles has evidently come from his use of a certain bird as an illustration, ("a tough old macaw," if our memory serves us,) the introduction of which in his narrative was, to us, at the time and under the peculiar circumstances, a matter of wonder: J. T. Trowbridge contributes a classic poem, "The Lost Earl," which all should read; Frances L. Mace has a splendid though brief tribute to Whittier on his eightleth birthday; there are other good articles, not here mentioned, which, together with the usual book reviews, "Contributor's Club," etc., go to complete the excellence of this initial issue for the New Year. Houghton, Mifflin & Co., publishers,

ST. NICHOLAS .- John G. Whittler furnishes "The Brown Dwarf of Rügen," a poem based on an old German superstition related to the Eives and Trolls The frontispiece illustrating the poem is a design by the skillful young artist, Edwin H. Blashfield, whose nen-drawings also accompany it on every page. "The Amusements of Arab Children" are described by H. W. Jessup, with illustrations by Harry Fenn. An amusing account is given of "London Christmas Pantomimes," the engravings being quite suggestive to those desiring to arrange holiday entertainments. A good idea is obtained of the experiences of the children of the South during war times from "How the Yankees Came to Blackwood," by Louise Herrick. This number is one of the best; in fact, it is one of exceptional attractiveness in its prose and poetry, and equally so in the subjects and execution of its many engravings. New York: The Century Company. For sale by Damrell & Upham, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY. -- Thurlow Weed is the subject of the leading paper, filling twenty pages and illustrated with an exterior and several interior views of his home in New York, a fac-simile of a letter of Abraham Lincoln, and a portrait which is the frontispiece. Dr. Prosper Bender contributes, under the title "Canada: Reciprocity, or Commercial Union," much that will shed light upon a somewhat vexatious question now before the two countries for settlement. In "The Battle of Tohopeka, or Horse-Shoe," is given the report of that event (1814) by Andrew Jackson, never before published. Of the remaining contents are : "Samuel Carpenter the Elder, 1649-1714," "Discovery of Yucatan," "Christ Church, New York City," and "Fundamental Principles of Our Government." In "Notes," as an instance of history repeating itself, is copied from a New York paper of 1831 a lugubrious complaint against the custom of women going "to the theatre with hats on their heads blg enough to overshadow a little German principality." New York : 743 Broadway.

CASSELL'S FAMILY MAGAZINE.-The opening of a new volume introduces two new serials—" Mornica; or, Truth Stronger than Death," by Evelyn Green, and "By Misadventure," by Frank Barrett—both promising to be highly entertaining. Timely articles are "How I Spent Christmas in Fatherland," "The Garden in December," "Flowers of the Month," and "A Winter Picture," the last in verse. In practical home life we are given "The Principles of Pastry Making," and in "The Gatherer" a variety of new inventions and discoveries. New York: Cassell & Co.

Western, a very tail, ancient spirit, one speaking the name, 'Mother,' who passed to a man who conversed with her, Miss Edic Cadwell to ber sister Mame, one who gave the name of Edna Zwikert of Hartford, Conn., and Dr. Baker, who saluted the audience, walked to one side of the room and faded naway as we

l'assed to Spirit-Life, From the home of his son, James Hawkins, Stoneham,

From the home of his son, James Hawkins, Stoneham, Mass., Lowis Hawkins, aged 82 years and 6 months.

His passage from the mortal was prefaced by a long, painful illuess. During the last sixty three days not one particle of nourishment was given which could remain in the stomach except cold water and a very little sweet cider. His case caused much wonder and astonishment. His dear, patient companion has been billed for three years, and could render no assistance in caring for her husband. A large family of children, now men and women, are left to love and care for their blind mother.

"Grandpa Hawkins" was for many years a firm and faithful Spiritualist, and never hesitated to avow his knowledge of it. It was his wish that the writer should officiate at the funeral, and having the liev. Mr. Dearborn, Methodist clergyman, to read Scripture and make a prayer, I was able to do so.

May his arisen spirit be with and sustain the loved ones still in the form, is the prayer of M. B. WOOD.

From Burton, Mich., Nov. 4th, without disease or pain, Mrs. Caroline M. Higble, aged 76 years last May.

She was born in New London, Conn., and at an early age became a member of the Congregational Church in Northampton, Mass., where she was a member of the large choir for many years, Bhe was married to D. Higble, M.D., in 1844; became a Spiritualist soon after the Rochester Knockings occurred; was a true, faithful wife and mother, and an artientadvocate of Spiritualism. She saw her mother fully materialized many years after her death, under affect test conditions, as also did some thirty others at the same time. She said she would not go back to the old faith for all the world. A few minutes befere she closed her eyes in death, we gave her a cordial invitation to return to us, or send us a message through her favorite Banner of Light as soon as she could. Mrs. Caroline M. Higbie, aged 76 years last May.

From Centreville (Warwick), R. I., Betsey M. Tyler, be loved wife of Casey B. Tyler, aged 66 years 7 mouths. Although feeble in bealth for many years, she was of strong mind, and a great reader and profound thinker. She was a constant feader of the BANNER OF LIGHT for many years, and of all the progressive works, of which she had a large number. She was a firm believer in spirit-commutolon, which was a great comfort to her in her long sickness. Since her transition she has communicated with her husband, and says spirit-life is far more beautiful and glorious than earthly minds can imagine.

From Westfield, Mass., on Bunday afternoon, Dec. 4th 1887, S. P. Burt, aged 73 years. He was an earnest Spiritualist, and his true and pure life was the best exponent of his faith.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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Banner of **Bight**.

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

The Hereafter as Viewed by the Clergy.

The Boston Herald for Sunday, Dec. 25th, devoted a broadside to a symposium of the preachers and spiritual teachers of Boston and vicini- | tion. ty on the most important subject of which the human mind is capable of taking cognizance the Hereafter. It consisted of a collection of concisely stated views by those who are regularly engaged in preaching to the people the absorbing doctrine of immortal life for the mortal spirit. It is to be taken for granted that, if the various writers failed to say all they could have said on the subject, no one of them failed to say the most that he could. The thing to be specially remarked, in any perusal of all their statements, is that they based their convictions wholly on faith, and, while indulging consistently in reasoning on the matter. still confessed that it was wholly impossible to the heritage of us all alike. The one truth of establish belief by absolute demonstration. which men are waiting to be convinced is the After reaching a certain point the realm of truth of immortality. They will not be satistery begins and faith supplies the sole illumination. Rev. Dr. Miner, for example, a Universalist, simply reasons cogently that both the physicist and the psychologist ought in consist- home to the heart of each individual for himency to accept the doctrine of immortal life; produces Bible texts for evidence; and considers stale and practically meaningless preachments that faith in a life hereafter is needed to make this life endurable. And he clinches all with the statement that "if future life be not a reality, then the most tremendous of untruths is essential to the present well being of every human soul."

Many of the ministerial writers rest their belief on asserted revelation, professing everything, but disclosing nothing. One, a Catholic. tellect is spiritual in its essence from the nature of human intelligence. And as such it "is one among all that exist on this earth." Rev. James Freeman Clarke gives as his first reason for believing in a future life that it is a human inof mankind have believed in a future existence. the globe. He is confident that this belief has not come from argument or reasoning or observation, "but from an inborn instinct." And he considers that "faith in God gives us the greatest assurances of immortality"; and that those who share the faith held by Jesus "lose all sense of death in a progressive life." As Dr. Channing said, "immortality begins here." Rev. Mr. Hamilton, Methodist, says "there can be no obligations to goodness, no evidence anywhere of justice, if man does not live after death." Rev. Percy Browne, Episcopalian, regards the question of life hereafter "as a question decided by the spiritual quality of individual character rather than by the strength of any special argument." He considers all the proofs urged in support of the doctrine of a life hereafter as having flaws. Conviction is an essential fact of the spiritual nature of us all.

At the best, he can say that when the desire that the doctrine may be true stirs in the soul, he cannot but think that "it is the beginning of that development of the spiritual nature which grows into the unshaken conviction that there is a life beyond the grave." Rev. H. W. Foote, preacher at King's Chapel, thinks very highly of the argument from the incompleteness of the present life. And he ends with the quotation from Emerson: "I have always thought that faith in immortality was a proof of the sanity of a man's nature." Rev. Dr. Bartol's compression of his views is the following: "The idea that man is an ephemeron does not kindle to great deeds or strengthen to any sublime endeavor." Rev. Julian K. Smyth, Swedenborgian, says that spiritual evidence is needed to prove the soul's existence; that besides the traditions of universal belief in a resurrection, and the irrepressible longings for a life beyond the grave, "the nature of man is in itself an indication of a higher world, in which that nature can attain its full development.', lege, Manchester, Eng., and President of the "There are moments," says he, "in the life of London Society for Psychical Research, passed

ence, and this communion is life eternal." Rev. Joseph Cook thinks "it is no more wonderful that we should live again than that we should live at all." And he adds, "the weaver that exists before the web he produces may exist wrong headed men who think they are going to after that web is destroyed, and, if God so will, may weave another organism, a spiritual body, adapted to the wants of a better state of exist-

ence." Rev. Brooke Herford, Congregational Unitarian, observes 'that "it is not that a future life is needed for compensation, but for the working out of that moral completeness which the present seldom brings." He regards nature, where it comes to its highest and clearest morality, in its exquisite adaptation to the humeaning in man, as full of suggestions of immortality; but that the thought and teaching scheme accommodates itself to the capacity of of Christ lifts it into a quiet certainty. Rev. George A. Gordon, Congregational Trinitarian, believes that immortality of necessity "belongs to the philosophy of the universe." He accepts the grave. To such a system it can bring ne as the starting point in his conviction on the subject the assertion of Lotze, the German and parcel of the common law. It is not now thinker, that "that will last forever which on account of its excellence and spirit must be an abiding part of the order of the universe." Rabbi Solomon Schindler, of the Reformed Jewish Church, says: "if an existence of life after death could be proven, we would no longer believe it-it would be certainty. There are no proofs of a life hereafter, and therefore we cling to the belief. Past generations know as little about it as does the present, and I doubt whether the dark vell will ever be lifted." He says the Bible records only go to prove that people have yearned for a future existence in the past as they do to-day, and that of non-existence we have no conception. Arguments for immortality are plentiful. He regards man as a dual being, mind chained to matter, or matter saturated with mind. Why should not one be as indestructible as the other?

There were other expressions of clerical views on this most absorbing of all subjects and questions to the human race, but we have cited sufficiently from those which contain the srlient points in the discussion. It has of course been noticed by everybody who read these statements from the occupants of pulpits, that, what is called "revelation" and the resurrection of Jesus as the corner-stone of their belief in a future life, they nevertheless manifest a common desire to resort to proofs that are far more individual and direct, and so proceed to argue immortality from the facts of instinct, desire, hope, faith and belief, all of them together, however, failing to satisfy them with an assured certainty of the main truth of which | these words serious heed in due season. they are in such anxious quest. It is falling back on reason, after all. Mere faith is not satisfying. Certainty is needed. The pulpits confess their utter inability to furnish it. Nothing so effectually attests the fact that the old traditions respecting "revelation" are become wholly insufficient to answer the great question of our time, than this very attempt of a body of clergymen to find a new way of answering it, even while holding fast to revela-

These men of the pulpit are given to calling the present age a skeptical one, merely because it is one of more searching and serious inquiry concerning spiritual matters than any age which has preceded it. It will not do to try to evade the matter in any such way. Who can take it upon himself to say that the spirit of a skeptic would not be gladdened with the presented proofs of a future life equally with that of a professing Christian? The modern preachers shall not be allowed without open rebuke thus to offer thanks to God that they are not as these other men. We are all a united human family. and a common brotherhood. The future life is fied with converse reasons, such as those draws from the opposite assumption of annihilation. They hunger for real evidence that comes self and herself. They are familiar with the from pretended revelation, and call for something that shall be convincing without theory, without assumption and concession-and wholly without knowledge. Why can they not have what they universally desire?

It is because they desire this priceless knowledge that it has finally and freely been given. It is strictly according to clerical reasoning, too, that it has been given, since the instinct determining the essence of the agent from the and the desire could not have been thus imnature of an action, reasons that the human in- | planted only to be mocked and denied. In the fullness of time the heavens have opened, and the new spirit has descended. Immortality is of the indestructibles in nature, and the chief | brought to light for every one who does not willfully remain blind. SPIRITUALISM is the gift awaited by the centuries, bestowed on those living in the latter half of the present century stinct so to believe, and that the vast majority as the first acknowledged beneficiaries. The heavenly light was unable to penetrate except including the savage tribes in all quarters of | in scattered and single rays before; now it is poured out like a flood upon the whole world. What is the reason that these ministers purposely refuse so much as to recognize the existence of the irresistible proofs of a future life which Spiritualism furnishes them, but think their own speculations and reasonings satisfying enough? There is no reason, there obviously can be none, save that which has always and everywhere illustrated human nature, namely, because men occupying sure places which the acceptance of new and larger views would render insecure, prefer to cling to what they have, rather than embrace what is better with the chances of having to submit to the loss of present temporal good.

In a private note from a friend in New York the writer says: "We are in receipt of the last number of Hall's Journal of Health, and it sparkles all over with bright gems of thought. Its editor must have been inspired. as his articles show talent and genius of a marked character." We also learn that our correspondent attended Mrs. Pennell's meeting at 52 Union Square, on Christmas Eve, where a goodly number of friends had congregated; that the occasion was one of genuine rational enjoyment, and that one of her controls, "Prairie Flower," gave many excellent tests which were fully recognized.

Dr. and Mrs. Henry Rogers, of whose remarkable artistic mediumship an account was given some time since, have been for about six months almost wholly secluded from society at their home in San Francisco, they having been during that time sitting for a spirit-likeness, which proves to be that of a spirit-sister of a prominent citizen of Washington Territory.

Balfour Stewart, M.A., LL.D., F.R.S. Professor of Natural Philosophy in Owens Colevery noble man when he feels the divine pres- | to the higher life, Dec. 20th.

What Macaulay Thought of a Govern- The American Spiritualist Alliance. ment Religion.

A pertinent and timely word from a writer like Macaulay may perhaps be heeded by the help the cause of religion forward wonderfully by incorporating the accepted shibboleth of the Christian profession in the Constitution of the United States. Macaulay was one who ought to be able to state the effects of mixing up civil and religious things as explicitly and authoritatively as anybody can. He remarks in one of his essays: "The real security of Christianity is to be found in its benevolent man heart, in the facility with which its every human intellect, in the consolation which it bears to the house of mourning, in the light with which it brightens the great mystery of addition of dignity or of strength, that it is part for the first time left to rely on the force of its own evidences and the attractions of its own beauty.

"Its sublime theology confounded the Grecian schools in the fair conflict of reason with reason. The bravest and wisest of the Cosars found their arms and their policy unavailing, when opposed to the weapons that were not carnal, and the kingdom that was not of this world. The victory which Porphyry and Diocletian failed to gain is not, to all appearance, reserved for any of those who have in this age directed their attacks against the last restraint of the powerful and the last hope of the wretched. The whole history of the firm that no carping critics could hereafter mo-Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry Hail, and smite her on the cheek; they put a sceptre into her hand. but it is a fragile reed; they crown her, but it is with thorns: they cover with purple the wounds which their own hands have inflicted while they almost unanimously fall back on on her; and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

In the above passage the sure result of all attempts to marry religion to civil law is most effectively and eloquently sketched. If those who are blindly and blunderingly engaged in that mistaken work in this country are half as wise as they would be thought, they will give

Independent Slate-Writing.

The occult power which is manifested in presence of Dr. Slade seems to be on the increase. He is much improved in health since his European tour, and says he never felt better in his life. With the full knowledge we have of his medial gifts, it seems strange indeed that Chairman Furness and his associates of the Seybert Commission should have made such a report as they did. It is simply inexplicable, when we take into consideration the respectability of the parties referred to, that they should have blundered so outrageously. Our columns of late give unimpeachable evidence of the reliability of the doctor's mediumship, and much more could be said in his favor than what has already been published.

Previous to leaving New York, we called a second time on this noted medium, in company with our partner, Mr. Rich. The manifestations we witnessed were somewhat similar to those reported by us on a previous visit: Two slates were placed upon Mr. Rich's left shoulder by the medium, with a bit of slate-pencil between them, when at once we could hear distinctly the noise made by the pencil as of some one was not possible that the least deception could have been employed. In a few moments distinct raps were given upon the table, signifying that a message had been expressed. On opening the slates, the following was found written upon one of them:

"My Friends-The attainment of our greatest desires is often the source of our greatest sorrows. To be happy is not to possess much, but to hope and love I am, very truly, the spirit of

Dr. J. Davis." Other exhibitions of spirit-power closed this

very interesting séance. What has Bro. H. H. Furness to say to such facts ?

Look on This Picture—Then on That! On January 1st, 1888, eighty thousand distinguished personages thronged St. Peter's Cathedral in Rome to hear mass and see the Pope. In London, at the same time, eighty thousand paupers, many of them Catholics, were in a

starving condition! Christians! how do you like the picture?

'The Two Worlds" a Penny Paper.

In the sixth number of Mrs. Hardinge-Britten's new paper it is announced that, in consequence of the wide-spread interest in it and the success already achieved, the price is reduced to one penny a copy in order to further extend its circulation. The yearly subscription price is also reduced.

Kind words are indeed blessed things; but when evil-disposed persons send out lying words against their fellows without a moment's reflection they do unjust things. Above all else Spiritualists should not be guilty of misrepresentation, and thus injure those who have many times befriended them. It is not spiritual-it belies their professed belief-it is sad to contemplate. Yet there are just such people who profess to hold communion with the angels; and thus we would remind all such that kind words are blessed things, that should be spoken each day-that should be scattered like sunbeams everywhere. They will not only bless others, but return to bless your own heart. Think of these things seriously, you who are swift to condemn.

DR. JAMES R. NICHOLS, one of the best known chemists in New England, passed to spirit-life from his home in Haverhill, Mass., on the afternoon of Jan. 2d, aged 68 years 5 months 13 days. He established the Boston Journal of Chemistry in 1865, and was its editor up to the time of his death. Dr. Nichols was known to be an interested student of the Spiritual Philosophy, and achieved an almost national reputation (aside from his chemical discoveries, etc.,) by his remarkable work on human life and future destiny, entitled, Whence? What? Where?" which has now reached its eleventh edition.

THE SOUL, Bro. Whitlock's magazine, is for sale at our counter-a charming number. Buy it.

By the report of its Corresponding Secretary, J. Franklin Clark, it will be seen that the members of The Alliance are discussing the vital question of the feasibility of placing the Spir-

itual Phenomena upon a purely scientific basis. Several earnest Spiritualists, before passing to spirit-life, have donated various sums to the end that such facts as could be gathered upon the subject should be given to the world in an impartial manner, with a single eye to verity; but though honestly given, the funds were unfortunately placed in the hands of parties entirely incompetent to carry out properly the testators' legacies. The result has been, as might have been expected, a total failure up to the present time.

Others, by and in the name of Psychic, or Psychical, Societies, in London and the United States, have assumed to take the question in hand for elucidation, but have also signally failed.

Thus this highly important matter stands at the present time; but it gives us great pleasure to be able to state that the American Spiritual Alliance, with headquarters in the city of New York, has taken the subject in hand in earnest; and it is to be hoped the officers of that institution will persevere until they have placed the Spiritual Phenomena where they should have been placed years ago, on a firm basis-so lest them, or pervert the facts they attest in any way whatsoever.

We call especial attention to what the Corresponding Secretary has recorded on our eighth

Demonstrations in a Rectory.

The residence of Rev. F. W. Smith, rector of the Church of the Ascension, Fall River, Mass., has for a month past been the scene of demonstrations similar to those in the house of Dr. Phelps at Stratford, Ct., nearly forty-one years ago. The first occurred upon the arrival of two newly employed servant-girls, and it is presumed by some that one of them is a physical medium. The noises, which occur principally at night, consist of rappings, the continuous slamming of folding-doors, sounds as of marbles rolling down stairs, and other noises equally strong. In addition to this, lamps are mysteriously lighted in various parts of the house, and rugs and bric-A-brac are disturbed during the night.

Though at first it was thought the manifestations might be easily explained, all attempts thus far made to do so have failed. On one occasion the tongue was taken out of the doorbell to stop the interminable ringing, but the committee on guard still saw the bell shake vigorously at irregular intervals, without any apparent human agency to cause it.

The church is the oldest as well as the leading Episcopal church in Fall River, and its congregation includes some of the leading families in the city.

A young married woman, by the name of Wynant, residing near Anderson, Ind., says the Star, Gatesville, Texas, died suddenly. She had an intimate friend, Julia Graney. The morning after the funeral Julia saw Mrs. W. walking near the house and beckoning to her. She went out and conversed with her, and, on returning, told her sister of the meeting and repeated what was said. The spirit was again seen by Julia, and her sister, who was with her, though not seeing the spirit, did see Julia shake hands and could hear the words spoken by her and the spirit. Finally the spirit, whom writing. The room was well-lighted, and it Julia felt positive was Mrs. Wynant, bade visit them no more, and disappeared.

> Mrs. Flora B. Cabell, a lady of prominence in Washington, D. C., writes an account of her experiences last summer with Mrs. Ross, the medium. Mrs. C. claims to have had a séance alone with Mr. and Mrs. Ross, at which she saw spirit-members of her own family, unmistakably, and was told things impossible for Mrs. Ross to have known. She says she begun her sittings with Mrs. Ross (six public and one private) with no confidence whatever in the general phenomena at materializing séances, but is now confident that form-manifestation is a great fact.

THE THEOSOPHIST .- In the December number just received, H. S. Olcott reviews the rise progress and present state of Theosophy in France. A. P. Sinnett treats upon "The Relations of the Lower and Higher Self." The 'Rosicrucian Letters" are continued, and accounts of strange beliefs and practices are related in "Ghost-Lore from Guzerat," compiled from a rare book, "Bhut Nibandh," Bhut designating the earth-bound spirit of a deceased man. Considerable is said by correspondents upon Hindu Astrology. Madras, India. Boston: For sale by Colby & Rich.

A correspondent informs us that an acquaintance who is a constant reader of the Ban-NER OF LIGHT, in speaking of the executive and editorial as well as the mechanical departments of this paper, made use of the following commendatory remarks: "It is one of the best published, also edited, ones that I find, either within or without the ranks of Spiritualism." A literary gentleman made still more flattering remarks, in the hearing of our informant. concerning the paper, and regarding its genereral appearance and literary ability.

CHANGE OF HOUR.-Attention is called to the fact-stated under "Meetings in Boston" -that hereafter the Sunday evening service of the Berkeley Hall Spiritual Temple Society will commence at 7 o'clock (instead of 71), the change having been made by the management in order that numbers of people from suburban towns, who attend this session, may in future be able to reach their homes at an earlier hour than formerly.

MR. SAMUEL ROBERTS recently passed to spirit-life-writes W. W. Currier-from his late residence, 28 Duncan street, Haverhill, Mass., aged seventy-one years, eleven months and seventeen days. "He was one of the Trustees of the First Spiritualists' Society of this city; a consistent Spiritualist and a true man. We shall feel his loss deeply, both in social life and in our Society." [Maine papers please notice.]

Mr. Frank Herne, a medium for physical phenomena of a very remarkable character, including form-materialization, whose services as such have been largely utilized in England during the last twenty years, passed to spiritlife Dec. 8th.

The "Condition" of Mr. Sephert's Gift.

To the Editor of the Banner of Light i

In a recent notice of Prof. Kiddle's Review of the Report of the Seybert Commission, printed in your columns, I called attention to the need of more definite information relative to the "condition" attached by Mr. Seybert to his donation to the University of Pennsylvania, which led to the appointment of the investigating Commission-a serious discrepancy appearing between the terms of this "condition" as. stated in the Report, and those set forth by Mr. Thomas R. Hazard.

I am happy to be able to say that I have been furnished from an authentic source with a copy of Mr. Seybert's letter accompanying the donation. The letter is without date, but is stated to have been received by the Trustees some weeks or months before Mr. Seybert's decease. The condition attached to the gift of \$60,000 to found the "Adams Seybert Chair of Moral and Intellectual Philosophy," is expressed in the following terms:

"Upon the condition that the incumbent of said chair, either individually or in conjunction with a commission of the University Faculty, shall make a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the Truth, and particularly Modern Spiritual-

It will be noted that the language is the same as that given by Mr. Hazard (and I think identical with that incorporated in Mr. Seybert's will, though I am unable at this moment to lay my hand on the copy of this instrument which I procured in Philadelphia), but is markedly different from that given in the Report of the Commission.

It yet remains to be explained why the Commission should put forth such an inaccurate statement of this "condition"; also, why the Trustees should appoint one-half of the members of the Commission from outside the Faculty, when Mr. Seybert expressly stipulated that it should be "of the Faculty"; also, why the Trustees have allowed to be thrust upon the public an ill-digested, partial, superficial and manifestly unreliable "preliminary Report" of the investigation of certain professional mediums, or certain unessential alleged phenomena, when Mr. Seybert had specified "a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the Truth, and particularly Modern Spiritualism" (with not a word about a report)-a work upon which they appear notito have entered at all as yet.

Mr. Sevbert's letter also affords a correction of a misapprehension which has become somewhat prevalent. It has been supposed by many that his donation of \$60,000 was given to defray the expenses of an investigation of Spiritualism: and this supposition probably in some instances has led professional mediums to insist upon liberal if not exorbitant charges for their services before the Commission. The facts are that the money was given to found a chair of Moral and Intellectual Philosophy in the University, with the express stipulation that only the interest of the fund was to be expended. first in paying the salary of the Professor-the overplus alone, should there be any, to be used as the Trustees may deem best to promote the views of the donor.

As a matter of fact, I am informed that all expenses of the investigation thus far have been defrayed by a single member of the Commission out of his private means.

Yours for the truth, A. E. NEWTON. Arlington, Mass., Dec. 30th, 1887.

"OUTSIDE THE GATES," Miss Shelhamer's new book, is the subject of a review in London Light of Dec. 24th. After quoting from it, the writer says: "We might select many points for commendation, but we content ourselves with a word of praise for the gentle, sincere and them an affectionate farewell, said she could earnest spirit that pervades the book, and a recommendation to parents and guardians to use it in the training of the young."

Silas Hatch, Swale, N. Y., writes: "In reading your recent experiences in New York as contained in the BANNER, I have been much pleased with the interesting facts thus furnished to the public. God bless and keep you in health, that you may long be spared to labor in the cause of humanity.

According to the programme sent us by Mr. B. M. Lawrence, he has hit upon a wonderful scheme-we hope he has-to enlighten the public by calling to his aid "the fine arts": giving no more nor less than fifty views of "Marvelous Spirit-Pictures."

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spiritfriends bring to our notice for relief

From Mrs. J. Davis, \$1,00; Mrs. D., \$2,00; H. Reed, 31,00; D. S. Jackson, 75 cents; Friend, Keene, N. H., \$4,00; A Friend, \$1,00; From one who "pities the poor," \$4,50; C. G. Puffer, \$3,00; M. L. Alexander, 50 cents; H. J. Moore, 75 cents; J. Hatch, \$5,00; Mara A. Mason, 50 cents; From Banner of Light Free Circle-Room, \$1,15; H. B., \$1,00; A. J. Kennison, \$1,00. Grate ful thanks, friends.

J. J. Morse in California.

Mr. J. J. Morse's lectures in Metropolitan Temple San Francisco, are attracting attentive audiences, and are deemed of sufficient interest to the general public to be reported at some length in the Chronicle On the evening of Dec. 25th his subject was " Christmastide: A Factor of Social Life." It was announced that Mrs. E. L. Watson was to take part in the evening exercises of last Sunday-New Year's day.

Every now and then it brings one to a bay, setting inland, and around which we pass. The year's end is such a turning place. We pause and look out upon the sea of eternity that roils in to our very feet. But one day the time-path will go no further. The water before us will not be that of the bay, but we shall have come to land's end. We may not stop, though our souls shrink back from the chilling food. Destiny is ever crying, "Move on!"

So sighs the evangelical Homiletic Monthly; but to the Spiritualist the exit of the Old Year and the coming of the New is no more natural than the close of mortal experience, and the passage of the excarnated intelligence into the grander scenes of the better land. There is no "chiling flood," no "land's-end." Destiny to him is not a stern policeman with his official "move on." but an angel messenger pointing with kindly hand to the glad House" where many mansions be !"

OAKLAND, CAL .- The Board of Trade of Oakland, Cal., of which Mr. C. M. Plumb is the Secretary, has issued a twelve-page circular fully describing the situation, climate, scenery, houses, schools, manufactories, commerce, advantages and prospects of that rapidly growing city, which is reported to challenge comparison with the world in its superiority in the matters above enumerated. Copies can be had by addressing the Board, 461 Tenth street, Oakland.

Milton Lyle, Secretary First Association of Spiritualists, writes as follows from St. Louis, Mo., Dec. 28th : "W. Harry Powell, the well-known slatewriting and pellet test medium, passed suddenly to spirit-life from this city on Nov. 27th, 1887. The re. mains were forwarded to Philadelphia, and the funeral, which was very largely attended, took place from his late residence, 313 New street."

ALL SORTS OF PARAGRAPHS.

A PENCIL FOR YOUR THOUGHTS. " Passing thoughts go by unheeded. When, sometimes, they're greatly needed To be kept in mind." That's a fact | and so we heed it! Just because we know we need it-If we would be kind.

Mrs. Frances E. Willard proposes that the poet Whittier's early home be purchased and presented to the State, to be preserved forever as a memorial of this gifted writer and noble soul.

The long-suffering "Lime-Kiln Club" has at last arisen in wrath and officially declared that: "Religious debates in the aute-rooms and discussions as to the age of Nosh in the library must and shall be stopped."

A Philadelphia daily contains the following, concerning the phenomenally-endowed though youthful performer who has of late been astonishing the musiclans of Boston :

"The more Josef Hofmann is studied the more it is seen that, though only a boy of ten, he is a boy of ten in command of powers that are apparently those of a mature musician. Mr. Freund, a musical and dramatic writer of New York, boidly proclaims his belief that the soul of one of the old masters inhabits the little fellow's body." WATERLOODICROUS MISTARE. - Veteran - "Yes,

madam, I was on the field of Waterloo, and was charged by the French—" Lady—"Oh! I suppose went like we did, in the omnibus from Brussels. Yes, they charged us too. Ten francs I think it was.' (The Major is convinced that all women are fools.) Dr. Lyman Abbott says America possesses a pre-

cious jewel in her free press, and that emigration is good for the country——if, let us add, the digestive apparatus of America, i. e., the public school, free from all sectarian bias, is allowed to do its perfect work on the raw material which such emigration in time offers to the nation.

Who never ate his bread in sorrow,
Who never spent the darksome hours
Weeping and watching for the morrow,
He knows you not, ye unseen powers.

Norman Lockyer, the English scientist, claims to have discovered that the origin of the universe is

found in the meteorite.

American capitalists have recently visited Ottawa. Ont., with a view to taking steps toward the perfecting of plans to build a railway from Quebec to the most easterly point of Labrador, where safe harbors abound, and to place a fleet of ocean greyhounds on the Atlantic. The projectors calculate that the voyage could then be made to England in three and a half days. The author of the scheme expects that passengers leaving Washington Monday night and traveling by rail via Quebec to Labrador, would reach London the following Saturday. It is said that vessels can enter certain Labrador natural harbors all the year

The Grand Trunk Railway, W. C. Taliman, New England Agent, office 280 Washington street, Boston; the Broadway National Bank, Milk street, Boston; Wild & Stevens, 148 Congress street, Boston; S. R. Niles, 256 Washington street, Boston; the Rand Avery Printing Company, 117 Franklin street, Boston, will please accept our thanks for fine specimens of calendar work for 1888.

Joe Cook is kicking up a rum-pus in New York.

Mr. Jonas Will, of Harmony, N. H., "so they say," was recently married to Miss Julia Way-thus proving the old adage true, that "Where there's a will there's a way."

There is a book-keeper in a New York wire factory who has merely to glance at broadsides of figures, row after row, filing a whole sheet of legal cap, and declares the result instantly. He does it know how he does it, nor does anybody else.—Herald.

ANOTHER ONE LOOSE !-"J. R. DeLillie, the man of mystery !" is the latest of the Dayton-Starr-et al. class of operators to whom our attention has been called He is at present in Arkansas, and disporting himself with great vigor-sending out as his herald a blue instead of the better known and more common "yellow handbill so much in vogue. Give him a wide berth friends, and plenty of room in empty halls to work his "mysterious" elbows in.

Why is the silver dollar like the new year? Because it's known as '88 ! How does George like that?

WHAT THE BULGARIANS THINK .- Olive Harper, in Demorest's Monthly, speaks as follows regarding the Bulgarian idea of the relationship between soul and body, and the subtle links temporarily existing between them after the change called death has been experienced:

When the [funeral] procession reaches the ceme "When the [funerai] procession reacues the cemetery it gathers around the grave, which is always shallow, and as soon as the last words are said, and the come closed and consigned to the dust, each one present throws in one shovelful of dirt, and it is thus filled up before they leave. The come is not enclosed in a box, for their idea is, that the sooner the body decays the sooner the soul is at rest."

THE MIND-CURE FALLACY.-New York and Brook lyn papers are bitter in their denunciation of the ridio ulous claims of the mind-curers; it being averred that that system "is growing to such proportions as to render it a very dangerous nuisance.... The repeated exposures of their methods have not tended to decrease their prosperity. The mind-healing craze seems to be the latest of current evils, and is more popular than most persons suspect." One reporter was recently informed that "there are thousands o persons-women for the most part-who are converts to the mind-cure theory," and that there are more than a hundred shrewd operators in Brooklyn alone "who are making money out of these delusions."

Countryman (to dentist)—"I wouldn't pay nothin' extry for gas. Just yank her out if it does hurt." Dentist—"You are plucky, sir. Let me see the tooth." Countryman—"Oh! 't aint me that's got the tooth ache: it's my wife. She'll be here in a minute."—

ANOTHER OUTRAGE ON THE INDIANS .- Gross deceptions, it is reported from Arizona sources, have recently been practiced on the Yaqui and Mayo Indians -Mexican land-grabbers seizing their fertile valley. killing their foremost chief by treachery, and shipping off fifteen hundred of them on the gunboat Democrate to die of starvation if they chose.

The great Lick telescope has been successfully mounted.

Decease of Mrs. M. A. French. To the Editor of the Banner of Light:

The Star of this city last evening contained the announcement of the decease of our well-known medium Mrs. M. A. French, at the age of sixty. She passed away suddenly, I am told, at her temporary residence 717 M street, N. W. This will be sad news to her very large circle of friends, who know how to appreciate her fidelity to her convictions, her honesty in her vocation as a medium, and her readiness for every truly charitable work.

Struggling through many years against a constant stream of adversity, she bore herself with fortitude and patience, worthy of a true woman, to the end, which at last has come with rich rewards to her, and a legacy of sorrows to her friends, who will forever miss the door she kept open to the bright world which is now henceforth to be her own home. May she still work from that side to advance the perfect day that shall at last illumine our world by the full restoration of our loved and lost.

Washington, D. C., Dec. 30th, 1887.

Hon. Warren Chase

Will meet his friends, and all who choose to come, in PAINE HALL, Boston, on his seventy-fifth birthday, January 5th (Thursday), at ? P. M., where an interesting and intellectual entertainment will be enjoyed during the evening, consisting of music, recitations and short speeches by quite a number of prominent speakers, with a brief sketch of his forty years' labors on the spiritual rostrum, which term closes with the

present year.

A highly enjoyable time may be anticipated. To de-fray expenses an admission fee of ten cents will be charged.

A Testimonial to Mrs. Amanda M. Cowan.

To the Editor of the Banner of Light:

The friends of Mrs. Amanda M. Cowan, having a wish to demonstrate their regard for her as a medium through whom they have derived much happiness and satisfaction, on the evening of Thursday, Dec. 22d, wholly unanticlpated and unknown to her until within a few hours of their meeting, assembled in her parlors, 219A Tremont street, this city. Among the number was J. Wm. Fletcher, who, in an exceedingly appropriate address, made known the object of the gathering; outlined the duties, labors and responsibilities of mediums: congratulated Mrs. Cowan and her husband upon the benefits that would accrue to them from thus meeting in a social way their many friends, and at the close of his remarks, in behalf of all assembled, presented to Mrs. Cowan the sum of sixty-five dollars as a slight token of their appreciation of the happiness and satisfaction they and others had derived from attendance upon her séances, adding that the friendly sympathy and good will that accompanied the testimonial, no sum, however large, could represent. Mrs. Cowan feelingly responded in a very neat and appropriate speech. The following preamble and resolutions were then read by Mr. Fletcher, adopted, and subsequently signed by those whose names are ap-

Whereas, Having been privileged with exceptional y fine opportunities, through the mediumship of Mrs. Amanda M. Cowan, of becoming assured beyond all question that those who have experienced the event termed "death" can, under suitable conditions, render tnemselves visible to their friends on earth and converse with them; and recognizing an earnest desire on the part of Mrs. Cowan and her spirit guides to furnish all available means to investigators for obtaining evidence of the truth of the phenomenon known as full-form materialization; therefore be it

Resolved, That we tender to Mrs. Cowan our sincer thanks for the opportunities she has afforded us and continues to afford us for interviews with our angel friends, and freely and fully commend her séances to the attention and patronage of all who long

And the sound of a voice that is still,'

thereby to receive palpable proof that death does not end all.

Resolved. That for their endeavors to eliminate from the séance-room every appearance that might by any possibility suggest that what is therein seen and experienced is not what it is represented to be, and to establish conditions that cannot fail to be satisfactory to every honest seeker for the truth, Mrs. Cowan and her guides are entitled to, and should receive, as they now do from us, the esteem and gratitude of all who would promote the development of elevated and refined mediumship, and ald in the dissemination of that knowledge which Modern Spiritualism is designed to impart.

Resolved, That to Charles D. Cowan, the husband of Mrs. Cowan, and manager of these séances, our thanks are also due, and are hereby tendered, for his hearty cooperation with Mrs. Cowan and her guides, for his orderly conduct of the scances, his considerate regard for the wishes of all who attend them, and his kindly disposition to assist every one to a comprehension of their high import.

Resolved, That a copy of these resolutions be sent to the Editor of the BANNER OF LIGHT, with a request that they be placed before the readers of that able exponent of the truths of Modern Spiritualism thereby benefiting the cause by making known through its widely-extended circulation one who, as a medium for the materialization of spirit forms, has proven her. self to be eminently worthy of the confidence of the

E. A. BRACKETT. J. H. WOODBURY C. PAYSON LONGLEY. W. F. WHITNEY. J. B. SIMONDS. JOHN 8. ADAMS. ABBOTT WALKER. J. S. BALCOLM. W. H. PEASLEE. W. C. NOBLE. W. S. RIPLEY. SIMEON SNOW. MRS. KATE R. STILES. C. A. THORNE. MRS. L. M. VIRRGE. WM. ERSPENMUELLER FLORENCE E. RICE. MRS. SIMEON SNOW. F. R. REED. MARY A. THOMAS. A. S. BABCOCK. MRS. F. R. REED. MARIA E. BROWN. SAMUEL WRIGHT. MRS. A. S. BABCOCK MRS. CORA S. ALDEN. MISS CLARA STEVENS.

MARGARET ELLIS.

Arrangements were next made to afford the unseen guests an opportunity to take part in the exercises. Mrs. Cowan entered the cabinet. but soon reappeared under the control of "Wa son," her leading guide, who, in addressing the company, said that when Mrs. Cowan gave herself up to him and his band, he did not think she would in so shorts time win so many friends. and did not even dare to hope for such grand results as had been shown through her mediumship: and as the friends had met here for the purpose of paying tribute to her, he also would add a renewed power, that she might win even more laurels in the grand work for which she has been selected, and should ever strive to give true and honest manifestations, as it had ever been his aim to do in the past. Mrs. Cowan then reëntered the cabinet, and had scarcely done so when two female forms robed in white came out and gave their names, and were recognized as two daughters of a ladv and gentleman present. Upon their returning to the cabinet. Mrs. C. instantly appeared clothed as when she entered the cabinet, proving beyond a doubt the materialization of spirit-forms to be a fact.

The seance was of secondary consideration in the purpose of the gathering, but suffice it to say that it was heartily enjoyed by all present, nearly every one having some dear friend come with glad tidings from the unseen shore. Prof. Longley, who kindly contributed his services to the occasion, presided at the organ, which for want of space in the séance-room was located in an adjoining apartment, occasionally singing one of his charming spiritual songs. As he commenced to sing "Only a Thin Veil Between Us," a female form walked across the room from the cabinet, and passing to Prof. L., stood by his side and joined him in the song, her clear, full-toned contraito voice being plainly

heard by all. Those familiar with the room in which Mrs. Cowan's séances are held, will remember that the only entrances are two doors in the wall furthest from the cabinet and in the rear of the sitters, one leading to the hall and the other to the reception room. On this occasion "Ethel," a spirit-daughter of Dr. Whitney, came from the cabinet, crossed the room, requested those sitting in the doorway of the receptionroom to make way for her to pass, which they did, walked through the reception-room to the hall, and through it to the other door, near which her father stood, whom she surprised by | ter concerning the progress of the Society, etc., which her unexpected presence, and taking his hands | will appear next week.

in her own, led him past a number of others and re-crossed the seance room to the cabinet, in front of which the two remained a short time in conversation, after which she disappeared within. All this time the gas was burning, though dimly, in all three apartments, Many other incidents of a like interesting nature transpired during the scance, the forms coming in rapid succession from both inside and outside of the cabinet, varying in size and appearance, from the little child "Elsie," of three feet, to the ancient of seven. The occasion throughout was highly creditable and enjoyable to all concerned, and an appreciative tribute of friendly regard to one who was eminently worthy of it.

novements of Mediums and Lecturers. Notices for this Department must reach our office by Monday's mail to insure insertion the same week,]

Mrs. Jennie K. D. Conant, who is an inspirational trance speaker, lectured and gave psychometric readings before the Lowell Spiritualist Society on Sunday, Jan. ist, afternoon and evening. She will address the Manchester, N. H., Spiritualist Society on Sunday, Jan. 8th and 15th; also will speak before the Bridgeport, Conn., Association on Sundays, Feb. 5th and 12th. Address 20 Bennet street, Boston, Mass.

J. Frank Baxter began a series of Sunday lectures in Troy, N. Y., on Jan. 1st, and will continue through the Sundays of the month there. On one evening of each week he will lecture in Albany, N. Y. He is obliged to say to Easton, Greenwich, Middleburgh, etc., that engagements during January will be out of the question.

Hon. Warren Chase lectures in Lowell, Feb. 5th; in Manchester, N. H., Feb. 12th; in Lynn, Feb. 19th and 26th; in Albany, N. Y., March 2d; in Binghamton, N. Y., March 4th; in Evansville, Ind., the five Sundays of April; the last three Sundays of January are yet open for New England; the last for New England for 1888. Address 201 Summer street, Worcester, Mass., or Banner of Light office, Boston.

The address of Mrs. M. S. Wood is at Stoneham, Mass., Box 175. Dr. J. V. Mansfield has now recovered from the injury he received six months ago from a fall, and is at 159 West Canton street, Boston, Mass., attending to the answering of sealed letters.

Miss M. T. Shelhamer lectured at Pigeon Cove, Mass., Dec. 4th; at Cambridgeport, Dec. 1th, and at Worcester, Dec. 18th. Is engaged to speak at different places in this State during January. Miss Shelhamer's platform work consists of lectures and answers to questious. Does not give tests. Address in care this office.

ore this fine.

Dr. Dean Clarke is winning golden opinions in New York. He has been engaged to speak at Adelphi Hall, under the auspices of the First Spiritualist Society, in company with Mrs. Wells, each Sunday afternoon during January, and at the Conservatory of Music in Brooklyn for the last two Sundays in the morning and evening. He would like engagements for the ensuing months. Let this eminent inspirational speaker be fully employed—his able and eloquent lectures are needed everywhere. Address during January, 822 Sixth Avenue, New York City, care of Mrs. E. A. Wells.

Mr. J. W. Fischer will deliver his "Uliustrated"

Mr. J. W. Fletcher will deliver his "Illustrated Spiritualism" (two hundred dissolving views) in Parker Memorial Hall, Berkeley street, Boston, Sunday, Jan. 15th. Tickets for sale at the BANNER OF LIGHT office. Mr. Fletcher lectures in Norwich, Ct., Jan. 8th; in Willimantic, Jan. 9th. Address, 6 Beacon street, Boston. street, Boston.

Last Sunday, Jan. 1st, Mrs. H. S. Lake spoke in Salem, Mass. She speaks there again next Sunday, Jan. 8th, also Jan. 29th; at Lynn, Jan. 16th and 22d, and at Newburyport Feb. 5th. Address 566 Columbus Avenue, Boston, Mass.

Avenue, Boston, Mass.

Mrs. M. E. Aldrich, formerly of Philadelphia, is at present occupying the platform of the Spiritual Association, Fort Dodge, Iowa, delivering a lecture in the morning, and in the evening answering questions and giving psychometric readings. A correspondent says she is an earnest and faithful worker; one who should be in constant employment by Spiritualist societies.

Dr. J. K. Balley spoke recently in Springfield, Ill.; his next point was to be Lafayette, Ind.

W. J. Colville spoke in Gilroy, Cal., Dec. 20th, on "Spiritualism in its True Relations to the Christian Churches and the Physical Sciences," and Dec. 21st in San José. In both places much interest was mani-

Mrs. Sue J. Finck and her son, Andrew J. Finck, whose admirable book, "Lifting the Veil," has proved of inestimable value to many investigators of Spirituallsm and its phenomena, are now in San Francisco,

Prof. J. W. Cadwell.

At a meeting of the Spiritualistic Phenomena Association, in the Ladies' Aid Parlors, Boston, Sunday, Dec. 25th, the following resolutions were unanimously adopted:

Whereas, Prof. J. W. Cadwell has conducted the services of the Spiritualistic Phenomena Association of Boston for six successive Sundays, lecturing and giving mesmeric experiments to the edification and spiritual educaneric experiments to the edification and spiritual educa-tion of our members and the general public; therefore, Resolved, That we return our slucere thanks to Prof. Cadwell for his services under the auspices of our Associa-

Resolved, That we most cheerfully recommend him to Resolved. That we most cheerfully recommend him to all Spiritual Societies as a lecturer well adapted by his forty years' experience as a public mesmerist and a student of the phenomena of Spiritualism to teach the truth he has so thoroughly learned. His mesmeric experiments arouse in the mind of every thinking man a desire to study the phenomena, also the laws of spirit control.

Resolved. That we wish him a merry Christmas, a happy New Year and the choicest biessings from the angel world while he remains in earth-life, and a byyous welcome into the spirit realms when he shall have completed his mission on earth.

Frank T. Ripley in Pittsburgh, Pa. To the Editor of the Banner of Light:

We are now in the second month of our engage ment with Mr. Frank T. Ripley, whom we at first engaged but for one month. Our Sunday morning sergaged but for one month. Our Sunday morning service consists of questions given by the audience, the answers to which leave no doubt of the ability of Mr. Ripley's band of spirit-guides. In the evening he gives a very able lecture, and at the close tests that are remarkable and at the same time convincing. They consist of the names, age, and personal appearance of spirits, and time they have been in spirit-life; it from all this the friends fail to recognize the spirits, he gives incidents of their life until recognition takes place. Mr. Ripley is doing a great work for our society. We bave a large and intelligent audience in the morning, and far more people come in the evening than the ball can accommodate. Mr. Ripley is attracting much larger audiences than any member of tracting much larger audiences than any member of the society expected to see in the first year of its ex-latence, our society being less than a year old. We deeply thank our spirit-friends for the success that has attended our efforts.

J. H. LOHMEYER.

The Christmas Festivities at Onset
Were held in the Pavillon Saturday evening. Nearly
every child in the place was present, and all were
provided for. The entertainment was very good; the
principal feature was the Christmas tree, festooned
with strings of pop-corn and cranberries, decorated
with lighted candles and ornaments, and loaded with
presents. Some of the needy children, together with
the members of the Lyceum, were remembered by the
Ladies' Industrial Union, but most of the presents
were contributed through the kindness and generosity of Mrs. A. F. Butterfield, who is very much interested in the prosperity of our Lyceum. Every member was remembered by her.

The children were made happy, and their glad faces
and sparkling eyes imparted pleasure to all. We regretted very much that Mrs. Butterfield was unable
to be with us on that occasion.

After refreshments the entertainment closed with a
dance.

G. F. Howe. The Christmas Festivities at Onset

Oregon .- M. F. Moore writes from Fast Portland, Dec. 23d: "The California and Oregon and Oregon and California Railroad is completed, and trains are now running through from San Francisco to Portland daily. Righteen years ago last May I entered the employ of the Oregon and California Railroad, and am still in its employ. I was a Spiritualist then, and am now. We have taken steps to organize a Lyceum here, and hope soon to have it in working order. We have a meeting Sunday at 3 o'clock and at 7; the 7 o'clock service is usually a circle. We have some three or four good mediums. Sometimes we have some fine and convincing tests from them. It is quite common to have divers church-members present at the circles. There is a fine field here for a good platform test medium, but none comethis way, so we manage with home talent. There are several private circles held here in town, and some very good mediums are being developed, but they, as yet, fear to come before the public." and California Railroad is completed, and trains are

Haverhill and Bradford .- Dr. J. C. Street, of Boston, spoke before the Brittan Hall Spiritualists last Sunday. His afternoon lecture was upon a New Year Holiday, as it had been observed by the ancients, and its present significance was considered. The evening service consisted of the answering of questions by controls, as they were proposed by the audience.—Next Sunday Mrs. E. C. Kimball, of Lawrence, will speak and give platform tests.

E. P. H.

Troy, N. Y .- C. M. Austin, Secretary, writes a let-

Saratoga, N. Y .- The annual meeting of the First Boolety of Spiritualists was held after the morning

Society of Spiritualists was held after the morning service on Sunday, Dec. 25th. Mrs. Mary S. A. Mills, J. M. Gallor and Mary A. Lyman were redicated trustees for the full term of three years, and George R. Barrows was elected to fill a vacancy caused by the removal of a trustee from the town.

Dr. W. B. Mills, President and Treasurer, presented his report, showing that Sunday services had been held forty-eight Sundays during the past year. Mrs. N. J. T. Brigham has given eight lectures on weekday evenings, and Rogar W. Emerson has given one extra evening lecture. Among the Sunday lecturers from abroad have been Mrs. Clara A. Field, Mrs. Oarrie E. S. Twing, Mrs. Emma Paul, Glies B. Stebbins, Dr. H. F. Merrill, Mrs. H. Morse Baker. Mrs. Fannie Davis Smith, Mrs. Sarah Graves, Mrs. A. M. Bpence, Mrs. Rich and Mrs. C. Fannie Allyn.

The receipts of the Society during the year were \$641.48, and the expenditures \$641.28, leaving a balance of twenty cents in the treasury and all expenses paid to January 1st.

The Ladies' Ald Society has raised funds and purchased an organ during the past year.

The trustees voide to engage Mrs. C. Fannie Allyn

chased an organ during the past year.

The trustees voted to engage Mrs. C. Fannie Allyn
to lecture every Sunday during the month of January.
Dr. W. B. Mills was reflected President, and a finance

committee of three appointed to circulate a subscription paper for the coming year.

Lawrence, Mass .- Mrs. Abby N. Burnham, of Boston, occupied the platform both afternoon and evening at Pythian Hall, Jan. 1 st. She is an interest-Ing speaker and a lady of wide piatform experience. Owing to the inclemency of the weather, many were unable to listen to her eloquent inspirations.—Next Sunday Miss M. T. Sheihamer of Boston will speak for the Society.

Lowell, Mass .- On Sunday, Jan. 1st, 1888, Mrs. Jennie K. D. Conant occupied our platform afternoon and evening, and gave us very interesting lectures; her readings were first class, and her tests were fully recognized by the audience. Mrs. C. is a good medium and speaker, and we hope at some future time to be able to have her here again.

BENJ. S. FREEMAN, Cor. Sec'y.

New Haven, Ct .- A correspondent writes : "The friends here have organized a new society, to be called the ' Progressive Spiritual and Philosophical Society.' Our first regular meeting was held Bec. 25th, and was very successful. Meetings are held every Sunday at 7:30 P. M., in Courter and Journal building. Mrs. Ella Bacon, President; Thomas F. Davie, Recording Secretary."

Albany, N. Y .- D. M. S. Fero, President, writes: The First Spiritualist Society has taken a lease of Van Vechten Hall, 119 State street, for a term of years: in which services will be held every Sunday evening. The Ladies' Aid Society meets in its rooms adjoining the hall every Friday afternoon and evening."

Providence, R. I .- Interested and appreciative audiences listened to two stirring addresses from Mr. J. Clegg Wright, Sunday, Jan. 1st; he will remain with us during the month. MARY E. A. WHITNEY.

Warren Chase to his Friends.

As previously announced, I have closed my forty years' public labor in the cause of spirit-life and intercourse with my seventy-five years of life on earth, and have my last book—containing a sketch of those years of labor as a sequel to my autobiography, the Life Line of the Lone One, also a variety of other matter-nearly completed, and which I wish to bring out through the office of Colby & Rich, Publishers, before I leave for the West the first of March.

As I have not saved money enough from these forty years of labor to publish this book—which will be a work of about three hundred pages or more-all who desire copies can aid me by sending one dollar, and ten cents for postage, directed to me at the BANNER OF LIGHT office, Boston, before Feb. 26th, with full address of the sender, to whom one copy for each like sum received will be mailed as soon as the work is out of the binder's hands, whatever may be the price fixed upon it hereafter, which cannot be less, and is likely to be more than the amount named.

The book will contain an excellent photograph frontispiece, and a full chapter of select poems, some never before sublished, the ninth and last one of which will tell what I have learned about the spirit-world by forty years' munion with it. Yours truly, WARREN CHASE.

THE DECADENCE OF FIVE O'CLOCK TEAS -" am getting very tired of five o'clock teas," said a lady of fashion to a friend. "Why?" inquired the friend; because the reception part of the programme bores you?" "No," was the answer; "It is because the tea part of the programme bores me. I am getting tired of this everlasting tea drinking. A bright idea has just come to me, and you know there is nothing like a povelty for social success; I intend to introduce five o'clock chocolates. What do you say to that?" "I say to that that you are a genius; for there is nothing in this world equal to a good cup of Baker's chocolate. It is always refreshing, and it rests rather than excites the nerves. Your five o'clock chocolates will be the sensation and success of the season."

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

Back numbers of THE BANNER for no special date will be supplied at four cents per copy: But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion.

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

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

Payments in all cases in advance.

AT 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 where on they are to appear.

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

Electrotypes of pure type matter will not be accepted.

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

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of tis many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request pairons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

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

Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York. Dr. Jas. V. Mansfield, at 159 West Canton

street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* D31 Dr. F. L. H. Willis may be addressed until

further notice at 123 Amily street, Brooklyn, N. Y. 13w* Ja7 Andrew Jackson Davis, Seer into the causes and natural cure of disease, is invariably successful in all chronic cases. Send for information to his office, 63 Warren Avenue, Boston, Mass.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will not as agent in England for the Banner of Light and the publications of Colby & Rich during the absence of J. J. Morse.

ton, Mass.

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

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2w* DROF. BEARSE, Astrologer, 259 Meridian st., East Boston, Mass. Your whole life written, horoecope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth if possible. 1w* Ja7 DR. W. A. TOWNE, Magnetic, Massage. Now at 1034 Washington st., Boston, Remedies and Oxygen.

MISS A. JOSEPHENE WEBSTER will answer calls to lecture also stored with answer calls to lecture also stored with answer. IVI swer calls to lecture, also attend funerals if desired Her address is 148 Park street, Chelsea, Mass. Ja7

AND

OTHER TALES AND SKETCHES.

BY A BAND OF SPIRIT INTELLIGENCES,

THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

ind Love shall wipe all tears from their eyes; and the faces of the ead shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest: and the heavily-laden shall dron their burdens; for the Land of the Blest over-Aoweth with boundless mercies

for all who enter therein.

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

Part second of this interesting book opens with "Morma's Story," in five installments—an autollographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morma's Story," also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places." which "Morma" has given to the world through the columns of the BANNEN OF LIGHT; and the book concludes with a new story of sitteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant; or, A Tale of Twe Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat (hey have in store in the perusal of this production.

CONTENTS.

PART 1. THOUGHTS FROM A SPIRIT'S STANDPOINT. OUTSIDE THE GATES. WHAT I FOUND IN SPIRIT-LIFE.

PART II. MORNA'S STORY, HERE AND BEYOND. SLIPPERY PLACES.

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present them to the spirits at the Tuesday séances for consideration.

The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no dectrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

on. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

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

As Letters of inquiry in regard to this Department of the Bannan must not be addressed to the mediums in any case, but to

LEWIS B. WILSON, Onairman.

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held Dec. 13th, 1887. Spirit Invocation.

Oh! our Father God, we draw nearer unto thee in thought and aspiration this hour; we come with praises on our lips and songs of joy and thankfulness in our hearts, because, as human beings, as thinking minds, we recognize thy protecting care and boundless love. We would grow in sweetness of thought and expression, creating in our souls harmony and sympathy, and a tender affection. Oh! may we live in the sunshine of thy presence; may we realize that in every breath we draw we gain something from thy divine spirit.

divine spirit.
We would, at this time, come into holy and sweet We would, at this time, come into holy and sweet communion with the angels of the upper spheres of life. May they have power to draw near unto us at this time, and shower upon our hearts something of their bright and uplifting influence and magnetic strength which shall inspire us with grander effort and diviner aspiration for pressing forward and doing thy will. Thus, our Father, would we learn of thee and thy angel-ministers, and cooperate with them in their good works for humanity by sending forth a blesxed influence that will cheer, inspire and bless. Amen.

Questions and Answers.

CONTROLLING SPIRIT. — You may now present your questions, Mr. Chairman.
QUES.—[By Mrs. J. L. K. Haner, Delta, Mich.]
Are spirits restricted in the material and mode of their apparel to their conditions, or are they at liberty to choose according to their respective tastes and inclinations?

Ans.—The taste and inclination of a spirit average and incination of a spirit governs, to a wide extent, the personal dress and appearance of that spirit. If the inclination, the tendency of a spirit, be toward refinement of character, expitation of mind, and in that direction which exercises itself in the preparation of beautiful garments, then that spirit will most certainly appear in robes of beauty, and the form and texture of the apparel will be delicate—either snowy or of some sparkling, brilliant hue, just as the taste of the spirit prefers. But another spirit may have tendencies of a downward nature, aspirations that are not to-ward the beautiful and refined, not lovely in character; therefore the emanations of its life will be of a coarse, dark, forbidding nature, and these emanations will, to an extent, enter into formation of the garments it wears as well as into the constitution of its personal or spirit-ual body. You will therefore see that while spirits are in a sense restricted by conditions and surroundings not only in the fashion, the hues, the texture of the garments they wear, yet at the same time the tastes and inclinations

of spirits, to a wide extent, govern their personal appearance as well as their apparel.

Q.—[By the same.] At what period in its development does the human embryo attract the immortal principle, or is it an individualized entity from the first stage?

A.—We do not consider, from our observa-tions of this scientific law, that the immortal principle or soul is attracted to the embryo from the very incipiency of its formation. We find that a longer period of time clapses with some than with others, and that an immortal soul or individual spirit, if you will, is attracted to the embryotic form and the prospective mother at different periods of time; that is, one soul or individualized entity may be attracted to a prospective mother within a very few weeks after gestation, and may attach itself magnetically to that female, coming within her atmosphere, and under the laws of her being, and remaining closely attached to her form until the embryotic formarrives at such a state of maturity that this soul-principle may, to an extent, vitalize it into activity. With others, the attachment may not take place for a period of several months; but you may rest assured that this magnetic attachment between the life-principle, as your correspondent puts it, or the spiritualized entity, must be formed be-tween the mother and the spirit, and must be maintained for some weeks, at least, before the birth of the child into mortal life. Should the magnetic attachment between the spirit seeking expression and birth in mortal life, and the prospective mother, become severed and the spirit be obliged to pass out of her atmosphere, and be unable to re-connect itself with her form, and with the foctus within, there will be born upon earth only a clay-cold senseless mass of flesh, such as you are accustomed to call a 'still-born child."

Q.-When we gaze at the moon and the planets of our solar system do we then see the spirit-homes of our dearly loved ones whom the world calls "dead"?

A.—No; you do not. We believe in the evolution and progression of life, and that many worlds have been prepared for human inhabitants. From what we have learned in spiritlife we have good reason to believe that after a human being has dwelt upon this planet as long as he can possibly reap any experience from it, he passes into a spiritual condition, but still re-mains in connection with this planet for a time this planet, like all others, having a spiritual counterpart, which we may call, for all purposes, the spirit world. This human being of whom we speak will take up his residence in that spirit-world, either in close contact with the physical condition of this planet—because it still requires something of its elements and its expensive weak of the physical conditions of the physical conditions of the physical physic riences—or perhaps at a more remote distance; and yet the spirit has a tangible abiding-place, one that provides a substantial home and fa-cilities for its expression; that is, the spirit will there enter into pursuits, employments and studies for which it is adapted, and come into association with minds that will assist it in its unfoldment, and in this way gain in experi-ence and discipline. These human beings become reunited to the friends who pass on before them, and are, in time, united to those who are to come after to the world of spirits. Well, this much we can demonstrate to you through the claims of Spiritualism—because returning friends can identify themselves to your under-standing and your hearts—but, beyond all this, we are conscious of still a continued round of existences and of progressions; and we believe, from what we have learned from wise and exalted spirits, that after a soul has gained all the discipline, all the experience, all the knowl-edge and all the wisdom that it possibly can edge and all the wisdom that it possibly can in contact with this physical universe of yours and its spiritual counterpart, then it is ready to wend its way to other planets and to other worlds, to take up new experiences and new unfoldments. Nor is it necessary for you to give up your friends, if called upon to pass forward in such succession, because you will have the privilege and the proportionity of arising to ward in such succession, because you will have the privilege and the opportunity of arising to such states as they may gain, and progressing to such altitudes of knowledge, refinement and wisdom as they can possibly do. But when you gaze upon the stars and upon the various moving bodies in space that brilliantly light the heavens at eventide, you are not gazing upon

Public Free-Circle Meetings

Are held at the HANNEH OF LIGHT OFFICE. 9 Hosworth street (formerly Montgomery Place), on Tursday and Thursday Afternoon Blas M. T. Shellahara will be prepared to enter into other worlds or take up new experiences upon other planets; therefore you will rejoin them and pass through many experience and events before they or you can possibly pass forward to such distances on Thursday Alternoon, John William Flexfolian, and passibly pass forward to such distances the influence of his guides, will afford an avonue through which individual spirit-messages will be given.

The Hall (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no absolute necessity. The public is cordinally invited.

AF Persons being questions of practical bearing upon human life in any of its departments of thought and labor, which they would like answered by the spirit-world intelligences, may send them to the BANNEH OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will present them to the Chairman of the Circle, who will be present which them the Circle, who will be present which them the Carcle, who will be present which the carcle and the carcle and the car

months past I have heard a sound as of writing upon the slate, but nothing appears upon it. At first this sound continued but a few seconds, but now five or more minutes. Why is this, and what is my prospect of obtaining writing provided I continue my sittings?

A.—We should judge that the prospect of the questioner for obtaining independent spirit writing is a very promising one. So far as we can ascertain of this case from the question, it appears to us that one or more spirit attendants are experimenting with his mediumistic forces; they are probably trying to utilize what physical power he may possess that they can in any degree make use of, and the fact that he can hear certain movements and sounds upon the slate, even though no visible signs appear to his eye on examination, must prove to him that a power is at work seeking to manifest itself in intelligent ways. It is possible that the self in intelligent ways. It is possible that the spirit band is developing him in clairaudience, and that they have a purpose in view in arous-ing his attention to these sounds and movements which are discovered.

We should by all means advise the questioner to continue sitting patiently and quietly, not in an anxious frame of mind, but passively waiting for the unfoldments of spiritual power: at the same time, to sit in an earnest, receptive condition, invoking the presence of wise and good spirits, and at all times to be in readiness to supply whatever desire they may express. In time, no doubt, more tangible evidences of spirit presence and manifestations will appear,

spirit presence and manifestations will appear, but it may take a long while.

One of our very best slate-writing mediums sat for thirreen months before he received one intelligent response from the spirit-world to his questions of their presence and identity; and yet, after the first developments appeared, the president of medial newer advanced rapsucceeded in gaining intelligent messages from the unseen but powerful spirits who attended him. So the questioner may take courage and press on with his investigations. If nothing more comes to him than what already appears more comes to him than what already appears he should not be discouraged, but should sit patiently and quietly, in a loving, sympathetic mood with all good spirits, and if he is really in earnest, and desires this gift of mediumship for good purposes, then, no doubt, sometime the true response will come and the satisfactory evidence be given to him of angelic presence and power.

Q.—[By the same.] What is the cause of our receiving inconsistent and untruthful communications? Does the blame, if any there is, rest with us or the controlling intelligence? A.—This is a question that all investigators—and circles of investigators—should search out for themselves, because one reply will not apply to every case. Sometimes, when experimenting with a mediumistic subject, spirits from the other life are not able to clearly communicate what there desires the statement of the search cate what they desire; what is given as coming from that side of life may appear distorted and imperfect to those who receive, when perhaps the spirits who give are perfectly sincere and honest, and so is the medium whom they employ; but there is a want of adaptability between the subject and the spirit, or perhaps a want of proper development, and so what is given may be of little value; but by quietly pursuing the experimentation, keeping the medium and what is given through her organism away from the criticising world, the spirits will be able to become more perfect in their manifestations, and by patient and constant practice so far develop their medium as to give that which is correct in detail, where at carlies

times the imperfect was found.

In this case, we take it for granted that all concerned are perfectly sincere, the medium and those who sit with her, as well as the spirit-band in attendance; but if the mediumistic instrument is not entirely honest, then she will attract spirits of a like nature, those who delight not only to deceive the public but also the medium whom they employ, for she can be no more safe with those spirits than can those who come to her seeking a sign, who are imposed upon by her mediumistic ministrations.

It is necessary not only for a medium to be honest, but also for the sitters—and just as necessary in one case as the other. Those who approach a medium in a vacillating, insincere communication from the other world. There are spirits who delight in imposing upon mortals; they realize their power outside of material things, and that those who seek knowledge from them cannot see nor get hold of them; therefore, to an extent, they exercise a certain power over those mortals who approach; and if the mortals are of themselves tricky by nature, insincere, ready to take advantage of others, whether it be at the time of sitting or in their daily life, rest assured they may be imposed upon by spirits from the other side who occupy alike plane of existence with them-

if our friends who send this question are troubled by receiving communications that are incorrect, and even deceiving, it is wise for them to examine into their own hearts. If they are perfectly honest and earnest in their search for truth, then they must discover whether or not their medium is sufficiently developed to receive correct communications from the other life; if not, they must proceed carefully, give the best conditions to their instrument for her unfoldment, seeing that she comes to the sitting in a state of mind that is free from anxiety and care, with perfect trust in the higher spirits, and then they must also inquire into the character of those spirits who approach. They will ascertain, by a keen, close scrutiny of what is given, whether imposition or incorrectness proceeds from a fault in their handling of the in-strument or from a desire to willfully deceive; if the latter, the sitters must turn away, even if they are obliged to suspend their séance the deceiving spirits are removed; if the mer, by coming into close rapport with the spirits, and giving out magnetic sympathy and strength, they may form such a battery of power

as to overcome the difficulty, and in time receive that which is required—truth alone.

Q.—[By Mrs. Matilda Shannon, Salem, Ind.]
A girl of twelve years has been controlled to give messages from spirits, but quite unexpectedly her mediumistic gifts were withdrawn.
What is the probable reason for this suspension? sion ?

sion?

A.—Most mediums have had experiences of this kind. Through a long process of development it sometimes seems wise to spirits in attendance upon a medium to suspend operations, and withdraw for a time from all personal contact, so their subject may recuperate in vital force from the physical side. If a continual operation upon the life-forces of a child-medium goes on, she will become exhausted in vitality, give out more largely of her magnetic life than she receives, and part with a portion of that magnetic aura which is necessary for her spiritual well-being, and consesary for her spiritual well-being, and consequently such a constant worker may find herself fading away, and becoming either a physical wreck or mentally disturbed.

Unless a very powerful band of spirits are in

attendance upon a constant worker in the me-diumistic field, those spirits who are wise and sensitive, understanding the law, and who know sensitive, understanding the law, and who know how to govern, to an extent, the operations of this law, such a medium will find herself failing in vital force and activity; therefore, wise spirits, who do not have this scientific understanding of magnetic law, but yet who remain in attendance upon a medium for the purpose of utilizing her powers, and being of use to the world will semetimes suppond their operations. world, will sometimes suspend their operations and withdraw from vital cantact with their subject, that she may recover her equilibrium, and again grow into condition for the pursu-ance of that mediumistic work for which she is

tivity is for a wise purpose, and can afford to wait in patience until such time as operations are resumed, and the attendance of her spiritual guides is again shown to her.

ual guides is again shown to her.

Q.—[By Wm. H. Borden.] A lady has at times seen forms of human beings when she knew that no one in mortal body was present. She has also, after becoming partly unconscious of earthly surroundings, experienced a sensation of floating to various spheres of existence where she beheld groups of individuals—sometimes men and women. Is such an experience simply a dream, or does she really see spirits and visit their abodes?

A.—This experience cannot be classed among

A.—This experience cannot be classed among those attributed to dreams. The lady mentioned is certainly a sensitive or a spiritual medium. She may be operated upon by individual spirits who approach her organism, or she may become the subject of a band of spirits, each arm writed but the other sending that each one united with the other, sending their magnetic influence upon her for a wise purpose. The lady in question is an independent clairvoyant, we should judge, by the question. She is one who can at times leave the material body and pass out into space, coming in contact with groups of spirits and visiting scenes and localities in the spirit-world. There is, at such times, a partial suspension of the activities of the life forces connected with the ohysical body; the spirit withdraws itself from contact with the mortal, and enters other conditions, showing that it can rise to a superior state, as can the spirit of most trance mediums when under the influence of external in-

If this lady wishes to develop her mediumistic powers, in order to come into clear communication with intelligent spirits, and to convey such communication to mortals, it would be well for her to select one or two congenial friends who are in harmony with her thought, who have confidence in her judgment, with whom to sit, at least once a week, on a regular day, at a stated hour, for the purpose of coming under the direct operation of such intelligent spirits, and to continue this series of sittings indefinitely, always being punctual, coming to them in a quiet, passive state of mind, free from perplexity and care, and also to have them occur in a well-ventilated apartment. The presence of flowers and fruit, if gathered fresh, is a great acquisition to spirits in approaching mediums, but they should be removed from the séance-chamber after they have begun to decay. vey such communication to mortals, it would

have begun to decay.

These few simple rules are quite as important for any to follow who desire to unfold mediumship, but they are useless for the impatient ones, those who wish to hasten the development and soon grow weary; for sometimes it takes a band of spirits many months to so magnetize the surroundings of a medium-istic subject as to put them in a condition for the approach and use of the spirit-world; therefore patience and perseverence are the necessary acquisitions for the investigators, with harmony of spirit.

The Control.

Mr. Chairman, we have an old friend with us who desires to say a word from our platform, therefore we shall now give him an opportunity, and then another one will follow.

John W. Edmonds.

I have no desire to encroach, but I feel, and I have always felt, that the Banner of Light Circle-Room is the place for spirits to give expression to their thoughts, so I feel at home here. I know that I can send forth my thoughts and affections to friends at a distance and they will receive the influence, even though they know

not from whence it proceeds.

I am interested, Mr. Chairman, in Spiritualism to-day, fully as much as I have been in times past, and my great interest at this time centres in phenomenal Spiritualism, because it is the one grand torch of truth that lights the pathway of despairing humanity to a brighter

world.

Philosophical Spiritualism is very useful in teaching mankind how to live, and I do not underrate its power and influence; but we all know that man needs hard, stubborn facts to know that man needs hard, stubborn facts to convince him of any truth or the soundness of any question; and if to our philosophy we can add this undoubted truth or fact, then we have in our possession a power that must move the world—and that is my idea of Spiritualism. I leave others to expound the philosophy and teach the moral lessons which Spiritualism conveys to man. It reints out to be resistant.

the phenomena—which appeal to the external senses of man and shake old and deep-rooted convictions which are grounded in error, shake them to such an extent that they totter and

I am very glad to know that Spiritualism is I am very glad to know that Spiritualism is moving onward, although there is so much in connection with it that seems faulty and filled with shadows; but in spite of this and aught that may look questionable, I know there is a grand and glorious bulwark of truth to which we can all cling and from which no earnest heart may be seen a way. Lampled to come heart may be swept away. I am glad to come back to my old friends and coadjutors, and say to them that the cause was never more useful than it is to-day; never more powerful than at the present time; for it is challenging the attention of materialistic and scientific minds, of those who have grown positive, through their contact with and their research into physical laws and physical forms alone; and it is com-ing to them with great force and conviction that there is a truth underlying this movement

which they dare not push aside.

You may think, friends, that I am making a broad statement, but I can see that it is true, for from the spirit-side of life we can perceive the thoughts of human minds; and we know that there is going up from scientific homes and circles, as well as from minds that have been bent on materialism alone, a thought for an investiga tion of the spiritual phenomena, and which will have its sure result.

will have its sure result.

I hope my friends are prepared to stand firm by the truth; for it seems to me there is to be a grand shaking up in the midst of our strongholds. Those who are ready to maintain their hold on what they know is true, need not fear this trembling and shaking of old things; but those who are not certain of themselves must those who are not certain or themselves must look well to their surroundings, because they are likely to be swept away, and lose their footing in this grand upheaval, which, I think, will come within a very few years, for it is even now approaching. That which is false, imperfect and useless, will be swept away; that which appears beautiful on the surface, but is decayed at heart must be crushed and sent out from at heart, must be crushed and sent out from our midst; but that which is sound will remain and perform its useful work.

There is no use in shrinking from this, because it is sure to come, and all have a part to take and a work to do in connection with it. All that we have especially to concern ourselves with is the endeavor to do our best, and work with honesty and sincerity of purpose. All the rest may be safely left to higher laws and grander forces than we can claim, for the right is ever triumphant, and will make itself known. I would like to say to my spiritualistic friends of the press, those who are called into public places, that I wish them to be firm in their expressions of truth, and not allow bigotry and opposition to make one step forward. I look at them as being among the first to repress any advances from the old stronghold of intolerance. I do not believe it necessary for us to submit to the taunts and sneers of those who do not accept the teachings and the truths which we accept; but I believe it is necessary for all work ers, all thinkers, to maintain a strong, dignified.
manly attitude, and show by their bearing and
expression that the truth is dear to them, and
that the cause they espouse is a holy one, and
that they will not allow any encreachment upon

If from those who desire only to assail.

I sond greetings to all my friends. Dr. Gray is present with me to-day, and sends his kindly regards to his friends. He is a worker in the apprit-world, in the dissemination of truth, for

pass ou, reaping new experiences, and sending back initioness that may obser and strengthen all for the trials of life. John W. Edmonds.

Oth Shepard.

I am a stranger to you, Mr. Chairman, but I have been permitted to speak a few words. I have many friends in New York State, a number in the city of New York, and in Brooklyn, as well as in other localities of that great State. I desire simply to send my greeting and remembrances to those friends, with the assurance that I am a strong, active, and conscious man, not so much one of the world and commercial circles as in the past, but one who feels himself still endowed with vital energy and active force, which he has to employ in external ways. I am which he has to employ in external ways. I am not obliged to live directly in contact with the physical world, but I am often here, seeking avenues by which I may express my energy and make it useful.

make it users.

I find in the spirit-world avenues of advancement, and I am delighted with the study of those laws, for they give me much intelligence and ability for future usefulness.

I would like to communicate with my friends.

and if they will give me an opportunity privately, I shall be pleased to speak of my aspirations and plans, and also of the friends I have found in the other life, and of their surroundings. Otis Shepard.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF John William Fletcher.

Report of Public Séance held Dec. 15th, 1887. Andrew T. Foss.

Yes, the friends of progress need to hear the word "onward" whispered in their ears each day, otherwise they would slumber and forget the trust they hold, and leave unspoken the word that must make the way for a still greater truth waiting in the realm of spiritual thought. I did not intend to speak to day; I thought of waiting until some other moment, when friends of mine would be here, but somehow the words of mine would be here, but somehow the words just sung took me back to the early days of the movement, when progress was a dream, and all that you are now enjoying but a theory held by some and denounced by many.

I wonder if to day the Freethinkers and Spir-

itualists value the opportunity they are enjoy-ing, and understand that every step taken that has led up to the present time has been paved with sorrow, trial and sacrifice. It is said that with sorrow, trial and sacrince. It is said that
"the blood of the martyrs becomes the seed of
the Church." Certain it is that the bravery
and the suffering of martyrs makes way for the
oncoming Spirit of Truth. And the institutions that we enjoy to-day, in a political sense,
and the wider sphere of social life which has
become ours, and the grander attainments in
the realms of science and religion, have each the realms of science and religion, have each and every one been paid for by the suffering of brave men and noble women, who have worked for truth and freedom despite the consequences, and unto whose hearts the angels have whispered: Onward! onward! onward! Now, Spiritualists, you who are to-day enjoying the blessings which Spiritualism brings, and

for which nothing is demanded save to enjoy its belief, do not forget that the time was when the worker was despised among men, and that there has been a vast amount of clearing away of stubble and stone and obstacles before the smooth pathway of the present was accomplished. Don't forget that! If you think it costs something to be a Spiritualist and a Liberalist now, what do you think it must have cost thirty years ago, when every person who entertained.

been translated, and from which I can look down upon this earth and comprehend more fully than it was possible for me when I was here all the work that has been done, I feel to say to every earnest worker in earth-life that nothing that serves the truth is in vain. A word nothing that serves the truth is in vain. spoken to-day may apparently mean nothing, but it may be a drop of water in a dry place.

T. Foss. I passed away in Manchester, N. II.

Julia Collins.

To my mother, Charlotte Collins, of Milton Lower Mills, Mass. I passed away of diplytheria: that is why my throat is so troubled. [The spirit coughed considerably upon taking control.] Dear mother, it is years now since I closed my eyes in the long sleep, and they told you I was dead. You have wished times without number to hear the sound of my voice again and to feel the touch of my hand, and you have prayed with all the strength of your you have prayed with all the strength of your heart that I might make you know that I could come near to you, and I have tried to answer your prayer in several ways. I come now with more strength, and move the lips of this stranger, that I may tell you the old story: that I live and that I love you still. The suffering that I had to pass through when the change of death came, and the passing from one scene of life to another, and the meeting with so many things that were strange, did not make me orget you, for where love is, mother dear.

there is remembrance.
I am glad that you took Aunt Josie where she could see something, and that the light gins to shine over her pathway. She will understand more as time goes by; we all are near to her, and I think will find more comfort in the new way than in the old. Fred is here, and sends his love to Uncle Dave, and says that he often near to him, only he cannot make him

I shall see you, mother, when you are reading these words, and be looking over your shoulder, and know, as you wipe away tears, all about it. Oh! trust in God and the high all about it. Oh! trust in God and the high and pure angels who are often with you. Tell father and brother Hermann that I love them, too, and am with them. You hold me just the same as you did, and that draws me closer to your life than to theirs.

All the pain in my throat is over, and I only speak of it by way of identification. My blessing and love be with you always, mother. Julia Collins.

Isaac Z. Brock.

Got any room for me here? A small quantity won't do. I've got to have room enough to swing around. My name is Isaac Z. Brock. They used to call me Ike, for short. I passed out in such an almighty hurry I didn't know it till I got out. Why, 't was done so quick I thought I was there, and I was n't! When I woke up and found myself outside of my body I felt kind o' cheap.

I was a tin peddler by profession and friends.

body I feit kind o' cheap.

I was a tin peddler by profession, and friends up in Athol, in North Dana, and all round Franklin County, will remember me. Nothing very serious about me! I could sing a song, and there was nothing I liked so well as to sit down and have a jolly good laugh with somebody. Do you know that I have an idea in my mind that if folks wan't so awful stiff and had a little more laughing going on, they would n't, get a that if folks wan't so awful stiff and had a little more laughing going on, they would n't get a chance to cheat each other so much; it's generally the cheating folks that are the soowlers. Many a time when I've stopped at a house and asked 'em if they wanted to buy anything, they said "No." Well, I never run away at that; I'd kind o' hang round a little bit and talk about the neighbors. I always notice when you want to drive a bargain the best way is to tell something about somebody; they'll listen to that if they won't to the bargain, and pretty soon they'll listen to the bargain—and so I've made a very good trade a great many times.

work for met and so I thought I'd dome in here and just hand in my papers and say that I am here, lively and well, and semetime I hope to be up in the old place and try to sing a song when the boys get together and then tell a yarn. Why, I could tell a bigger yarn than ever. We used to have a great many pleasant times.

You can say I died Aug. 22d, 1878. I guess that's about all.

Worcester Smith.

Mr. Chairman, I don't feel strange in this place, because I have been here a number of times, getting ready to say something, and I now improve this opportunity. I understood, when I passed into spirit-life, much in regard to the subject of Spiritualism; but, like many other persons who are possessed of mediumistic power, I was given to doubt even myself; consequently I was always hesitating, for the impressions that I received were never quite strong enough to carry me over the objection atrong enough to carry me over the objection that was raised in my mind, and, although I be-lieved when I came away, I did not rest firmly on my belief.

Now I have here those who remember me and whom I care for, and I know they will be glad to hear from me, for they have turnbe glad to hear from me, for they have turned their eyes to your paper many times, hoping to see my name and wondering why it was, with my strong will and determination, I should not have come before. But when I stop to think of the hundreds that are standing around me at this moment, and all pushing their way for a chance to speak, I wonder that any get in

der that any get in.

Now, Mr. Chairman, I want to say this to you, as the representative of this department and of the institution it is connected with:

You have no idea of the amount of good that you are doing in this form of work. There are you are doing in this form of work. There are millions of people in the world who are gaining light through what is said here, and there are millions of spirits in the spirit-life who are made happy, and the links that bind them to earth are out by the influences they receive at this place. Now do n't you think that ought to be a sort of compensation for the burden that you have to bear and the misjudgment that is placed upon you sometimes by those who are too ignorant or too blind to comprehend the measure of the work that is done? It seems so to me; and when I was here I realized it, and do now. Every instant that I am speaking I feel stronger and better. So do hundreds of others, who came weak and went away strong.

others, who came weak and went away strong. God bless you and speed you in the work.

To my wife, I send my love. She keeps me strongly in her mind; that helps me, and I am with her. Many of the old-time friends are here, whom I knew on the earth, and whom I know now better than I did; then there is my old friend, Col. Sargent, who has come to the spirit-life, and "Father Morrill," and many others I might name. They are a happy company, I assure you. They want to send their greeting and their message of love, so I come from the world of spirit to this world, bringing a message of remembrance from bringing a message of remembrance from those who were associated with me in carry-ing forward something of this spiritual and liberalizing work in the town where we lived.

I thank you, sir, for the opportunity, and subscribe myself as Worcester Smith, of Lawrence, Mass.

S. B. Wing.

I am surprised that my dear Sarah has been so persecuted by my family. They have no business to act in the way they have; and while they may succeed in what they are trying to do, for the time being, just remember, Sarah, that this earth is not the end; justice is any though it these along time to act the something to be a Spirituans and a something to do, for the time being, justice is liberal ideas was at times hissed at as he passed through the streets. Why, the very stones you tread upon, had they the power to speak, would tell a story of the persecution of brave men in the cause of human liberty and human rights that would make your hearts bleed!

From the world of spirits to which I have tention to him; he is induced in such a way by others that I don't think he is responsible for what he is about. That is the most chariman to but upon it. Pon't be for what he is about. That is the most charitable construction to put upon it. Do n't be troubled by him at all; just get off by yourself into a room alone, and pull down the blinds or the curtains—shut out all the rest of them—get your mind as placid and quiet as you can, and I will impress and help you. I will assist you about the management of Frank and Charlie; but it may be a drop of water in a dry place.
There are a great many sermons preached outside the pulpit—at the fireside, at the table and at the corners of streets—for each one who utters his thoughts is in the highest sense a disturbed, don't try to govern them until you are first quiet yourself. I cannot tell you how are first quiet yourself. I cannot tell you how are first quiet yourself. leave others to expound the philosophy and teach the moral lessons which Spiritualism conveys to man. It points out to humanity the broadest pathway of pure living through bright and glorious teachers who can do this most beautifully to human understanding.

But I have a word to say in connection with the phenomena—which account to the realmost purpose. I would like to say that there are some here who remember me for the work I tried to do in the cause. My name is Andrew the phenomena—which account to the realmost purpose. I cannot ten you now sorry I am for what has happened. Had I for one moment thought it would have accurred, I should have arranged things differently from what I did. Think of me kindly, think of me some here who remember me for the work I tried to do in the cause. My name is Andrew did what I thought was best. Your husband, T Rough I passed away in Manchaster N II S. B. Wing, of Jamaica Plain.

Charles Jenkins.

In the course of events it follows that I am about to communicate, indirectly to be sure, with those who remain on the earth. There are members of my family to whom I might send a message, but it would be of too private a nature to give in so public a manner. But I have a friend with whom I have talked much for a friend with whom I have talked much for years upon certain subjects which were dear to his heart and to mine. He has wondered if I am now satisfied on certain points. To speak of that subject I come to-day, but will add that he will be soon with me, and we shall onjoy in spirit-life what we so much contemplated. There was no mistake about it in our minds, except perhaps that the pleture was no restaint. except, perhaps, that the picture was not painted half bright enough.

I wish there could be some private place of

neeting arranged between us, so we might hold converse with each other; but the instruments he consults I have not the power to influence; so I am as badly off individually as if he never attempted to obtain anything from me.
But I weary under the influence, and the attempt at communicating, so I shall give my name as Charles Jenkins, well known to many

people in Boston. Sophia Scott.

Dear brother, you feel that I am with you, for I can sense your calling upon me continually. It is not my fault that I have been unable to answer you correctly. I come to-day to tell you that I am helping Elizabeth all that I can; you that I am helping Elizabeth all that I can; that both of you are possessed of mediumistic power, which, I think, if you had an opportunity of developing, you would realize more fully, and it would be a great comfort to you, On Sunday evenings you are less disturbed than at other times, and if you will put your mind upon me, and dismiss all other thoughts, and take a pancil in your hand I will turk to mediate. me, and dismiss all other thoughts, and take a pencil in your hand, I will try to manifest to you. The first two or three times we shall probably fail—that is usually the way, I think—but we will have courage, and keep on trying until something is done. If you were to get a planchette I might be able to use that better than writing directly through your hand.

My brother is Erastus Stebbins, of Chicopee, Mass. He will be very glad to receive this word from me. Brother Frank also sends his love. Sophia Scott.

Sophia Scott. Winona Spoke for the following named spirits: Thomas Ross.

A gentleman now comes who gives the name of Thomas Ross, of Rutland, Vt. He is close beside me, and says that he passed away by the bursting of a wheel—an emery wheel—and it has taken him all this time to get himself ready to come. He would like simply to have his name recorded, and the manner of his death, so that those at home who will remember him may know that he came here. He says: "By doing this I shall draw them where I can speak directly to them, and that is what I wish to do, for my going out as sudden-ly as I did left everything disturbed."

Benjamin Benner.

Benjamin Benner, of Philadelphia, comes to I send greetings to all my friends. Dr. Gray is present with me to-day, and sends his kindly regards to his friends. He is a worker in the spirit-world, in the dissemination of truth, for he finds himself supplied with magnetic forces that may be utilized for the benefit of the weary and debilitated. He is happy in his labor, and desires all his friends to realize that he would not return to the mundane world to take up his old habiliments, but is content to cause the quick changes of heat and cold are injurious to him.

Edward Cross.

Now comes Edward Cross.

Now comes Edward Cross, dressed in soldier's clothes, because he was a soldier. He wants to send his love to his sister here in Boston, and to his brother in New York. "They hear," he says, "very little from me. There seems always to be so many others to come that I don't get an opportunity. But I should like to tell my brother that I am near to him, and that the time is not far distant when we shall meet and shake hands again. Father and mother are present with me, but they take little interest in communicating, for they understood nothing about it when they came away."

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK. Dec. 22.—Spirit of Light; Robecca W. Bartlett; Andrew Crum; Ethel Whitney; Robert Sherman; Winona, for Charles Gardner, Robert Byrnes, Perley, Celeste.

Cancer: "Live Frog" and "Brandy and Salt" Cures. To the Editor of the Banner of Light:

A remarkable cure of cancer in the breast, by application of live frogs, enclosed in a thin muslin bag placed over the seat of the pain, has recently been brought to a successful termination in this city. Several of the "Regular Faculty" attested to the disease being cancer, and were anxious to have the patient submit to the usual "operation" at the General Hospital. The cure was reccommended to her in the market, by a farmer's wife, while the patient was making a ourchase.

The afflicted lady, before resorting to the application of the cure, was particular in asking more than one of her doctor friends if the frogs so applied would do her any harm, and was assured that they would not; at the same time the doctors had a good laugh at her expense over the "silliness" of the question and the pretended "cure."

The frogs were promptly applied, however, with the aid of one or more kindly neighbors, who waited on the patient until the entire process was complete, the cure effected, and the wound carefully healed. The first application was of three or four small frogs, a large one not just then being procurable; the second or third with larger frogs; and in every case with the same results-the frogs died, then decayed, leaving nothing but the bare bones in the bag, accompanied by an intolerable stench. The pain was immediately relieved on the first application; the process had eaten its way through the flesh; and on the third application, the deathsuggle with the disease, became so intense, and the pain so great, that the patient and her friends. becoming alarmed, called in a doctor. But the oure was complete. The healing process was all that was then needed, which took some time, but the patient rapidly regained her health, and was soon perfectly well.

The doctors requested them not to mention the "cure by frogs," but even three women combined could n't keep a secret, and now the fact is patent to the entire city. The parties are reliable, and I am prepared to vouch for the

Some years ago an old friend of mine had two operations for cancer performed on the under lip-the disease being probably caused by smoking. The trouble threatened to develop a third time, when he accidentally picked up a piece of an old newspaper in which he found a simple cure, to wit: Take as much salt as will dissolve when added to pure brandy, and make use of it as an external remedy. He tried this by keeping a piece of old cotton wet with the liquid on the spot. After a reasonable time the cancer was drawn out on the rag, which was kept constantly wet. My friend is still living, and at the ripe age of ninety-seven rejoices in his second sight-but no cancer. Kingston, Ont., Canada.

Verifications of Spirit-Messages.

A Subscriber

FANNY GREEN MCDOUGALL. Not having seen a copy of the BANNER OF LIGHT for several months past, I was handed some copies of the paper the other day, and on looking them over I was rejoiced to find a message for me from my loved and dearly-remembered friend and sister-soul, FANNY GREEN McDougall, printed Oct. 29th. I drank in its kind and loving words as a thirsty traveler on the desert quaits the waters from a cool spring. This timely message, through Miss Shelhamer, is proof of the kind solicitude and love our departed friends still feel for us here below-lone wanderers on a stormy sea. I would send from my heart a wave of magnetic love to my beloved Fanny, as also to the angel instrument, for this precious message to me, and others of her friends LUNA HUTCHINSON. in California. Bellevue, Alturus Co., Idaho, Nov. 22d, 1887.

CAPT. JOHN SHERWOOD.

I find in a recent issue of the BANNER OF LIGHT a communication from my husband, through the highlyesteemed medium, J. Wm. Fletcher. It is correct in every particular, bringing me strength and comfort at a time most needed. The message has created quite a sensation here among his old steamboat friends-many of them knowing nothing of our beautiful philosophyyet all who have seen it have said, "how much that sounds like Capt. Sherwood."

God bless the Free Circle-Room, Message Department, and all connected with it.

Yours for the truth, MRS. M. C. SHERWOOD.

Cincinnati, O., Dec. 24th, 1887.

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PANSY. The message from "PANSY." through Miss Shelhamer, in the BANNER OF LIGHT of November 19th, I recognize as coming from the control of a lady friend. I was expecting it, as " Pansy " had promised to send a message to her "medy" through that channel. It is very accurate, and we thank you very much for the Very truly yours. MINNIE NESBITT. Decatur, Mich., Dec. 14th, 1887.

Dr. Babbitt's Human Culture and Cure.

The first part of this work, called the "Philosophy of Cure," nearly a thousand of which were sold before it was issued, is now making an important impression. Judge Poston, of Harrodsburg, Ky., writes to Dr. Babbitt as follows:

to Dr. Babbitt as follows:

"I have this week read the first part of your great work, 'Human Culture and Cure.' I feel satisfied that when completed it will be a rich legacy to the world, and eventually work revolutionary changes in the practice of medicine. Your chapter on Homeopathy elucidates matters that I never understood previously, and will shed light on the learned practitioners of that system. I was gratified to find that you embrace magnetism in your range of remedials. I have great faith in its curative power in many cases, provided you can find the magnetizer."

Among other things. Hall's Journal of Health says

Among other things, Hall's Journal of Health says the following:

This is the title of an exhaustive work in six parts by the widely known author and lecturer, R. D. Babbitt, M. D., D. M., Dean of the New York College of Magnetics. We may say in a few words that the work when completed bids fair to be the crowning one of its author in that field in which he has already acquired great eminence in this and other countries." This work is issued in elegant style, with beautiful colored and other illustrations, for 50 cents, postage

6 cents. Furnished by Colby & Rich.

WEARY WASHERWOMEN have been made glad by the introduction of JAMES PYLE'S PEARLINE, a peerless compound for the laundry. It cleanses the most delicate fabrics without injury. Sold by grocers.

Adbertisements.



IT IS IMPOSSIBLE to overestimate the value of year. THOUSANDS OF VALUABLE LIVES are sacrificed every year in consequence of DAMP, COLD FEET. Cold feet lay the foundation for PULMONARY DISEASES, so fatal to the people of our land. Could we make the world know how valuable OUR MAGNETIC FOOT BATTERIES are for keeping up a WARM GENIAL GLOW THROUGH THE FEET AND LIMBS, none would be without them. These INSOLES WARM THE WHOLE BODY, keep the VITAL FOROES UP, masnetlie the iron in the blood, and cause a FEELING OF WARMTH AND COMFORT over the whole body. If no other result was produced than to inamisse the body from the wet, cold earth, the INSOLES WOULD HE INVALUABLE. In many cases the INSOLES ALONE will cure RHEUMATISM, NEURALGIA and SWELLING OF THE LIMBS. 31 a pair or three pairs for \$2\$ to any address by mail. Send stamps or currency in letter, stating size of boot or shee, and we will send froe by mail TO ANY PART OF THE WORLD. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

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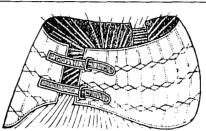
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AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism. BY C. C. MASSEY,

BY C. C. MASSEY,
Of Lincoln's Inn, London, Eng.
Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable position, the latter herein sets the matter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circumistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöllner's disqualifications as an investigator of phenomena at the date of his séances with Dr. Henry Slade.

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ings at 7½. Seats free.

Spiritualistic Phenomena Association. Ladies'
Aid Pariors. 1031 Washington Street.—Bunday
meetings at 2½ and 7½ p. M. Social meetings Thursdays at
7½ p. M. Jacksen Hail, President: Dr. U. K. Mayo,
Tressurer; Francis B. Woodbury, Corresponding Secretary; W. O. Vaughn, Secretary.

College Hall, 24 Easex Street.—Sundays, at 10½
A. M., 2½ and 7½ p. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of Easex.—Sundays, at 2% and 7% P.M.; also Wednesdays at 3P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torsey, Secretary. Private scance for members only, first Friday in each month; doors closed at 3 r. m. Public meetings every Friday evening at 7 %.

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

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

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

Berkeley Hall-Boston Spiritual Temple .-Last Sunday, January 1st, notwithstanding the inclemency of the weather, a large audience greeted

Last Bunday, January ist, notwithstanding the inclemency of the weather, a large audience greeted Mrs. R. B. Lillie. After singing by the congregation Mr. W. A. Dunklee opened the memorial service by giving brief sketches of the lives of departed members who have passed away during the year, and a statement of their interest in and devotion to the cause of Spiritualism: Moses Hunt, Allen Putnam, George W. Smith and Mrs. Caroline Cook.

With the advent of the New Year, Capt. Richard Holmes, after his long absence, appeared in his official capacity as President, and was greeted with applause. He then paid a glowing tribute to the memory of the departed. After the singing of the beautiful hymn. "He Giveth His Beloved Sleep," by Mr. J. T. Lillie—plano accompanist, Miss Mintie Eakins—Mrs. Lillie commenced her memorial address by alluding to the passing out of the Old and the entrance of the New Year. She said: Dark clouds are types of earth's sorrow; above them the sun shines bright and clear, and though your tears fall in memory of the absent, they have passed from the shadows of earth. Each had arrived at a ripe age; their spirits were ready and waiting to be set free, and we should rejoice with them in the possession of eternal youth as their divine heritage. While I look upon your sad faces I also see their illumined ones; they are pointing above, saying unto you: "Come up higher." Bathis your endeavor—to live your religion each day; no regrets will then follow.

Mrs. Lillie stated she saw clairvoyantly Mr. and Mrs. Hunt, who spoke of their glad retuinion in spirituille, and Mr. George W. Smith, who had placed

Louis your endeavor—to live your religion each day; no regrets will then follow.

Mrs. Lillie stated she saw clairvoyantly Mr. and Mrs. Hunt, who spoke of their glad relibion in spirit-life, and Mr. George W. Smith, who had placed a white wreath upon the brow of his wife, who was present. Mr. Allen Putnam was also an active participant in the exercises. Continuing, she said: "And now, stopping amid the shadows of your earthly wanderings, and the material cares engrossing your attention, to think of the higher life, the home of the soul, and what pertains to your spiritual advancement; taking thought of those passed from your mortal sight, you more fully realize that life is continuous, merging into that which is eternal. As the mists hang over you to day, so they hang as a veil between the two worlds. Do you who are living on this mundane sphere know what it is that takes possession of your physical bodies, and by-and-bye loses its grasp? The body is the medium of the soul; it is like the musical instrument which responds to the touch of the operator. When out of order, the response is feeble or discordant; you only dwell for a little while in your earthly temples, and flually they are left without a keeper; the door is closed, you call it death, but it is rather the dawning of a new life. The crown of life has been given your arisen ones in all its fullness. From our standpoint we say, 'It is well.' You who in the tempest wait awhile, cannot comprehend the full meaning of the shadows; by-and-bye you will do so, and gather in the fruitage of your own good works. Therefore, look up to the beautiful city, your eternal home, and be assured you will 'know each other better when the mists have rolled away.' Abide in the gladness; wall, labor, work; do good every day, and when life here is over, you 'shall know as you are known.' In youth you look forward to death as an event to be dreaded; in old age it is often a welcome the dearted in whose names the dearted of shadows the soules as here been the dearted in whose guest. In the reunions above it is bright sunlight and everlasting joy, and you will be welcomed as have been the departed in whose memory this service is held, by legions of angels, who will lead you into the paths of

After a song by Mr. Lillie the President closed the exercises by referring to the increased attendance of this season, the present prosperity of the Society and its promise of future usefulness through the liberal bequest of Moses Hunt; also of the efficient management of the Vice President, William H. Banks, durant between the President Mrs. Lillie then ing the absence of the President. Mrs. Lillie then rose and said, "I see, clairvoyantly, Mrs. Abbie M. H. Tyler bearing two torches; one had burned out, signifying her earth-life has closed. The other burning brightly, signifying the spirit-life; holding this up she says: 'By the light of the spirit I shall be enabled to says: 'By the light of the spirit I shall be enabled to unfold in this life, and by its power lead my earth friends to understand me more fully.'" Though not a member of the Society, Mrs. Tyler was a frequent attendant of the meetings.

The floral display was a profuse one. A large por-

trait of Allen Putnam hung over the platform, while on the desk were pletures of Mr. Smith and Mr. Hunt, surrounded with trails of smilax.

surrounded with trails of smilax.

Revening.—After the usual singing and invocation.

Mrs. Lillie selected from several questions presented
by the audience, "Is there an Exact Standard of Justice, Mercy and Trutt? If so, where may it be found
and how obtained?" which her control replied to in a
clear and satisfactory manner, closing with a poem.

Mrs. Lillie will speak next Sunday, morning and
evening. The service in the evening will commence
at 7 o clock for the present, the time being changed
from 7½ o'clock.

Many F. Lovening, Cor. Sec'y.

Spiritualistic Phenomena Association-Ladies' Aid Parlors, 1031 Washington Street .-The watch meeting held under the auspices of this Society last Saturday was a success, nearly one hundred people being in attendance and remaining till the New Year was ushered in. At ten o'clock a collation was served; at eleven a circle was formed, and a spiritual feast was the result. Mr. Oscar Edgerly of Newburyport delivered an address arousing much enthusiasm. Mrs. Abby N. Burnham made acceptable reserved. stasm. Mrs. Abby N. Burnham made acceptable remarks. Mrs. Jennie K. D. Conant delivered a fine inspirational poem. Dr. J. D. Moore made an earnest practical address. Dr. Fred Crockett was influenced by an Indian chief to voice words of admonition and praise. Mrs. Jones, controlled by an arisen Methodist sister, gave her testimony for the truth. Remarks were also made by J. H. Lewis, F. B. Woodbury, Dr. U. K. Mayo and President Hall.

The last five minutes of the old year were spent in silently invoking the blessing of the angel-world upon the cause of Bpiritualism during the year about to open.

open.
All joined in a song, and, wishing each other a Happy New Year, departed to their several homes, spirit-

ually blessed.
On Sunday, New Year services were conducted by Mrs. E. Clark Kimball of Lawrence, Mass. Mrs. K. has been only two years before the public; was formerly a member of the Baptist Church. Her phase of mediumship is highly developed. She gave a large number of tests at each session and was heartily applauded for her efforts, giving so much satisfaction that she is engaged for four more Sundays. We feel assured that large audiences will always greet her. Next Sunday Hon. Warren Chase will lecture at 2:30 and 7:30. Francis B. Woodbury, Sec'y.

1031 Washington street.

The Ladies' Industrial Society held its regular meeting Tuesday, Dec. 27th. In the evening the President, Mrs. C. N. Mellen, presided, and introduced the speakers in a felicitous manner. Master Willie Boyce opened the exercises with a plano selection. Capt. Hichard Holmes was heartily welcomed after his six months' absence in Canada. His remarks expressed deep feeling and pleasure in being able to meet the friends at home. He related some of his experiences during his travels, and closed with reciting a poem, all of which was listened to with much interest.

Mrs. H. S. Lake described some of her late experiences in mediumship, and under control of her spirit-guide made an eloquent address, that was both entertaining and instructive, inspiring us with a desire for closer harmony and unity in the great work. Mrs. Penglily read an essay from her spirit guides, which commanded the closest attention of the audience.

Mrs. A. E. King, under control, made a short address, also gave tests of spirit presence. Interesting remarks were made by Dr. J. D. Moore, Jacob Edson, W. A. Dunkiee, William H. Banks, and Mrs. W. A. dent, Mrs. C. N. Mellen, presided, and introduced the

Dunkiee. The audience joined in a closing hymn, and dispersed feeling that another ray of aunahine had fallen upon them from the spheres of wisdom.

The next regular meeting, at which supper will be served at six o'clock, will be held on the attenuou and evening of Jan. 10th. An invitation is extended to all the members of the Bockey and friends to be present.

MARY F. LOVERING, See'y.

81 Whitestreet, East Boston.

The First Spiritual Temple, corner Newbury and Exeter Bireets .- The service last Bunday was extremely beautiful and impressive. The music was of a high order, and several appropriate selections were exquisitely rendered by Mrs. Fisher-Weilington. The organ solos by Mr. R. E. Truett were unusually grand and inspiring. The invocations through Mrs. R. Dyar Clough were grandly cheering and prophetic, particularly the last by a very ancient spirit, who portrayed in glowing words a beautiful vision and allegory of the new power and great spiritual outpouring which the year 1888 would see ushered in: "Bebold a new light," was thrice repeated, a light which was to shine upon the sons of men, and the poor and hungry who shivered and thirsted within the shadow of the palaces of the rich, would be fed and clothed; the laborer would have his toll sufficiently requited, and justice and mercy reign. The great black curtain of death—whose heavy loids and dark shadow had so long been thrown over the lives of men, which they resolutely turned from, and with song and dance endeavored to forget, though ever present—will not be made thinner and less dense, nor through rents the splendors of a future life discerned, but will be rolled away, and the faces of our loved ones in the full light will flash once more upon our sight.

Behold an angel from the north and from the east, and from the south and from the west; and each bears in its hand the corner of a great eanopy, which extremely beautiful and impressive. The music was

Beloid an angel from the north and from the east, and from the south and from the west; and each bears in its hand the corner of a great canopy, which is being lowered upon the nations of the earth! These messengers had the appearance of little children, and their faces shone with love unutterable; the border of this canopy was of crimson and its centre pure white, and on it were mystic characters written in gold and violet, which these little ones would interpret.

prot.

No language of the writer can do justice to the beautiful, poetic imagery of this prophetic voice, whose utterances God grant may soon become externalized upon this lower earth.

It is designed to coutinue these services of song, and on the first Sunday of February it is expected there will be a repetition, with a full quartette choir and congregational sinving.

Usual service next Sunday, Mrs. Clough being the speaker. All are cordially invited.

The usual sociable in the lower audience-room will take place on Wednesday evening at half-past seven, when the children, debarred last week by the storm, are expected to enliven the occasion with song and recitation. recitation.

Thanks are due to the sender of the beautiful flow.

W. H. R.

ers placed upon the altar. College Hall, 34 Essex Street .- The meetings were largely attended last Sunday, notwithstanding the storm. Bro. Cobb gave one of his sterling lecthe storm. Bro. Cobb gave one of his sterling lectures in the morning, which was warmly received. Mr. Hatch of Somerville, under control, gave a fine address on the New Year. Mr. Corliss, whose visits are always halled with pleasure, gave tests to skeptics that sent them from College Hall converts to our glorious cause. Dr. Harding spoke in his forcible manner and gave readings with marked success. Dr. Eldridge, in connection with his diagnosing diseases from the platform, gave interesting experiments in mesmerism. Miss Peabody. Mrs. Bruce, Mrs. Forester, Miss Culien and Mr. McKenzie also accomplished good service. These workers are greatly assisted by the inspired music furnished by Mrs. Eudora Case and Mr. and Mrs. Chamberlain. Mr. and Mrs. Chamberlain.

The First Spiritualist Ladies' Aid Society ... In response to an invitation from this Society several members of the Ladies' Aid, of Lynn, Mass., braved the severe cold of Dec. 30th, and favored us with their presence. In the early part of the evening the entertainment consisted of singing by Miss Bailey and reading by Lucette Webster; after which the floor was cleared and a couple of hours devoted to dancing, to the great enjoyment of all present.—Members will please bear in mind that next Friday is the annual meeting for the reports of the year's work; also the election of officers for the ensuing year. The business meeting is called at 2:30 P. M., and it is hoped that all who can will attend. the severe cold of Dec. 30th, and favored us with their

that all who can will attend. ALICE P. TORREY. Sec'u.

Children's Progressive Lyceum_Paine Hall The usual service was held by this school on Sunday morning last, but the Secretary, being unavoidably absent, has no report for the present week.

Mishawum Hall, City Square, Charlestown. -Meetings were held at this place on Sunday last, afternoon and evening. Afternoon exercises were opened by singing. Short address by Chairman, under control. Subject, "The Breaking of the S-al of the New Year"; followed by Mrs. Nellie S. Thomas with tests, which were readily recognized. Mr. Edson presented some interesting and excellent thoughts, followed by Mrs. Collier with remarks, and the recitation of a fine poem. Services closed by singing.

Evening exercises opened at 7:30 with good attendance. Singing; an address by the Chairman; remarks by Mrs. Shackley, under control, also tests; tests by Mrs. Shackley, under control, also tests; tests by the Chairman, composed the services, which closed with singing.

W. A. H. afternoon and evening. Afternoon exercises were

Spiritualist Meetings in New York.

Adelphi Hall, corner of 52d Street and 7th trenue.—The First Society of Spiritualists holds meet-ngs every Sunday at 11 A. M. and 74 P. M. Admission free. nugaver; sunday at 11 A. M. and 74 P. M. Admission free.

Columbia Hall, 878 6th Avenue, between 49th
and 50th Mirecta.—The People's Spiritual Meeting
(removed from Spencer Hall). Services every Sunday at
24 and 74 P. M. Medlums and speakers always present.

Frank W. Jones, Conductor.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sun-day at 2½ P.M., in Magregor Hall, Madison Avenue, South-East corner of 59th street (entrance 42 East 59th street). All are cordially invited to be present. Meetings for Spiritual Manifestations will be held

at Adelphi Hall, corner at Avenue and 52d street, New York, every Sunday at 2½ P.M. Tests given by Mrs. E. A. Wells of New York and Mrs. A. M. Glading of Philadel-Soul Communion Meetings every Tuesday at 3 P.M. sharn, at Mrs. Morrell's, 230 West 36th street. Progressive Spiritual Test Meetings are held each Sunday at 2½ and 7½ r.m. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

The People's Spiritual Meeting.

To the Editor of the Banner of Light: Sundays Dec. 25th, 1887, and Jan, 1st, 1888, were sea. sons of interest at the People's Spiritual Meeting in this city. The afternoon exercises were principally carried on by Mr. 8. A. F. Goodspeed and Mrs. T. J. Lewis with remarks and tests which were very satisfactory. In the evening of the 25th ult. Dr. Henry Slade gave an interesting account of his early life, and how he became a medium, which was intensely interesting and held the audience for nearly two hours with no sign

of weariness.
Sunday afternoon, 1st inst., Mr. Goodspeed gave something to each one present by way of prophecy of spirit tests-generally recognized. Mr. E. P. Cooley, Mr. Lawrence, Mr. J. F. Jeaneret, Dr. Perine and othrs filled out the time with great interest and intellect-

ers filled out the time with great interest and intellectual profit.

Last evening, 1st inst., Dr. Slade gave a short narration of his trip around the world, which delighted a large and appreciative audience. Dr. Dumont C. Dake supplemented the address with remarks appropriate to the occasion. Dr. Slade will minister unto us again Sunday evening, Jan. 15th, at Columbia Hall, 878 Sixth Avenue.

Source 1888 Sixth Avenue.

Wen York, Jan. 2 1888. 78 Sixth Avenue. F. W. Jo 230 West 36th street, New York, Jan. 2d, 1888.

THE MIDNIGHT SEANCE (or Watch-Meeting) at THE MIDNIGHT DEARCH (or Visualization) when More Morrell's residence, Saturday evening and Sunday morning last, was a grand success considering the exceedingly inclement weather. About fifty persons braved the mow and rainstorm and enjoyed the the exceedingly invictions we are the sons braved the snow and rainstorm and enjoyed the sons braved the snow and rainstorm and enjoyed the evening well; it was voted to have a social gathering once in two weeks for the purpose of becoming better acquainted among ourselves. The first will take place Tuesday evening, 10th inst., at Mrs. Morrell's, 230 West 30th street. All interested are invited.

F. W. J.

First Society of Spiritualists.

To the Editor of the Banner of Light: Mrs. Nellie J. T. Brigham spoke for the Society in the morning upon subjects selected by the audience, and in the evening upon "The Fruitage of the Past and in the evening upon "The Fruitage of the Past Year and the promise of the one upon which we have just entered." Mrs. Brigham's return is always look-ed forward to with great interest, and this being the first Sunday for several weeks that our people have had the pleasure of listening to her words of wisdom they gave her a hearty welcome. The day was very unpleasant but the audiences were remarkably large, as her hearers never stay away for fear of stormy weather.

himorous aneodotes and stories were related by Mr. Newton and Dr. Lawrence that caused merriment and called forth applause from all. Mrs. Juliette Behoeley also gave a poem through inspiration, the "Happy New Year," that was well received and worthy a place in memory.

n memory. New York, Jan. 144, 1888.

The Metropolitan Church for Humanity

Holds its services at 3 o'clock Sunday afternoons in Macgregor's new and beautiful Hall, Madison Avenue, corner 59th street (entrance 42 East 59th street). Mrs. T. B. Stryker is the regular speaker. She takes from the audience the subjects for discourse and poem, which are treated with eloquence and fine oratorical effect. Character Readings are also given at various times by Mrs. Stryker while under spirit control. We also from time to time listen to other eminent speak-

ers.
Mr. Charles Dawbarn, the well-known lecturer, will address us on Bunday, Jan. 8th. Bubject: "The Future of Modern Spiritualism."

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Falton Street.—Services every Sunday at 11 A.M. and

Fraternity Booms, corner Bedford Avenue and Bouth Second Street.—Services every Sunday at 7½ P. M. Children's Lycoum at 2 P. M. The Spiritual Literary Union meets the first and third Saturday of ach month at 8 P. M. Everett Hall, 295 Fulton Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at \$ 0'clock.

The Spiritualists' Society

Of Brooklyn is now in a prosperous and flourishing condition under the able management of its present officers. Mrs. Emma Beckwith, the President, is one of the most popular and efficient officers this Society has ever had, and the Treasurer, Mrs. Morgan, is eapecially adapted to hold this important and responsible position. These ladies have as co-workers Mr. ble position. These ladies have as co-workers Mr. Geo. A. Delence, Mr. Rand and Mr. Cushing, all very earnest supporters of Spiritualism, and they are laboring to lay a permanent foundation for Spiritualism here in the "City of Churches"—there being already rumors of buying a church.

Mrs. Nellie J. T. Brigham has ministered to this Society during the past month; she is a general favorite here as elsewhere, and has attracted large audiences by her sweet, spiritual bearing and logical teachings of our philosophy.

We are to have Mrs. Carrie E. S. Twing as platform speaker for the first three Sundays in January.

Dr. B. M. Lawrence has been giving phenomenal entertainments in New York and Brooklyn for several weeks past with good success.

entertainments in New 1012 and 2012 weeks past with good success.

He will give one of his unique lantern lectures in my parlors next Friday evening, Jan 6th.

247 Dean street.

MRS. R. B. RUGGLES.

Progressive Spiritual Conference.

o the Editor of the Banner of Light: Saturday evening, Dec. 24th, Mrs. H. M. Walton, a oloneer Spiritualist and medium, read before the Brooklyn Progressive Spiritual Conference an essay brooklyn Frogressive Spiritual Conference an essay claiming to be written by herself under the inspiration of Madam De Stael, entitled, "Rulogy Upon Woman." It was a brilliant effort, and highly complimented. The Conference exercises were participated in by Mrs. 8. A. Shoeum, under control, and Mr. A. P. Dey—who will speak Saturday evening, 7th inst.—and by Mrs. E. C. Aldrich-Hall with a scientific inspirational essay.

F. W. JONES, Chairman. F. W. JONES, Chairman

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK CITY,

ON EACH ALTERNATE WEDNESDAY AT 8 P.M. All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or nonresident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who
knows that intelligent communication can be had between
the living and the so-called dead," and all such are invited
to become members. NELSON CROSS, President.

J. F. JEANERET, Secretary.

44 Matden Lane, New York.

American Spiritualist Alliance.

At the regular meeting of the American Spiritualist Alliance, held in the parlors of Mrs. M. E. Wallace, 219 West 42d street, Dec. 14th, it was ordered that the meetings for the future, and until otherwise specified, should be on each alternate Wednesday evening, at 8 o'clock, instead of on the second and fourth Wednesday evening of each month, as has been the arrangement heretofore.

It was also ordered that special notices of meetings by mail to each member should be discontinued save in the case of newly elected members, who should be notified of their election and of the date for the next meeting.

Last evening The Alliance held a regular and was fairly well represent withstanding the severe storm that had prevailed all day. A number of communications that had been received were read and acted upon, and two new members elected; and in this connection it might be well to state that at every meeting, save one, since the reorganization early in the year, new members have been elected.

After the regular business was disposed of, the question for the evening, "The Evidence of Spirit Identity," was discussed by several of the members, and the evidence on which each claim of identification was made was presented. This question of identity is a very important one, and has been receiving the attention of The Alliance for several weeks past, and it is expected that much more evidence upon this vital question will be presented.

After the close of the discussion-as is usual at these meetings-a circle was held for manifestations of spirit phenomena. A number of mediums were present, and described the spirits they saw, and delivered their messages. "Maudie," the familiar child-control of Mrs. Carrie M. Sawyer, talked to the circle in her own voice, or what is known as the "independent, voice," and many in the circle were touched and caressed by materialized hands. I was several times patted upon my hands and head, and Mrs. Wells, who sat near, described the spirits she saw standing by me.

The interest in the work of The Alliance is becoming more earnest, its growth in membership is steady and satisfactory, and it ought to, and no doubt will, be an effective Organization for aiding in placing the Spiritual Phenomena upon a scientific basis, thus establishing the grand fact that it is all in strict accordance with, and produced by, the operation of natural law.

The next meeting of The Alliance will be on Wednesday evening, Jan. 11th, at 8 o'clock, at 210 West 42d street. All city members are requested to make a note of the fact that the practice of sending out notices of meetings has been discontinued.

JOHN FRANKLIN CLARK, Cor. Sec'y. New York, Dec. 29th, 1887.

Rochester, N. Y. To the Editor of the Banner of Light:

The Spiritual Fraternity of this city has enjoyed much the last two months listening to "voices from the spirit-land" through the highly gifted Carrie C. Van Duzee, trance lecturer and test medium, from Geneva, Ohio. She has been lecturing and giving platform tests here since the early part of November, giving two lectures each Sunday and tests in the evening. Subjects for lectures were given by the audience after the medium was entranced and standing on the platform ready to commence speaking. Infidels, skeptics and Orthodox were astounded, and Spiritualists established in the knowledge of the fact of spirit return and communion, whilst many recognized in the tests given dear friends and relatives who had passed to spirit-life.

Mrs. Van Dazee left here Dec. 28th, with the good wishes of her many newly made friends, to commence a course of lectures in Syracuse, N. Y., the Spiritual Fraternity of Rochester having secured the services of Mrs. Cornella Gardner, of this city, who has labored long and faithfully for the spirit-world, to lecture during January; and so the grand philosophy is being made known among us. platform tests here since the early part of November.

Written for the Hanner of Light. in memoriam john murray spear.

DY THOMAS SHORTER, Of London, Bng.

In spirit pure and warm as thine, So like a child in filial trust, We see the clear, the Christy sign Of gracious pature, mild and just.

Our faith is oft a barren creed, Or, worse, a fruitful cause of strife; Far otherwise in thee—the seed Of sweetest fruit-A NOBLE LIFE.

True faith in God is love to man, Indwelling affluent grace, so given To prophet souls in whom we scan The inspiration of high Heaven-Thy faith, beneficent and brave, Friend of the prisoner and the slave.

Greenwich, Mass.

To the Editor of the Banner of Light:

The suit, so long pending in the Supreme Court, brought by the Orthodox Congregational Society against the town for possession of the town meeting-house, was recently decided in favor of the town. The would-be usurpers of the public property, who have claimed the exclusive right of worshiping in a olaimed the exclusive right of worshiping in a building designed to give equal privileges to all, irrespective of creed, have been taught a lesson by the decision of the Court, which their vaunted allegiance to Christ has failed to do.

That the triumph of justice and right might be fittingly expressed, a Unitarian service, conducted by Rev. C. T. Irish, was held within the walls of this "bone of contention"; meeting from the usual occupants no resistance save the locking of the organ and removing of the Bible.

the Bible. Mr. Irish was formerly settled over the Uni-Mr. Irish was formerly settled over the Untarian society of Northborough, and is a man of exceptional ability; and I venture the assertion that words of greater eloquence never resounded within the ancient edifice, or more thrilling words of heartfelt prayer quickened the spiritual intuitions of a sympathetic audi-

the spiritual intuitions of a sympathetic audience.

I must not linger in the old while the new "Liberal Independent Church" and its interests challenge attention. Sunday, Dec. 25th, called out a good audience, Mrs. Yeaw taking for her subject "Christmas and Its Observance." The exercises of the Lyceum were pleasingly enhanced in interest by a fine recitation by Miss Clara Clark (Mrs. Lillie's daughter). Miss Clark has a fine voice and great dramatic power, and apparently is destined to work high in her chosen profession. Miss Ethel Duncan, of Worcester, eight years of age, recited "Somebody's Mother" so effectively as to excite the admiration of all. The regular participants in the exercises did themregular participants in the exercises did them-selves credit. The march was joined in by a large number.

Monday evening, Dec. 26th, was the occasion Monday evening, Dec. 26th, was the occasion of a joyous gathering of old and young, to engage in the festivities of Christmas. The always beautiful audience-room of the church was brilliantly lighted, and made still more beautiful by the two tall, stately trees upon the platform, whose bending boughs bore the fruits of generous giving and loving hearts. Seldom have Christmas trees borne a more generous supply of things ornamental, useful and beautiful, children's toys, books, and the everwelcome candy-bag.

beautiful, children's toys, books, and the ever-welcome candy-bag.

In the vestry tables grosned underneath their weight of good things, conspicuous among which were the delicious chicken pies the Greenwich ladies so well understand the con-struction of. After one hundred and thirty-five people had tested the excellence of the viands, chicken pies remained untasted, which later were placed in the hands of the highest bidders. Still, intellectually the people were unfed. Repairing, at the banquet's close, to the audi-ence-room, another feast was spread—the "feast of reason and flow of soul." That it was satisfactory needs no guarantee, save the was satisfactory needs no guarantee, save the fact of the presence of Mr. Charles W. Sullivan, of Boston, whose inimitable characterizations convulsed his audience with laughter. Miss Ethel Duncan with great readiness contrib-Ethel Duncan with great readiness contributed four recitations, the last in Highland costume. Mrs. Johnston and her two little girls, Lena and Bessie, with Miss Nellie King and Miss Lulu Gutberlet, touchingly rendered, in one act, a poem: "Children Coming Home." Miss Mamie Southworth and Cretie Southworth, sisters, Edna, Lena and Bessie Johnston, sisters, Nellie and Mabel Nevins, and Edmund McGrath, gave recitations. mund McGrath, gave recitations.

This report would be incomplete without mention of the opening beautiful "Christmas Carols," by a chorus of young ladies, under the direction of Mr. H. W. Smith, and two well-rendered songs by Miss Nellie Sears.

After the closing of the entertainment

pectant hearts were made happy by the dis-tribution of the numerous gifts of Santa Claus. The last act of the evening was the presenta-tion by Mr. Ferrell, in behalf of the ladies of the Society, of a beautiful oil painting, hand-somely framed, of the "Liberal Independent Church," to the speaker, Mrs. Juliette Yeaw, which was most gratefully received. It was executed by Mr. Brooks, a local artist. At the picture's base are gracefully grouped evergreen and arbutus, copied from that adorning the church last Easter morn. In the soft, tender light surrounding the spire, the closely observant eye may catch glimpses of dimly-outlined angel faces.

So the good work goes on in Greenwich, and ancient error's hold is being loosened, because truth and error have met and grappled, and error

" Dies among his worshipers." Long live the brave, heroic man, who has here unsheathed the sword of truth, and erected a temple for her service. JULIETTE YEAW.

Philadelphia, Pa. To the Editor of the Banner of Light:

Sunday, Christmas Day, 1887, our streets were comparatively thinly peopled, on account of the majority remaining at home, preparing for the "Merrie Chrystmas." Very many also attended the churches, drawn thither by the elaborate decorations and extra music. Miss Jennie B. Hagan, the well-known and wonder ful improvisatrice, has been feeding our minds with spiritual food for the past Sundays in December. Jennie has always seemed like one of our own First Association family; she is now, for we have ordained her to preach, teach and demonstrate the science and repreach, teach and demonstrate the science and religion of Spiritualism to every living creature. Judging from her good-heartedness, the "living creatures," be they two-footed or four, will receive the benefit thereof. Our sister, Mrs. Anna McCahan, who is well known as a spiritual medium, was also ordained, with our good Bro. Benner, on Christmas night. We have many other good, true and reliable mediums who are to be treated likewise during the following month. It seems to me that it is clearly our duty to demonstrate the facts of immortality through our media, and by association and protection make their condition more favorable.

and by association and protection make their condition more favorable.
Our esteemed and valuable ploneer in Spiritualism, Mrs. Danforth, is still with us; her sound advice and other aid, so timely rendered, have indeed proved her our friend and also the friend of humanity. Mrs. D. and our good old friend and president, Mr. Wood, are among the oldest, if not the oldest, of our Association and Spiritualists in this city. We hope for their stay to be prolonged in the form many years longer. We are already looking toward our summer home in Parkiand, expecting to render the cause valuable aid through the camps.

The Lyoeum is progressing. We are anxiously looking forward to next "Sabberday" to see and hear that good man, Dr. Willis, who will be with us through January.

good man, Dr. Willis, who will be with us through January.

May 1888 be a year propitious for the reception of the tidings of great joy and comfort to many families throughout the world.

R. A. THOMPSON.

Haverhill, Mass .- Unity Hall .- Mrs. Ida P. A. Whitlock spoke for the First Spiritualist Society of

this city Sunday, Jan. 1st, at 2 and 7 o'clock P. M

this city Sunday, Jan. 1st, at 2 and 7 o'clock P. M. The subject at 2 P. M. was "The Duty of Spiritualists to Themselves and the Outside World."

Mrs. Whitlock's controls gave a logical and common-sense discourse upon phenomenal investigation of spiritual facts, declaring that we should present our facts upon a scientific basis, first investigating ourselves, to learn how far we are, as sitters for manifestations, responsible for what takes place in our presence, that we may then be prepared to know what comes from the other side of life. The attendance was small, owing to a drenohing rain that prevailed all day.—Mrs. Outler, of Philadelphis, Pa., will occupy the same platform next Sunday.

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BY C. P. LONGLEY.

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

NEW HAVEN, CT.—Meetings are held each Sunday evening at Courter and Journal Building. Mrs. Ella Ba-con, President; Thos. F. Davie, Secretary.

SARATOGA SPRINGS, N. X.—The First Society of piritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10% A.M. and 7% P.M. All re luytted. W. B. Mills, President, E. J. Huling, Section 1988.

CLEVELAND. O.—The Children's Progressive Lyceum No. I meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10% A. M. E. W. Gaylord, Conductor.

Sunday Evening Spiritual Services.—The New Columbia Theatre, Euclid Avenue, at 7% o'clock. Thomas Lees, Chairman.

ST LOUIS, Mo.—The First Association of Spiritual-ists meets at 2½ P.M. every Sunday in Brandt's Hail, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay. President, No. 313 Market street; Milton Lyle, Cor. Sec., 3006 Olive street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 6th of May, A. D. 1834, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public arecordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at \$2\forall P. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, Presi-

CHRUAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10% and 7%. The best speakers and mediums are always engaged.

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

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

GINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 73 West 6th street, Dr. James A. Bliss, Pastor. The public are cordially invited, Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

NEWARK, N. J.—Meetings will be held every Sun-lay evening at No. 139 Congress street, commencing at 7 Polock. Mrs. Jennie A. Smith, Secretary.

DETHOIT, MICH.—Fraternity Hall, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10% and 7%. Augustus Day, Manager.