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List of Spiritualist Lecturers.

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# The Reviewer.

#### Pseudo "Spiritual Science."

'SPIRITUAL HEALING FORMULA AND TEXT BOOK, by Prof. A. J. Swarts, editor Mental Science Mayazine, and President Spiritual Science small handbook sent to this paper for notice. It appears to have been prepared especially for the use of non-resident students in the abovenamed "University," who, on paying three or five dollars for its fifty-four pages, and mastering its contents so as to be able to answer satisfactorily a series of questions thereupon, and paying a further fee of twenty-five dollars, are promised a legal diploma, with the title of S.S. D. them to practice "Mental Spiritual Healing," (whatever that may mean) under the laws of the State of Illinois!

This seems to be a scheme for providing legal medical diplomas on remarkably easy terms compared with those usually required by medical schools; but the question properly arises whether a diploma issued on such a basis is worth even the small fee demanded for it, or of the Chicago "Spiritual Science University" furnishes any guarantee against charlatanry is no exception, as evidenced by the work beand ignorant imposition. Moreover, the adop- | fore us. Like his teacher, he is independent tion of the term "Spiritual Healing," which | alike of the rules of grammar, the conventionhas so long and rightfully been applied to the alities of the dictionary, and the testimony of exercise of the healing power as one of the the senses, indulging largely in a jargon pecu- in the human organism," etc. appropriation by this new school in therapeutios. We have therefore looked somewhat carefully into the claims and merits of this work, and propose to frankly tell our readers what

we have learned. In the first place, it appears that "Professor" Swarts was a pupil of the noted Mrs. M. B. G. Eddy, of Boston, the reputed originator of the so-called "Christian Science" fantasy, which has produced such a "craze" among a class of uncritical and ill-regulated minds in this vicinity and elsewhere. This woman is no doubt a remarkable character, judging from the impression she has made upon a portion of the public. Being gifted, doubtless, with a strong healing power-or that peculiar quality of organism which renders some persons capable of being used as instruments of direct recuperative energy from spiritual sources-and possessing some vague notion of the superiority of spirit over matter, but bitterly hostile, from some unknown cause, to the theory of Modern

Spiritualism, or the recognition of individual spirit-agencies in any way-she appears to have | or Spiritual Science takes issue with the generally acset herself the difficult task of devising a scheme to account for the marvels of healing and other alleged spirit-interpositions without recognizing personal spirit-agency. Endowed with much mental force, and great volubility of language, yet so lacking in literary culture and mental training as to be seemingly incapable of expressing any philosophical or spiritual idea with precision and intelligibility, she appears to have succeeded in impressing on her receptive pupils her crude and often absurd conceptions with all the positiveness and force of demonstrated facts and principles. They have accepted her, it would seem, as the "inspired" discoverer and oracle of a "Science" of inestimable value to mankind—in fact the only Science of Life and Health ever taught on earth! Discarding the conventional meanings of language, and ignoring the recognized rules of grammar, as well as the universal testimony of the human senses, she has introduced into her writings a vocabulary and style of her own, which, to a critical reader, render almost every sentence an insoluble enigma, and every page little else than a jumble of unintelligible words, with occasional gleams of sense. But ber very obscurity seems to be taken as evidence of con-

summate wisdom by her admirers. It would be easy to justify the above characterization by citing almost at random passages from Mrs. Eddy's extraordinary but unreadable book entitled "Science and Health." Take the following example from page 61:

"Belief is all there is to mortal man, and if this belief is wretchedness only, no circumstance can make it happiness, and if happiness no circumstance can change it, or make it wretchedness, until the belief of the different conditions are [sto] changed; 'for as error thinketh so is it.' The science of being is as necessary to those in the belief of health as sickness, for a change of belief would make the wall sick. When if they understood these conditions depended on mind, instead of matter, they might continue to be well by grounding their belief in the case and letting intelligence be master of the situation."

Is not that as lucid as a bucketful of mud?

Try another, from page 111: "Matter is but a grosser strata [sio] of mortal mind."

is belief; the former is science, the latter meamerism." Wonderful wisdom indeed! One more from page 391, verbatim et punctuatim :

"Disease is a belief, its origin mental instead of physical, and it matters not what the body indicates, in reality all is mind, there is no matter, and mortal things are beliefs, and not the science of man in which he is immortal.''

Such profundity defies comment! It is difficult to regard it as the product of a sane mind. But think of stringing out 456 pages of this inane verbiage and calling it "Science"! 'Christian Science" and "Mental Science," forsooth! and then think of devoted disciples hailing the book as an "inspired" production, founding on it a new school of medical practice, with "colleges" and "universities" to teach it—and not only these but a new sect in theology, with its "Church" and "Sunday school" and the usual machinery of propagandism! Surely, no more puzzling phenomenon has arisen in this marvelous nineteenth century than this sect of so-called "Christian Scientists," and that, too, at the very "Hub" of modern civilization!

Mrs. Eddy's teachings regarding Spiritualism are sufficiently indicated by the following brief excerpts: "There is but one Spirit, even God, ... and there is but one God; hence to talk of spirits is to believe in gods and demons."-p. 62. "The entire phenomena of mediumship University," of Chicago, Ill., is the title of a are deceptions or delusions."-p. 68. "All there is to mediumship is belief."-p. 97. "We are

never spirit until we are (fod: there are no individual 'spirits.'"-p. 435. Etc., etc. Such is the source from which Prof. Swarts acknowledges having derived his instructions in the wonderful "science" which he undertakes to expound in this "Formula and Text-Book"; and, though he claims to have originated "important discoveries and success-("Doctor of Spiritual Science"), authorizing ful methods" of his own, yet he avows himself to be "still in accord with the fundament-

al teachings of Mrs. Eddy" and others. It may be fairly supposed that the disciples of this new school in therapeutics and theology are in general of the same class of untrained minds-loose thinkers and unintelligible writers or talkers-as the founder of the sect has shown herself to be. The President phases of Modern Spiritualism, renders it fitting liar to himself, and defiantly claiming that that we should inquire into the propriety of its "our science [?] has a vocabulary of its own and it does not allow any system of theology

or of popular philosophy to select terms for it"! A specimen or two of this extraordinary scientific (?) treatise must suffice. On page 9 we read:

"As this Science teaches that flesh, bones and blood are not Man; as it teaches that visible body or existence is not the image of Delty or like it, so it rejects all belief in the reality of so-called 'matter.' That which common thought names 'matter' has no entity, no life, no intelligence, and at best all objects beheld by sense are simply reflections, and are no more the real than the picture reflected on the canvas is real."

After thus rejecting "all belief in the reality of so-called 'matter,'" and declaring that it has "no entity," etc., he further on (page 33) indulges in the following enigmaticutterances:

"This science admits of enough reality[1] in the mortal or reflected mind to possess flesh, blood and bones, yet, as previously stated, these are not the real, nor is this visible, sensuous appearance admitted to be Man in Spiritual Science. Though it is man in be lief, in anatomy and in common thought, yet Christian cepted conclusions and does not propose to be subject to these failing beliefs, but to maintain its higher un derstanding and its claims in Spiritual Science."[!!]

Comparing the physical human body to a photograph, as a mere "reflection," he delivers himself of the following nebulous scientific(?) dictum (page 9):

"As the photograph is void of sensation, having progressed outward from its once invisible, sensitive state[!], so the body and all visible objects are void of sensation, and are only reflections or negative expres sions of the real."[!!]

A wonderful "science," truly, which makes our bodies as void of sensation as are our photographs! Another marvelous discovery of this "science" is that when one beholds what he supposes to be a reflection of his bodily features in a mirror, he is actually seeing his invisible self or spirit! At least, this seems to be the purport of the following dubious language (pages 10-11):

" My point is, that while you claim to see yourself or your reflection in the mirror, it is simply the invisible you or Spirit between you and the mirror beholding the one and only reflection of the spiritual idea." .... " This is our point that he is not beholding a reflection of himself, but he is actually seeing 'himself.''

It is evident at the outset that neither Prof Swarts nor Mrs. Eddy has any correct idea of the meaning of the word "science." To properly educated minds, science signifies " Knowledge, generalized, systematized and verified." These writers, however, apply the term almost exclusively to the set of bizarre and peculiar notions they have put forth-the crude conceptions of unscientific and untrained minds-unverified, and for the most part unverifiable. At best, their vaunted "science" is but an illdigested theory or "bellef," set up against the belief" of others, contradicted to a large extent by the common sense and common experience of mankind, and in some particulars (as regarding the reality of mediumship, the existence and communication of individual spirits, etc.,) disproved by the absolute knowledge of thousands of careful investigators.

As some one has properly said, this " Chris-

those practiced by the Christ and his apostles. according to the record. They healed largely by touch or "the laying on of hands," whereas Mrs. Eddy declares that she "never manipulates the sick," nor permits her students to do it, considering it a very dangerous "malpractice" (p. 378, et seq.); and Prof. Swarts in his Formula "forbids contact of every kind" (p.

Prof. S., however, for some reason, seems anxious to drop the designation "Christian Science," and adopt that of "Spiritual Science" instead, sometimes, indeed, prefixing the word 'Mental"—as, "the Mental Spiritual Science University of Chicago "-though what such a conglomeration of terms can mean is not apparent. He has even gone to the trouble, as he tells us, of procuring "new incorporation papers," in which the term "Christian" is omitted, and "Spiritual Science University" inserted as the new title. He states that "God ordered an advance" in this matter, and that it is a "Heaven-furnished title." The precise object of discarding Mrs. Eddy's chosen designation, and adopting that so long in use by Spiritualists, to whom she has manifested the greatest aversion, does not appear, unless it be to conciliate and thus secure the patronage of Spiritualists. If so, it looks very much like a case of false pretense. This supposition receives color from the fact that Prof. Swarts has made strenuous efforts to introduce himself and his publications among Spiritualists, soliciting their aid in getting before the public, sometimes dealing in sugar-coated compliments to them; and yet now and then giving such thrusts at the claim of spirit-agency through mediumship as the following, from the November issue of his magazine:

"Our Science holds that all such claims are delusions; that they are mere beliefs and nonsense when compared with the higher understanding of Christian Science touching immortality."

The Professor further claims to have written his Formula and Text-Book "under inspiration," and to be proceeding in his educational work "under the direction of God." A quotation from the new incorporation papers of his University reads as follows:

"The objects for which it is formed is [sic] educational purposes and the application of Mental Therapenties or Spiritual Science to the restoration and maintenance of healthful and harmonious conditions

other sentences in his writings suggests that the "God" of Prof. Swarts must be of the same class with that of the honest but illiterate Shaker Elder, who confidently declared that " God hates grammar !"

We might cull many more choice gems of language, logic and philosophy from this University Text-Book," but the foregoing will suffice to indicate to intelligent readers the sort of "Science" they will be able to glean from its pages, or to learn in the institution. In fact, the book, to our view, contains more nonsense to the square inch than any other work we ever attempted to read, always excepting that entitled "Science and Realth," which it claims to summarize.

Nevertheless we believe in the reality of Spiritual Healing, and do not question that it sometimes occurs through the instrumentality of these practitioners-not by virtue of their pseudo "science," but in spite of it. We believe in Spiritual Healing, both direct (i. e., without the employment of material or human agencies) and indirect (i. e., through the use of various instrumentalities, living and inanimate. which serve as conduits or media of the spiritnal force which alone heals); and we are of opinion that the need or utility of these agencles depends upon the physical, mental and spiritual conditions of both patient and healer. The facts and laws of this method of cure, constituting the true Science of Spiritua: Healing. have been to some extent known to intelligent Spiritualists for years, and have been set forth with more or less clearness in the literature of Spiritualism, from the publication of the " Healing of the Nations," by Linton, in 1855, to Colville's "Spiritual Science of Health and Healing," in 1887. Indeed, the facts of such healing, and to some extent the methods, have been known from antiquity, and among people of various nations and creeds, thus showing that it does not depend upon any particular belief in theology or miss-called "Science," so much as upon certain conditions of mental and physical receptivity or impressibility, which may, no doubt, be to some degree either aided or hindered by beliefs. But the philosophy of the process, which is necessary to the generalizations of a true science thereof, has been little understood, except as made clear by Modern Spiritualism through its qualified exponents.

We have little room here to expound either the Philosophy or the Science of Spiritual Healing, but will briefly remark that while it recognizes the being and the potency of the Universal Spirit as the ultimate source of all life, health and healing power, and the ability and readiness of the Infinite Spirit to impart health whenever and wherever suitable conditions exist, yet it does not dispard the use of intermediate agencies in the process, nor commit the folly of denying the existence or ministration of individual spirits; nor does it indulge in the ab-

"Spirit is Intelligence, whereas the basis of matter belief; the former is selence, the latter mesmerism."

Wonderful wisdom indeed! One more from the dogmatisms, and its methods are not substance or Spirit—a form which renders it these presticed by the Christ and his apostles.

The former is selence, whereas the basis of matter than its neither selence nor ble entity, but only as the transient form tembers, with its heart of fire and arms of polished constants. The former is selence, the latter mesmerism."

The first and his apostles of matter than its neither selence nor ble entity, but only as the transient form tembers, with its heart of fire and arms of polished to the polished by some portion of the eternal of smoke, bears another race in magnificent palace cars away to the Golden Gate where the for the time palpable to the physical senses of man and subject to the force of gravitation, but which may be changed from its palpable form, when it is no longer matter but substance.

This is a very different thing from saving the substance or more toughing regarding the substance. (This is a very different thing from saying there is no matter," or that "matter is nothing.") Yet substance doubtless subsists in an indefinite variety of grades or gradations of refinement, tenuity, and potentiality, extending from that grade which is but one degree finer than visible matter up to that which is pure mind, spirit, or intelligence. This furnishes a basis for a conception of Being and of the universe which is intelligible and comprehensible to minds of average capacity, and free from the paradoxes and enigmas of pseudo "Spiritual" or "Christian Science." A. E. N.

## The Spiritual Rostrum.

HADES; OR THE LAND OF THE SO-CALLED DEAD.

BY A. D. FRENCH.

(Synopsis-From The Cassadagan.)

When a person is about to leave his native land and adopt another country as his home, it is natural to indulge in anxious speculations regarding the new abode. We question all that pertains to it—draw pictures in fancy of the land to which we shall emigrate. We try to land to which we shall emigrate. We try to anticipate the accidents and incidents of the voyage. You and I are soon to leave our native land. We are forced to bid farewell to all the associations of this life; our exit is not a matter of choice but of necessity. The ever restless waves of time will soon wash from the sands of earth the last trace of our footsteps. In a little while the busy world will forget that we lived. Even the block of marble or shaft of granite will have been brushed away from our tombs, and those who succeed us will not know that we have loved, toiled and died.

we have loved, tolled and died.

"We all within our graves shall sleep
A hundred years to come;
No living soul for us shall weep,
A hundred years to come;
But others then our streets shall fill,
And others then our land shall fill,
While other birds will sing as gay,
And bright the sunshine as to day,
A hundred years to come."

To him who rises to an eminence whence he can overlook the great field of human life, there is much for contemplation, as well as much for sadness. Races with their busy millions come heights, broad-spread plains, sombre valleys and down beneath ocean floors, this world is honeycombed with the ashes of the dead. What what a motley throng of beings hold high carnival in its amphitheatre! Philanthropy and sordid avarice, rosy love and green-eyed jealousy, rising hope and falling despondency, velvet childhood and wrinkled age, greetings and farewells, birth-cries and death-groans, all meet and mingle here.

Behind the drama, and pressing hard upon the stage, there lies a fathomless ocean, and from its thickly-crowded shore there launch hourly millions of mysterious life barks out upon the waves, where the low-bending horizon and deepening clouds veil our sight. Vainly has man looked in every age after the phantom parks that have glided away, and tried to anticipate their voyage and destination.

No problem has been fraught with graver in

terest, or presented more insuperable barriers to human thought, than the origin and destiny of the soul.

Some ancient philosophers taught that all finite life is a disintegration of the infinite, hence when death kisses down the evelids still. we are all absorbed into the Universal Soul. This theory is still in active force in the thought of our time; unpleasant as it may seem to some of us, it is, nevertheless, far above that blank materialism which proclaims that death ends all. Far better is it to be absorbed in this Over-Soul, as the dewdrop is at last absorbed in the ocean's broad expanse, than to burn out like a candle in its socket, or vanish like a bubble on the surface of the sea. I can have patience with those who, looking out on death's mysterious sea, and as human life-barks glide away beyond their sight, still believe they are not lost; but I have no patience with the make-believe but I have no patience with the make believe scientist or thicker who looks in a cradle lit with a baby's smiles, or a coffin garnished with death's sweet kiss, and says that each is an empty illusion. The smiles of the cradle are borrowed from the hope of life, and the pale tenant of the coffin, with mute lips, proclaims this life has been transformed somehow or

It is a fact worthy of note, that man in every age has drawn his pictures of the land of the dead very largely from his own conditions and surroundings. To him the destiny of the soul is measured by what he sees, hears and feels; hence Hades, or the land of souls, is light or dark, cold or warm, savage or civilized, high or low, just in proportion as fate has dyed the warp and woof of his poor life with his envi-The intuitions of the savage, the Bushman

of African jungles, the New Zealander, Kamschatkan, Greenlander and other races were shown to have a pictured idea of heaven corresponding to their conditions and desires, and sponting to their conditions and desires, and the speaker continued: Deeply impressed have I been in studying the views of the various tribes of North American Indians, regarding Hades, the land of the dead; some of their traditions are so beautiful, it were well for us to accept them. They have not been cursed with the thought of hell or the devil, only where contaminated by the missionaries of with the thought of hell or the devil, only where contaminated by the missionaries of Christian civilization. Many of the aborigines believe firmly in the return of spirits, as Longfellow made the ghost of the dead come back to sing the song of Hiawatha. Some of the Indian tribes make the future world very closely allied to this. I was touched when I read the request that old "Black-Bird," a chief of the Omahas, made when dying: he said: "Bury me on a high bluff on the banks of the Missouri, where I can see the boats pass by on the river." So vidual spirits; nor does it indulge in the absurdity of declaring: "matter" to be either "nothing" or a mere "reflection," or that "disease is a belief," or that "there is no matter, and mortal things are beliefs," and so on.

A rational Spiritual Philosophy, as we apprehend it, distinguishes between matter and substance (sub stans, that which underlies). It regards matter, not as an eternal, indestructi-

ing clearer or more touching regarding the state of the dead than the simple superstitions of some of these uncivilized people. Indeed so-called civilization is at best a braggart and so-called civilization is at best a braggart and egoist. It steals virtues from barbarity and stamps them as its own. It lifts its hands in holy horror at the wars of savage tribes, but builds gunboats, polishes guillotines, establishes navy-yards, manufactures dynamite and powder to carry on its own hellish wars. It laughs at the Indian's Great Spirit, but holds up to the world a magnified Jew. Pagan or Mahometan. It points with the lily finger of the millionaire's wife, or Saratoga belle, at the poor old woman carrying her pappoose in the heat of the summer's sun or chill of the winter's storm. But this same Christian civilized millionaire's wife is too inhuman to nurse her own storm. But this same Christian civilized millionaire's wife is too inhuman to nurse her own child or care for its wants. What a stupendous fraud this boasted civilization is! Gunpowder and Bibles, churches and jails and houses of prostitution; presidents and governors, courts, judges and hangman's cords; thefts, robberies and saloons, where blear-eyed devils cajole youthful innocence into hardened criminals.

We are sending out missionaries to Christianize the heathen, but I have sometimes thought it was high time the order of things was reversed, and the heathen sent out missionaries to humanize us.

to humanize us.

[Returning to the subject, Hades, the Land of the Dead, the beliefs of the Romans, Greeks, Plato, Zoroaster, Achilles, the Buddhists and the Christian religion, with its various denominations, were set forth and compared in a graphic and instructive manner; then, coming to the spiritualistic philosophy, the speaker

said:1 Let us ask the Spiritualist, what do you know about Hades, or the land of the dead?

Has the seer of Modern Spiritualism lighted the dark recess behind the tomb? Has the New

the dark recess behind the tomb? Has the New Dispensation revealed to our poor sight the land to which we shall emigrate? Who among us has seen the cloud-capped summit of its everlasting hills? For whom have angels or spirits drawn the veil that they may behold the majestic rivers, singing birds and blooming flowers, in the land we are so soon to enter? Where is that land, brother and sister Spiritualists? Is it up in some fair star that smiles down to us from the great deep of heaven? Or is it down beneath the gloomy cavern of avenues whither the old Greek looked with anxious eye and the old Greek looked with anxious eye and pensive thought? Or is it a vast belt or zone interlacing the stellar worlds? How much more, my brother or sister, do you know about the land of the dead than your Orthodox neighbor? Some of you claim to have been holding converse for more than a quarter of a century with maintenance of healthful and harmonious conditions in the human organism," etc.

The peculiar construction of this and many other sentences in his writings suggests that other sentences in his writings suggests that the "God" of Prof. Swarts must be of the same is added in the suggest of the same in the suggests of the suggests of the same in the suggests of the same in the suggests have to unded the other everywhere. The earth is a graveyard from polar in the suggests have climbed the other shorts and adulter of a century with those whose life barks have to unded the other shorts and whose feet have climbed the immortal hills, and who profess to love us still: What is saider setting; on towering mountain the suggests and so the same in the suggests of the same in the suggests and suggests that the suggests of the same in the suggests of the same in the suggests of the most confidence regarding that life? I confess for myself that with all that has been given us from the other side, I am in a measure left

us from the other side, I am in a measure is to-day to draw my own poor picture of your world and my world so soon to be.

If you will permit me to voice the centra thought of the Spiritual Philosophy, we will affirm, first, that Hades, or Soul-Land, is a real world, more real and substantial than this earth upon which we dwell. It is builded out of finer and more perfect material. Did you ever stop to think that we live to-day in a phantom world? This grand old planet, with mountains lifting their hoary heads above the clouds, valleys green with living verdure, lakes glistening like green with fiving verdure, lakes glistening like a silver sheen in the sunlight, oceans lifting their billows in sullen grandeur, singing birds and mountain rills, is, after all, less real and less permanent than is Hades, the land of the dead. The only substantial thing about this world is its changes. We live. This continent upon which we dwell is only the dust of older continent upon the place of the continent which we did not seen the continent which we did not seen the continent which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing and the continents which we have a substantial thing are substantial thing about this world is in the continents which we have a substantial thing and the continents which we have a substantial thing about this world is in the continents when the continents which we have a substantial thing and the continents which we have a substantial thing are su nents picked to pieces by the hand of time, and then wrought up by Nature's all-potent forces into new forms. Continents that once were peopled with life, are now slumbering beneath the waves of the sea. Where plow-shares now turn up the virgin soil, huge leviathans of the deep once roamed with vain pride, and then vanished away like a passing meteor. Where now the inhospitable desert expanse, once flowers smiled in the kisses of the dew.

Ours to-day is the transient world, ours in the to-morrow will be a permanent world. I love to think that this is true. I have nursed my flowers, and grieved that they so soon should fade. I have builded structures, only to see the hand of time slowly yet surely demolish them. I have basked in the smiles of summer, only to grieve that autumnal winds should scatter its leaves with ruthless hand.

To me, therefore, the proposition that Soul-Land, or Hades, is a real world brings with it much of satisfaction, as I behold the changes in this.

this.

Second—It is a vast world. "No pent-up Utica," no Greek Hades or Hebrew Sheol, beneath the gloomy caverns of this world. It is not a little narrow Orthodox coop, builded comewhere above the store where niong decre somewhere above the stars, where pions dea-cons live in inglorious idleness throughout eter-

cons live in inglorious idleness throughout eternity! It is not a sea of fire where mocking devils hiss, and dark damnation broods, but a vast world with capacity sufficient for all who shall migrate thither in all the ages to come.

How wast must be this world of the dead! How many millions will pass out into Hades during the life-bearing period of this planet! And yet what is the contribution of this little planet upon which we toll and dwell, compared to the countless millions of worlds which people the vast depths of space. So yast must be

to the countless millions of worlds which people the vast depths of space. So vast must be this world that we are constrained to no longer call it a world. Let us call it a universe. Let us say it is the visible side of this universe, its larger, better, deeper and truer side.

The fact that we cannot see it is no proof that it does not exist. So curiously constructed are our eyes that they only take cognizance of certain objects within a certain range. There is a diminutive and a great world all about us that we cannot see; there are forms of life so small and others so extended that we cannot behold them. There may be hundreds and thousands of modes of being all about us which we have no sense capable of about us which we have no sense capable of apprehending.

we rise to heights whence we can behold its spiritual side.

Hence we are led to a third affirmation: That Hades lies all about us. It interlaces, overlaps and underlies this world and all worlds peopled with busy life. It is not necessary to go afar up or descend afar down to penetrate beyond the realm of sensuous matter.

Within every stal organism there is an in-

Within every vital organism there is an invisible side lying beyond the realm of physical apprehension. It cludes the laboratory of the chemist, it laughs at the scalpel of the anatomist, it scorns our yard-stick and all other physical appliances, and yet so real is it, that it is the only enduring side of organized life, and so near is it, you cannot separate it from

We need neither go down nor up to find other modes of being. Nor is it necessary that the soul, out loose from its prison-house of clay, should ascend or descend to reach this spiritual universe. As the tree has its invisible life-force, universe. As the tree has its invisible life-force, as the rose has its aroma, so this universe is overywhere enveloped by its invisible spiritual universe, real, permanent and substantial; so this invisible side has in its more refined and spiritual sense, plants and nowers. There birds of brilliant plumage float in ambient air, singing sweetly through the long summer days. There wooded cliffs look out upon the sea, and classy lakes turn up their crystal ling to meet glassy lakes turn up their crystal lips to meet the kisses of the moon. Bros. Davis, Sweden-borg, and other seers, claim to have seen all that we have here intimated.

Fourth—They tell us that it is a world dotted

with homes, as we dot this world with homes for ourselves and those we love. I am glad to believe that this is true. When I look over this earth I see this love for home threading like a silver thread of light through all departments of life. Even the little ant toils to build its mound. The beaver is a home-builder. The bird, too, is a home-builder, it builds its nest for its young. All animal life seems to find some sacred spot, some place it consecrates. It may be beneath the shade of a generous tree, or on the banks of a flowing stream. It may be in some spot where a crystal spring bubbles forth to slake its thirst: or it may be a cavern temple un-thinking Nature has left in the rocky cliff with doors ajar. Home-building is the instinct of the animal and the aspiration of man. The poor savage will select some spot where, with poor savage will select some spot where, with boughs and bark of trees, he can shelter his dusky babe from sun and storm. The tired peasant never gets so weary in his terrific struggle on labor's ceaseless battle-field that he will not seek, in the deepening twilight, some humble cot, where the vines creep up toward the lowly roof and half clad children some humble cot, where the vines creep up toward the lowly roof, and half-clad children

watch for his coming.

If there is one being above another for whom my heart yearns with tenderest pity, it is the one who has no home. To me, the man or woman who is homeless is like a wandering bird cut off from all its kind. Home is a poem, a benediction, a prayer; home is the dream love has on earth of the glories that await it in heaven! Did you ever think that man is the only creature who is dissatisfied with the home only creature who is dissatisfied with the home that he builds? He always has an ideal before him, hence the form and style of material of his home constantly change. The first beaver and the last build the same; the swallow of today and the swallow of a thousand years past build their homes precisely alike. The first eagle and the last hatch their young in the same form of pests; but may be borne is progress. same form of nests; but man's home is progressive. Paleolythic man made his home in the caves. Neolythic man built his poor hut from

the unpolished bark and limbs of trees.

As civilization moves onward, homes become more artistic and beautiful. If in our present state of knowledge man is enabled to build his cottage or home so fair, what beauty and skill will be displayed in home-building on the other side. How many busy hands are building at this moment homes for us there. They are doing for us perhaps at this moment a labor of

love, as the expectant mother prepares with deft fingers the garments for her unborn child.

Fifth—The law of association obtains there as here. In Hades, or Soul-Land, the relations born of friendship or family are maintained with renewed force and vigor. Special and personal friendships there blossom into their most perfect flower. The pictures of Damon and Pythias are no longer an idle dream. On those serene heights where the dead abide, excarnated souls know the depth and meaning of Platonic love. They know what it is to rise above sex-impulse and passion, and blend together in unselfish union, as the fleecy clouds meet and blend in the hour of twilight. Nor does love escape its more earthly and human manifestations. Famihes are bound together by deathless ties. The maternal heart beats there for her child as on earth. Father-love, mother-love, husband-love Hades-more perfect and beautiful in development than earth can know

In this world we judge of the value of particular places and locations by the societary privi-leges they offer. The schools, churches, liter-ary culture, morality and integrity of the inhabitants, are all taken into account in our estimate of it. This being true in this life, what social wealth there must be for you and for me in Hades, or Soul-Land! There dwell the wise and good of every nation and clime. What company for the philosopher! Who would not yield every dream of earthly bliss for the society of Socrates, Plato, Descartes, and our own Emerson! What poet would not delight to sit at the feet of Homer, Goethe and Shakspeare, and listen to the fresh melodies they breathe! What statesman would refuse to exchange earthly honors for the society of Solon, Lycurearthly honors for the society of Solon, Lycur-gus, or our own Washington or Lincoln! There dwell the world's poets, musicians, artists, philosophers, statesmen and philanthropists. Hence, all that pertains to the social life of man may find in Hades its largest, truest and deep-

-The Spiritual Philosophy affirms, in direct opposition to the theology of our time, that the law of progress obtains in Hades, or Soul-Land, as in this world. Evangelical Christianity declares that all progress ceases at death. "As the tree falleth, so it lies." This is the foundation-stone of modern Orthodoxy. It affirms that our future life, its happiness or misery, depends wholly and entirely upon what we believe in this life. The Spiritual Philosophy protests against this narrow and unsatisfactory view of Hades. It says we have the same opportunity, and perhaps greater, for growth on the other side than we have in this life. It affirms there is not a hell so deep that the divine love cannot penetrate it. There is not a soul so low that it may not Soul-Land, as in this world. Evangelical

est expression.

There is not a soul so low that it may not rise to higher heights of being. All hells are temporary and conditional. There never was and never will be a special and local hell where damned souls dwell in a sea of fire. Such hells exist only in the distorted minds of ignorant and vindictive priests who use them to frighten rejuctant sinners into the folds of the church.

We carry to Hades, or Soul-Land, our heils and heavens with us. We build them by our lives here. Wherever hate, envy, jealousy, avarioe and lust reign, there is hell.

Look into the bloated face and bleared eyes

of the drunkard: look at the blanched cheek of the poor, unfortunate prostitute; look at the pinched face of the miser, and you shall see in each the shadows of hell.

We need not go to Hades to find hell; unlock

the door of the millionaire's castle and you will

Hell is not a public domain: it is a private and personal estate. It is a hidden and ungar-nished chamber in the soul.

nished chamber in the soul.

We shall all carry our hidden rooms, our hells, into Hades; there souls suffer as here, but the door to progress is open before them. They have an eternity in which to grow. What encouragement, what hope in this thought for you and me! What if our progress is slow, there is an eternity before us! What if we are misguided to-day, in one of those golden to-morrows hurrying with winged feet to meet us we shall be known as we are. What if the hand of disappointment does rest cold and hard, it cannot pointment does rest cold and hard, it cannot forever chain us. What if love does weep for an hour over the cruel wounds she has received. there is an eternity in which they may heal. What matters it, my brother, if your home is humble, if your wife and children are poorly clad? What if you do have to work in summer's sun and winter's storm, with no holidays, no rest for your tired feet—you will have another chance in Hades, or Soul-Land. The contest will not be as uneven then as now. There are no walls of caste, of creed, of wealth, or of sect,

Who can measure the hope this thought of ctornal progress kindles in the soul! Hots grand to live! How gloriously grand to die! I tremble with joy when I think what we may become! If a babe can grow into a philosopher, statesman, scientist or orator in one brief life, what vast possessions will Hades, or Soul-Land, give!

Is your sight dim, brother? cheer up, your vision shall be opened there! Are year ears heavy? wait a little longer and sound shall be restored! Soon you shall hear the musical beatings of the Infinite Heart over the crystal sea of life! Has age plowed furrows in your cheeks, withered your limbs, and dried your shood? Grieve not! The faded rose shall return! You shall walk again with nimble feet. Returning angels are at this moment holding up torches to your eyes, so you can see over the willow-fringed river the white gates that open into the Eternal City beyond! into the Eternal City beyond!

Written for the Banner of Light. THEY ARE NOT DEAD.

When creeping shades foretell the sway Of twilight's soft, entrancing spell, Our loved and lost come flitting back

Where old-time scenes and memories dwell.

We sit before the flickering flame Of quiet hearth on winter's night; And dream of days and faces gone,

While wistful tears bedim the sight A vacant chair in cosy nook, A vanished hand or penciled page;

Some little gift, or faded flower, Are held more dear than heart can gauge

They are not dead, our well-beloved, Their presence lives each hour and day; Their care foresees, protects and leads, When thorns and snares our steps delay

We know they come in pitying wise When toll and pain attend our lot; We know their strength is freely ours, Their faithful hearts forget us not.

What peace untold broods o'er the home Where death is shorn of dread or fear; The smile, the kiss-the lingering touch Are all unchanged-to souls still near.

'T is through the rent and misty veil The spirit world is half revealed; A power divine sends angels down

To light the way to realms unsealed GEORGIA DAVENPORT STEVENS.

Seventy-Fifth Birthday of Hon. Warren Chase; Forty Years in the Field; Congratulatory Testimonial at Paine Memorial Hall.

As set forth in these columns last week, a delegation of the Boston friends of Hon. Warren Chase celebrated with appropriate exer-

The exercises occurred at Paine Memorial Hall, on Appleton street. Dr. H. B. Storer officiated as Chairman, with his usual tact and skill: and all present seemed filled with an appreciation of the occasion and its lessons.

Shortly before eight o'clock the people were called to order by Chairman Storer, who proceeded to explain the meeting and what it proposed to emphasize in eloquent and concise fashion:

Bro. Chase, he said, was indeed to be congratulated at having attained the age of seventy-five years of earth-life-forty of which had been devoted to the wearing cares incident to the nath of the pioneer in the cause of truthwith his faculties still undimmed, and his full ability for active service in the field still capable of demonstrable proof. Some thirty-four years ago he had made the acquaintance of Mr. Chase in the city of New York, whither he (the speaker) had gone as a delegate to a Spiritualist convention; and the friendship then formed had endured to the present hour.

Bro. Chase commenced life as a free-thinker, or materialist; he did not hesitate to give expression to the agnosticism which then ruled his mind; when he did not believe the existing order of thought regarding human life and its probable outcome, he did not hesitate to pro-claim it; and when the time came that he did believe in a future life and in the bearing of the present upon the next, he showed equal courage and persistency in making that fact

known also.

The speaker believed that Bro. Chase was the first advocate of the Harmonial Philosophy as set forth by Andrew Jackson Davis; and did valiant service for the betterment of human conditions at a time when the glamour of a false theology blinded some of the keenest intellects of the world, and any reform, if it hoped for a hearing, must approach the people, hat in hand, through church channels, and "for Jesus's

He referred to the bigotry of the churchmen who, in the early days of the great temperance movement, refused to allow women, the wives of reformed drunkards, to tell from the pulpits of the land the story of their great temporal salvation! It was because of the earnest efforts of Bro. Chase and those of his class in this or Bro. Chase and those of his class in this country, that the pulpit at last became open to the voice of Temperance, whether it used the lips of a man or of a woman in the expression of its measurably Apocalyptic message. Bro. Chase went into the fight for temperance Bro. Chase went into the fight for temperance on moral, not on religious grounds; then he went further, and demanded equality of the sexes and freedom for the slave! Of him it might be said, as of one of old time, "The common people heard him gladly"; his long life had been devoted to the righting of their wrongs with a sturdy fidelity which told that underlying principles, not the shifting influences of "every breath of doctrine," were at work in his mind.

work in his mind. Dr. Storer recommended that all who had not should read the book of Bro. Chase entitled "Life-Line of the Lone One," and also keep in mind the sequel thereto which he is about to bring out; since by such action they would become much better acquainted with the true and sterling merits of his (C.'s) character than any words of the speaker could accomplish

toward making them so. The little stream which took its rise among the rugged hills of New Hampshire three quarters of a century ago had since spread from the Atlantic to the Pacific, had extended into every department of reform connected with human progress and well-being; and the present as-sembly was convened to bear witness to the practical worth of its enduring influence.

Dr. Storer noted the disappointing absence of Horace Seaver, Esq., and then said he had a letter to read (which would explain itself) from another, who, purposing to attend, had been rendered unable so to do through illness: BANNER OF LIGHT OFFICE. BOSTON, MASS.,

BANNER OF LIGHT OFFICE. BOSTON, MASS., Jan. 5th, 1888.

DEAR MR. CHASE: We congratulate you that Dame Nature has kept you physically intact up to the present time; we are thankful to the spirit-world forces for thus protecting and encouraging you in your able advocacy of the grand movement through whose revealments we and others have for many years, and in the midst of much tribulation, sought to enlighten a benighted world.

Your forty years of incessant labors, by both voice and pen, all over this country, in conjunction with

and pen, all over this country, in conjunction with other able co-workers, have resulted in placing before mankind a mighty truth—no more nor less than the grand fact of immortality; the fact of direct spirit communion between the world of causes and the world of the start of t

communion between the world of causes and the world of effects; the fact that we still live after the dissolution of our physical bodies.

Should you pass to spirit-life ere we are called up higher, it is our earnest wish that you report to us promptly. Should we go first, we shall make it a point to report to you whenever the first opportunity

offers.
Enclosed you will find material evidence of the appreciation in which you are held by
Your humble servant,
N. B.—I should have been present in the form at your evation had not illness prevented.

Spiritualism which was so dear to the hearts of She closed by thanking all who had given the

encouragement of their presence to this testi-monial, and by the expression of hearty wishes for the success of Bro. Chase in the future.
Dr. Paxson, of Philadelphia, gave several interesting personal reminiscences of the temperance and anti-slavery reforms and reformers, and bore witness to the fearlessness which Bro. Chase had ever manifested in the expression of his views all along the line. He (the Doctor) had found that a man, firm in his convictions, and calm but determined in their presentation, would as a rule escape from permanent. nent injury when brought into collision with heated opponents. Dr. P. had been, himself, tried in that furnace, when a Philadelphia mob threatened to burn his house over his head because he had at the time William Lloyd Garricause he had at the time William Lloyd Garrison as a guest; he refused to turn that great apostle out of doors at the cry of the rioters, inthis house was not destroyed, after all! The mighty inspiration of that hour had gone onward, and Spiritualism was now its point of objective expression; he adjured all to be true to its uplifting power; prophesying that by the aid of female intuition, which the New Dispensation had so strongly emphasized in its public work, the character of men and nations would work, the character of men and nations would be thoroughly changed ere another century had

Mrs. J. T. Lillie spoke of Bro. Chase as one who by the peculiar conditions attending his early life, had been commissioned to right the wrongs of women, and thus do valiant work for the good of general humanity. She compared him to John the Baptist, crying in the desert of human skepticism forty years ago: "Prepare ye the way for Spiritualism—the revelation of mmortal life, and sure progression for all mandald.

I Her controls then delivered an inspirational poem appropriate to the occasion, and instinct with recognition of what the guest of

when once it had accomplished for the cause when once it had made its obsering advent.

Mr. Lillie then sang, "One Hundred Years to Come," and on being encored, gave in response, "My Sweetheart when a Boy." Mr. Chase followed: he was warmly received and commenced with congratulating himself There was a vast improvement in his condiren Chase celebrated with appropriate exercises, on Thursday evening. Jan. 5th, his attainment of the age of seventy-five years of mortal experience, and the rounding out of a forty years' term of service on his part as a public advocate of the New Dispensation.

The exercises occurred at Paine Memorial

The exercises occurred at Paine Memorial none to welcome him to the mortal plane save

> The life of hardship to which he was exposed in his earlier years had produced a lasting im-pression on all his subsequent career, making him, through a fellow feeling of sympathy, al-ways a friend of the poor and the oppressed on every hand. He had thus been led to champion every hand. He had thus been led to champion anti-slavery, temperance, woman suffrage, and had in turn, according to his light, been a materialist, and latterly—for the forty years just closed—a Spiritualist, and a platform advocate of the claims of the New Dispensation. It had been mentioned during the evening by a lady speaker, that he had been privileged to do a great work toward opening the platform to speaker, that he had been privileged to do a great work toward opening the platform to women and breaking up the prejudice which had so long existed against woman's speaking in public; and judging by the remarks which had been under by the lady speakers on the present occasion, and the eloquent sentences for justice and reform which were finding expression from the women of the present day, he was proud to have so grand a compliment paid to his life labors. "Perfect equality between the sexes" had been his motto for half a century, and he should hold to it till his life on century, and he should hold to it till his life on earth was done. The principle involved in this motto he believed would become world-wide in

its power as years proceeded.

He announced that by reason of unexpected detention, HORACE SEAVER Esq., the venerable editor of the Boston Investigator (whose presence had been expected) had not been able to attend. He was much interested in the Investigator, as it was the first paper with which he (C.) had nad any journalistic experience; his first article on Spiritualism was published in the columns of the Investigator, before there were any Spiritualist papers; both himself and Mr. Seaver had been progressing since their acquaintance; he had known that gentleman when he (S.) was calling on men to "come to Jesus" to be saved, and when he (the speaker) was teaching exactly the materialistic views which Bro. S. now entertained; but since then he (C.) had stepped forward and taken up the knowledge of immortal life from and through the demonstrations of Modern Spiritualism, while Mr. S. had become an agnostic; thus both were moving progressively over the same track, though he (C.) thought he was as much n advance as ever of Bro. Seaver.

He regarded the service of the Investigator in the past as having been of great value—by its stalwart denials of then generally accepted views—in clearing away the rubbish, and pre-paring the ground for Spiritualism in its mod-ern advent. Its work had therefore not been one of negation alone, but was full of a grand activity.

He spoke of the old leaders of spiritual thought who had gone to higher life since he took upon himself the responsibilities attend ing the promulgation of the new truth; and said, when the ground had been prepared, and the time had become ripe, the angels raised up his friend and brother LUTHER COLBY, who had fought the fight for Spiritualism with his BAN-NER ever turned toward the sun; amidst abuse the most virulent, and suspicions and misrep resentations the most cruel, that brother had maintained his way victoriously, and still held up the BANNER to the breezes that blow in upon us from over the borders of the heavenly land. The speaker had an abiding friendship for Bro. Colby, which the fleeting years of this transitory life were totally inadequate to meas-

He spoke appreciatively of his mother, and what she had tried to do for him; of the aid and comfort which the spirit-world had extended to him in the past through hundreds of mediums; and of the inspirations which came to him personally and offlines from the denizens of the higher life. He referred to the political triumphs which had been accorded him in several States of the Union, and said whatever position he had held in the past as to public office, he never for a moment had hidden his views but had openly lectured on Sundays upon Spir itualism and its revelations—and he was sure his outspoken course in this regard had done him no harm

him no harm.

He believed that Modern Spiritualism, if fully understood—as its primal facts were sure to be in coming time—would elevate and purify the race till angels and men, unfettered by present untoward conditions, would clasp hands practical efforts to rid the world of poverty

and crime. He closed his remarks with a feeling expression of thanks to all present who had assembled to bid him farewell previous to his removal to his Western home.

The meeting closed with a few appropriate words from Chairman Storer, and the audience then resolved itself into a "committee of the whole" on hand shaking with and general congratulation of the venerable guest of the even-

NECESSITY knows no law. When you have dyspepsia, there is a necessity for your using Warner's Log Cabin Hops and Buchu Remedy, as there is no remedy which can relieve you of Mr. J. T. Lillie then favored the audience it so soon. 150 doses \$1. All druggists.

# Spiritual Phenomena.

Remarkable Tests of Spirit Identity Through the Planchette Medium.

To the Edi tor of the Hanner of Light: Some time since I contributed to your col-umns an account of a new medium; I have since been testing the reliability of certain communications written through planchette in presence of the lady in question, and have found them uniformly to be of a very satisfac-tory character.

found them uniformly to be of a very satisfactory character.

The following, as given through the mediumship of this lady, seems to preclude the possibility of its emanation from any other intelligent source than the spirit whose personality and wishes it claims to express: I forbear to mention names in this connection, for obvious reasons: One of the three composing the circle in question visited me, an entire stranger, and said that a spirit relative of mine wanted him to call upon me, and what—as detailed by the visitor—the spirit had written out concerning myself and themselves, proved to be true; in conversing with me he related a singular case, of the truthfulness of which—as related from spirit-life—he was anxious to have some material evidence. My visitor simply gave the rial evidence. My visitor simply gave the name of the spirit and his claimed residence—which was in a city about fifty-five miles from the town where the medium resides. I, being acquainted with a prominent, responsi-ble business man residing there, wrote at once to him asking if he knew a man by such a name, and if so, how long he had been in spirit-life, and what caused his exit. His answer came back in due course of mail, acknowledging that such a person had lived in that place, that he was a blind man, who kept a cigar store, and that he died widden! that he died suddenly some two years ago under what were considered at the time suspicious circumstances.

On the strength of the above answer I wrote to my first informant, asking him to send me a copy of the communication alluded to, as I had been told that a man answering the description and having the same name had resided in the place cited, and there could be no harm in giving his message. The letter was answer-ed in person, and with a copy of what the spirit

said. The gentleman narrated that there was a small piece of codfish on the floor at the time the three were to have a seance, and the medithe three were to have a scance, and the medi-um's husband remarked: "I will put this fish on the table; perhaps it will attract a Cape Codder." They then sat down in total dark-ness, and the planchette wrote the following: uess, and the planchette wrote the following:

"Well, now you have hit it; you have attracted a
Cape Codder. I would like to say that I am a stranger
to you all here. When in the earth life I was deprived of my eyesight and had to give up my ship, and
after that I used to fiddle for people to dance by. I
did that for a number of years, then I moved to—
and carried on a little business of my own with the
help of kind friends.

I left this life very suddenly, and under what friends
considered suspicious circumstances."

The spirit then wrote what he carried and

The spirit then wrote what he considered the cause of his demise, etc., etc., and continued:

"I was very fond of the violin and dearly loved music, and now have all I want. I will not say more, only that I have been gone nearly two years, and that my name was ———." On receipt of the above I immediately wrote to the man living in the city where the spirit had resided, and informed him that I had the message, asking him if there had been any leading the control of the course of the spirit had the message.

gal investigation as to the cause of the man' Shortly afterward this gentleman called upon me, and I read to him the message from the purported spirit; he then and there declared it

to be true in all particulars. I have done my best to discover whether there was a possible chance for the obtaining from any other source of the information that came through planohette in this instance, than the one claimed for it, i, e., a spirit who wished to make his presence and identity known to mortals; but the evidence is all in favor of this latter position.

There was no money at stake in this séance: the communication came voluntarily, and the parties who were in the circle declare they never knew that any such individual ever existed; hence it cannot be accounted for by mind-reading, and I see no earthly reason why it should not be credited to the source it claims to come from

Subsequently it was my good fortune to be in the town where this new medium resides, and in company with three others I visited her to obtain a sitting; as there was present but one of the three individuals who generally compose the circle for her séances (the rest being temporarily engaged), the medium consented to hold the sitting with her authors when we sitting the he sitting with her aunt, who was visiting her, that we might see how the communications were obtained. We sat down at a small table; olls of paper were placed over the table; the planchette was put upon the paper, and the lady then placed her hand on the planchette. Soon her hand, together with the instrument, moved as rapidly as they could be moved; the aunt gradually drew the paper along as fast as it was written upon; this was done with the room as dark as it could be made. None of our party had ever seen the medium before to speak

When the planchette ceased to move it was found that the spirits of the father and mother of two of our party had written their names and relationship, and also some words of advice and consolation to them, which were decidedly ap propriate to the parties receiving the same-they not being much interested in the subject. The manner in which the communications given was, however, an eye-opener to them, as there was no possible chance for deception of duplicity on the part of the lady, or any one

resent. The next communication was directed to me it alluded to my work for the cause of Spiritualism, and wrote out the first name of my fathalism, and wrote out the first name of my fath-er, also my mother, in this wise: "Your father," giving the name, "your mother," giving her name—associating their names with the rela-tionship, which made it very satisfactory, as my father and mother passed on to the higher life many years ago, and there was not the slightest probability that the medium could have known of it, and the names, except by and through the aid of some spirit intelligence.

The medium's husband gave me an account of a communication that came by and through the lady's mediumship—either in writing or speaking, I do not remember which, as the lady has other spiritual gifts than planchette-writing. The purport of the communication given to me was as follows:

"A young man comes here who says his name is Harry Duclos, and that he was drowned in Crescent Lake, Crescent City, Florida. He was about twenty-three years of age, and had been gone between two and three years; and he has a mother residing in Boston, by the name of Adele Duclos."

The gentleman had examined the Boston Di rectory and found a name that answered to that of the mother, and was anxious that I should look it up. I subsequently called at the number and street indicated, and found the lady had removed; I then called at her new resi dence, and learned from her that every word was true concerning her son and his exit to spirit-life, and that she was willing the facts should be made public. I can see no way by which this communication could have been obtained except from the source represented, as the medium is not versed in Spiritualism, and even if the facts had been in the public prints years previous, it is not probable that they were retained in the memory for over two years. I am satisfied that this lady—if proper and harmonious conditions can be maintained—will make a valuable instrument in the hands of the spirits to convince the most shearing.

of the spirits to convince the most skeptical minds of the truthfulness of spirit-return. Boston, Mass.

There is a decimal clock in Wiesbaden which is constructed on the following principle: The day has ten hours, the hour ten decades, each decade ten minutes, each minute ten seconds, and each second ten rays—thus dividing the day into ten thousand parts. A similar division is to be applied to the circle. Herr Moder, of that city, goes still further, and proposes to divide the year into ten months—the even months of thirty-six, the uneven ones the even months of thirty-six, the uneven ones of thirty-seven days each. The advantages of this decimal system are placed in evidence, and the inventor hopes to see it adopted before the inventor hopes to see it adopted before despite the present opposition.

The Jewelers' Review.

#### New Publications.

POEMS. By David Atwood Wasson, 12mo, cloth, pp. 165. Boston : Lee & Shepard. The author of these exquisite lyrics of the heart has passed within the veil: but in this volume he will appear re-incarnated in earthly form to the thousands who, in this sphere of existence, "knew him but to love him," for his high ideals of a true life and his lofty aspirations for the beautiful and the good. In the mention of Mr. Wasson's life and works given in the preface, the initials appended to which indicate the writer to be one of his most appreciative co-workers. Mrs. E. D. Cheney, we are told that these poems, "like the drawings of a great master, draw us nearer to him than the scholarly essays which have given him his position as one of the greatest thinkers of his time." They have long been known and greatly prized, and from sources in which they first appeared, some of them have found their way to choice collections, like the Parnassus" of Mr. Emerson. The leading poem, Orpheus," is here for the first time in print. It reproduces the classic myths to indicate retribution for that faithlessness which looks backward instead of forward. "The Confession" tells how the recognition of the highest human ideal, through love, changes the whole of life, from doubt and evil to faith and joy.

The third and last long poem is entitled " The Babes of God." "In it," says Mrs. Cheney, "we see the plessed spirits treading the ether, and listen to their high converse, as awe struck, but with undaunted courage, they go voluntarily to meet the vast cloud of evil and struggle which looms up dark and fearful over the horizon of infinity. But, 'The Babes of God 'are already human; we recognize in them relation and individuality; and we cannot help thinking that in the younger spirit he had in thought the poet and philosopher, who, dwelling familiarly among us, yet never seemed to have lost the atmosphere of his immortal

The volume contains a finely-engraved portrait of Mr. Wasson, and will be eagerly sought for, and treasured with that rare spirit of soulful appreciation it richly merits from all refined and exalted minds.

THE NEW CRISIS. By Geo. W. Bell. 12mo, cloth, pp. 351. Des Moines, lowa: Moses Hull & Co.

The author states his purpose to be to prove the existence of a class conspiracy to subvert the principles upon which the government of our nation is founded, by a monopoly of wealth. To do this he avoids statistics other than those from Secretaries' reports, addresses of leading statesmen, and political writers universally recognized as reliable. From the first page to the last it is deeply interesting—unusually so for a book of its class-and embodies information of a most startling nature to those who have given but ittle if any thought to the encroachments of banded capitalists upon the rights of the people. Capt. Bell, t is said, " brings to his aid a ripe experience and the penefits accruing from keen observation and extended travel among the people of the old world, where the opportunities for studying economical questions and the inevitable results of politics, are all that can be asked or desired."

A NATURAL SYSTEM OF ELOCUTION AND ORA-TOBY, Founded on an Analysis of the Human Constitution, Considered in Its Three-fold Nature-Mental, Physiological and Expressional. By Thomas A. Hyde and William Hyde. Illustrated. 12mo, cloth, pp. 653. New York: Fowler & Wells Co.

Platform oratory and elocutionary readings are herein treated in a way that, while including all the essential features of previously published methods of instruction, unfolds laws and principles never before advanced. The authors are of the opinion that the first requisite for successful instruction in any form of mental science is the adaptation of general principles to the natural faculties of the mind, a knowledge of the human constitution being its basis. They have therefore adopted the teachings of phrenology, physiology and mental science as essential factors to a full understanding of the lessons they present.

#### A Review of the Seybert Commission. Our thanks are due and hereby extended to

Messrs. Colby & Rich, publishers, No. 9 Bosworth street, Boston, for a neatly gotten up pamphlet containing the Report of the Sevbert Commission. After a careful perusal of that document, we are compelled to say that it is an unfair, unjust and one-sided statement from beginning to end. While we would not uphold fraud in any manner or form as practiced upon the public as individuals or otherwise, yet we do believe in an honest and candid investigaalism. In no one instance were the ten members of this Commission present at any investigation, and all phenomena condemned by three or four persons who were present, instead of or four persons who were present, instead of the ten members who gave their affidavits as to trickery and falsehood in every case as being present themselves. We would ask the gentle-men of the Seybert Commission, are they spirits who can travel while in their bodies? If so, then is it not possible for spirit phenomena to be a fact? We feel that Henry Seybert, now in the other life, will not justify such a false and outrageous report, and will not allow such an unfair investigation of this, to him, important truth, to go forth as truth to the many in-quiring minds. We should deem it strange that man should leave a sum of \$60,000 for the investigation of any science that he had no in-terest in himself, or that would be of no important interest to humanity. We cannot see, in any case given as fraud and trickery, that such a state of things existed, or could have existed, at those times of investigation.

We do know, if such a party as the Seybert Commission went with a spirit to meet fraud and trickery, rather than to fairly investigate

its purity and truth, just such conclusions as they have reported might they expect to arrive at in the end. Let us have candid, honest investigators, who are prepared to receive truth where truth may be found, and falsehood, if found, utterly condemned. We do feel that the nigher spirit intelligences are forcibly working to give us even greater truths and more convincing spiritual phenomena than the world has ever yet known.—The True Messenger, Bos-

#### A Blind Watchmaker's Skill. Many years ago there lived in the town of

Holbeach, Eng., a blind watchmaker named William Rippin, whose delicacy of touch and marvelous skill in repairing watches were famous throughout all the neighboring country. He was not born blind, either, so that his singular faculty cannot be explained as congenital. After learning his trade in regular fashlon, he commenced business at Holbeach, but three or four years afterward caught a severe cold in his eyes, which resulted in amaurosis, and although under treatment of the leading oculists of the day, he became totally and hopelessly blind at twenty-eight years of age. Instead of being crushed by his misfortune, he, by great and untiring energy and perseverance, became one of the cleverest of blind men. His ability to clean and repair clocks, watches, mu-sical instruments, and every article connected

with the business, was marvelous.

He was able to work as well as before his affliction. He could do any repairs required, even turning in verges, etc. The only aid he required in taking to pleces and putting together a watch was in unpinning and pinning the hairspring, which was impossible for a blind man to do, which was done by his wife, whom he taught to work at the business after his loss of sight. He generally had one hundred watches in the shop for repairs, some of them being in the shop for repairs, some of them being brought from a distance of one hundred to two brought from a distance of one hundred to two hundred miles. Every watch he knew by the touch, and every customer by his voice. Having been a first class cricketer previously, even after his loss of sight he played two single-wicket matches, both of which he won. He could play cards, dominoes, bagatelle, was a good musician, and leader of the Holbeach Brass Band. He was an intelligent man, nearly six feet high, and many who saw and conversed with him were unaware that he was blind. He died early in consequence of the severe treat-

## Banner Correspondence.

Massachusetts.

ATTLEBORO .- Mrs. Banj. F. Boomer writes: "The regular business meeting of the First Spiritual Bociety was held in its new hall on Tuesday evening, Jan. 3d. After the usual business was transacted, the annual election of officers for the ensuing year took place, which resulted as follows:

President, Walton F. Shattuck; Vice President, C. Herbert Knight; Secretary, W. S. Wilbur; Treasurer, Benjamin F. Boomer; Trustees, Charles E. Forsyth Reuben A. Dean, Albert Sinclair.

After the meeting adjourned, the ladies of the Society furnished sandwiches and coffee, and a pleasant social time followed, which was much enjoyed.

All things considered, we are in a fairly prosperous condition; the most of our members are earnest workers, and are doing all in their power to spread the truth in our town. We have now a commodious and neatly furnished hall, having had much help from the different evangelical church-members toward fitting it up. Any speakers who would be willing to come to us for a reasonable compensation, are requested to communicate with our Secretary, W. S. Wilbur.

It is truly surprising to see the audiences which we have now, and compare them with those of one year ago; many prominent church-members and other skeptical people who once would not have entered a spiritual hall, now come out openly to our meetings. We feel truly that Spiritualism has come to Attleboro to stay."

BOSTON.-Mrs. Kate R. Stiles writes: " Pope's ex pressive line. Drink deep, or taste not the Pierian spring.

is especially applicable to those who are beginning the study of spiritualistic phenomena, and also to those who are desirous of developing their own spiritual or mediumistic gifts. There are too many superficial investigators-people who, having heard a rap or received a written communication, think they have wrested from the bosom of Mother Nature all her secrets, and straightway commence to circumscribe the powers of the spirit, and constitute themselves the arbiters of the possible and the impossible.

We read that 'With God all things are possible.' So, reasoning from what we have already witnessed of the powers of the spirit, we feel that there are no limitations to its powers of expression, even while robed in flesh.

The poet has said 'We need not die to go to God,' nor is it necessary for us to pass through the change called death before we become possessed of our spiritual inheritance.

The spiritual phenomena have a deeper significance than man in his present state of unfoldment can com prehend. True, the outward or phenomenal expres sions of the law are but 'means to an end,' yet they are the doors that open into the halls of knowledge, and we cannot afford to ignore or treat in a superficial manner one of these helps or guides to the temples of truth. We should never pause in our researches after knowledge. Let us be persistent and humble students of the great forces that govern and control life, and we shall find ourselves constantly borne further out upon the limitless ocean of limitless possibilities. Man says, 'Thus far shalt thou go and no farther.' Spirit says:

'Move on! Move on! oh! soul of mine; The powers within thee, all divine, Can compass earth and air and sea, Boundless as is Infinity. Which none can fathom or control; So boundless are the powers of Soul.

HAVERHILL .- Dr. W. L. Jack writes: "Spiritualism is on the increase here, and many circles are being held weekly with excellent local mediums, public and private. Both societies are actively engaged in disseminating the truth with favorable results. In the beautiful village of Groveland and surroundings are many old and true Spiritualists who are as strong as ever to do and to proclaim the truth whenever occa-

Allow me, with the many thousands of your readers, to wish you a Rappy New Year and many of them, and a large increase of subscribers, as usual to the BANNER OF LIGHT. I here take pleasure in extending to my numerous friends my thanks for their kind remembrances of the season, and to recognize in what they have done the sunshine of their souls shedding its light and warmth upon my daily path."

FAIRHAVEN .- E. E. H. writes: "Far away in my country home I read the fair pages of the pure toned Mrs. Brightman, and in God's own light her baby was BANNER OF LIGHT. The messages from the spiritd I particularly enjoy, and would not give belief in spirit return for all this world's wealth. Each succeeding number of the BANNER seems more and more interesting. Miss Shelhamer's beautiful story, Mrs. Townsend-Wood's letter in Dec. 10th number, and much more that I might add, greatly pleased me. I am particularly impressed by the entire absence of all sentiments and expressions distasteful to refined minds on its pages, and hope the editor may remain many years upon earth and be permitted to continue in the good work."

ASHBURNHAM CENTRE .- Mr. and Mrs. Edwin Alonzo Townsend write fully endorsing the mediumship of Mrs. M. A. Charter; expressing great pleasure with what they have received through her instrumentality, and recommending her to the investigating public wherever she may go.

### Illinois.

CHICAGO.-J. C. St. Charles writes: "I am no Spiritualist, so to speak, nor have I ever believed that I could communicate with my dear friends who have passed over until a few weeks ago upon visiting your city. I have called upon several well known mediums in Chicago, Cincinnati, Philadelphia, New York, Providence, and many other cities, but never gained any satisfaction until I met in Boston last October Mrs. W. A. Rich. I had become somewhat discouraged in my efforts previously made, but since my sitting with Mrs. R., I am convinced of the truth of communicating with spirits. Through the mediumship of this lady I had the pleasure for the first time of conversing with my dear friends who have passed over the river. The manifestations were most wonderful. Not being a believer, I did not know what to do, and was almost crazed with delight; and to think, too, that all these years I have until now laughed at the word Spiritualism. I have had several sittings since with Mrs. Rich, and have sent many of my friends to her who have gained very valuable information through her mediumship. I should advise those who do not believe in Spiritualism to call upon her and learn for themselves the truth of what I state. I could not, and said a thousand times I would not, believe in Spiritualism. But I was obliged to after my first sitting with Mrs. Rich. May she meet with success, and the good and glorious work go on."

CANTON .- C. McCail Black writes: "In behalf of our brother, A. R. Tisdale, I feel that perhaps it is due you and his home friends to know something of his sojourn in the West among strangers. As a man he has won the esteem and respect of all who met him. As a speaker he came into strange fields to labor-came where no friendly feeling awaited the subject he expounds (having no society here and but few friends of the cause). He fought the battle for truth single-handed, and won; and so pleased were his hearers that a plan for his return was agitated, with the result that the largest portion of the amount required to secure his services from Jan., '89, to June inclusive, was raised. We gave him a Godspeed as he

left us, Jan. 6th. for other fields. During his stay here Mr. Tisdale sent to the editor of the Register-in which paper it was published-an outline of his religious creed, the leading points of which were that he believes in a God-one whose will and nature are revealed through nature and its law, and that the only true worship of God consists in cultivating our moral and intellectual power, with a view to becoming all we may possibly become, so that our influence may be exerted for good upon the largest number possible of our fellow beings."

### New Jersey.

PATERSON .- R. Parkinson writes: "The Spiritualists of Paterson met last Sunday, Jan, 8th, in Fidelity Hall, corner of Market and Church streets, for the purpose of organizing a Society, and have decided to continue holding meetings there every Sunday afternoon at two o'clock, and hope all interested in the article of the age.

cause will come forward and assist them. Our friend Dr. B. M. Lawrence gave a very pleasing and suitable address for the occasion, and in the evening a very interesting and instructive lantern lecture in Mr. Bently's parlor. We shall be glad to hear from any medium who will come forward and help us in the cause. Address R. Parkinson, Secretary, 1012 Madison Ave-

Connecticut.

NORWICH .- W. F. Peck writes : " No one can read the BANNER OF LIGHT editorials and remain ignorant of the fact that its editor is sound on all the reforms of the day. This is consistent with the spirit of our giorious philosophy. The person who thinks that the only mission of Spiritualism is to bring positive evidence of continued life has utterly failed to sound the depths of its teachings; has not gotten near enough to touch even the hem of its white robe. And yet how many there are of professing Spiritualists who ap. pear to have no other conception of its mission, no ambition or care beyond its phenomena. If they can demonstrate that man lives after death, and, perhaps, in addition, that the Orthodox hell and heaven are myths, the measure of their desires is full, ambition is satisfied, they are content.

Such people to me are not Spiritualists, they are merely Spiritists; too narrow and selfish to reach out beyond their own circumscribed natures, the world is in danger of being no better for their living in it.

It is gratifying to be able to point to the thousands of noble men and women in our ranks who are marching in the very forefront of the army of reform, into whose souls this new light has shone with a radiance so bright that they reflect it on all around them. We number among us a very much larger proportion of reformers than any other religious body can claim, and yet I am constrained to ask right here, What are Spiritualists, as a body, doing for the cause of hu

The fact that our loved ones who have passed from sight still live and can communicate is a glorious thing to contemplate, but it is of far less moment than the spiritualizing of mortals who are still on the earth. Spiritualists should be on their guard, or the divine

inspiration that has been poured upon them will be withdrawn because they have not made proper use of it. Let us take warning by the fate of the Christian Church, which, without fresh and vitalizing influxes SPIRIT TEACHINGS. from the world of souls, is trying to live on the inspiration of eighteen hundred years ago, and is little more than a withered corpse, a parchment-colored mummy.

But will the spirit-world cease its work even if Spiritualism as a distinct movement ceases to be? Never, Spiritual influxes are not confined to any sect or body. This great spiritual awakening is manifesting itself in every department of life; it is the undercurrent of the mighty agitation of thought that is shaking the po-litical, social and religious systems of the world today; it is the moving power of the grand reforms that are sweeping over the entire globe, and its influence is permanent factor in human destiny.

Let us take our rightful place in the front rank of the battle for bumanity. We cannot afford to be lag-gards; if we drop behind the army we will have the mortification of seeing others reap the fruits of this spiritua! uprising."

NEW HAVEN .- The following document is self-

NEW HAVEN.—The following document is self-explanatory:

"We, the undersigned, would recommend to the kind attention of the public Mrs. Frank Boyden, formerly Mrs. Hattle Lovette, who has labored among us for a number of years, as a most successful business and test medium. Her abilities are among the first, and give much satisfaction to those who have consulted her.

She is to make her home in Boston henceforth; and while we regret very much to part with her, we can one and all, as members of the Society, wish her God-speed in her mediumship in the new home which she is about to enter.

313 Homard Avenue.

THOS. T. DAVIE, Sec'y."

### New York.

BROOKLYN .- Emily B. Ruggles writes: "It seems but just to the Spiritual Society of Brooklyn, and to Mrs. Carrie E. S. Twing, that we should report her re. markable success. Her audiences have been large and deeply interested in the evidences given of the truth of spirit return. At times her control 'Ikabod' convulses them with laughter, and in her instructive and pathetic moods many eyes are wet with tears. An instance of this occurred Sunday, Jan. 8th, when she told us how she came to know the truths of Materialization. Her mother-heart longed to hear from her baby that had gone from her arms to join the angels. Mrs. Twing went out from Boston to Jamaica Plain to put in her arms, and played with her earrings, and an M. D. present said, 'that is a real live baby Carri Twing.' She held it close to her heart until it dissolved, and nothing was left but a little white lint on her dress. Mrs. Twing told us of the perfect test conditions of that scance-bare floor, cabinet a kersey blan. ket hung across a corner of the room. She was an entire stranger when her name was called out by a spirit who gave her full name, and spoke of personal incidents in their lives. The spirit said, 'Your heart aches for your baby: I will go and get it.' So while Mrs. Twing stood by the open aperture she saw the spirit go to the medium, extending her arms with sev. eral wavy motions, and then bring the baby out to her -a real living, laughing, playing baby-her very own. Mrs. Twing is giving sittings daily, and every evening holds séances in the pariors of friends. Mrs. Fred. Haslam gave Mrs. Twing a reception Thursday, Jan. 12th, in her elegant parlors, and the day following she (Mrs. T.) held a séance for the benefit of Mrs. Sue B. Fales, of Boston. Our people are hungry for tests of spirit-return, and come in throngs to be fed by the

# positive evidence that 'Ikabod' gives."

Maine. AUGUSTA .- E. H. Bigelow writes: "Dr. H. F. Merrill, of Bucksport, held a very satisfactory séance with us Sunday evening, Jan. 7th. He cited sixty-four full names, often giving the middle name and age, with descriptions and incidents. All of the tests were fully recognized. The Doctor came to us a strangerthis being his first visit to our city. We found him a genial, pleasant gentleman, and our best wishes follow him on his arduous labors."

### Michigan.

DETROIT .- F. E. Dingman writes: " In this age of spiritual unfoldment the demand for proof can be heard on every hand. In Detroit, my native city, the cause is prospering, but we are in need of earnest and good mediums. Mr. Augustus Day has built a fine hall especially for use in the advocacy of our cause-Spiritualism. May the appeal which has so often been made be answered by the spirit-workers, for the children need to be led to the knowledge of Spiritual Philosophy."

### California.

SAN FRANCISCO.-A correspondent writes: "Mrs. M. Rugenie Beste is here at present, at 524 Eddy street; she will remain here for a few weeks, and then will return to Los Angeles and San Diego for the rest of the winter. There is much interest taken in Spiritualism, and a great demand exists for mediums. Mrs. Beste is kept very busy, and is growing strong again in this beautiful climate."

### A Vivid Contrast.

Twenty thousand clerks unemployed, overcoats in pawn, tramping the streets, looking for work; wives hungry, babies crying; cold weather coming, the doctor's bill unpaid.

Twenty thousand gin-mills in full blast.
White slaves fighting the wolf at their door with needles that net them thirty cents a day.

That's one side.

Miles of blocks of houses, each costing from \$30,000 to \$500,000 to build. in which families live, each spending from \$10,000 to \$150,000 a A hundred capitalists, each with convertible assets estimated at from \$1,000,000 to \$150,000,-

Starvation on the one hand, waste and extravagance on the other.—"Howard," in New York Graphic.

HOUSEKEEPERS that fail to acquaint themselves with the value of JAMES PYLE'S PEARLINE in the kitchen and laundry deprive themselves of the most convenient and useful

### The Quarterly Convention f the Vermont Blate Spiritualist Association will be held. Waterbury, Vt., in the 'Waterbury Hotel Hail, 'Jan. th, 28th, 20th, 1888, commencing at 10130 A. M., Fridny, e 27th.

27th, 28th, 20th, 1888, commencing at [0:30 A. M., Friday, the 27th, Breakers for the occasion will be: Mrs. Abble W. Crosset, Waterbury: Hon. A. E. Stantey, Leicester; Mrs. Fainte Davis Emitt, Brandont Mrs. L. S. Manchester, W. Randolph: Mrs. B. A. Wiley, Rockinsham: Mrs. A. P. Brown, St. Johnsbury Centre; and others are expected. Test Mcdtums.—Vor platform test mediums we have engaged Brs. G. B. Howard, East Wallingford; and Mrs. Eunice K. Morgan, Woodstock; the best two in the State, All mediums are expected to come and help make the occasion one of pleasure and profit.

Dr. Geo, Brunson, of St. Albans, will be present. Good music will be furnished. Waterbury is on the Central Vermont Railroad, and is the best place in the State to hold a winter Convention, the hotel being very convenient and the proprietors genal and obliging. All are invited to come. Board \$1.60 per day, single meals forty cents. Horse-keeping at reasonable rates.

ates.

Half-fare tickets can be had at nearly all the stations on the Central Vermont Railroads, the Passumpsic Division of the Boston & Lowell Road and the Wells River Railroad. No free return checks will be given.

Those having quarterly dues are respectfully requested to end the same to JANUS CROSSETT. Esq., Waterbury, L. O. WEEKS, Secretary.

L. O. WEEKS, Secretary.

Per order Road of Managers.

Proctorsville, Vt., Jan. 4th, 1888.

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BOSTON, SATURDAY, JANUARY 21, 1888.

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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 Spirit that Rules Our Churches.

The Boston Sunday Herald takes for its text in an article in a recentissue: "The Social Lie in Religion," and strikes straight into its discourse with the unqualified statement that 'if there is any one drawback to the Christian faith in its practical ministration in this city among what may be called the society churches. it is that there is one sort of religion set forth from the pulpit, and quite another practiced by the people on the plane of the pews." The Herald cites the fact, by way of illustrating its statement, that "Sunday after Sunday, in the representative churches in Boston, you shall hear the duties of social brotherhood and the relation of man to man set forth with all the eloquence which individual clergymen possess, and you would think that they and the people whom they minister to were angels of light, too perfect for the mean things of life which the rest of mankind come in contact with: but when you sit in the news and watch the habitual attitude and behavior of the congregation, you will be wiser than you were before, and will realize how scarcely skin-deep is the religious character of the congregation as a company of professedly Christian people."

Plain talk, but timely and richly deserved. No softer words suit the actual case. For all the good done, the preacher in one of our society churches may as well read verses selected from the poets, or intone passages from the Psalms of David. All that he actually accomplishes is the unworthy feat of flattering the sense of self-righteousness that is pampered in such a high degree by his congregation. The amount of true religious feeling excited in their natures is fairly expressed by The Herald's wellgrounded charge that persons attend a religious service habitually from one year's end to another, without ever having the slightest recognition from either pastor or people, which is often the case in our leading fashionable congregations. In several of our city congregations, it asserts, there has grown up such a social indifference, on the ground of a certain distinction and reserve, that it is regarded as a breach of good manners to behave with even Christian courtesy toward those who worship side by side with you in the same tabernacle. A person may rent a seat in one of these society churches, and attend on the Sunday services regularly for a year or more, and in all that time never have spoken a word with a single communicant, or even with the pastor. Well may he feel disgusted with the shallow show. This is the very kind of congregations, too, that cannot abide so common a religion as spiritcommunion inspires. They will want to sit down on the right hand and the left of the throne itself, in the kingdom which they fear will be none too good for them.

This reprehensible, this shameless condition of things, The Herald avers, is as true of a dozen parishes in the city as it is of any particular one. The idea seems to be, it says, to freeze out by supreme indifference the strangers who resort to these churches and would like to join heart and hand in their work. The new comers ask for nothing more than Christian welcome and sympathy; which conveys the sense of brotherhood in a common cause. They would be certain to find it in a Masons' or an Odd Fellows' Lodge. But they discover that the church is composed of a company of individuals who use their Christianity for social purposes which centre in their personal satisfaction. The result, according to the confession of The Herald, is that the hollowness of our Christianity is patent to every one, and that the Christian religion is constantly disoredited among those who claim to be its friends. And it fitly describes such an affectation of exclusiveness as "a fashion of this world which is a disgrace to congregations which call themselves Christian."

It is in the face of allegations such as are contained in the above recital that the preachers bewail the falling off of their congregations and lament the increasing number of empty and their ability to hold free communion with churches. Is at all to be wondered at that the 1 its inhabitants.

people from whose industrious labor all the taxes are ultimately paid should open their eyes to the true state of the case, and unite in a demand that church property, thus devoted to exclusive use, should be subjected to taxation like all other property? If it is not the Christian nor any other religion which is taught in them, but merely the mode of practicing soclal hauteur and fashionable exclusiveness, then, we say, there remains not even the shadow of a reason for any longer exempting them from bearing their share of the common burden. This is but the plain, common sense view of the

And it is from these same churches that so many people are satisfied to take their one of vilifying and ridiculing Spiritualism. If they really believe Christainity is so much its superior, let them attend these society churches illustrations. Let them try the freezing-out the Spiritualistic Inner Circle. How the Heirprocess which these exempted churches know their set or class. We know they would soon enough have their eyes opened by their experience and observation. They would welcome an all-embracing religion, such as genuine Spiritualism offers them, with a gratitude never before felt in their intercourse with the churches. Think of Christ entering one of these churches and finding hardly a standing-place under the gallery!

#### Robert Southey on Spirits.

thus a more flowing and flexible spirit, to his meditations on society, in his book entitled 'Colloquies on Society," the late Robert Southey thought best to introduce the excarnated spirit of Sir Thomas More into the dialogue, in an intangible though not an invisible form. What he has to say, therefore, by way of preliminary explanation, becomes specially lady so shamefully referred to by the Globe reinteresting for its speculative character in relation to the existence, presence, and communicating power of spirits. Southey feels compelled to confess that many persons would be inclined to think him superstitious, because he is not ashamed to avow his persuasion that are dreamt of in their philosophy. His strange in apparitions?" And Southey answered at once: "Even so, sir. That such things should be is probable à priori : and I cannot refuse assent to the strong evidence that such things are not to the common consent which has prevailed among all people, everywhere, in all ages; a belief indeed which is truly catholic, in the widest acceptation of the word....If. then, there are moments wherein I, who have satisfied my reason and possess a firm and assured faith, feel that I have in this opinion a strong hold, I cannot but perceive that they who have endeavored to disposess the people of their old instinctive belief in such things have sides in Boston, who is a remarkable trance done iittle service to individuals and much injury to the community."

Then the apparition of Sir Thomas More instories which are related of an intercourse between men and beings of a superior order, good or evil, are to be disbelieved. Mr. Southey replies that "in the scale of existences there may be as many orders above us as below." He asserts that our knowledge of creatures so minute that they never could have been discovered without the aid of plasses would seem "not less incredible to skeptical minds than that there should be beings which are invisible to us because of their subtlety. That there are such," he added, "I am as little able to doubt as I am to added, "I am as little able to doubt as I am to affirm anything concerning them... My serious belief amounts to this, that preternatural impressions are sometimes communicated to us for wise purposes; and that departed spirits for wise purposes; and that departed spirits are sometimes parallels. I am too well known, for wise purposes; and that departed spirits having been in practice in this city for twenty years, and hundreds would gladly testify to my are sometimes permitted to manifest themselves."

His spirit visitor then informs him as follows: 'I am a [decarnated] spirit, and the form in which I now manifest myself is subject to none of the accidents of matter." And he requests Mr. Southey to feel and be convinced, extending his hand to be grasped. The latter held forth his own to accept it, not without a vague apprehension that he was about to receive an electric shock. He describes the effect as more startling than electricity would have produced. "His hand had neither weight nor substance; my fingers, when they would have closed upon it, found nothing that they could grasp; it was intangible, though it had all the reality of form." Looking closely at his features, he recognizes the same which were so excellently painted by Hans Holbein-those of the great Sir Thomas More. Soon recovering from the mingled feeling of fear and veneration which kept him silent, he collected his spirits, and ventured a series of interrogations. In making answer, Sir Thomas More observes that "inasmuch as the world has any hold upon our affections, we (spirits) are liable to that anxiety which is inseparable from terrestrial hopes." And that 'the future is as uncertain as to you; except only that, having a clearer and more comprehensive knowledge of the past, we are enabled to reason better from causes to consequences. and by what has been to judge of what is likely to be. We have this advantage also, that we are divested of all those passions which cloud the intellects and warp the understandings of men.'

Describing the leave-taking of his spirit visitor, Southey says the sentence he last uttered was no sooner completed than he was gone. 'Instead of rising from the chair he vanished from it." He was at a loss for an illustration of the instantaneous disappearance. "In the same indivisible point of time when I beheld the distinct, individual, and, to all sense of sight, substantial form - the living, moving, reasonable image-in that self-same instant it was gone, as if exemplifying the difference between to be and not to be." On the following morning, after calling to mind every circumstance of time and place, he felt convinced that the apparition was real, and that he might again expect it. Mr. Southey at the time of writing these Colloquies on Society in two large volumes was poet laureate of England. In order to introduce the work to the reading public, as he thought with most effect, he created the apparition of Sir Thomas More, who was beheaded by the order of Henry the Eighth because he persistently withheld his assent to that monarch's divorce from Queen Catharine. No doubt the conception itself was a pure poetical fancy, but in working it out Southey has expressed views concerning the future state which are identical with those now taught by revenant intelligences through the modern mediums, and has put himself on record as a professed believer in the return of spirits to the scenes of earth,

#### The Daily Press.

The arrant mendacity of the sensational daily press, which pries into the closets of the most respectable citizens to ascertain whether or not any skeletons are to be found there, is becoming such a nuisance of late years that the public mind is seriously agitated in consequence. When nothing can be found to hang a loop upon, then these penny-a-liners manufacture out of whole cloth, so to speak, gross fabrications about individuals of the highest respectability. It is a species of venality that should be speedily suppressed.

in this city, in which the Boston Daily Globe | that does; but a compendium of facts that can was the chief offender, although its editors be employed with advantage so long as there profess to be respectable men. In that sheet, exists among us one man who questions the on Jan. 12th, appeared over a column of close print, headed in glaring capitals: "Where is Spiritualism rest. An advertisement in another long enough to see for themselves what sort of the Gold Fish? Commodore Vanderbilt's Mila religion Christianity is, in the light of such | lionaire Daughter And Her Connection with ess Was Deceived and Fleeced in This City. so well how to employ on others who are not of The whole thing is a gross libel upon the estimable lady so rudely alluded to-only because she is a Spiritualist. It is asserted that "she was a hypochondriac,"etc., and "at length in despair of self-preservation, she threw herself into the hands of a faith-healer-[whatever that may be]-and from that moment there was no hope for her: it was her first plunge into the pool of Spiritualism." [The words we have designated in italies were printed in the Globe as a catch-line in full face type.] And then the writer goes on to ask: "Who was the paragraph: "Dr. A. Hodges, electrician, faithhealer, and heaven-born physician!" etc., etc.

And right here we would in all seriousness ask: Why is it, because a person acknowledges himself or herself a Spiritualist, that he or she should, on every occasion possible, be held up to ridicule? None can say aught against the porter. The last Sunday's edition of the New York Sun, in alluding to Modern Spiritualism there, says: "A catalogue of the prominent people in this town who believe in Spiritualism would be decidedly astounding. Mrs. La Bau, the late William H. Vanderbilt's sister, does n't there are more things in heaven and earth than he sitate to avow her belief, and there is no reason why she should; E. H. Goff, the Presivisitor thereupon asked: "You believe, then, dent of the biggest manufactory of electrical apparatus in the country, and owner of the Graphic, is said by his friends to be a believer. There seems to be some affinity between electricity and Spiritualism: Edison is known to be deeply interested in both subjects. Ex-Gov Hoadley is a student of both. These educated and intelligent disciples of the new creed ... are seekers after truth, and believe the veil between the material and the spiritual may be lifted.'

Now comes the finale to The Globe's sensational twaddle: Dr. Arthur Hodges, than whom no more upright and responsible gentleman remedium and a most excellent clairvoyant, and hence a very successful healer, became indignant, as a matter of course, at the publication quires of Mr. Southey whether he thinks all the | alluded to above, and replied to the scurrilous article as follows:

"WHERE ARE THE GOLDFISH? To the Editor of the Globe:

In your Thursday morning's edition, in an article with the above caption, there appeared article with the above caption, there appeared so many erroneous statements that to deny them in detail seems useless. It must be very amusing to hundreds of your readers who are or have been my patients to learn for the first time that I had adopted the faith cure. It must be news, too, that I wear glasses.

I know absolutely nothing about the faith cure, only what I have read or heard in a general way, so I never could have practiced it. I have too good an online of your paper to be-

integrity professionally, and as a gentleman. am sorry to spoil the article of the ambitious re-porter, but I feel it a duty I owe The Globe, knowing its great love for truth. I can but feel, however, that there is a future for that reporter somewhere (I am speaking of this present life). He has talents of a high order, but they are dangerous as now utilized, which I think you and your many readers will admit now that you have heard my side of the story.

DR. A. HODGES,

# 1242 Washington street, Boston.

The Ross Case Disposed Of. The case of Charles R. Ross, who was indicted in the Superior Court in this city, under public statutes Chap. 203, Sec. 65, for "obtaining money by a trick or device," has at length come to an end. Ass P. French, Mr. Ross's lawyer, having moved to quash the indictment on the ground that the offence was not covered by the statute, as this is not obtaining money by a trick or device. Judge Bacon heard arguments on the motion last October, and, Jan. 14th, after a further hearing, sustained the motion, on the ground that there was no statute under which mediums could be indicted and convicted.

On our fifth page will be found a notice of the issuance of the third edition of a work which has since it first appeared steadily grown in public favor. In the past it has been known under the style, "Biography of Mrs. J. H.

Immortality Demonstrated.

Conant." but the publishers in preparing the new edition have decided to give the work the more comprehensive and significant title which it now bears—that should have been given it in the first place-and which does a greater measure of justice to the important and varied character of its contents.

The Spiritual Phenomena Association. Meeting on Sundays at 2:30 and 7:30 at Ladies' Aid Parlor, 1031 Washington street, Boston, has -we have authority for saying-expended more than one thousand dollars the past year in placing the phenomena of Spiritualism before the public. All who are interested should attend ita sessions.

MRS. RICHMOND'S LECTURES, a new one of which is published every Saturday in pamphlet form, under the general title of "The Weekly Discourse," have reached the forty-fifth number of their second volume and attained a wide circulation. As a compendium of spiritual teachings they are highly valued, and are the means of enlightening many minds with the truths of the New Dispensation. They are issued by the Spiritual Publishing Co., 64 Union Park Place, Chicago, Ill. For sale by Colby & Rich, Boston.

A. M. Whipple, who contributes (sixth page) a memorial to the late Newton Reynolds, of Troy, N. Y., writes us under a date too late to make the correction, that this gentleman's decease occurred Dec. 14th, instead of Nov.

#### A. B. Biehmond's Great Work.

It is with much pleasure we announce that the new volume entitled: "A Review of the Seybert Commissioners' Report; or, What I Saw at Cassadaga Lake," by A. B. Richmond, Esq., of Meadville, Pa.-mention of which as forthcoming has several times been made in these columns-will be brought out from the press of Colby & Rich on Tuesday, Jan. 24th.

A running glance at the well-filled pages of this sterling book will convince any one that it is no superficial, transitory affair, sent forth to meet a sensational demand created by the work A case of the kind referred to lately occurred | it reviews, to pass from public notice as soon as truths upon which the teachings of Modern column gives the price of the book, and other particulars.

#### Notice.

As we have a press of matter on hand that requires immediate publication, and as the subject-material given at our Tuesday Free Circles by Spirit Father Piercont will be as readable a few weeks hence as at the present time, we have been advised by that Intelligence to defer printing the reports of said Tuesday séances until the Thursday circles have been reported and published. The latter, consisting of personal communications from individual spirits, require immediate attention, and are therefore given precedence at this time. We For the sake of giving colloquial form, and lucky healer?" and answers in the following shall resume the publication of our Question and Answer Department—the séances for which will be held on Tuesdays as usual-within a very few weeks.

#### The Soul.

This new journal, the legitimate successor to the Facts magazine, starts out on the broadest possible basis for the study of the soul forces. Its editor is a thorough Spiritualist, who has for several years been a careful observer, and stood on all occasions a firm advocate for spirit phenomena

Mr. Whitlock in The Soul will continue to give special attention to phenomena; and its Facts department will be as interesting as ever. while an opportunity will be given for free discussion on all psychical subjects or action. Facts has always been free from personal abuse, and this praiseworthy course Mr. W. announces will also characterize The Soul.

For sale at THE BANNER office.

### Onset Bay Grove Association.

At the annual meeting of the Onset Bay Grove Association, held in Boston on the 11th inst., the following officers were elected for 1888: President, Wm. D. Crockett; Vice President, George Hosmer; Treasurer, E. Y. Johnson; Clerk, E. Gerry Brown ; Directors, Alfred Nash, Simeon Butterfield, Cyrus Peabody, W. W. Currier, Mrs. J. P. Ricker.

#### Cremation.

We noted recently that the New England Cremation Society, of Boston, had disbanded, bequeathing "the good will," etc., of the establishment to the kindred Massachusetts Society, at Worcester. It is now announced that an earnest effort is to be made by the Directors to secure additional stock subscriptions by personal canvass in Worcester and Boston, and it is expected that \$10,000, the amount desired, will be raised. The intention is to build and equip a crematory in Worcester the coming season.

Dr. J. S. Billings, surgeon in the United States Army, lectured last week at Huntington Hall, Boston, on "The History of Medicine." The lecture was the sixth of his course before the Lowell Institute, and in it the Doctor took up the relations of the physicians to the State, and the history of medical and surgical education from the early times down to the presen In early Rome, he said, as in Greece. India and Egypt, medicine was kept in the hands of a particular caste, the same as the parchment medicos of this country have been trying to accomplish. The law of Hippocrates, said the speaker, gives the necessary qualifications for a medical student of his time. Hospitals were first established as Christianity came into vogue. They were in charge of monks, and principally attended by monk physicians. In the twelfth century a large number of leper hospitals were established, notably St. Giles of London. Orders of knights to attend the sick soon sprang into existence. The medical faculties of Montpellier and Paris were next discussed, and their characteristics formed the subject of many amusing stories. The separation of surgery from medicine was next spoken of, and its various changes down to the present century, formed the subject for the last part of an interesting lecture.

While THE BANNER OF LIGHT has for many years endeavored to impartially record all public meetings in Boston and elsewhere, when properly reported, it behooves those interested to give this paper the credit which legitimately belongs to it. It is very ungenerous, to say the least, that any through prejudice or self-interest should seek to make it appear that THE BANNER has not treated them fairly. We desire to act in harmony with all the various workers for the Cause, and therefore ought not to be misrepresented as we have been of late by certain parties in our ranks. The duties devolving on our position from week to week are extremely arduous; we desire to do the right thing by every one; and individuals who are just and discriminating in these matters will clearly see the unfairness, under such circumstances, of those who are endeavoring to place us in a false position before the

Thomas B. Jenkins, editor of The Horticultural Art Journal of Rochester, N. Y., sends us a message purporting to come from the spirit of the late Marshall P. Wilder, of this city, in which the intelligence greets his earthfriends in a warm and genial manner, expresses himself as gratified at the facilities the new life he has entered upon affords him for the study of horticultural subjects, and states that he is one of a large number of spirits interested in the scientific development of knowledge in this special department of research and discovery. We are informed that the medium through whom the message was given is a person of high moral character, and worthy of confidence and esteem.

Mrs. Anna Martha, wife of George M. Ramsay, M. D., of Clokey, Pa., passed to s piritlife on the 7th ult. She was a most estimable lady, and was beloved by all who knew her with a sincere and lasting affection.

Mr. John P. Dimond, a veteran Spiritualist, passed to higher life Jan. 12th from his resi- ples," should be respected and protected by public dence, No. 12 Kendall street, Boston.

#### An Appeal to the Clerical Mind for Light.

To the Editor of the Banner of Light:

The recent effort of the Boston Herald, on which you commented in your last issue, to obtain light from the cierical mind on the great question of immortality, has been productive of very interesting results. Twenty-two replies (for I leave out that of the Theosophist) from as many learned divines to the question, "What are the strongest proofs and arguments in support of the belief in a life hereafter?" ought, indeed, to shed a vast deal of light upon that subject-ought to go far toward the annihilation of the skepticism and agnosticism that at present so widely prevail in regard to a life bereafter

These replies, which are from some of the most eminent and learned representatives of Protestant Christianity, including a few of the most scholarly Unitarian and Universalist divines, with one representative each of Roman Catholicism, Judalsm, Swedenborgianism, and Occultism or Theosophy, are particularly interesting and instructive, not in showing how much knowledge these persons, whose vocation it is to preach immortality, really possess to support a belief in the continuity of life and transmute the skepticism of a large part of mankind into an abiding faith in its reality, but as a virtual confession on their part that they really have nothing to offer that is able to bring conviction to any inquiring, reasoning mind. Some refer to the reappearance of Jesus to his disciples and others after his crucifixion; but they seem to realize how exceedingly difficult it is, at this time, to make so astounding and incredible a statement at all acceptable to any mind that is not willing to assent to it on mere blind faith. Besides, the Trinitarians have eliminated from that event, even though proved to be authentic, every element of logical evidence of man's continuity of existence; since the fact that an incarnate God, after the destruction of his physical body, rose from the tomb and appeared to mortals, by no means proves that such is the universal destiny of

The Biblical Scriptures, held to be the "word of God," the offspring of an infallible inspiration by the Divine Mind, contain a vast number of spiritualistic accounts of the appearance of angelic spirits coming in human form, and some, also, of the excarnated spirits of noted persons manifesting themselves to mortals; such, for example, as Samuel to Saul at Endor, and Moses and Elias to Jesus and some of his disciples. Why didn't the ministers, who have so implicit a faith in these scriptures, prove their authenticity and their alleged infallibility, and then point to these spiritualistic accounts, which would, however great their antiquity, have settled the question: for, if a single instance of actual reappearance after death can be proved, it shows, finally, that there is a life hereafter, since God's laws must be universal and immutable. But no, they can offer only theoretical, metaphysical, speculative "arguments," which will convince no one, and will scarcely impress at all one mind in a hundred; and yet they are the "strong. est" they can present.

The only persons who claim to have any actual knowledge on the subject of a life hereafter, who have been observing, collecting and recording facts in proof of it for the last forty years-facts that many of the best minds of our time have observed and endorsed-are entirely ignored in this inquiry. They are ignored by the Boston journalist, although his city swarms with them; and their facts, and the record of those facts, are ignored by those teachers whose doctrines, for which they are paid to preach, are based on the reality of a future life. If there is no life hereafter, or if these religious teachers do not believe there is, or cannot give a satisfactory reason for the faith that they profess, what, it may be asked, is the ethical character of their position as teachers of immortality, or as ministers of a religion the cardinal truth of which is the deathlessness of the immortal soul-the "resurrection of the flesh," and the final judgment?

If the Boston Herald is friendly to the churches and their ministers, it is quite unkind or inconsiderate on Its part to ask such a question of those who, it ought to have known, can give no satisfactory answer, though it is their profession to know about it all there is to be known or learned from any and every sourcenot merely to discourse eloquently on the subject, while imparting nothing of any logical value. So long as everything goes on well with their parishioners or members of their congregations; so long as there is no heart-rending bereavement, no "Rachel mourning for her children" and refusing to be comforted-at any rate by such clerical speculation and metaphysics as they have sent forth to a skeptical world through the columns of the Herald-such "arguments" may be available, if not real ly to "support belief," to support the cierical reputation for culture, learning, and eloquent diction; but it is nonsense to suppose these utterances to be of the slightest use to the people at large, who are hungering for spiritual food; nay, as these ministers are all the while saying, are dying-dying eternally-dropping one by one into a bottomless abyss of perdition NEVER to be rescued, but EVER to suffer the unutterable terment of a " second death." It almost looks like a providential interposition to

make these clergymen, the irrational and suicidal enemies of the spiritual facts of this time, demonstrate, under their own signatures, the need of just such a revelation of the life hereafter as God, the Father and Preserver of all mankind, has vouchsafed them in these days of spiritual skepticism, arrogant denial and blatant materialistic dogmatism. The modern spiritual manifestations on the sensuous plane, with all their concomitants of the "open vision," are plainly what the great mass of mankind need to be saved from the epidemic of materialism, which, until the middle of this century, was fast sweeping all religton-all belief in, or even hope of immortality-from the human mind. Then it was that the "windows of heaven were opened," and the hosts from the spiritspheres commenced their work-a work which has now been carried on in every part of the civilized world-for the modern evangel of immortality has needed no mortal missionaries: it has been self-propagative, and has been literally carried around the world, all in the space of forty years, and in defiance of persecution, scoffing and derision, especially from those who ought to have been the first to have welcomed this new light, and to have recognized its imnortance and value. Nevertheless, even after forty years of these manifestations—a struggle of nearly half a century between truth, newly revealed, and antiquated error-these professional divines still pursue the policy of ignoring this new revelation; or, as the Jewish ecclesiastics treated the Christ, they give it a mock-trial and crucify it as "fraud." Then, with the scoffing, hooting rabble, they cry out, "Come down from the cross and we will believe on thee." may be some Judas among the disciples who is ready to join in this cry, for selfish reasons; but the great body of them, though grieved perhaps, are undismayed; for they console themselves with the consideration that no spiritual truth has ever gained a general recognition until it has suffered its Calvary, and had its Resurrection. New York, Jan. 11th, 1888.

Messrs. Harrison, Farrington & Co., wholeale grocers in Minneapolis, Minn., sent, under date of Dec. 31st, a circular to their two thousand customers, requesting each to become a subscriber to The Voice, a prohibition campaign paper, published by Funk & Wagnalis, New York, offering cash prizes to the amount of five thousand dollars. The circular is itself a powerful plea for aid in efforts to put a stop to a traffic that. says Dr. J. G. Holland, every year fills sixty thousand homes with shame and sorrow, loads the public with a burden of pauperism, crowds our prison-houses with felons, detracts from the productive industries of the country, ruins fortunes, breaks hopes, and breeds disease and wretchedness." Assoclated press dispatches state that some of the customers of the firm, who are engaged in liquor selling, are very angry. Hugh Harrison, the senior member of the firm, says, in the dispatches: "Our course will, doubtless, hurt our trade with a class of customers, but we gave this no weight. We thought only of the right, and did it for that reason alone." A firm that dare say: "Our goods are for sale, but not our princisentiment.

### ALL SORTS OF PARAGRAPHS.

A man highly refined, With no care on his mind-Can such a man possibly be? Most surely there can Be found such a man, His name is, Fiddle-de-dee i

No Monoroly.—The farmers of Dakota are taking measures to petition Congress to pass a law that when any "trast" is formed, the duty shall be removed from any article affected by such trust. We believe that is a good idea, and in accordance with the provision which says no monopoly shall be created.

On dit, that the heart of a healthy person beats seventy times a minute, or nearly nineteen millions of times a year !

There is another railroad accident epidemic, according to the accounts from different parts of the country. Many lives have been sacrificed, and thousands of dollars' worth of property destroyed. Verily, 1888 opens dismally-at least so far as ratiroad travel is concerned.

The Massachusetts Legislature is to be called upon to increase the penalty against burglars, we under. stand. When caught, these scoundrels should be sent to the State Prison for twenty years. A few sentences of this kind would stop the whole thing. The present law should be revised at once.

"SHE." "Did you see She?" said the wide awake girl, Up at the Hollis Street? She is nicer far than the Great Pink Pearl,

She is just too awfully sweet."

"No, I have n't seen She," said Miss Intellect In the tone of those who deride; "I went to see 'Nero,' as you might expect," And her glasses glistened with pride.

"Of course you did," cried the witty maid,
"How exceedingly stupid of me!
I might have known that you'd choose," she said,
"To gaze at a classical Ho."

Some men tell for gains, and spoil their brains. They heap up great wealth, sometimes by stealth, and then lose their health, when some other elf gets their

The friends of Mr. Duncan McLean, of East Boston for many years on The Traveller staff, will sympathize with him in the demise of his wife, who passed to spirit-life January 13th, at the age of sixty-five.

There is a baby in Lynn, Mass., born a month ago, that weighs only one pound and seven ounces

The question which agitates the public at large just now the most is, Whether "Old King Coal" is to be decapitated or not?

FOR THE "SUNNY SOUTH."

'Goosey, Goosey Gander, Where do you wander?"

'To the Sunny South we go, Leaving Northern ice and snow."

PRESENTATION .- Mr. and Mrs. J. T. Clarkson, of Amesbury, Mass., have been made the recipients of an elegant piece of household furniture by their numerous friends, says the Newburyport Herald.

So distinguished a medical practitioner as Prof. Virchow, of Berlin, having recently in his new work declared that cancer is curable, the wonderful wise acre of the Boston Herald who denied the fact some time since, and declared that such as were claimed to be so cured by Spiritualist mediums and magnetic physicians were not and could not be true cancers. can now hide his head, or what is equivalent, shut it

The centennial of the birth of Dr. J. D. Gallaudet. originator of the sign-language for deaf mutes, was appropriately celebrated, on its passage, at Faneuil

There have been dreadful blizzards in the Northwest of late, the details of which are harrowing to sensitive minds. The railways have been blocked by snow many people have perished in consequence of the severe cold weather, and business in many places has been sadly interrupted.

"SHE," at the Hollis-Street Theatre, is attracting large audiences night after night and Wednesday and Saturday afternoons. Don't miss witnessing this dramatization of a famous romance

Several years ago a friend of ours was cured of dyspepsia by partaking of ham and eggs. A very unusual prescription, it will be said. No doubt it was; but nevertheless it cured him. This much we know. Now we learn that another person has been cured of this dreadful complaint by breakfasting on country-made sausages; the authority for which is Dr. Richardson in the American Magazine. The account is as fol-

"'Everything I eat in the morning disagrees with me, doctor,' remarked a patient a few days ago. 'It has come to a point when, if I take any solid food before noon, it becomes a source of heavy discomfort.' Have you ever tried any home-made sausage?' 'No. Why, I never could digest that, doctor; it is too greasy.' 'Well, perhaps so,' was my answer; 'but, as some really good results have shown up lately, I would like you to try it.' And, sure enough, the highly-seasoned fatty food was quietly digested, and proved just the required morning meal. It is worth trying in every case of forenoon dyspepsla when ordinary diet falls." "Kverything I eat in the morning disagrees with

Sometimes our tears are tears of joy, Which rise from hearts without alloy.

Hood's Household Calendar for 1888-issued by C. I Hood & Co., Lowell, Mass.—is received, and, as usual, leads in beauty and style.

### "Miss Phelps and Spiritualism."

In our issue for Jan. 14th, Rev. E. Case, of Beaufort, S. C., paid his respects to the very peculiar attitude (to say the least) occupied by Elizabeth Stuart Phelps toward Spiritualism. We note that in a recent Brooklyn letter to The Cape Ann Advertiser, (Gloucester, Mass...) that thoughtful journalistic correspondent. Eleanor Kirk," has the following, under the above quoted head, concerning this lady and her position. While we are ready to admit, parenthetically, that the author of "The Gates Ajar," etc., has wrought a good work in making spiritualistic converts-however much disgust may arise in her own mind in consequence-we really think "Eleanor" is rather too enthusiastic when she rates the services of Miss Phelps above "all the trance mediums and platform speakers put together":

put together":

"A correspondent wishes to be informed if it is credible, after writing such a book as 'The Gates Between,' that Miss Phelps can deny being a Spiritualist? 'I am informed,' she adds, 'that this author is most indignant when accused of such a belief.'

Well, we are 'informed' of a great many things, but it is mighty difficult to get at the hard pan of facts. If Miss Phelps can send such literature broadcast over the earth, and not have an abiding faith in its truth, then she is a woman utterly devoid of conscience or humanity, and this cannot be. For Miss Phelps to use her genlus in such a way, would be to mock at the most sacred things of 'life, death and the great hereafter.' This writer has made more converts to Spiritualism than all the trance mediums and platform speakers put together. Those who have mourned without hope have been comforted by her sweet and most practical assurances. The effect of 'The Gates Between' has been something marvelous, but it would be simply devilish if its author had not a reason for the faith that seems to be in her. Such works as these cannot be likened to other works of fiction. The subject is too sacred. Miss Phelps must be a Spiritualist in the highest sense of that much abused word."

### Spiritualism Illustrated.

Mr. J. W. Fletcher delivered his lecture on "Spiritualism Illustrated" by numerous stereopticon views in Parker Memorial Hall on Sunday evening last to a large and highly appreciative audience. The music of the Adonis Quartette was greatly enjoyed. The speaker first defined Spiritualism as the demonstration of continued life, and then began by showing the Fox Family and the House at Hydesville. He then went to Jerusalem, illustrating graphically the life of Jesus, showing that Spiritualism was not anti-Christ. Then scenes from the life of Daniel Home-of Mr. Eglinton, Slade and others were given; the inside of the cabinet was revealed, and materialization explained : closing with the "Rock of Ages." It was a most excellent and Instructive entertainment

#### Baron Hellenbach.

The transition from earth to the land of the immortals of this distinguished Spiritualist is alluded to by

tals of this distinguished Spiritualist is alluded to by our Bavarian contemporary, Sphinz, as follows:

"Our movement has received a heavy blow. One of our oldest and most active fellow laborers has left us. Helienbach is among us no more. In this place we can give no adequate impression of what the loss of this gifted worker will be to the world in general in the domain of social politics and philosophy, and still more to us who labor to establish higher, freer and nobler views in opposition to the materialistic tendencies of the age. We hope to do more justice to this subject on a future occasion. At present we are restrained by the serrow we feel at our loss, which must be shared by all who are, like ourselves, convinced of a future life and that the active mind of our deceased friend will still carry on its work. When such grief is felt far and wide, as it must be in this instance, an elevating sentiment is aroused in each by such unity of feeling. May this experience of sympathy somewhat soften the heavy sorrow felt by those nearest to the departed. We cordially agree with the calm and resigned words in which the wife of the deceased kindly communicated to us the news of his death:

"My husband did not live to receive your letter: but.

of his death;

'My husband did not live to receive your letter; but, struck down by apoplexy on the 24th October, he passed without suffering to that world the secrets of which during his lifetime he endeavored te explore. The noble spirit of him who is too early taken away can work no more in this world. May God give him eternal peace. — HUEBBE SCHLEIDEN.'''

Movements of Mediums and Lecturers.

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

Hon Warren Chase lectures in Boston, at 1031 Washington street, for Phenomenal Association, Jan. 29th; in Lowell, Sunday, Feb. 5th; in Manchester, N. H., Feb. 12th; in Lynn, Mass., Feb. 19th and 26th; in Albany, N. Y., Friday evening, March 2d; in Binghamton, N. Y., Sunday, March 4th; in Evansville, Ind., the five Sundays of April. He may be engaged for March 11th and 18th between Binghamton and Toledo in direct route. No other Sundays open except Jan. 22d. Address Banner of Light office.

Mrs. Marse Baker well and favorable known

Mrs. Morse Baker, well and favorably known throughout the West as a lecturer on Spiritualism, is at present visiting sons in Des Moines, Ia. Mr. J. W. Fletcher will lecture in Brittan Hall, Haverhill, on Sunday, Jan. 22d; in Springfield, Mass., on the following Sunday; and in Haverhill again on the first two Sundays in February. Address 6 Beacon street, Boston, Mass.

W. F. Peck speaks at Brockton, Mass., Jab. 22d; at New Bedford, Jan. 29th; at Lynn, March 11th and 18th; at Haverhill, April 8th, 15th and 22d; at Worces-ter, May 20th and 27th. Two Sundays in February, two in March, and one or two in April are still open. Apply soon. Address 566 Columbus Avenue, Boston. Mrs. H. S. Lake speaks at Lynn, Mass., Jan. 22d. On the evening of the 29th she gives an address at Sa-lem, Mass., on "The Life and Character of Thomas Paine." Address 566 Columbus Avenue, Boston, Mass. Mrs. M. F. Paine, inspirational speaker, will occupy the rostrum of the First Society of Spiritualists of St. Louis, Mo., for the month of January. She would like engagements for February and March in Illinois or Indiana. Societies desiring her services can address her at 1620 Pine street, St. Louis, Mo.

Mrs. R. N. Crane, of Newark, N. J., wishes to be understood as saying that Mrs. Cutler has good "medial gifts, but does not profess to have "medical" ones.

The Berry Sisters continue to hold their séance Sunday and Wednesday evenings, also Sunday, Thurs day and Saturday afternoons.

C. Fannie Allyn still continues the good work at Saratoga Springs, N. Y. Bishop A. Beals spoke for the New Haven, Ct., 80-clety, Sunday, Jan. 8th. He can be addressed there during the month. Will speak for the society at Bridgeport, Ct., the last two Sundays of February; desires to make engagements for the first two Sundays of February on reasonable terms.

Mrs. S. Dick is ready to receive calls as lecturer and platform test medium, at 415 Columbus Avenue, Boston, Suite 4. Address for engagements at her residence or in care BANNER OF LIGHT.

Mrs. A. P. Brown will lecture in Canaan, Vt., Jan. 22d and 29th; would be pleased to make other engagements in the vicinity. Address St. Johnsbury Centre,

Mrs. Jennie K. D. Conant occupied the platform of the Manchester Spiritualist Society, Sundays, Jan. 8th and 18th. She will lecture and give psychometric tests before the North Scituate, Mass., Spiritual Society, Jan. 22d; will speak in Bridgeport, Ct., the first two Sundays in February, 5th and 12th. Would like to make further engagements in Connecticut for the last two Sundays in February. Address 20 Bennet street, Boston, Mass.

street, Boston, Mass.

Mrs. T. J. Lewis, an inspirational test medium, occupied the platform at Fraternity Hall, East District, Brooklyn, N. Y., by invitation, at the evening services on Sunday, Jan. 15th. She will be at Columbia Hall, N. Y., on the coming Sunday. Will receive engagements for the Eastern States during the Sundays of the spring months. Address, 585 DeKalb avenue, Brooklyn, N. Y.

J. Frank Baxter is employed this month, Sundays, in Troy, N. Y. On Tuesday evening, 24th inst., he will give the Troy Children's Lyceum a benefit. Friday and Monday evenings, 27th and 30th insts., he will lecture in Albany, N. Y.

G. H. Brooks spoke in Flint, Mich., Sunday, Jan. 8th; Jan. 15th he was at Grand Blanc, and in Flushing the following week; in February he will lecture in Washington, speaking in Baltimore on Friday evenings. His home address is 802 Hoyt street, East Sagi

Mrs. Clara A. Field closed her course of lectures at Amesbury, Mass., Dec. 25th, and spoke in Fitchburg afternoon and evening Jan. 1st; Jan. 14th she started on her trip South, intending to spend the winter. Her present address is Jacksonville, Fla. Mrs. Field is authorized to receive subscriptions for the BANNER

### Mr. Baxter in New York State.

To the Editor of the Banner of Light: The severe storm of Jan. 13th, and a minor yet an noving accident, made it impossible for Mr. Baxter to get through in time to meet his regular Albany, N. Y. appointment for the evening of that day. Of course the interested Albanians were disappointed, but there was mitigation in the fact that Mr. A. E. Tisdale, who

was mitigation in the fact that Mr. A. E. Tisdale, who was sojourning near, was secured, and gave a very fine discourse under the inspiration of his guides. In Troy, N. Y., and vicinity, the season's series of stormy Sundays was continued on the 15th inst. by one of the worst of all. A goodly audience assembled, however, in the forenoon, and all were amply repaid with an interesting lecture on "The Naturalness of Physical Death." It was to some degree scientific, and in a line of thought rarely ever presented by our speakers.

and in a line of thought rarely ever presented by our speakers.

The evening audience was large, and thoroughly appreciated an argumentative lecture on "Death'as Related to the Spirit," wherein man's triple organization was discussed, combined of soul, spiritual body and physical body. Some time was spent on proving the existence of a spiritual body, and more on an interesting explanation of its transition to spirit-life. To use au old, yet expressive saying, "one could have heard a pin drop," so attentive and quiet was the audience. At the close of the evening lecture a scance was given, during which several "departed ones" clearly demonstrated their return, gave messages and received prompt recognition.

Mr. Barter has two more Sundays in Troy. His lectures and scances thus far have been kindly noticed by both the Times and Telegram of the city. Com.

Haverhill, Mass .- Unity Hall .- Miss Jannia R Hagan spoke for the First Spiritualist Society of Haverhill Sunday, the 15th inst., at 2 and 7 o'clock P. M., verhill Sunday, the 15th inst., at 2 and 70 clock P. M., receiving subjects for the lectures and poems from the audience, which were treated upon by the controlling influences in a manner that held the large audiences in perfect quiet to the close. The subject for the afternoon lecture was "The Power and Permanency of Ideas." It was a scholarly effort, and no partial report can do the lady justice. Two subjects were handed up for poems, which were also used to the delight of the audience, namely: First, John G. Whittier: His poetical work; His love for humanity; The man, the work, the good. Second, Home and Its Influence on Earth.

Evening Service.—The Bradford Home Orchestra,

Influence on Earth.

Evening Service.—The Bradford Home Orchestra, Miss Jessie M. Little, Precentor, volunteered its services, and rendered beautiful selections upon violins with plane accompaniment. Fifteen subjects were presented for consideration, all of which received a careful consideration in prose or verse, to the satisfaction of the questioners. Miss Hagan's answers to so many questions at one service is wonderful, each question receiving its proper answer from the standpoint of reason and common sense.

Haverhill, Mass., Jan. 16th, 1888.

Haverhill, Mass., Jan. 16th, 1888.

Haverhill and Bradford .- In consequence of ill health, Mrs. Susie W. Fietcher was unable to fill her engagement here last Sunday, and her place was supplied by Dr. J. C. Street, of Boston, whose afternoon address was in reference to the late railroad disaster and some considerations which govern material things—some of which are visible and some invisible, but all subject to the control of fixed and unvarying laws. In connection with his subject he remarked that astrological predictions made last October pointed to January as a month of disasters, more numerous than in that month during the previous two hundred and thirty years. Thus far the prediction had been remarkably confirmed. Up to the 12th of the month there came in succession one accident a day in America alone, where five or more persons were killed, and, added to those, minor casualties were numerous. In the evening the time was instructively given to answering questions from the audience by controls. Next Sunday the platform will be occupied by J. William Fistoher.

Haverhill, Mass., Jan. 16th, 1888. engagement here last Sunday, and her place was supliam Fletcher. Haverhill, Mass., Jan. 16th, 1888.

#### Portland, Ore.

To the Editor of the Hauner of Light:
In connection with the First Spiritual Society of this place, some few of us ladies and gentlemen, headed by Major U. Newell (President of the Boolety), have inaugurated the organization of a Children's Lyceum, and our attempt so far has met with very encouraging

inaugurated the organization of a Children's Lyceum, and our attempt so far has met with very encouraging success.

I am the only one here seemingly who has had any experience with all the different exercises of the Lyceum, but have willing hearts and ready hands to ald me, and with the earnest feelings manifested, I feel we must succeed.

We have quite a live and earnest little Boolety of Spiritualists here whose members have thus far held meetings every Sunday morning at 1 io 'clock, at which any one was permitted to speak for or against Spiritualism. Also meetings at 7:30 P. M. for the discussion of subjects furnished by the audience, which subjects pass through the hands of a committee before they are presented.

Our meetings in the evening especially, of late, have been well attended, and many are inquiring as to the truths and ways of our philosophy; but what we need most is a good platform test medium. I have no doubt that a good reliable instrument of this kind would be well satisfied, personally, and would be the means of doing much good on this coast.

The Society has given up the 11 A. M. meetings at present, so that the Lyceum can have the use of the hall at that hour.

Our Society and Lyceum meet at Red Men's Hall, corner 2d and Salmon streets.

The Banner has many interested readers here, and many of its items are used in arguments for our cause. God speed you in your good work, is the heartfelt prayer of many readers here.

68 Jefferson street, Portland, Ore. F. M. Brown.

Lawrence, Mass .- Pythian Hall .- Jan. 15th the

meeting in the evening was conducted by our local meeting in the evening was conducted by our local "full-name" test medium, Mrs. B. F. Smith, giving one hundred and forty names of spirits who have entered the higher life; also a short lecture relating to the return of friends. Owing to lack of patronage among the many Spiritualists of Lawrence, the meetings for the present will be discontinued.

F. S. EASTMAN.

Lynn, Mass .- Mrs. H. S. Lake spoke in Cadet Hall, last Sunday, afternoon and evening. She had excellent audiences, and the work of her guide was warming and heartily commended. She speaks here again next Sunday

#### Mrs. A. L. Pennell

Writes from No. 18 West 17th street, New York City, that she is very busy, both publicly and privately, in doing the work assigned to her by the spirit power: "I have met with more than anticipated success, and found many warm friends and earnest supporters, and my blessed spirit guides attract more inquirers who want sittings than I can attend to. Among my first and most sincere and trusted friends are Dr. and Mrs. Dumont C. Dake. They opened their hearts and home to me when a stranger, and I shall never forget their disinterested kindness. shall never forget their disinterested kindness while memory cherishes one good thought or deed. Dr. Dake is doing great good, and is blessed with the love and earnest cocperation of his dear companion.

I shall long cherish pleasant and grateful recollections of the grand reception held in their parlors for my benefit, at which I met many who have been my after friends, and where I had the great pleasure of meeting in social converse the venerable Editor-in Chief of the Banner of Light, whom all true mediums cherish as one of our best friends and most valiant de-fenders.

Bro. Colby, in behalf of the thronging hosts

of spirits whom you are serving as one of their most efficient mediums and co-laborers, I send you my blessing and God speed in your good work. To all my New England friends I send a sister's warm greeting and kind remembrance That the new year may bring peace, good-will and joy to all who are doing their best to serve truth and humanity, is my earnest wish."

### Fitchburg, Mass.

To the Editor of the Banner of Light: Meetings have been held alternate Sundays, but no permanent society formed until Jan. sth, when the First Spiritualist Association was instituted, and the following officers chosen: President, John C. Sanburn; Vice-Presidents, H. F. Smith, Dr. H. H. Brigham; Secretary, Mrs. Loring; Treasurer, Dr. S. A. Weston; Board of Directors, Dr. Charles Alexander, Mrs. Ballou, J. W. Briggs.

Last Sunday Joseph D. Stiles delivered two able discourses, after which seventy-four names and descriptions were given, sixty-seven being

and descriptions were given, sixty-seven being recognized. [The names referred to will appear in our Correspondence column next week.—Ed.] Mr. Stiles is to lecture here again Tuesday, he 29th. Pro Ткм.

PROVIDENCE, R. I .- J. Clogg Wright is giving lectures upon our platform that are awakening earnest thought among his hearers. His Monday and Wednesday evening efforts have met with great favor. They will be continued during the month.

MARY E. A. WHITNEY, Sec'y.

The Ladies' Aid Society met at Slade Building, Room 1, Thursday evening, Jan. 12th. Full meeting. Debate on "Forgiveness of Sins," followed by an interesting test scance. The Society will give a New England supper next Thursday, Jan. 19th. With the kind notice of the Association and the untiring efforts of the ladies, we expect a grand success. ladies, we expect a grand success.

M. A. Scannell, Cor. Sec'y.

ATTLEBORO, MASS .- On Sunday, Jan. 15th Miss M. T. Shelhamer occupied our platform giving us a very instructive lecture in the aftergiving us a very instructive lecture in the afternoon. In the evening she answered questions,
which service was very highly appreciated by
the audience. We have been very fortunate in
engaging her for the first Sunday in each month
for the present. WILLIAM S. WILBUR,
Secretary First Spiritual Society.
Lock Box 620.

SALEM, MASS.—Mrs. E. Cutler occupied our platform Jan. 15th; Jan. 22d Miss Amanda Bailey, with the help of others, will give a concert for the benefit of our society, in Cate's Hall.

W. H. H. Thyng, Cor. Sec'y.

STRATHAM, N. H.—"F. H. B." states that Miss S. Lizzie Ewer of Portsmouth is occupying the platform at Severance Hall every alternate Sunday, with marked success.

### Paine Celebration.

And Freethinkers' Connention.

Horace Seaver, Chairman, announces that the celebration of the One Hundred and Fifty-first Anniversary of the Birthday of Thomas Paine will be held on Sunday, Jan. 29th, in In-vestigator Hall, Paine Memorial Building, Bosvestigator Hall, Paine Memorial Building, Boston, commencing at 10 o'clock A. M., and continuing through the afternoon and evening.

In the afternoon or evening, in connection with the Paine Celebration, and forming a part of it, there will be held a Freethinkers' Convention in the same hall.

The Annual Grand Ball will take place on the following evening (Monday) in Paine Hall. Tickets for sale at the office of the Investigator, and at the meetings.

and at the meetings.

### 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 las to my autobiography, the Life. Line of the Lone One, ale 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 bands, 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 frontis-

piece, and a full chapter of select poems, some never before published, the ninth and last one of which will tell what I have learned about the spirit-world by forty years' com-Yours truly, WARREN CHASE.

Uhicago, Ill.

The Children's Bouth Bide Lyceum held its semiannual election at the regular business meeting, Wednesday, Jan. 4th, when the following officers Wednesday, Jan. 4th, when the following officers were elected: Mrs. Laura Page, Conductor; Dr. J. H. Warn, Assistant Conductor; Mr. Jay Page, Guardian of Groups; Mrs. Carrie Knoren, Watchman; Mr. Wm. B. King, Treasurer; Miss C. A. Parsons, Secretary; Miss Lettie Goltra, Musical Director and Organist; Mr. Willard Sinn, Librarian and Editor of The Lycoum Journal.

The usual Christmas entertainment was postponed until March 3ist. The children received their presents at the regular session of the Lyceum. The average attendance is from fifty to seventy-five each Sunday, and continues to increase.

C. A. Parsons, Sec'y.

C. A. PARSONS, Sec'y.

Newburyport, Mass.—During the past seven weeks the following speakers and mediums have occupied our platform: Mrs. C. M. Nickerson of Orleans; Mrs. Julia Spaulding, Worcester; Joseph D. Stiles, Weymouth; Mrs. E. Cutler, Philadelphia; and Mrs. Hattie C. Mason, Mrs. A. E. Cunningham and Mrs. Abby N. Burnham, of Boston.—Theffollowing officers of the Ladies' Aid Society have been reflected for the year ensuing: Mrs. Thomas W. Goodwin, President; Mrs. Esther M. Porter, Vice President; Mrs. John Plke, Secretary, and Mrs. William P. Hoit, Treasurer.—The First Spiritualist Society will give an entertainment consisting of a supper and dance at Fraternity Hall, Tuesday evening, January 24th.—Mrs. Julia M. Carpenter, the well-known clairvoyant physician of Boston, comes to Newburyport every Wednesday, and receives professionally at the Brown Square Hotel. She is meeting with excellent success.—William P. Hoit, the well-known test medium, has moved into his new house, the best room of which has been fitted expressly for séances. He expects to resume séances shortly.—Mrs. Dr. Green of this city has opened a Boston office at No. 101 Appleton street. Mrs. Green is one of the oldest and best known of all the more prominent clairvoyant physicians.

"The Old Vegetable Pulmonary Balsam is the best

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

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Special Notices forty cents per line, Minion, each insertion Business Cards thirty cents per line, Mindon, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
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Payments in all cases in advance.

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

AT 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 exof the regular rates. ctrotypes of pure type matter will not be pted.

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

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

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Please inform your readers that I have a posi-tive 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,
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N12 13teow

True Spiritual Science taught at the American Metaphysical College, the only one in U.S. empowered to grant degrees in Metaphysical Science. Address DR. E. R. KNOWLES, Stonington, Conn. 1w\* Ja21

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Dr. J. R. Cocke, 603 Tremont street, Boston, makes a specialty of the treatment of obesity.

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Ja14 obesity. Ja14 Persons desiring rapid Development should send for my work on Mediumship, free by mail for 50 cents. Address B. SHAW, Box 1767, San

Francisco, Cal. 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 Moston

H. A. Kersey, No. 1 Newgate street. Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications

Morse. 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.

of Colby & Rich during the absence of J. J.

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Ja21

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Will be Issued from the Press of COLBY & RICH,

### ${ m TUESDAY}, { m Jan.~24th}, 1888.$ A REVIEW

# Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF DEBURG OF THE EBSSILVANIA DAR; ACTHOR O DEBURES FROM THE DIARY OF AN OLD LAWYER, " "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT,"

VIEW FIRM A LAWYER'S PETADPOINT."

"A HAWK IN AN EAGLE'S NEST." ETC.

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

Mr. Richmond, although not a believer in the Spiritual Philosophy, has bere made a fearless and vigorous defense of the reality of the l'HENOMENA OF Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was in the spiritual philosophy, has bere made a fearless and vigorous defense of the reality of the l'HENOMENA OF Spiritualism. Having received last August, from the hands of a friend just returned from Cassadaga Lake, a communication addressed to him from one dear to him in spiritualism. Having received last August, from the hands of a friend just returned from cassadaga Lake, a communication addressed to him from one dear to him in spiritualism. Having received last a portion of the phenomenal part of Spiritualism. And he accordingly wrote his Open Letter to the Seybert Commission, and the accordingly wrote his Open Letter to the Seybert and him and the season of the subject of the Super structure and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out o "A HAWK IN AN EAGLE'S NEST," ETC.

THIRD EDITION.

IMMORTALITY DEMONSTRATED

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Together with Extracts from the Diary of her Physician;
Selections from Letters received verifying Spirit
Communications given through Her Organism at the Banner of Light Free Circles;
Specimen Messages, Essays, and Invocations from Various Intelligences
in the Other Life, etc., etc.

The whole being prefaced with opening remarks from the pen of

ALLEN PUTNAM, ESO.

ALLEN PUTNAM, ESQ.

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Read it, doubters of immortality, and refute its proofs if you can! Peruse it, hearts who grow weary of the battle of life, whatever be your creed, and be comforted! Examine it, Spiritualists, and find therein proof-texts, incidents and arguments which cannot fail of bringing to you even a stronger conviction of the verity of your philosophy!

In order that there may be no misunderstanding in regard to this book, we would say that it was published some years since under the title of "THE BIGGRAPHY OF MIR. J. H. CONANT."

We have now brought out an edition with the more appropriate title of "IMMORTALITY DEMONSTRATED," and make this statement so that these who already posses the work may not again purchase it under the misapprehension that it is a new book.

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# Messuge Depurtment.

Public Free-Circle Meetings

Public Free-directs Meetings

Are held at the Hannen of Light Office, 9 Hoavorth street (formerly Montgomery Place), on Tuzsday and Thursday Afterinon Seak week.

On Tassday Afternion Mirss M. T. Shelliamen will occupy the platform for the purpose of answering such questions as may be brought up for the consideration of the Controlling Intelligence.

On Thersday Microson, John William Fletcher, under the influence of his guides, will afford an avenue through which individual spirit-messages will be given. The Hall (which is used only for these sciences) will be open at 20 clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public is cordially instited.

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

AF The Messages published in this Department indicate

mail, or name them to the spirits at the Tuesday seauces to solve present them to the spirits at the Tuesday seauces to sideration.

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

on. All express as included to the more.

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

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

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

Lewis B. Wilson, Chairman.

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

#### Report of Public Séance held Dec. 29th, 1887. Spirit Invocation.

Spirit Invocation.

Infinite Spirit, we turn our hearts again unto thee, and with songs of thanksgiving would breathe forth our grattude and praise. We know that when earthly powers fail, when friends fall by the way, and storms rage around us, that we can find, in communion with thee and with the spirit world, a strength that the earth cannot give nor yet take away. We have realized, through years of sorrow and experience, that the strong arm of thy love is ever ready for us to lean apon, and that where we fail in our human understanding, thou dost send us those who are wise and true, and by their instruction and guiding power witt lead us even through the valley and the shadow of death. We have learned, in past years, that nothing comes in vain, that sorrow and trial and misunderstanding are stepping stones to better things, and so we shall welcome them. If they are to come in the future, and feel that, as we bear with cheerfulness the burdens that are laid upon us, we may be gaining

the future, and feel that, as we bear with cheerfulness the burdens that are laid upon us, we may be gaining great and useful experiences that will fit us for the life that is to come.

Father, infinite and most wise, we bless thee for all things, and with our hands placed in the hands of the angels and our hopes centred in thee, our aspirations climbing along the pathway to still higher things, we will await the coming of the new year with courage and fortitude and strength, knowing that thou who canst see all things will, when we shall strive to do our best, bring everything out as best in the end. May honer and glory and power be ever ascribed unto thy name, and may the blessing of purity and peace ablde with every worker in thy vineyard. Amen.

#### Fidelity, on the Past, Present, and Future.

Mr. Chairman and friends, as this is the last time that you will meet here during the present year, it may not be out of place for me to voice some of the thoughts that come to mind relative to the work that has been done during the past year in the cause of Spiritualism and human progress.

It always seems wise to me to stop, now and

then, in the midst of any great and important work, and consider dispassionately how that work is progressing—whether we are satisfied with what has been done, or are fully convinced that what we intend to do is wisest and best. Speaking of the progress of Spiritualism: it was not a difficult matter to consider that subject some years ago, for then you knew just where to find Spiritualism and Spiritualists, the number was so small and the work so insignifi-

cant; you could very easily gather them both into a small compass, dissect and analyze them in a short space of time, for the public work of Spiritualism was mostly confined to small halls or school-houses, now and then, perhaps, a large public meeting, and in the home. In every large-sized town there were a few Spiritualists, and these served as a target, and many were the shots that were aimed at them. That was in the past. When I now try to find Spiritualism and Spiritualists, so extended has eir influence become tha single place where I shall not find them.

The church in the earlier days was never weary of denouncing the fallacies that were taught under the guise of this new religion; but to-day the clergymen who claim the attention of the world are those who are preaching the strongest kind of Spiritualism under some other name—it is the same remedy with a dif-ferent label on the bottle! In the church, then, find Spiritualism without any apology, save that it has not yet received its name.

If I search through the literature of the pres-

ent day I find a silver thread running through the works of modern writers, inculcating the very ideas which you, in common with many others, are laboring to place before the world. They are sometimes so covered up, so sugar-coated, that you scarcely realize what they are, coated, that you scarcely realize what they are, and the public accept them without even knowing it. But this great army of readers realize that there is something in the works of certain writers to satisfy the craving of the human soul, consequently "The Gates Ajar," "Old Lady Mary," and other works of that kind, are largely read and accepted by the public, yet what they contain is neither more nor less than

the essence of Spiritualism. The satirist, the humorist, after he has exhausted every other theme whereby he can make the world laugh, falls back upon Spiritualism, and like the court fool, takes the most serious subject to make the king laugh. In every-day society in the world of men, it is a topic constantly coming up, so that I think I am safe in saying that it has become no longer an extraordinary disease, but an epidemic, and has extended its influence far and wide. Accept-ing this position, which I think cannot be contradicted successfully, 1 am not desirous of simply gaining strength from our victories, but I feel that it is incumbent upon every general to consider the misfortunes and weak places

that we may be likely to encounter, or that we have encountered, in the progress of this work.

I am aware, Mr. Chairman, that this year has been marked by the report of a Commission appointed to investigate the subject of Modern Spiritualism, and that this Commission, after some years of profound study upon the subject, has come out with its report which is said to has come out with its report, which is said to be derogatory to the subject of Spiritualism; but being somewhat acquainted with the Com-mission, I should say that its adverse report was the most favorable one that it could possi-bly make. We are not at all convinced that Spiritualism is at present strong enough to carry along with it a number of individuals who are not constituted to grasp the important issues of the present day; and I hold that no clergyman, no doctor, is capable of investigating dispassionately any subject that will interfere with his daily vocation, therefore if doctors and ministers give uniavorable reports of this subject, why should they not? You will not find many persons who will admit that there has been something in the world for forty years that they have not been bright enough to

The report, then, has had the effect of not troubling the waters as much as a tiny pebble would disturb the ocean, if one were to be dropped into it. Some things, however, it is well to consider. There have been exposures of fraud, or alleged fraud; there have been some unfavorable attitudes that have been assumed by those who are prominent in the cause of Spirit-ualism. I think, sir, that these failures and so-called exposures, and every disadvantage of whatever kind, should teach the investigator the great necessity for intelligent investiga-tion, and that, instead of seeking more phe-nomena or more wonderful demonstrations, the effort should, be made to more fully compre-hend the demonstrations that are already made.

explained it is folly to seek greater and more marked demonstrations.

I would say, also, that Spiritualists need far more unity of action; they need to put their hands and hearts together; they need to understand that they have a cause to work for; they need to learn the great lesson of putting their feet firmly upon all scandals and slanders against their mediums and their workers; they need to understand that an enemy within the ranks can do infinitely more harm than an army outside of them. If they can remember this, if they can put their hands together in the year that is coming, if they can study the demonstrations that are given intelligently, feeling that they are working not for to day but for eternity, then we are safe in saying but for eternity, then we are safe in saying that 1888 will be marked with greater results and more blessed returns than have graced

any preceding year.

Let us thank fate, if I may use that word, for all the failures that have come; they have been blessed if they have only brought wisdom with them. We may thank our enemies for what they have done—for an enemy only serves to test our strength—and we can forgive those who have despitefully used us, knowing that hatred and venom are the outgrowth of igno-rance, and that when knowledge and love come to the human heart these things will forever lisappear.

I look forward to a term of great usefulness here and elsewhere for the work throughout the world, and ask the hearty cooperation of every earnest soul for the accomplishment of the best and purest purposes. Fidelity.

#### Rebecca Maxim.

l did n't think I should experience any of my old trouble when I came back again, but I feel at this moment just as I did before I passed out from the body—the same contraction across my lungs, the same pressure and dryness in my throat and weakness all through my system, which, for more than two years, seemed to be stealing every particle of strength away from me. Consumption is a terrible disease, because it is so deceptive. You feel one day that you

it is so deceptive. You feel one day that you are getting better, and the next day you know you are worse; then again, after you have been ill for some time, it seems as if it was n't impossible to get well. That is the way I was, and yet I knew in my heart I had got to go.

But my sons, they were very kind to me; there never was a mother who had boys who did more for her than mine did for me, and I wast them to know how much I love them now, and how I know that I was impatient sometimes—a great burden and a care—and they were always so considerate of me, and I bless them a thousand times for it.

bless them a thousand times for it.

I want to tell Marcus—that is my husband that I am often at home with him and with Sarah, and that I am glad to see the change that has taken place. I think, taking everything into consideration, it was the best thing that could be done. I have not made him know my presence as much as I shall do in the future, because there have not been many oppor-

tunities for so doing.

My dear Orpha is with me. Many times it seems as if, from the home in the spirit-world, there was a read of golden light leading down to them, and I take the child's hand in mine, and we come down that pathway so easily that before we know it we are with them, and short-ly we hear one speak to the other of something about either one or the other of us, and that is because of the impression we make on their minds.

Now I want—because I am going in a minute -to send my love to them all and wish them every blessed thing that could come to a loving heart; and tell them that when I am out of the influence of the earth, all earthly pain and sorrow is entirely forgotten; that we are happy in the spirit-life, and wait for their coming byand-bye to welcome them with all the love they

My name is Rebecca Maxim. My husband is Marcus Maxim, of South Middleboro', Mass.

### David Pearsons.

My name is David Pearsons.

My name is David Pearsons. Although I have passed from your sight, my dear and trusted friend Lizzie, I know that I am present with you, and that you live more in the memory of the past than in the present duties and work. I always trusted you; I believed that I understood you, and that your motives, however mistaken, were always in the right direction; but now that I have stepped out where I can see you —as St. Paul said—"face to face," I find that I did not give you half your due. You have not a single element of selfishness in your character, not enough for your own good; you sacrifice not enough for your own good; you sacrifice yourself right and left, without expecting the least return.
I am glad to see how true a friend Sister Susie

is to you. I love to see you together, and hear you speaking of the old times, and know that you are growing more in harmony with each other. When you are together I can come nearer to you, for I love you both, and always shall. I am glad that you have a small photo-graph of me; whenever you look at it, think that the original is looking over your shoulder. I suppose if I was to tell you that, and you ab-solutely believed it, you would keep looking at the picture all the time. But I am there, and

want you to know it.

Melzer is a good fellow, and I am with him. rying to influence him all I can, and to make lim feel that there is an influence around him. Hattle wishes me to thank you for all that you did; she holds you in grateful remembrance. She and I have passed many happy hours to-gether. May the new year be as full of sun-shine as the past has been of shadow. You may put me down from Cambridge and Milford, for I belong in both places.

### W. R. Clapp.

If you will tell my friend Smith, who lives on Cooper street, Trenton, N. J., Mr. Chairman, that I have tried about seventy-five times to that I have tried about seventy-five times to bring things round so I could talk straight out about matters which it will interest him to hear and me to speak of, I shall be glad. He is on the right track, but he gets discouraged, because he does not get along faster. That's the way with everybody in these days.

In the beginning, if people could get about

three raps, or spell out one name, they thought they had a glorious time; but now, although they get messages and demonstrations, and neaven knows what, they are not as well satis-

if he'll tell Mary S, when he sees her, that I should be glad to have her divide, or share what I left, with the one I intended to benefit, I shall also be glad. Tell my fellow craftsmen that I have n't given up work, but that I have greater facilities for carrying it forward now than I ever had, and that I have many things to communicate which would be of interest to them, if they could only give me a chance to do it. I do n't suppose it would be very interesting for me to enter in upon it here, but I want to send that word to them, for it will bring a ray of light to their minds, and in fact to all those who knew me; and to my friends at Tren-ton, I wish to send friendly greetings. W. R.

#### Clapp, of Trenton, N. J. Willie Langford.

My name is Willie Langford, and I want to tell my papa and my mamma that gran'ma, who came away just a little while ago, has woke up now; and she and gran'pa and Aunt Stacia, and all the rest of us, have come here to send our love to them.

### Amanda M. Chamberlain.

My name is Amanda M. Chamberlain, and I wish to say to my dear husband, William M. Chamberlain, of Lewiston, Me., that I am more than happy to be able to accede to his request, and to come, even in this way, and send such words as will enable him to know that I live, and that there is life beyond the grave. The change that has taken place will, I am sure, be for the better, and I look down with approving eyes upon all things that will bring happiness

to those I love.

My darling Bertha, whose heart often yearns for a message from me, must trust herself more fully than she does, and try to feel that I am with her, and that if she cannot see me she

past has been.

May you, my husband, feel that I am walking beside you in all good ways, that my heart is with you, and that sometime, beyond the temptations of this world, we shall meet and understand each other better than we ever

#### Cyrus E. Lord.

This does not seem much like the place where

This does not seem much like the place where I lay and suffered so much, and used to wish through the night that I might die before morning, and when morning came, wished that I might be put out of my pain before night.

No; this is not like that place, for I was a soldier in the hospital at Savannah, waiting for further orders, and I want to say that it is a very hard thing to wait alone, on a narrow cot, with the dying and the dead all around you, and those that you would give the world to see beyond your reach or your call. That is the hard part of war you don't hear about. Most people have an idea that war means wearing a uniform, and hearing a drum beat, or the heat and excitement of battle. That is easy; it is easy, because it is full of activity, it leaves no time to think; the hardest part comes when you are sick or wounded, or you are left behind are sick or wounded, or you are left behind

alone, as I was.

My father and mother sit down sometimes and talk about me, of what I would have done if I had lived to be with them, how proud and happy they would have felt of me; and I can hear them talk. I have seen my mother wipe away a tear, and get up and do something to try to make herself forget about it. It's hard work for mothers to forget their boys or their children; there is something in a mother's heart that always made me believe in God; no matter how bad her boy is, she has always a ray of sunshine for him

ray of sunshine for him.

Dear mother and father, 1 have been muster. Dear mother and father, I have been mustered out of service; the war is over, and the Twelfth Regiment, to which I belonged, rests on its past glory and will probably never march again; but in this life to which I have come I have learned to value you both more than I ever could had I lived on earth, and I am gaining in strength and in manhood every day of my life. It will not be long before I shall take one of you by the hand, soon to be followed by the you by the hand, soon to be followed by the other—then we shall be together again. Think, father and mother, how pleasant it will be to look into each other's eyes and feel that we shall never say "Good-bye" again. I love you shall never say "Good-bye" again. I love you and I trust you; the shadow that is over you will pass away. I know what you have been worrying about, and how much trouble you have had within the past months. I can only say: Don't do anything rash; don't be too much troubled about it, for it is only to be temporary at best. Frank will in time free himself from his troubles. self from his troubles.

My father's name is Cyrus Lord, and my mother's is Lydia Lord, and mine is Cyrus E. Lord, of Portland, Me.

#### Winona Spoke for the following spirits:

# W. W. Robbins. A lady and gentleman come together: W. W. A lady and gentleman come together: W. W. Robbins and his wife, Susan Robbins. He says: "We wish to send a message to our daughter Mary, and say that we are very sorry that she is not able to realize that we are ever with her. We are glad to see the pictures and enjoy them with her. If she will place herself in the proper attitude we will be able to convince her beyond a doubt." They lived in Milford, N. H.

Phineas Gay. Mr. Phineas Gay would like to have it recorded that he has reported here, and that, in company with a number of other spirits, he will assist in the memorial service that is soon to be held. He wishes to be remembered to his friends who were engaged in the same work with him, and to say that he has found there is no limit to the possibilities of the spirit; so that he is with them at times, and then with the medium, whose teachings were always so pleasant to

#### hear, who is so many miles away from this place. Capt. Samuel Luce.

me the name of Capt. Samuel Luce. He says he lived in Marion, Mass. I should like to make my wife, Mary, aware of my presence with her. She feels alone, and there are hours when it seems to her that she must get away from herself. No use to feel that way, Mary, because you can't do it; you've got to walt, wait and accept whatever pleasures come, and try to make our boy Christopher be as much to you as he can. Tell him that he has to take my place and that when he is considerate of you he makes us both happy.

### Maria.

A very beautiful spirit brings a bouquet of white flowers; her face seems as if it was illu-mined by a beautiful light that shines through it. She passes down to some one in the audiit. She passes down to some one in the audience, puts her hand on the shoulder, and says: "I am with you, and although you do not need that I should speak to you in this way to convince you that I can come, I could not let the opportunity go, without bringing you another evidence of my love and my presence. Say that this is from Maria." She points to somebody down there down there.

### Abbie C. Burrill.

A lady comes who calls herself Abbie C. Bur. to send greeting to her husband, John, and tell to send greeting to her husband, John, and tell him that she is watching over the children, so that no harm may come to them. She says: "I want to thank Mrs. Todd for her kindness to me. Ishall never forget how sweet her face looked the last time I saw her on earth. I am with her in spirit, and she will be glad to know that I have appreciated what was done; she smoothed the pathway of my life in moments when everything was dark."

Friends, the hour of parting has come. May Friends, the hour of parting has come. May you bury, as the old year dies, all enmity, all unkindly feeling and bitter thoughts, and put sweet and tender hopes in the place that they have occupied. If there is any man or woman against whom your hand has been raised, let not the old year die until that crocked place has been made straight. Remember that you pray that your trespasses may be forgiven only as you forgive those who have trespassed against you, and may God and the angel-world bless you and keep you to the end. Amen.

### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Jan. 5.—George D. Emmons; D. L. Wightman; George Frank Lord; Augusta A. Currier; William Atkinson; William L. Waite; J. Brooks Richardson.

#### Verifications of Spirit-Messages. FANNY GREEN MCDOUGALL.

In the BANNER OF LIGHT of Oct. 29th, I read a message from my dear spirit-friend, Fanny Green Mo-DOUGALL, through Miss Shelhamer. There is a test to me in the way it was given in advance of the reguar order of time :

A few days before she gave this message at the Banner of Light Circle, I had received sad news concerning the health of my husband. I remember that one night, in my distress of mind, I called mon 'Fanny" for help magnetically, as I could not sleep; also asking her to send me a word from her home be yond, which in this message she has kindly done. Bellevue, Idaho. L. HUTCHIBON.

### TOXAS.

A dear friend sent me the BANNER OF LIGHT of Nov. 5th, 1887, in which I see a communication from an Indian chief, Toxas (" Tauxas," as the scribe has hend the demonstrations that are already made. The tiny rap, which reveals the existence of a My dear child, may you always know that when-spirit, is the master of every mind, until it is ever you do right I cannot fail to be anything and have received many communications from Toxas once comprehended; and until that rap is fully but happy. I strive to guide you, and to make through her, even since I became a "denizen of the it), and it is very characteristic. I was very intimately

West." But she passed to the Summer-Land some time ago; I did not learn the date, but think it must be nearly two years since. She was a resident of Conoard, N. H., when I knew her, but moved to Kennebunkport, Me., some time before she crossed the "shining river." She was a splendid medium, a pure, whole-souled woman, and Toxas was a splendid guide. I was so rejoiced to hear from him again I and I hope Respectfully, to hear from him often.

MRS. S. A. CARTER. Exira, Audubon Co., Iowa, Jan. 2d, 1888.

WALLACE WRIGHT. WALLACE WRIGHT gave a communication at your Circle-Room (published in the BANNER OF LIGHT of Dec. 17th) which I wish to recognize. I knew him well; he and his wife boarded with us a part of two seasons, and the facts he states are correct.

Respectfully, Washington, N. H., Jan. 9th, 1888.

### IN MEMORIAM.

#### Samuel Roberts.

To the Editor of the Banner of Light: To Spiritualists the day of mourning for friends as dead when they lay aside their mortal habiliments, and enter upon the real life of their existence, has passed. So while I would say a word in memory of our friend, the late Somuel Roberts, who entered spirit-life on the night of Dec. 31st, I would speak of the real man, alive to all that concerns himself and his friends.

spirit-life on the night of Dec. 31st, I would speak of the real man, alive to all that concerns himself and his friends.

As a kind husband, a loving father, a good citizen, and an exemplary man, we shall miss his visible presence, but the real man, the character, the great, noble nature, the kind-heartedness, the counsel he has given us, will remain with us; for principles taught can never be blotted out; they are living entitles that never die.

Samuel Roberts was convinced of the immortality of the soul only after a very careful and thorough investigation of the phenomena of Modern Spiritualism. When he became satisfied of a life beyond the grave, he began to realize the great responsibility that lay in the path of every human being. Then it was he became satisfied of true progress; that every person must build for himself or herself all that they can ever attain unto. His only Saviour was a knowledge of what to do, and how to do it.

Mr. Roberts was born in Gorham, Me., Jan. 13th, 1816. At the age of twenty-one he had acquired a common school education, and given three years to learn the edge-tool making trade, which he followed in St. John, N. B., and in Boston, Mass., until 1862. when he left with his family for California, spending twenty-two years on the Pacific coast. Returning to Haverhill in 1874 he remained here until his spirit took its flight for the world of souls.

In 1845 Mr. Roberis married Miss Olive A. Stetson, by whom were born to him one son and three daughters, the son and one daughter preceding him to spirit life. He now leaves a widow and two daughters to think of him, not as dead, but gone to join his two children, and a host of friends. As an earnest, active member of the First Spiritualist Society of this city, we shall miss him in all the ways pertaining to a true and faithful man and brother.

Funeral rites were observed over his remains en Thursday, Jan. 5th, at his late residence, 28 Duncan street. Dr. H. B. Storer of Boston officiated, and the cholor of the First Spiritualist S

lent that a way is provided by which we may get rid of them. That way is death.

"We ourselves, prudently in some cases, choose a partial death; a mangled, painful limb, which cannot be restored, we willingly cut off. He that plucks out a tooth parts with it freely, since the pain goes with it, and he that quits the whole body parts with all the pains and possibilities of pain and disease it was liable to, as capable of making him suffer.

"Our friend and we are invited above on a party of pleasure that is to last forever. His chair was first ready, and he has gone before us. We could not conveniently all start together, and why should you and I be aggrieved at this, since we are soon to follow, and we know where to find him?"

The Doctor in his remarks referred to the fact of our faith and philosophy, of the very sudden yet beautiful

The Doctor in his remarks referred to the fact of our faith and philosophy, of the very sudden yet beautiful passing to the spirit of the deceased, of his nobility of character, and that he would live in the hearts of those who knew him in his daily life; would be to them a means of bringing them up to a higher and better plane of existence; a husband and father that would not leave that home desolate, but whose spiritual presence would be with to guide and bless them, as a father that had only gone to be with those of his obliden and friends who had preceded him. As our friend he now stands with outstretched hand, beckening us on to that land of real life.

that land of real life.

The floral offerings were very appropriate. From the family a Pillow composed of white immortelles, with the word "Father," in purple; from his employes a Horse Shoe, composed of ivy leaves and volets; from friends a Sickle, the blade composed of ivy leaves and the handle of pansles; from the choir, a bunch of callas, the well-known Egyptian Lily, resting at the left hand corner at the head of the casket. Sprays of ivy were gracefully trailed about the casket. The remains were deposited in the receiving tomb at Linwood. Haverhill, Mass., January, 1888.

### Dr. James R. Nichols.

To the Editor of the Banner of Light: The recent decease of this eminent gentleman at Haverhill is an event of particular interest to those cherishing a belief in and possessing some knowledge of the Spiritualistic Philosophy.

Dr. Nichols was extensively known as an advanced chemist and scientific agriculturalist, and through those channels of intelligence his death has already been widely noticed. He had become still more extensively known to the Spiritualistic world and those insively known to the Spiritualistic world and those in-terested in the investigation of that philosophy, by the publication of a volume entitled "Whence, What, Where?" which is already passing through its elev-enth edition. It is in consequence of his valuable ser-vices rendered, by offering cheering responses to that the greatest of all questions, in terms easy of com-prehension, and popular with the inquiring and in-vestigating millions, that Spiritualists have reason to momentarily pause to pay a grateful tribute to his memory.

momentarily pause to pay a grateful tribute to his memory.

For fully forty years Dr. Nichols had been an investigator, and had treasured up a large amount of psychic information which made it possible for him to produce a volume which has carried his name wherever the English language is spoken, and has greatly served to strengthen the thought of a large class of investigators and thinkers. He was a careful man in his phenomenal and metaphysical investigations, but he never would throw away a fact; when once possessed, it was his to keep as a treasure, bearing some relation to other, possibly, undiscovered ones. He was a constant investigator, and would readily turn from his manifold business interests and cares, to look and listen.

It is known that some time previous to his death he It is known that some time previous to his death he expressed his purpose to give to the world another involume, which should be a step in advance of the one already given, but it is not known whether or not be had begun the preparation of the manuscript. It is most probable that all which will ever be given as his thoughts upon the question of Spiritualism and the life immortal, is already before the world. Yet it is sufficient to identify him as a believer in and defender of the principles upon which the philosophy is based. Some of his intimate friends knew his last and best thoughts upon the subject, and will warmly cherish his memory as one who gave his endorsement to the principles of Spiritualism, and was an interested inquirer into its philosophy.

Haverhill, Mass., Jan. 8th, 1888.

### Newton Reynolds.

he was an honored member.

To the Editor of the Banner of Light: Passed to spirit-life, from Troy, N. Y., Nov. 14th, 1887, Mr. Newton Reynolds, aged 57 years. The funeral and the occasion of the delivery of the memorial address were largely attended by friends, business men of the city, and the societies of which

Mrs. Nellie J. T. Brigham officiated on both occa-sions. Her inspiration seemed a living stream of light, and, like a lotty strain of music, moved all hearers, awakening memories and hopes of a diviner

Though a new recruit in this department I have concluded to say a few words over the new made grave of a fallen comrade.

Our departed brother belonged to that class of Spiritualists who knew of spirit-return before the manifestations at Hydesville; yet he gladly halled these as substantial and positive proofs that were to make the glorious truths already his the dommon property of the world.

oped as an inapirational speaker. This, coupled with other events, led to engaging a hail for the purpose of once more holding regular Sunday meetings, Mr. Reynolds and Mr. Ralph Osgood, now of Albany, becoming personally responsible and meeting the deficiency at the end of the year.

These meetings have continued ever since, and to these brothers mainly belongs the credit of once more raising the banner of Spiritualism in this city from the dust in which it had fallen.

Mr. Reynolds was not only an earnest defender and liberal supporter of the cause; in addition to this his home was ever open to the entertainment of mediums, where most of those visiting this city, since his connection with Spiritualism, have been made welcome. He has also aided and encouraged his wife to use her mediumship without remuneration, for the good of humanity.

good of humanity.

His departure to a better and brighter life is certainly a great loss to the society—how great time alone can tell.

alone can tell.

At Lake Pleasant he was also widely known and will be greatly missed. He was one of the earliest campers there, and each succeeding year found his tent pitched on the "Bluff" that fronts the great spiritual sea; here he was also the generous host; his forest home was the headquarters not only of all Trojans, but for many others who dwelt not in the shadows of Mounts Ida and Olympus. Other hosts must entertain and other hands must now welcome those who come.

A. M. WHIPPLE. A. M. WHIPPLE.

### SPIRITUALIST LECTURERS.

\*Will also attend funerals.

The friends of the late Edward S. Wheel-

the glorious truths already his the common property of the world.

"While I do not find his name associated with the carliest workers here, yet it was not long after the cold society laid down its arms and disbanded that he and a few others started a circle for the development of mediums. In this circle his wife was soon development.

#### January Magazines.

WOMAN.—The substantial appearance of this new monthly augure well for its permanency, and its contents exhibits good judgment of what those for whom it is especially designed will appreciate. Serial and shorter stories by lending writers of fiction; papers of practical utility in every department of household affairs, with an open page for a consideration of Woman Buffrage, are among its attractions. The frontispiece of this, the second number, is a fine portrait of the author of "John Hallfax, Gentleman." Jenny Lind is the subject of a pleasing sketch by S. Fredericks; Mrs. E. D. Cheney contributes " Woman in the Brahma Somaj"; Fred'k Schwatka, the Arctic explorer, "Flowers of the Snow," to be followed by other sketches of Arctic life and incident. "The Doctor's Eldest Daughter" is a story by Margaret Sidney, and "A Cloud-Burst" one by Patience Stapleton. The Astor Library has some of its rare treasures described, and much else of an entertaining and in-structive nature is given. New York: 122 Nassau

THE PHRENOLOGICAL JOURNAL.-A portrait of Louis Pasteur, with a biography, leads the contents. Portraits of William O'Brien, Charlotte Gray, an efficient worker the past nine years in behalf of temperance and social reform in Antwerp, Henry George, Gen. O. B. Wilcox and Emile Zola, illustrate this month's "Notable People of the Day." C. S. Weeks writes upon "Early Experiments in Mesmerism." New York: Fowler & Wells Co.

THE FREETHINKER'S MAGAZINE.-An outline of a discourse by T. B. Wakeman on "The Hebrew Scriptures Under the Light of Evolution" is given. C. W. Stewart contributes his views of "Spiritualism," basing all he has to say upon the statement that after forty years the theory of its adherents has not been demonstrated. Basing his argument on so utterly weak a foundation, if, indeed, a foundation at all, one may judge how valueless it must be to any man familiar with a single one of the facts the writer seeks to disprove. If a conviction of the truths of Spiritualism in the minds of upward of thirty millions of people the world over, including those of every degree of intelligence known to mortals, is not a "demonstration," we are at a loss to know what constitutes one. Buffalo, N. Y.: H. L. Green.

THE ELECTRICAL ENGINEER .- In "The Wrong Way and the Right Way," the editor gives some cautionary hints of the liability to expect too much from electric motors on railways, and of the danger of indulging in such too " great expectations." The views are timely and should be heeded. New York: Elec. Pub. Co.

THE PATH .- Madame Blavatsky comes to the aid of the much talked of "Keeley Motor," The other papers relate to subjects that we shall know more of "when the mists have cleared away"-if they ever are. New York: W. Q. Judge.

#### What is to Become of the Young M. Ds.?

A Boston contemporary is very much exercised on this subject, and diagnoses their case in the following semi-jocose fashion. We presume certain of them at least would be glad to obtain the passage of a law by the next Legislature compelling Bostonians and others to employ them whether or no, and to the exclusion of every system of medical practice save the particular one they themselves have studied:

one they themselves have studied:

"What is to be done with all these young physicians? The Back Bay territory is full of them, and unless the city becomes even more unhealthy than it is at present, they must, alas, starve! Is it not painful to think of these graduates of the medical school in that sad plight? Of course, some of them have rich relatives to give them a boost, and so can wait for epidemics and patients in offices furnished in the latest household art styles without turning a hair; but the others, who wish to live up to their shingle, and make a reputation as soon as possible, I don't like to think about. One feels as though it was really wanting in benevolence not to break a leg, or have a rheumatic fever, or some other long and tiresome affliction, just to employ them. And then, too, the question will arise. Why do these youths all choose the same profession? Every specialist, even if he does charge \$15 to look at you two seconds, can't always grow rich. Pathology is a most fascinating study, but I think unless a man can be absolutely eminent in it he would do much better to select a less intellectual pursuit. Now, this world is in great need of cooks. Men are generally excellent cooks, and why should they not aspire to becoming a Soyer, or some other equally distinguished cordon bleu? The atmosphere of Boston is inimical to such a profession. perhaps, but the moral satisfaction of writing M. D., and hanging out a shingle on Commonwealth Avenue, is very much lesseued when you come to think of it on an empty stomach. It was probably this common-sense view of the matter that has induced one highly educated physician here to abandon his calling, and seek his better fortune in a well-known raitroad office of a distant city. The diffiabandon his calling, and seek his better fortune in a well-known ratiroad office of a distanticity. The diffi-culty for many of us lies in an ever-increasing distaste for trade, and in the idea that the liberal professions are the next step to the aristocracy of wealth. Rank silliness, illiberal in the extreme, is yet nevertheless the motive which has planted over seventy M. D.s within less than a quarter of a mile of each other."

UNANSWERABLE LOGIC; a Series of Spiritual Discourses given through the mediumship of Thomas Gales Forster. Boston: Colby & Rich, publishers.

The work of a cultured, thoughtful and eloquent man is embodied in this "Unanswerable Logic." To those whose hearts feel the truth of his teachings, it must be an unspeakable comfort; to those who do not accept his views it is still a finished piece of litera-ture. In one beautiful chapter," Joan of Arc," we are told the sweet, sad story of how a simple peasant maid tending her flocks, like those shepherds of old to whom the message of salvation was sent, heard also the heavenly voices and obeyed them. Quoting from the Rev. Morgan Dix's sermon of the "Existence of Spirits," the talented author writes the following:

"Our actual knowledge is not to serve as the total of all that may be known. That you have not seen a spirit does not prove that there are no such things. What a solemn view of life this conveys! How greatly must a man's ideas expand when he takes this in mind! It is not superstition, but sober reason. We have heard of dreams, signs and omens as they were viewed in olden times. We have heard, too, of communication with spirits of departed friends, warning us of danger. We have all heard of strange signs and sounds in vacant houses where a crime has been committed. The records of the spiritualistic operations in our day show, too, that there is subject for deep consideration. Doubtless many of the so called manifestations are but pure nonsense and transparent frauds; but is it not wiser to believe that there are things happening impossible to explain except under the doctrine of the supernatural?"

There are many other authorities quoted as counternations. of Spirits," the talented author writes the following:

There are many other authorities quoted as countenancing if not supporting the Spiritualist's doctrine. The work may be obtained at No. 1920 Madison Avenue, at the residence of Mrs. Carrie G. Forster, widow of the author.—The Baltimore American.

### Passed to Spirit-Life,

From his home in Lebanon, N. H., Dec. 29th, Ziba Hunt-

ingion, aged 87 years.

Mr. H. was born and had always lived within a few miles of the place of his translation. Last April we laid away the form of his companion, with whom he had happily journeyed more than fitty years, and thirty-five years in the glad light of our Bpirfual Philosophy. Truly a good man has left us; his was the soul of honor. Although a man of but few words, he was agreat reader and deep thinker; could read the fiscat print without glasses, and retained his faculties almost perfectly up to his last hours. He left two sisters in Boston, a brother here (who has since passed on), and one daughter and grandson, who had kindly cared for him. The home so long made bright and cheerful by his presence is now lonely. But the plate is still laid in its accustemed place upon the beard, for they feel that "though the form is laid from their sight, father and grandfather is still with them." Beautiful "superstition," if such it may be called. Who would not wish to be thus remembered?

Leanon, N. H. ington, aged 87 years.

From Taunton, Mass., Jan. 5th, 1888, Willard Tripp, aged 80 years 5 months and 20 days.

Mr. Tripp was a native of Wesiport, learned the machinist trade, and has been identified with the Taunton Locomotive Works since their inception. Starting there in 1837, for forty years he busied himself in the same place of industry, showing the condence and satisfaction of his employers in his skill. Mr. Tripp was twice married. Two sons by his first wife survive him; a widow and three children survive the second marriage. It is a remarkable lact that Mr. Tripp and his second wife had passed the fiftieth anniversary of their marriage. He was, as stated above, a quiet, unassuming citizen, of first class mechanical skill, a good husband and father, and esteemed by all who knew him during his long and useful life of over eight years. He was a member of King David Masonic Lodge. Death had no terrors for him. The other world always opened to him vistas of happiness and sweet converse with friends who had long since passed over to the great majority—not silent to him—and he welcomed the great change as an inevitable part of man's destiny. aged 80 years 5 months and 20 days.

F(Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line willbe charged. Ten words on an average make a line. No postry admitted under this heading.

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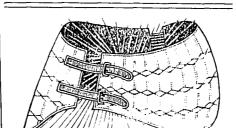
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# AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

Of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Spiritualism,

BY C. C. MASSEY. Of Lincoln's Inn, London, Eng. Of Lincoln's lim, 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 polition, 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 circulated, as it completely disproves the charge of Prof. Zöliner's disquadifications as an investigator of phenomena at the date of his séances with Dr. Henry Blade.

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Letter from W. J. Colville. To the Editor of the Banner of Light:

As it seems a long time since I last sent a brief communication to the BANNER OF LIGHT, and as we have just been celebrating Christmas and New Year's in this far distant part of the United States. I feel impressed to pen a few lines to my many Boston friends, to have them know that three thousand miles of territory, while it may divide bodies cannot separate minds which have once enjoyed communion on the plane of sincere friendship and true mutual appreciation. Wherever I may be I shall never forget my Boston friends, and at this time it specially becomes me to thank quite a number of them for kind letters recently received, which, alas! I have had no time to answer I trust my correspondents will not accuse me of willful neglect, or think I undervalue their missives because imperative engagements prevent me from replying; it is always a genuine pleasure to receive letters from one's former home, where so many pleasant hours have been spent, and around which so many pleasant associations cluster. This may be regarded as a bint to all who choose to take it, and if I receive hundreds of letters and postals in a week I shall find time to read and enjoy them all.

As much is said of the delightful weather in Califor nia, and as this is my first winter on the Pacific slope, I want to give my Eastern friends a faint description of it from personal experience, fully realizing the truth of the world-wide admission that no two persons are apt to see the same object, mentally or physically, in precisely the same light. To begin with, we have had frost, but no snow and ice, except on high elevations. The bills between San Francisco and San José are thickly covered with snow at time of writing, and present a beautiful appearance in contrast to the deep bright green of the grass in the valleys. At no time of the year is the grass so green here as in midwinter. Flowers are scarcer than in summer, but by no means a rarity. Chrysanthemums and lilles are quite abun dant, and there are some roses and other delicate blossoms blooming in outdoor gardens in front of houses in many places. Rain has been very abundant, and the air frequently very chilly, quite cold enough to necessitate the wearing of heavy garments; sealskin jackets and thick woolen overcoats are just as much worn here as in any Eastern city, and in some respects the cold is felt more keenly, owing to the general absence of furnaces in houses and public build ings. Stoves and open grates answer in many instances, but wherever furnaces are introduced they add almost as much to comfort as in Boston. Of course the thermometer never registers below zero, and the cold does not continue for a protracted season, though it is anything but warm for at least four months out of the year. After the rains, which are sometimes very heavy, and occasionally accompanied by strong gales of wind, and not infrequent hall, the sun bursts forth in glory, and in a few short hours we might almost fancy ourselves in the middle of summer.

Everything here seems indicative of constant change on the one hand, and of a struggle for permanency on the other. During the past nineteen months, since I first saw California, a great number of tall, substantial, stone and brick edifices have been erected. The old wooden structures are rapidly being superseded, and San Francisco can no longer be called a wooden city. Vivid contrasts are everywhere the order of the day; fabulous wealth and abject poverty are witnessed here just as elsewhere; but if common report speaks truly, almost every one is investing in some little real estate. There is, therefore, a fair prospect of the land soon coming into the joint hands of the multitude. Times are not hard, and yet money is not near ly so free as in 1886.

The interest in spiritual matters is by no means abating; it is, indeed, on a steady increase. Though there is not so much clamor and curlosity, scarcely as much apparent eagerness as formerly, there seems to be much more silent, private work accomplished, and in the direction of spiritual healing, nineteenth century miracles are veritably transpiring. Of course the Spiritualists are more or less divided-how can it be otherwise? Some want to stand still, others are determined to go ahead, and then all have not equally keen intuitions, nor are all equally ready to follow the call of truth wherever it may lead. The Golden Gate is just as firm, steadfast and liberal as ever. Mr. and Mrs. Owen are the friends of all sincere workers and of all honest mediumship. My experiences accord disc of any place the writer of this has ever seen. with those of multitudes when I say from the bottom of my heart, it was never my privilege and pleasure, anywhere or at any time, to meet warmer-hearted friends or persons more truly devoted to the work in which they are engaged, and unselfishly consecrating their lives to the spread of truth for the elevation of mankind. One institution is greatly needed here, and that is a publishing house for the Golden Gate and spiritual literature in general; eastern friends permanently residing here sadly miss the beautiful and hos pitable BANNER OF LIGHT establishment. A move ment is now on foot to raise funds for a building where visitors can have the same opportunities for selecting literature and attending meetings they have in Bos ton. It is whispered that some wealthy man is willing to donate \$50,000, providing a like amount can be raised by public subscription or private donation.

Concerning the work in which I am individually engaged, I can only say it is prospering as usual. Our Sunday meetings in Irving Hall are largely attended, and we have a very pleasant hall in Odd Fellows Building, Market street, of which we have the exclusive use, where all classes and week day gatherings are held. It is large, light, airy, well furnished, and seats two hundred persons comfortably. In that hall we have had some delightful Christmas and New Year's gatherings. The children's festivals, with Christmas Tree, of December 26th and January 2d, were particularly enjoyable; the little people came in crowds and their older friends came with them. Both entertainments ended with a pleasant informal dance. in which old and young took part with equal zest.

The New Year came in wet; at all events it was very wet on New Year's day from ten A. M. till midnight. Considering the weather our audiences were large, but the storm prevented the crowded gatherings we had anticipated. As I have often remarked, the largest audiences are not always the best from a spiritual or sympathetic point of view, and on rainy days. when it costs an effort to attend a meeting, we invariably encounter a particularly pleasant mental sphere a sphere of earnest thought and deep sincerity of purpose. In that most gratifying atmosphere our New Year's work commenced, and I have no doubt that 1888 will be productive of more solid, substantial effort than any year preceding it.

Liberal-minded people here are getting up an antivaccination crusade, and it is surprising to see how many physicians, especially of the homeopathic ol, antagonize compulsory vaccination. An immense amount of fuss has been made over a few cases of smallpox, probably introduced by the Chinese. The Mayor of the city and the Health Commissioners have sent letters to the Catholic clergy and other prominent people, urging them to persuade all whom they can influence, to be vaccinated immediately. Wise and farseeing people are of opinion that a little more attention to sanitation in the way of keeping the city clean would be a more effectual precaution against cutaneous disorders, while many advanced minds, numbering among them several prominent physicians, are labor ing to prove the evil and not the good effects of vaccination. This agitation takes me back to London and the , early days of my public life, when I was thrown constantly in the company of Mr. and Mrs. William Tebb, Messrs. Leish, Hunt, Wallace and other earnest and energetic anti-vaccinationists. I say now, as I said then, I would far rather pay a fine or suffer imprisonment than submit to what I feel to be an outrage upon the rights and liberties of free-born people. How is it that people as a rule are so blind as not to see through the disguise of sophistry with which the advocates of compulsory vaccination endeavor to enforce unjust and tyranpical laws? I think no one has put the matter in a plainer light than Rev. John Page Hopps of Leicester, Eng., who said some time ago in his excellent magazine, The Trutheceker, that if vaccination really does protect, the vaccinated are in no danger from the unvaccinated; therefore there is no justification in reason for vaccination as a necessary precautionary or protective measure.

I see you have already published the lecture I sent you some time ago; it has quite a post of honor in the New Year's number. I have others to send you short. ly. In common with numerous other readers here I greatly enjoy perusing the BANNER OF LIGHT from week to week, and especially am I interested in the noble work accomplished by Miss Shelhamer; the answers to questions grow more interesting every week, and as to her stories they are completely fascinating. Among other Christmas presents I re-ceived'a copy of Thomas Gales Forster's lectures, published under the overpowering title of "Unanswerable Logic." From what I have read of them I should say no book on the subject of Spiritualism now before the public is calculated to make a better and profounder impression among sincere students of the philosophy; it ought to sell by the hundred thousand copies. Nothing more logical, refined and scholarly has, in my humble opinion, ever emanated from the spiritualistic press. It has been my good fortune to know Mrs. Carrie Grimes Forster many years, though we have only met at long intervals; and ten years ago, in London, I met Mr. Forster. The beautiful book fully breathes the spirit of these two noble and timeonored workers.

Without having said more than a tithe of what should like to express on various current matters, hoping I have not already trespassed too much on your valuable and generous columns, I will conclude by saying that Dr. Morton and I get along splendidly, while I find Mrs. Morton one of the most charming women and most gifted mediums I have ever met. My present engagement with Dr. M. extends till end of February. I expect to renew a contract with him, March 1st, for a brief engagement in Los Angeles, after which my temporary destination will be San Diego. I am open to Eastern engagenents in the summer.

With kindest regards and best wishes to all our mutual friends, believe me, as ever, your sincere co W. J. COLVILLE. Room 7, Odd Fellows Building, San Francisco, Cal., Jan. 10th, 1888.

#### St. Augustine, Fla.

[From Our Regular Correspondent.]

The readers of the BANNER OF LIGHT will be pleased to know that in this quaint and curious old city, whose foundations were laid more than three centuries ago, the matter of a continuity of life is in teresting the great mass of the people as never before. Through the medium of private letters received from that section. I learn that the Spiritualist Association. which was formed and organized early in the season, largely through the efforts of Mr. John F. Whitney, is increasing weekly in numbers and influence, and has become quite a power in the mental life of the place.

The inauguration of the Spiritualist movement has developed the fact that for several years there have been a large number who have been quietly investigating the phenomena, and who have now come to the front, and made themselves known. The general interest manifested by the public to learn and understand something of the philosophy is great, and characterized with a spirit of earnestness. Circles are held nightly in various parts of the city, and medium ship is being developed in unlooked for quarters. Mr. George P. Colby, a trance and test medium, has recently given several lectures before the Association with very marked effect. The attendance was large, the hall being completely filled each Sunday afternoon and evening. The meetings will be continued through the season, and all the different phases of the spiritual phenomena will be given. This is promised by the spirit powers who are conducting the movement, and who affirm that the result of the combination of efforts will be to greatly advance the glorious truth through ut the country.

Visitors to St. Augustine will be cordially welcomed by the Association, and Spiritualists and Liberals, coming South for the winter, are specially invited to attend the meetings at that place.

It is to be hoped that this invitation will be accepted largely, and that there will be a powerful interchange of thought in that old Spanish city, whose civilization of years ago; a city wherein, in 1512. Juan Ponce de Leon sought for the "fountain of eternal youth," and whose pure and peaceful atmosphere, redolent with bright sunshine, the perfume of roses and orange-blossoms, combined with the notes of the guitar and mandolin, render it the nearest to Para-J. M. Y.

### Palatka, Fla.

To the Editor of the Banner of Light :

Presuming that your readers will be interested in learning what is transpiring in this region of sunshine and flowers in spiritualistic circles, I write to say that on the evening of Wednesday, January 4th, a fine social entertainment was given in North City, at the residence of the excellent medium, Mrs. Camperelle, n the shape of a masquerade party. The following ladies personated the characters indicated: Mrs. Camperelle, "Chihuahua"; Miss Sarah Harris, "Chinese Lady"; Miss Nellie Bushey, "French Nurse Girl"; Mrs. Genong, "English Bride"; Mrs. Mance, "Colored Nurse Girl"; Mrs. Hunter, "Sister of Mercy"; Mrs. Hagar, "Spanish Girt"; Mrs. Felkins, "Irish Fishwife"; Mrs. Sophia Whitney, "Nun"; Mrs. Hatchie, "Granny"; Mrs. Kirkpatrick, "Night." The gentlemen present were Mr. Whitney, Sr., John P. Whitney, E. C. Whitney, Professor Colby, the noted medium, Undertaker Streeper, Mr. Genong John J. Jesseman, John T. Henderson, Mr. Kirk

patrick and Gabe Pomar. Mr. Camperelle being absent, the position of Master of Ceremonies was well sustained by Mr. Frank Proudfoot. Music for the dances was furnished by Prof. Patrick's Band. A sumptuous repast was served at 11 o'clock. The occasion was an exceptionally fine

### Spiritualistic Meetings in Boston.

Binner of Light Circle-Room, No. 9 Bosworth Street.—Séances are held every Tuesday and Thursday afternoon at 30 clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lec-tures by able speakers Sundays at 10% A. M. and 7 P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Ounkies, Treasurer.

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

First Spiritual Temple, corner Newbury and Exeter Streets.—Spiritual Fraternity Society will hold public service Sundays at 24 P.M. and Wednesday even-ings at 7½. Seats free. Spiritaniistic Phenomena Association, Ladies' Aid Parlors, 1031 Washington Street.—Sunday meetings at 2½ and 7½ P.M. Social meetings Thursdays at 7½ P.M. Jackson Hall. President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary, C. Vaughn, Secretary.

ry; w. C. vaugan, secretary.

College Hall, 84 Easex Street.—Sundays, at 10%
A. M., 2% and 7% P.,M. Eben Cobb, Conductor.

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8 P. M. Able speakers and test mediums. Excellent music.

trescott Robinson, Chairman.

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

The Independent Club, 1031 Washington Street, holds regular meetings every Monday evening, at 8 o'clock. The best speakers and music. Mishawum Hall, City Square, Charlestown District.—Sundays, afternoon and evening. W. A. Hale, Chalrman

Chelsen.—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestaut street, every Friday after-neon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Berkeley Hall-Boston Spiritual Temple .-Last Sunday, after congregational singing, an invocation by Mrs. R. S. Lillie, and a song by Mr. Lillie. tion by Mrs. R. B. Lillie, and a song by Mr. Lillie, Mintie Eakins accompanist, the guides of Mrs. Lillie announced for their subject "Spirit Phenomena." and said: Spiritualism differs from all other forms of religion. Spirit is the foundation and corner-stone of its philosophy. Jesus was endowed with spirit power; he not only taught the people as having authority, but imparted to his disciples the same power, and bade them go forth and teach the truth according to their different phases of mediumship. Ancient Buddhism and Christianity are based on spirit-phenomena. Two

thousand years ago mediums and seers were among the people even as to day. Byirit-phenomena have always existed, and they orystallize into what has been called miracles, forms and ceremonies. Forty years ago raps were heard in the home at Hydesville, and have since been heard over all the world. At first they were called works of evil. Prayers were offered that they might cease; ignorance protested, and the people of to day cry out: It is untrue! But these phenomena will remain. They are the signal-lights from another life to make known to all of earth's people that life can never end; that immortality is an assured fact. The service closed with a poem, after which the President, Capt. Richard Holmes, with appropriate remarks introduced Hon. Warren Chase. He was received with applause and made a brief address.

Evening .- Following the usual preliminary exer-Evening.—Following the usual preliminary exercises, Mrs. Lillie, under the influence of her guides, spoke upon "The Essential Christ," and said, "It is a blessing we have so much of hope; we look beyond the shadows and hope for the inture, and when we find ourselves in the valley, hope litts us up and bears us onward. Hope is the angel within that bids us look up and never despair. The Christ within is an essential principle, destined to redeem and overcome the grosser part of human nature. There is not a soul to-day but what dwells with the infinite." The lecture was earnest and eloquent. Its delivery elicited much appliause.

Mrs. Lillie will occupy the platform next Sunday, morning and evening, at 10:30 and 7.

MARY F. LOVERING, Cor. Sec'y.

The First Spiritual Temple, corner Newbury and Exeter Streets .- Last Sunday Dr. H. B. Storer gave a very interesting and instructive discourse on

gave a very interesting and instructive discourse on "Man's Relations as a Moral Being." He contended that morality is the fruit of the experiences and growth of the race, and is apprehended just in proportion to the development of the race. In the earliest periods man was chiefly occupied in war and conquest, and no question of the morality of one nation or tribe attacking and enslaving another arose. But society as to-day organized recognizes the rights of each individual in a way not thought of then, and the progress in personal liberty and happiness is the result of much thinking, experience and growth.

The teachings of the church made God to be a personal being, who through revelation had given to the world a written standard of action; and the members of our churches looked pityingly, perchance contemptuously, upon the poor Spiritualist, whom they conceived to be without chart or helm. Nevertheless each churchly denomination claimed to interpret for itself, and this infallible standard became very failible. He considered the Catholic the most logical of all; for if we must bow to authority, who so capable as the head of the church of infallibly interpreting this infallible book? He however bowed to no authority but the authority of right and looked upon humanity as head of the church of infallibly interpreting this infal-lible book? He however bowed to no authority but the authority of right, and looked upon humanity as part of the great whole of spiritual existence whom we call God. All are governed by those great spiritual laws inherent in the soul which in our imperfect de-velopment we may not fully apprehend, but which, in the natural and divine order of things, will more and more assert themselves as we reach a higher unfold-

ment.

We were not to reach out after visionary things, but live practical, useful lives; and although we could not and ought not to be hypocrites and profess to love our neighbors as ourselves—which be considered impracticable in this age and condition of the world—yet doubtless we might in some higher state find it to become more natural and possible than here. Next Sunday, the 22d inst., at the usual hour of 2:45 P. M., it is expected, through the mediumship of Mrs. E. Dyar-Clough, to have short addresses from several spirits, three of whom were well known to us in life here, viz: Mrs. Lydia Maria Child, Mrs. Harrison Gray Otis, Miss Adelaide Proctor, Mrs. Doct. Edgerton and "Spirit of Light." It is thought they will give some statement of their lives and work in the spirit-spheres, which will be found both interesting and instructive.

and instructive.
The usual Wednesday evening sociable will be held

at half past seven o'clock. Last week Mr. C. E. Wat-kins, the slate-writer, gave some very interesting ex-periences connected with his mediumship, and is ex-pected again next Wednesday to favorus. Mr. Edson will also read an interesting paper. All are cordially invited. W. H. R.

Cellege Hall, 34 Essex Street .- Last Sunday Mrs. A. Forester opened the morning session with a fine address on "Hope," followed by Dr. M. V. Thomas

ine address on "Hope," followed by Dr. M. V. Thomas on the same subject. Tests and readings were given by Mr. Campbell, Miss S. E. Cullen and others.

\*\*Afternoon.\*\*—Mr. Cobb spoke on "Forgiveness," Miss Peabody gave tests, and Mr. Augustus Hatch, of Medford, an address. Dr. W. S. Eldridge illustrated his power to mesmerize. Mrs. A. H. Moore sang in Indian dialect. and Mrs. Williard gave tests.

\*\*Eventon.\*\*—Mrs. Eudora Case opened by singing "The Brook;" Mrs. Forester of Charlestown spoke on the continuity of life, and also gave readings that were recognized. "Wilnona," through Miss Peabody, gave some very remarkable tests. Dr. H. B. Leighton replied instructively to a question relating to prayer. As an instance of the results of prayer, Dr. W. S. Eldridge stated that a deacon made a prayer for a solidier and for a widow, both in need, and he, Dr. E., was impressed to carry to the parties sugar, flour, and a load of wood, which he did. The Doctor diagnosed disease for several persons. Mr. Cobb remarked that no physician, however learned, is able to diagnose disease with as much certainty as can be done under spirit-control. Mrs. J. D. Bruce gave psychometric readings, also the names of Lucy Macon and Laura Williams, who desired recognition by their friends. Dr. C. H. Harding gave psychometric readings, with remarks pertinent thereto. Miss Annie L. Curtis Williams, who desired recognition by their friends. Dr. C. H. Harding gave psychometric readings, with remarks pertinent thereto. Miss Annie L. Curtis closed with a fine recitation one of the best meetings of the season. of the season

The Independent Club .- At the headquarters of the First Independent Club. 1031 Washington street, a very intelligent audience gathered on Monday evening last, to pay their respects to Mr. J. Wm. Fletcher, the prominent medium and lecturer. Mrs. W. S. Butler—who tendered Mr. Fletcher this reception in behalf of the Club—made an earnest and eloquent resum/of Mr. F.'s loyalty to Spiritualism, his universal kindliness of heart, especially to the unfortunate, and of their long and unbroken association as mediation. of their long and unbroken association as mediums and friends. She then presented Mr. Fletcher with a magnificent bouquet of flowers, in the hope that it might symbolize her wishes for his future suc

that it might symbolize her wishes for his future success.

Mr. William Falls, the Vice Grand Master of the Club, paid a most kindly tribute to Mr. and Mrs. Fletcher's work, both in Spiritualism and for the independent Club. Mrs. Susie Child and Mrs. Nettle Wentworth Osborn gave dramatic selections in a highly artistic manner, and Dr. Street made very appropriate remarks complimentary to Mr. Fletcher as an able worker, who should be encouraged to persevere in the good work. in the good work.

Mr. Fletcher responded to the many friendly words

Mr. Fletcher responded to the many friendly words and kindlywishes expressed for him, in his usual terse and forceful manner, trying to make his friends feel that if appreciation and tender friendship could repay the members of the Ciub for the courtesy tendered him, then would his heart fully balance the debt. He assured them that their smiles had wiped away many of his tears, and their loyal friendship had been his strongest and tenderest support.

Mrs. Fletcher closed the evening's exercises, assuring the friends that the Ciub had come to stay, and

suring the friends that the Club had come to stay, and that the officers would be loyal to their trust. She secured many new applicants for membership. Altogether it was one of the most enjoyable of the regular Monday meetings of the Club.

The Ladies' Industrial Society, connected with the "Boston Spiritual Temple" Society at Berkeley Hall, held its regular meeting on the afternoon and evening of Jan. 10th. In the evening the President, Mrs. C. N. Mellen, presided. Mr. and Mrs. J. T. Lillie opened the exercises with a song. Mr. W. A. Dunklee made a brief address. A plano selection was rendered by Master Willie Boyce. Mrs. R. S. Lillie, under control, spoke upon "Metaphysical Science." Oscar L. Rockwood gave a recitation. Mrs. J. F. Dillingham, under control of "Chinnewanna," made a short address and gave tests of spirit presence. Mrs. Mary E. Wellington read one of Lizzie Doten's poems and Mr. Lillie sang "The Bridge." After remarks by Capt. Richard Holmes and Jacob Edson, and an impromptu poem by Mrs. Lillie, the audience joined in singing a closing hymn, and a season of social converse followed. The exercises throughout were creditable to those who took part in them and highly satisfactory to all. The next regular meeting, at which supper will be served at six o'clock, will be held on the afternoon and evening of Jan. 24th. All are invited who are interested in the cause of Spiritualism. Mary F. Lovering, Sec'y. Hall held its regular meeting on the afternoon and

Mishawum Hall, City Square, Charlestown. -Last Sunday, at 2:30, services opened by singing, followed by remarks of the chairman, W. A. Hale, and Mr. Twitchell, and psychometric readings by Mrs. N. S. Thomas. At the afternoon meeting, after singing, remarks were made by Mr. Hale and Fred. Heath, tests given by Mrs. Shackley, and readings by Miss Cullen and Mr. Hale.

Paine Memorial Hall .- Edwin Powell held well ttended meetings last Sunday afternoon and evening. His tests were of a highly interesting character. Sessions will be held each Sunday at 2:30 and 7:30 P.M. 6 James street. W. E. WHERLOCK.

BROCKTON, MASS .- Mr. W. F. Peck entertained a large audience, drawn together in tained a large audience, drawn together in spite of the very disagreeable weather, to listen to his discourse on "The Philosophy of Spirit Manifestations." His exposition of the subject was clear and logical, fully sustaining his claim that all the different phases of manifestations are in strict conformity to well-known laws of nature, from the tiny rap to the most wonderful materialization. Mr. Peck's singing was an enjoyable feature of the meeting. He will lecture and sing for us again next Sunday evening.

Spiritualist Meetings in New York. Adelphi Hall, corner of 53d Street and 7th Avenue.—The First Society of Spiritualists holds meetings overy Sunday at 11 A.M. and 7M F.M. Admission free, Columbia Hall, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting from ord from Spencer Hall). Services every Sunday at 2M and 7M F.M. Mediums and speakers always present. Frank W. Jones, Conducter.

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hold services every Sunday at 24 P.M., in Magragor Hall, Madison Avenue, South-East corner of 60th street (entrance 42 East 69th street). All are cordially invited to be present.

Meetings for Spiritual Manifestations will be held it Adelphi Hall, corner 7th Avenue and 524 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-bhis. Pa.

pana, Pa.

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

Soul Communion Meetings every Tuesday at 3 P.M. sharp, at Mrs. Morrell's, 230 West 36th street. Progressive Spiritual Test Meetings are beld each sunday at 21/2 and 71/2 P.M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

#### American Spiritualist Alliance.

The regular meeting of The Alliance was held at 210 West 42d street, on Wednesday evening, Jan. 11th, and was well attended. The discussion of the question "The Identity of Spirits," was, for the present brought to a close at this meeting, and the following esolution offered and adopted:

Resolved. That a Committee of Three be appointed to consider and report on the proper scientific method of investigating the phenomena of Spiritualism, the members of said Committee to be designated by the Chair, and said report to be offered at the next meeting of the Alliance. The report to be presented by the Committee will

be the subject of discussion at the next meeting. Jan 25th, at which time it is expected that a method of procedure will be decided upon by The Alliance, and a Committee appointed to carry forward the investi gation in accordance with the plan decided upon. The following preamble and resolutions were also

offered and unanimously adopted:

offered and unanimously adopted:

Whereas, The BANNER OF LIGHT has ever manifested a readiness to aid The Alilance in its efforts for the furtherance and protection of the Cause of Spiritualism, and has, especially during the past year, afforded our organization most valuable and effective assistance and cooperation; therefore,

Resolved, That we take occasion, at the commencement of the new year, to offer Messrs. Colby & Rich, publishers of the BANNER, the kindly greetings of the season, congratulating them on their faithful and successful labors in the year that has passed, and cordially wishing them the fullest degree of prosperity during the present year. With particular emphasis do we desire to express our warm appreciation of the earnest cooperation of the senior editor, Mr. Luther Colby, and of his ardent and active sympathy in our

earnest cobperation of the senior editor, Mr. Luther Colby, and of his ardent and active sympathy in our efforts during the past year.

Resolved, That we regard the BANNER OF LIGHT (the oldest of our Spiritualist journals) as worthy of the earnest support of all true Spiritualist; as propagating sound spiritual principles; as supporting and defending all genuine and honest mediums, and condemning those charged with dishonesty and deception only after the fullest inquiry, and never on the prejudiced, one-sided and usually garbled report of hostile secular newspapers; exercising a kindly and fraternal spirit in all its animadversions and discussions, free from vituperation and all harsh personal

hostile secular newspapers; exercising a kindly and fraternal spirit in all its animadversions and discussions, free from vituperation and all harsh personal obloquy and condemnation.

Resolved, That while expressing our obligations to THE BANNER for its earnest cooperation with The Alliance during the past year, we gratefully accept the tender of the free use of its columns as a vehicle of our organization during 1888, and hope that in this intimate relation to it, the joint labors of The Alliance and THE BANNER, mutually cooperative, may be followed with augmented success in the advancement, elevation and purification of the spiritual Cause before the public, and especially in obtaining for its ascertained facts the full scientific recognition to which they are justly entitled.

Resolved, That we also tender our best thanks to other members of the Spiritualist press for many favors received, and trust that we may continue to enjoy their friendly support and codperation, and that there may be between them and our Organization a continuance of the same friendly relations as heretofore, with the same harmony of action in our respective labors for the good of our Cause and the spiritual enlightenment of mankind.

Resolved, That the Corresponding Secretary be requested to furnish for publication in the BANNER of Light reports of the proceedings at all regular meetings of The Alliance, so far as they may be of interest to our absent and non-resident members, or to the public.

public.

Resolved, That the Corresponding Secretary send a copy of the foregoing to the editor of the BANNER OF LIGHT.

After the adjournment of The Alliance, the lights were turned down, and the mediums present requested to give to the members whatever they might see or hear. Many tests of spirit presence were given in various ways. The Alliance is preparing for active, systematic work, with the expectation of attaining useful results, and invites cooperation and help from JOHN FRANKLIN CLARK, Cor. Sec'y.

#### First Society of Spiritualists. To the Editor of the Banner of Light:

Stormy weather seems to be the rule every Sunday this month in New York, but the Spiritualists make a good showing toward filling the large and commodi-ous Adelphi Hall each Sunday. Mrs. Brigham upon taking the platform in the morning of last Sunday de-scribed a very exciting experience in Central Vermont last week, where her life was imperilled in a blinding snow-storm, the horses getting down in a drift; the driver and herself nearly frozen before the horses could be shoveled out; the darkness of night coming on, and still one mile or more from a house where shel-ter could be had. Mrs. Brigham began to doubt whether she could endure the cold similiciently long for the driver to free the horses from the drift. While thus meditating upon the situation, she heard a spirit voice say, "You will get through all right, and the horses too." This gave her courage, she having ex-pressed as much fear for the horses as for her own safety. The prediction came true, and in an hour or so they reached a house, and were hospitably cared for. good showing toward filling the large and commodi

lor.

Mrs. Brigham spoke as usual in the morning upon subjects selected by the audience, and in her usual clear, comprehensive and satisfactory manner. In the evening she spoke upon a subject chosen by he

evening she spoke upon a subject chosen by her guides.

The meeting in the afternoon was attended by a refined and intelligent audience. Dr. Dean Clarke gave an interesting discourse upon "Mediumship and the Laws and Methods of Spirit Intercourse." Dr. Clarke is winning golden laurels from our people. Next Sunday he will relate some of his experiences while speaking and traveling in over thirty States of this Union. All should come and hear him. They will find the time profitably occupied, and be spiritually benefited. Mr. Newton made apt and characteristic remarks upon "How Little we know, and how much we think we know," that would apply well to some of the investigators of spirit phenomena. Mrs. Wells gave a large number of tests, some of them very remarkable, and all were recognized. One was to Mr. William R. Tice. She described his mother as a little child, showing where she was burned on the face, and then gave a description of the conditions under which she passed out, which Mr. Tice fully recognized.

New York, Jan. 15th, 1888.

#### Dr. Henry Slade. To the Editor of the Banner of Light:

Sunday evening, Jan. 8th, it was our pleasure and privilege to listen to the third biographical lecture by Dr. Henry Slade of No. 58 East 9th street. We had Dr. Henry Slade of No. 58 East 9th street. We had been well pleased with his former lectures, but on this occasion he surpased himself. This prince of mediums held the audience spell-bound while he "did all his pilgrimage dilate, whereof by parcels they had something heard." This large gathering of intelligent people seemed well content to listen as long as he would speak, "and with a greedy ear devour up his discourse." The subject was "His Experience with Prof. Zöllner." It thrilled us with enthusiasm, as with finahlng eye he stood there to defend, against the discourse." The subject was "His Experience with Prof. Zöliner." It thrilled us with enthusiasm, as with flashing eye he stood there to defend, against the Seybert Commission and their accusations of insanity, the grand spirit who once defended him. He said: "They called him insane, because he knew more than they ever did or ever will." He was of opinion that coming generations will blush to own the Seybert Commissioners as ancestors, and will wish their writings had been burned, before given to the world; he further stated that when the investigators (?) came to him, they did not seem to care particularly about seeing any phenomena, but complacently smoked their clears, and when taking their leave, complimented him very highly.

One of the best features of the evening was the liberal donation made (through his instigation) to a needy family in great bereavement.

Yours sincerely,

#### The Metropolitan Church for Humanity.

To the Editor of the Banner of Light: Sunday last Mr. Charles Dawbarn, the eloquent lec turer, favored us with a discourse on "The Future of Modern Spiritualism," and a large audience was amply repaid by his pleasing and instructive address. To-day Mrs. T. B. Stryker, the regular speaker, spoke upon "The Origin and Destiny of Man." At

the close of the discourse. "Bright Star." one of the guides, stated that Mrs. Stryker had not been developed as a platform test medium, but realizing the intense desire of all torsective some evidence from the spirit-world, they would do the best they could. Several names, with unmistakable facts, were given. Mr. and Mrs. Warren Sumner Barlow, Mr. Samuel Terry and several others, recognized and acknowledged their correctness, expressing themselves as delighted and thankful.

Bright Star's Ald Society, composed of ladies of this church, which took care of twenty-one children last winter, and this fall clothed and purchased a lifehome for an old lady of seventy-seven years, began its winter work hast week with a full treasury. Great credit is due to its secretary, Mrs. T. Stewart Smith, for her untiring energy in seeking out the deserving objects of charity and ministering to their necessities. -The Ald Society is carrying out the philanthropic object of its existence.

G. D. C. New York, Jan. 15th, 1888.

#### City Items.

Dr. Dean Clarke, known to all the old Spiritualists as one of our ablest writers and most earnest, eloquent and profound speakers, has met a hearty welcome from and profound speakers, has meta hearty welcome from those who have known him long by reputation, but never before have had the pleasure and great benefit of listening to his instructive lectures. He is now edifying good audiences at Adelphi Hall, assisting Mrs. Wells, Sunday afternoons. Jac. 15th, Sunday evening, he aided Mrs. Pennell, who has crowded houses eager for the wonderful tests she gives.

Prof. Henry Kliddle lectured before a select and very intelligent audience, Sunday evening, Jan. 3th, at the parlors of Mrs. Wallace, 219 West 42d street. Prof. K. always meets appreciation among those who know him best and are advanced in spiritual growth sufficiently to apprehend the truth as he presents it.

Mr. Charles Dawbarn has profoundly stirred the interest of the people by his recent addresses in our city.

#### The People's Spiritual Meeting.

Last Sunday afternoon a poem was read by the Chairman, an introductory address given by the guides of Mrs. Hamilton, remarks and tests by Mr. Goodspeed, and remarks by Mrs. Morrell, Mrs. L. Fox, and Kev. C. P. McCarthy. In the evening Mrs. Morrell's ill health prevented her attendance as advertised. We were, however, provided for by Mrs. L. Fox, who gave tests.

Next Sunday afternoon, in addition to the regular mediumistic phenomena, Mr. William C. Bowen is expected to address us. In the evening spiritual manifestations.

F. W. JONES. estations. F. W. Jon 230 West 36th street, New York, Jan. 16th, 1888.

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

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

Everett Hall, 398 Fulton Street.—Brooklyn Pro-ressive Spiritual Conference every Saturday evening, at 8

#### Spiritual Conference.

Mr. C. S. Harris made the opening remarks, Saturday evening, 14th inst., and read several papers mediumistically received. Much of the essay was somewhat transcendental, yet many ethical and philosophical and logical points were made by Mr. Nicholson and Mrs. Walton. Mr. W. O. Bowen followed with remarks, Mrs. W. reading an inspirational poem.

Mr. Lawrene, Chairman of the Eastern District Con-Mr. Lawrene, Chairman of the Eastern District Con-ference, will deliver his second address upon "Medi-umship," Saturday evening, 21st inst. Mr. L. is a for-cible and interesting speaker, and it is hoped the in-exhaustible subject he has chosen will call out a large audience. Mrs. Slocum will deliver the opening ad-dress, Saturday evening, Jan. 28th. New York, Jan. 16th, 1888. FRANK W. JONES.



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

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

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

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

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

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

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10% A.M. and 7% P. M. All are invited. W. B. Mills, President; E. J. Hullug, Sec-

CLEVELAND, O.—The Children's Progressive Lycoum No, 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 104 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

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

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

CHICAGO, ILL.—Avenue Hall, 159 22d street. dren's Lycoum, Sunday, at 1½ P.M. Spiritualists' Mediums' Meeting, 8 P.M. Sociables every Tuesday.

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

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

OINCINNATI, 0, The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10% A.M. at Murch's Hall, No. 278 West 6th Street, Dr. James A. Bilss, Pastor, The public arccordially invited, Scats free, Sunday School meets at 12 viclock moon every Bunday. Spiritualists, come, and bring your children with you.

NEWARK, N. J.-Meetings will be held every Sunday evening at No. 133 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

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

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