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The Spiritual Rostrum.

Science versus Spiritualism: A NEW ANALYSIS.

A Discourse delivered in Chicago, Ill., by Spirit Phenix "(Prof. Mapes when in Earth-Life). through the Trance Mediumship of

MRS. CORA L. V. RICHMOND.

Mr. President and Friends: It is not often that a disembodied spirit yearns again to be enfolded in the garments of clay. It is rarely the case that, when once disentbralled, we seek again to put on the fetters of mortal life in or ganic form. We may borrow such clothing as for the hour will express to our friends our presence; we may employ such means or con-verse with mortals as our life affords and hu-man comprehension permits; but I say it is when the pinions have been set free.

But as doubtless some of you have experienced a longing to live in certain ages of past history; to have been one who lived and had breath and being in some heroic, historic, or poetic age; as one might have desired to breathe the aroma of the groves of Plato, or to have accepted the wonderful teachings of Socrates, or to have been one of the Grecians who formed the choice cluster that gathered around the first sanctua-ries of human knowledge and art; or to have lived at the time of the great Egyptian world, when science cleft in twain the barrier that united man to the infinite: I say, as one might have wished to live then, so in these days of wonderful discoveries, of surpassing intelli-gence, of astounding scientific propositions, one

ceding theories had done, until it was an-nounced, as though it were a new discovery by Dr. Beard, that all manifestations occurring in the presence of mediums, or said to occur, did not really occur, but that the unfortunate per-rapid movements of the fingers placed in a cerson who consulted a medium was suffering un-der the delusion of tricks of mesmerism; that he was hypnotized by the medium; that he had in reality witnessed nothing. And this, with all seriousness, is now bla-

zoned forth to the world as a successful and ade-quate explanation of what thousands of people quate explanation of what thousands of people witness in possession of all the senses they ever had, and in clear possession of every fac-ulty that they ever exercised. Hypnotiam may have produced astonishing things, but this the-ory is the most astonishing of all the discover-ies of science! To think that for thirty years and more any number of people competent to carry on ordinary business transactions of life —not intent upon pursuing this subject for any other possession save that of investigation— should to the number of millions have been other possession save that of investigation-should to the number of millions have been successfully and continuously mesmerized; and that this has been going on without interfering in the least with their ordinary pursuits; that they are mesmerized only when they are in contact with this class of facts, and that they are capable at all other times to testify in courts of justice, administer medicine to those who are sick, of pursuing their business, what-ever it may be, of successfully conducting criminal and other cases, and of receiving tes-timony and giving judgment carefully upon all other subjects, but upon this one subject they are mesmerized, is so singular, and withal so appalling a statement, that it leads one to take apart the shell, the ordinary fabric of life, and apart the shell, the ordinary fabric of life, and see where human evidence does rest.

Then we are to consider that if a man testi-fies that he has seen a certain physical mani-festation concerning which he offers no theory, festation concerning which he offers no theory, but which occurs under such and such circum-stances, he is mesmerized. But if he witnesses a chemical experiment, if he attends a course of lectures on geology, and witnesses their il-lustration, or if he endeavors to study astrono-my, and makes available the instruments through which he is to study it, he is still con-sidered in possession of every faculty as a stu-dent of science; and, above all, if he study ma-teria medica and become fully acouainted with of observing the manifestations of so-called spirit-power. Then may it not come to be true, that human existence is but one vast scheme of mesmerism, and that people do not really see the things that they claim to see? that

rapid movements of the fingers placed in a cer-tain position over a pebble in the palm of the conjurer's hand, you will perceive that there are two pebbles by the touch, but there is only one; and that again is because the nerves of sensation are slower to receive and forget sen-sation than the motion that has produced them. These are very trite and very familiar illustra-tions but they prove that so far as human

tions, but they prove that so far as human senses are concerned there can be no absolute certainty unless you also pass beyond appear-ances and sensational testimony to the testi-mony of the mind. Here the "explicators"(?) on the hypnotic plane claim preëminence by declaring all com-

munications received from spiritual sources to be the result of mesmerism. How or where the and is recorded somewhere upon the atmo-sphere, or aura surrounding you, bearing the record, and the mesmerizer reflecting that again upon your mind, they do not state. But it is a problem so attended with difficulty, and against which the mind so very speedily revolts, that after one or two moments' consideration no in-telligent mind accepts it as adequate to solve one of the manifestations of Modern Spiritualism.

It is still maintained by a very large class of intelligent minds who are investigators in Spir-itualism that, nevertheless, Spiritualism is a science. Who has made it so? Dr. Beard? Dr. Dodds? The whole series of so-called explain-ers of Spiritualism? Is there one science in ers of Spiritualism? Is there any science in their propositions? Can they tell to any certheir propositions? Can they tell to any cer-tainty when the recurring manifestations will take place, and under what circumstances you will be mesmerized? That it is a science, how-ever, is declared by many mild literary men who are not scientific, but who affect to follow in the wake of science. Prof. Zöllner declared the manifestations to be supersensuous. By this he meant that the sources and intelligent causes of them are not so yet discovered by a result of the sources. causes of them are not as yet discoverable by or amenable to the usual methods of science or *teria medica* and become fully acquainted with every physical fact, and every anatomical fact, and every fact connected with the nervous sys-tem, he is at the same time canable of minister-ing to all these diseases, yet he is not canable of obvious of actions o advancing any theory, and asks the scientific world to explain them; and every scientific man of any eminence or note, who has in any degree investigated the phenomena of Spiritual-ism, has left the subject either to be explained see the things that they claim to see? that they are, after all, mesmerized by the profess-or of geology and the professor of astronomy, and that all departments of human knowledge are but the action of one mind upon another: that no therapeutics is required, but only this system of mesmerism? and would it not come to be a fact that the judge or lawyer who sits as one of the witnesses of these manifestations are brought before him in criminal cases can-not be profilably received, as these may be mesmerized? and will it not come to be also.

We must not forget that because, down in his lonely cellar or up in his miserable garret, the poor lad may play on his one-stringed in-strument until he attains the chromatic scale, this is not the science of music-that beyond this is Mozart, Beethoven, and all the great masters who by inspiration knew as children what this poor lad has struggled so long to

Shall we, then, have no Galileos, no Platos, no Keplers, no Mozarts, but keep to our one string and our one chromatic scale, while the spheres move on in their orbits of music? Shall we have no prophets of song, of poess, of art, and above all no one who, pushing wide open the door of immortality, declares that all may enter, and that it is for all but that he must have been there to have declared it before others could see and follow? Columbus starting out on the voyage of discovery, the inventor trem-bling on the verge of some great achievement, are but types of the onmoving course of the world's events under the pressure of light from on blob Unstable some in blin events light from knowledge is obtained they do not claim to say. are but types of the onmoving course of the Whether from your mind, or whether it is world's events under the pressure of light from evolved from the mysterious depths of the past, on high. Herschel saw in his mental vision a on high. Herschei saw in his mental vision a new planet, while his contemporaries, men of science, his fellow philosophers, were laughing him to scorn, and while they were writing let-ters sneeringly saying, "I will believe if the heavens shall fall and the san shall be blotted out, and the moon be changed and transfigured, and the earth cease to be, but I will never believe that there is a planet, as claimed by Her-schel; " and now Uranus, moves on, one of the wonderful system to which your earth belongs, heralded by this prophet of science; and those who grope in the valleys and wallow in the mire of a single individual fact are glad tardily to look up at the gateway he has opened, and smile benignly through the telescope that enables them to see Uranus. You have to take your choice between that

narrow comprehension of so-called specialists in science, who harp forever upon the one string, and that, possibly, one that is out of tune, and the grand diapason of the universe, that in itself includes all possibilities, and heralds to man, ages in advance, the word that is finally accepted.

The Reviewer.

A REVIEW OF THE SEYNERT COMMISSIONERS' REPORT ; or, What I sawat Cassadaga Lake. By A. B. Richmond, Esq., a Member of the Pennsylvania Bar, etc. Boston : Colby &

The Report of the Seybert Commission of the University of Pennsylvania, which was vociferously hailed on its appearance by the anti-Spiritualistic press as "the severest blow aimed the statement of the acting Chairman that he at Spiritualism since its first inception," has is "deeply imbued with the belief that we are already proved to be a sort of boomerang in such stuff as dreams are made of." The clergy the camp of the enemy. A distinguished lawyer and the religious press, which have so generally in the State of Pennsylvania, who was an utter hailed and approved this Report, are deservedly disbellever in Spiritualism, and an amateur scored for their inconsistency in endorsing this expert in legerdemain, who had had some ex- unchristian, Sadduceeic sentiment. perfence in detecting and exposing bogus me- Mr. Richmond, as advocate, seems by his diums with whom he had come in contact, had earnestness to desire and to expect to carry the friend, one of the ablest members of the bar.") the curiosity to visit a slate-writing medium at Cassadaga Lake Camp-Meeting last summer and make the trial. He took every precaution to render legerdemain or any form of trick impossible. He procured his own slates, put his private mark on them, did not allow them to go out of his hands, wrote questions unknown to the medium, addressed to a spiritfriend, and, while holding the slates, with a bit of pencil between them, tightly grasped in his own hands above the table in broad daylightthe medium merely touching them on the outside with thumb and fingers - he distinctly heard the pencil moving between the slates, and, on opening them, found a written message answering his question in hand-writing not unlike that of the friend he had addressed, and signed by his name! He says he was "surprised," and well he may have been, for here was a total upsetting of all his confident theories and of all the wise conjectures of the learned savants of the University. But he did not stop with one trial. He renewed the attempt again and again, and with three different mediums, only to meet with still more startling and inexplicable resultsthat is, inexplicable on the basis of fraud or trickery, or on any theory but that of spiritagency. At length, at one of the sittings, while expecting a communication from a friend whom he had addressed, the slates appeared to be seized by some strange power and nearly wrenched from his grasp. The medium explained that another spirit than the one addressed was trying to use the slates-"a stranger," who says he "must and will communicate." "Let him write !" was Mr. Richmond's hospitable response, since writing from "any ghost" would answer his purpose. The slates then quieted down, and the sound of the pencil was heard. On opening them there appeared the following unlooked-for message: "DEAR SIR: Do all you can to combat the error into which my Commissioners have fallen. They were unworthy and unfaithful. H. SEYBERT." On seeing this Mr. Richmond's surprise grew to astonishment, and more than that. No wonder. While not then prepared to endorse the statement that the Commissioners were "unworthy and unfaithful," he plainly saw that they were hugely mistaken in conveying to the world the idea that all slate-writing purporting to come from invisible beings is a trick of legerdemain; and he further saw that it was his duty to tell them so, and all the world beside. Hence he wrote, first, an Open Letter to the Commission, narrating what he saw at Cassadaga Lake-which has been somewhat extensively circulated in the newspapers and is embodied in this volume-and now adds a more full review of the Commissioners' Report. Mr. Richmond's review somewhat naturally takes the form of a lawyer's plea before a jury -a plea in behalf of the genuineness of the phe-

nomena of Spiritualism, as against the sweepng charges of fraud and deception which are avored by the Commission, and the shallow explanations which have come from other sources. The jury addressed is the general public. The author shows a wide acquaintance with the facts and the literature of Spiritualism, and he presents his facts with great force and cogency. He is unsparing in his exposure of the mistakes, the superficiality, the bad logic, the unfairness, in short the unfaithfulness to the conditions of Mr. Seybert's bequest (as charged in the posthumous slate message purporting to come from him), exhibited by the Commission; and his resources of irony, sarcasm, satire, wit, anecdote, classical allusion and apt quotation seem inexhaustible. In fact, his lawyer like habit of making the strongest possible case against his opponent sometimes leads him to the verge of unfairness, as when he intimates that the members of the Commission have received pay from the Seybert fund for services not rendered: or unfaithfully performed-which he justly characterizes as virtual "embezzlement." In this he is doubtless partly mistaken, since only the occupant of the Seybert chair (understood to be Rev. Mr. Fullerton, Secretary of the Commission,) can draw a salary from that fund, according to the terms of the gift. Yet the fact remains that until the university authorities cause a thorough and impartial investigation of all systems of morals, religion or philosophy, ... and particularly of Modern Spiritualism" (which they appear not yet to have begun to do), they have no moral or legal right to the use of that fund.

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But Mr. Richmond not only stoutly maintains the reality of the phenomena of Spiritualism, but he also argues strongly in favor of the spiritualistic interpretation of them-namely, that they are produced by decarnated spirits-and he forcibly answers many of the common objections to this. He is especially strong, and quite at home, in presenting Bible evidences bearing on the question ; and he sharply criticises the Commission and the University authorities for putting forth a Report which not only ignores Bible testimony, but inculcates the doctrine of materialism or annihilation, in

would almost wish to leave his place in the spirit-land, and say: "I am one of you who can have such thoughts and evolve such wonders in the midst of material life.

Thirty years ago, when spiritual manifesta-tions were in their infancy, and very few men of any class dared to investigate them, there were still, nevertheless, a few to whom these manifestations did come with striking and diswith such conviction that their results were published to the world, among whom I may mame my honored friend, Judge Edmonds, my also honored friend, Prof. Hare, and, following tardily in their wake as an investigator only, watching these manifestations, uncon stood scious of any law, principle or power that could produce them within material life. Dr. John B Dodds, until then unknown to fame, announced the astonishing and marvelous discovery that the manifestations were the result of od, or odyllic force, like that which had been discor-ered by Baron von Reichenbach, concerning material objects, and that this odyllic force became in some way entangled in the brain, and that by not unconscious cerebration, for that word had not then been evolved, but by some mysterious process, the back brain was respondependent of any contact of human beings, and that this same mysterious source evolved discourses, messages from spirit friends, flowers, hands, and such other manifestations as Spiritualism has recorded for the last thirty-three years. Dr. Dodds immediately became famous, in his own estimation, upon this theory; and ready to grapple any theory or grasp at any straw that would explain away that of which at anv they knew nothing, the public and popular mind seized upon this as a solution.

Not so any true student of science. Scientific minds were either too far away from the sub-ject to be troubled with it; or, perhaps, were investigating it, and knew that this explanation would not suffice. Dr. Dodds ten years after abandoned his theory and became one of the strongest advocates of Spiritual Philosophy, declaring that no other solution than that of their spiritual origin could explain the varied benomena occurring under the name of Spiritualism.

One would suppose that in thirty years one such theory would be sufficient, and that the popular mind, satiated with this, would have recourse to some vaster explanation or higher interpretation of that which continues to coour day by day in their midst. The pupils of Prof. Gregory in the Edinburgh

I ne pupils of Prof. Gregory in the Edinourgh university would fain have accounted for spir-itual manifestations on the hypothesis of mes-merism, but, as a student of mesmerism, Prof. Gregory knew very well that this theory could not explain that which occurs, and abandoned it as unterable, while which occurs, and abandoned it as untenable, while thirty years ago no one with any degree of knowledge concerning mesmerium or psychologic action could possibly have ventured to affirm extensively and pub-Holy that these manifestations are to be attrib-But ideas, if nothing else, seem to repeat them selves in the small cycles of human brains, and especially ideas that seem foolish: For we see how the world was astonished and thrilled at how the world was astomated and thrited at first with the explanation of unconscious cere-bration by Dr. Carpenter, who, I venture to say, had never attended one half dozen scances in his life, or seen half a dozen mediums in his life, but who, nevertheless, had a theory with which to explain that concerning which he was ignorant. But no sconer had this theory retired into the obscurity whence it came than the world was again startled with the announcement that all who witnessed the manifestations of Spirit-ualism were suffering under the dominion of hysteria, and that this disease seized both somes hystoria, and that this disease solved both solves and all ages and classes of people, and that the medical fraternity only were capable of com-bating this vast and ever-increasing nervous disorder. But this disappeared also, as the pre-

the fact that we shall conclude that every manifestation of human intelligence is but an *ignis fatuus*, and that men are beings led round Science is not only an arrangement of gen-

ence is destroyed, and man is a small portion of differentiated protoplasm—exists in this pe-culiar atmosphere — his only condition being that he is capable of mesmerizing his kind.

If one does not know, but is mesmerized, then how can he be certain of anything?

It chances to be the fact, however, that the scientific propositions of the world are as changeful as the shifting sands upon the seacarefully and considerately obliterates the preceding ignorance, and that people in posses-sion of present scientific knowledge are very careful not to remember the period of time when science did not accept that knowledgewhen the scientific mind rejected it as utterly and absolutely untenable.

Galileo might well start from his home in the condition of human mind-that could be abso-by some added knowledge to-morrow. That world is ready for a philosophical millennium that can claim to have absolute knowledge in any realm excepting the realm of mathematics, and as mathematics is a term and a means, and does not apply to any particular order of things or class of events, but is in itself mental, math-ematics does not change and is the only science ematics does not change and is the only science in the world that has not changed almost utterly within the last fifty years. Chemistry no longer is content with the few primates of former years. Geology is continually searching for that missing link which may at last be found, and our friend Mr. Darwin and our friend Prof. Agassiz, both of whose lives are within the rec-clication of marry agains present differ ollection of nearly every person present, differ essentially with reference to two very important propositions, each one believing his own. Mr. Darwin accepts evolution, in which Agas-siz does not believe, or did not in material life. The latter announced the glacial theory, in which Mr. Darwin does not believe. These two devotedly scientific men, revered greatly for their real scientific attainments, nevertheless are ready to change, and must change-either each adopt the theory of the other, or each abandon his own theory for one more scientific. But the mistake is that the world is led by sci-entific men without being led by science. The propositions and theories of scientific men do not constitute science. Theirs is a very small realm in the actual scientific knowledge in the

mesmerized? and will it not come to be also bet which in its turn is the beginning of a lan-

tynis fatuus, and that men are beings led round and round in a circle not larger than a spider's web, and that all other things induced into their minds, aside from this little turmoll of existence, must belong to regions of mesmer-ized protoplasm? Then the problem of the universe is solved, every semblance of exist-ance is destroyed and man is a small portion man mind has not grasped in a scientific same of the laws governing them. Thus far the hu-man mind has not grasped in a scientific sense the general principles of Spiritualism. Thus far the facts occur at variance with every es-Thus tablished and well-known law of science-or, at least, if not at variance with them, they occur beyond the realm of scientific observation. To beyond the realm of scientific observation. To witness something with one's senses and not be able to explain it, or accept a theory upon which it is predicated, is not science. It is a scientific method, however, to witness all the facts and not make any theory. It is ascientific method to prejudge nothing by opinions formed before a knowledge of the facts; and above all, it is scientific to presume that there are princiit is scientific to presume that there are princi-ples in the universe as yet undiscovered by sci-ence, which, in their turn, will make intelligent and explainable those things that are now in profound mystery.

Spiritualists, without knowing it, have the true science of Spiritualism, but because they do not know it, they cannot claim that it is a science. They have possession of facts; they have possession of the source whence the facts emanate, but they have not possession of any formulated system whereby the effects can be produced from certain well-known causes; and, until they have this, this science cannot be taught, it cannot be classified among the sciences of the earth; it will not be accepted in schools, academies, or colleges, and none but brave and daring scientific men will avow their belief in it. At the present time it might be declared to be the solution of all sciences, the science of sciences; but who will accept this? If I cannot state to you intelligently and concisely in what manner you may witness a certain order of manifestation that will under the same circumstances always be the same. I cannot claim to teach you concerning this science. I must tell you that as yet it is in the realm of superscience. I must claim, as Prof. Zöllner did, that as yet it is supersensuous; and I must declare, as is declared by all who have carefully investigated every phase of the phenomena and every manifestation of Spiritualism, that it is as yet something apart from human knowledge, a realm by itself, which will sooner or later interblend so with your lives as to be an unfold ing consciousness in the thought and mind of man.

I may also claim, that while it has a system of ethics, and while there is connected with it a declared life-line and principle, as a complete intermediate of while a show a mount of the solution of the sol propositions and theories of sciencing mend of ethics, and while there is connected with it not constitute science. Theirs is a very small a declared life-line and principle, as a complete system of philosophy it is only announced to the world, and only proven to those minds who, becomes a system or theory, but not a science. Now it is claimed that nothing can be more certain than certainty. But if Dr. Beard's theory were true there is no certainty of any-thing; and then what constitutes certainty? Your sense deceives you. I light a stick and revolve it rapidly before your eyes; you are perfectly ready to swear in any court of justice of vision it was a wheel, but it was only a light-de stick, and I could prove to you that you had been doceived; that you asw the lighted wheel when there was no lighted wheel there. The reason is evident. It requires a sixticth part of a second to produce an impression upon the visual nervo. It requires the same length of time to forget it, and its revolution made rap-tidue nerve, and the stary of the stary night and its revolution made rap-tion to forget it, and its revolution made rap-tidue nerves. It requires the same length of time to forget it, and its revolution made rap-tidue nerves from one out to the stary night and its revolution made rap-tion to forget it, and its revolution made rap-tidue nerves from one accession of the the way for humanity to climb up the staep that they have climbed, ets of science have led the way for humanity to climb up the staep that they have climbed, ets of science have led the way for humanity to climb up the staep that they have climbed, ets of science have led the way for humanity to climb up the staep that they have climbed, ets of science have led the way for humanity visual nervo. It requires the same length of time to forget it, and its revolution made rap-idly passes from one point to another of the circle described before the organ of vision has forgotten the last point; therefore you see a continuous wheel. You are deceived, not by mesmerism, but by your own senses, and mon-tal science alone can explain the theory which at first scems to be too miraconlous. The men-

read the Commissioners' Report, and believed | convictions of his jury-the public-in favor of himself thoroughly equipped to ferret out and] the truth of Spiritualism, which he represents unmask the frauds by which his less astute as altogether worthy of their acceptance, alike fellow-beings (and among them "an intimate | in its facts, its philosophy and its moral tendencies. Yet he presents the curious phenomwere being cruelly deceived and misled-had enon-not altogether rare in these days, especially in the legal profession-of avowing himself unconvinced. His position is thus stated near the olose:

In conclusion, let me not be misunderstood. I am not a Spiritualist. I have not yet seen that which convinces me beyond a doubt that the claims of Spiritualism are true. I know that there is around us an unseen intelligent force that purports to be a visitation from spirit-life. Science has not explained it. Savants have offered no theory to the world that can account for all its phenomena. But if there is a spirit-world, the theory and philosophy Spiritualism present the most rational solution to the mystery.

It is quite probable, considering the recentness of Mr. Richmond's personal acquaintance with the class of facts which have arrested his attention and produced so much of conviction, that he only needs that accumulation of personal evidence which thousands, probably millions, have had, by means of daily or frequent intercourse with the "unseen intelligent force" which he now knows is around us, to satisfy him beyond a doubt that this "intelligent force" is none other than what it claims to be -spirit-beings. Such, we trust, may be his joyful experience. Yet it is an instructive fact that persons who have indulged or cultivated the habit of materialistic skepticism for years find themselves enslaved to it. Gentlemen of the legal profession are somewhat apt to fall into that habit, though perhaps no more so than many others. When once formed it is difficult, to be overcome, either by weight of testimony, by the force of reason, or even by the evidence of the senses. It is not uncommon for persons witnessing phenomena of spirit-origin to become completely convinced, for the time, of such origin, but in a few hours or days the old habit returns, and doubt or positive disbelief resumes its sway. This mental habit or tendency, though many glory in it, is evidently not conducive to the attainment of truth. And no more potent means of overcoming it can be found than personal familiarity with the phenomena of Spiritualism.

Mr. Richmond's book will be found of great value to the inquirer and the general reader on this topic, not only for the clear and positive testimony it gives to his own experience and that of others at Cassadaga Lake, but for the report given of the venerable Dr. Hare's remarkable statement before the Association for the Advancement of Science in 1854; also for the reprint of Mr. C. C. Massey's Open Letter to the Rev. Mr. Fullerton, exposing the groundlessness of the latter gentleman's attempt to impeach the sanity of Zöllner; together with emphatic testimonies from 'Prof. Crookes and from committees of the Dialectical Society of London-all going to show the utter superficiality and inconclusiveness of the Seybert Commissioners' Report. A. E. N.

When a man consumes himself by his rank selfishness and jealousy, he is in a pitlable condition indeed.

2

Spiritual Phenomena.

CHARLES E. WATKINS.

To the Editor of the Banner of Light:

In the Jan. 7th number of the BANNER OF LIGHT is a notice of slate writing scances Well, the scance went on as usual. During the preliminary dark circle Mrs. Gray de-soribed a little child as coming over to me, where I sat by the side of the mother, but the mother, dreading "to be fooled," did not offer to recognize the little thing or ask any ques-tions, and in consequence heard no more of her. Judge Cross was sitting nearly opposite me during the scance, and I noticed that, after the first few spirits had come, none of them ventured over to our side. At the very begin-ning Lizzie Hatch came and shock hands with members of the circle, whereupon the gentle-man from Port Chester squeezed her hand as hard as he could, on purpose to find out wheth-er it were not "a confederate," for which he was properly rebuked, and apologized. The phenomena that night were simply wonderful. Dr. Baker came out of the cabinet into the middle of the floor, and dropped close to Mrs. Gray, dematerializing entirely under the gas-jet, while out of the floor, in the same place, up came a very beautiful spirit in white robes, a "Bowan lady." as known at that cabinet given by Charles E. Watkins, medium. Mr. Watkins has lived in an adjoining county to the one I live in (Isabella) for a number of years back. I was in no way surprised at the statement made therein. This is the same Charles E. Watkins that so astonished Hiram Sibley of Rochester, N. Y., in a séance given him about six years ago, as to cause Mr. Sibley to make an offer of a farm worth ten thousand dollars to Mr. Watkins if he would explain, as a trick, what he had witnessed. Mr. Watkins of course could not so explain, and replied to Mr. Sibley that if he had made an offer of all the millions he was reported to possess he would be unable to so explain the phenomena he had witnessed. Further: the same offer was made to Mr. Watkins, that if unexplainable as a trick he would explain to him the power that moved the pencil. Mr. Watkins was unable to explain the power. " Will some scientist explain ?" That offer of Mr. Sibley means business. Any one that can "arise and explain," by trick or otherwise, the power that moves the pencil would receive the same offer. I think I am justified in saying as much as this, from the following extract from a letter 1 have, written by Mr. Sibley, dated Rochester, N. Y., Feb. 28th, 1885. (This letter was written in answer to one asking him about his séance with Mr. Watkins):

"That some unknown power moves inert matter seems to be admitted. The nature of that power is in dispute.

Whether spirit or some other unknown force does it I would be glad to know, and I would give a farm or money to know for myself, and be able to inform others what moves the pen-

Four years ago this month my wife and self, by invitation from an old pioneer friend, Theron Johnson, made Mr. Sibley a visit. Mr. Watkins was there. We both had a séance. Many astonishing things were witnessed. Ten slips of paper were given us, upon which we wrote the names of persons dead, asking them one or two questions, wadded them up as compactly as possible, and laid them upon the table. We then called Mr. Watkins, who in the meantime was down stairs with the family. He came up, and as the pellets were in a pile with one hand he strung them out in a row, and asked us to point to them with a pencil. When what he termed a spirit-light appeared at the end of the pencil, he would pick up the pellet pointed at, and holding it for a moment between his thumb and forefinger, speak the initials first, and then the name in full, never mistaking the name on the pellet. In two cases, after drawing his coatsleeve down close to his hand he placed the pellet upon the end of it over his wrist, held it there with one finger for perhaps ten or twenty seconds, then laid it upon the table, and drew his sleeve up near the elbow, showing to us in remarkably plain writing the name of Ellen Orcutt, my wife's halfsister, whom she had written to. The pellet Mrs. Gray's I was thunderstricken by the infor-mation that it was the "thinnest fraud she had ever seen." Interrogated as to "how those peo-ple came up and went down," etc., I was met with the absurd explanation that Mrs. Gray yet remained upon the table unopened. A small bit of pencil was then placed between two slates. We three held the slates. After a few seconds we heard writing, and soon three taps, as with the pencil. Then the upper slate was removed, and we found all the questions answered, and the name Ellen Orcutt attached. Then opening the pellet we saw it was the one my wife had written upon to her. To test Mr. Watkins we wrote the names of two or three not dead. He detected them at once. In answering one of my pellets he told me to take two slates, clean them to my satisfaction, and then put one upon the other (no pencil or anything else being between them), and hold

LIGHT BANNER OF

one a comrade of my G. A. R. Post, the other his wife. These two had come there, having heard of Mrs. Gray from some friend in Port Ubester, and the wife was full of excitement, having lost a little child a few days before, and expecting to see that child come running out of the cabinet and jump into her lap right off. The husband had always been a hard-beaded skeptle, while a good Catholic in outward ob-servance.

consolately, 'I'm afraid we shall not get a thing to-night.' Maudie said much about the same, though she came very strong and chattered away like a good one. But she said she would do the best she could, and the spirit that prevailed in the circle was excellent. Every one was sympa-thetic and disposed to be thankful for anything they could get. Result: a scance that would have been won-derful had we only had a few ladles to balance the positive forces. Every one in the room was visited by some one; Jacob Clute four or five, myself three, with messages from a number of others. The most pleasing test of the evening, however, came in connection with Mr. Morgan, a young man who had attended only one or two however, came in connection with Mr. Morgan, a young man who had attended only one or two scances and had received nothing. Being a quiet, sensible fellow, with good common sense, and no superstition to make him indisposed to accept anything against his church, he had seen that there was something in it and was willing to wait till his time came. In the course of the scance out came an Indian, and was helped out by Jacob Clute, when he went straight to Morgan, and grasped his hand and that of the next sitters. He was unable to stay, however, and retired hastily to the cabi-net. There was a dispute between two of the dition of law, or an equilibrium having equal proportions of positive and negative impetus or force, and according the same to all lifesurrounded by the former that it needs to exnet. There was a dispute between two of the other gentlemen as to whom that Indian came for, as one of them claimed to be a medium, with an Indian control, and wanted to know if it was 'Wolf,' or 'Big Chief.' Then we began to sing, and, while another spirit was out, sud-denly the Indian made a rush for Morgan and sciousness constituting a human soul-condition, and unfolds a material or physical body accordand love with judgment or discrimination. Of

dragged him back to the cabinet. When Morgan returned he had seen his first friend, and knew it. He had thought he refriend, and knew it. He had thought he re-cognized him at the first coming, but had pur-posely refrained from admitting it till sure. The Indian was a man he had known well in his boyhood at the Thousand Islands, from whence he came, being a native of Wolfe Island, in those parts. I never saw one so pleased as he was to get such an unexpected visit from a map he knew hereout a doubt to visit from a man he knew, beyond a doubt, to be dead and buried.

be dead and buried. At the same séance I received a message from a lady whom I did not know had gone to the other side, she proving her identity by remind-ing me of writing to her of the death of her brother in battle many years since. Altogether we had a séance much beyond the rounding the soul constitutes perfection, socalled, i. e., the soul's release from material nature and law, so we may imagine that a superior soul-condition, in the main, over the ani-

tressed about it. So the scance closed, and we went home. What was the result? The mother was evidently bitterly disap-pointed, and said she would never again go to a scance. Her reasons no one could tell, save by intuition and inference. My idea was that she had formed perfectly false ideas of the act-uality of a cabinet, and her disappointment soured her for the time being. Yet this same lady had on one accession setually developed ordinary, and the only indication of lack of well-balanced power came when the spirits tried to illumine the figures. Instead of luminspots, patches and stripes of light on portions of the dress, not complete. The scance lasted an hour and a half.

Written for the Banner of Light, after Witnessing the

So full of marvels grand, Confounds alike the learned and sage

We boast the prowess of our might, Which binds the lightning's flame, That makes it light our streets by night.

We boast of arts yet in their prime

Which conquer time and space, But now has come a Power sublime That beats us in the race.

By science grand Two Worlds unite Where time and space both end ;

This grandest triumph of all time Will give this age its fame: 'T will flame in prose and glow in rhyme,

Now "death's cold flood " does not divide to from vui fricuda 80 dear: A bridge now spans the rolling tide

We know our loved ones are not dead

Their proved reality !

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is indifferent. Christianity, at all events, found its birth in Judea and formed the basis for the world's present civilization. But this does not accord to all the present Israelites or Uhristians a positive soul-condition. In the first place, many may have fallen again who were once there, and many of the lower races may have been incarnated amongst the same for their individual elevation, and this accounts for the many negative or selfish souls that now ojourn in their midst.

But soul-positivity has asserted itself again, and again empowered the spirit-world to find a foothold on earth, and of which the Spiritualists now form the nucleus. Let it remain so, Love forms the basis for this effect, and by keeping the positive impulses of the soul active, we will not only retain this spiritual intercourse permanently, but also leave a record which accords to us the honor of having been another

of "God's chosen people," who did not let slip the balance of power by falling back into soulnegativity, or selfishness so-called. Knowing the difference now, let us hold fast to the spiritual. Love embraces all that which is pure, upright, honest, high minded, forgiving and charitable, while selfishness constitutes the opposite: intemperance, lust, worldlylsm, pomp, ostentation, pride, haughtiness, conceit, vanity, self-sufficiency, arrogance, envy, jealousy, hatred, vindictiveness, penuriousness, avarice, dishonesty, malice, slander, lack of consideration for others in our daily affairs, lack of sympathy for those who serve us, or whom circumstances place under our surveillance, care or authority, and lack of conscientiousness for those who take an interest in our advancement both materially and spiritually, or who aid us in obtaining our share of worldly allowance.

Such are the teachings conveyed by the new dispensation and the influx of light showered upon us from the inhabitants of the positive mal impetus as a life entity, must be necessary condition of the universe, and who constitute to constitute a human condition or a soul-conthe angelic visitants that come to every housedition freed from the animal state, i. e., having hold where love is predominant. Let love rule, an interior or soul-impetus of at least 51 to 49 therefore, for this makes us positive to selfish of animal impetus, but naturally reaching the or negative influences, and finally frees us from human state with a soul-condition as nature all that which has been the cause of the world's created it, namely, an equal proportion of posimisery and darkness-from selfishness ! Charleston, S. C., Jan. 15th, 1888.

Letter from Mrs. Richings. To the Editor of the Banner of Light:

Having business of a private nature in Ashland, O., I was invited to spend the evening of the 25th inst. at the residence of Mr. Cluggston, a hint being given at the time of the invitation that the friends would like to hear from my guides.

A goodly number, made up of the active, not-ashamed to own-it Spiritualists and Orthodox church-members (even Rev. D. B. Duncan's flock being represented) gathered in the par-lor, at 7:30, and for two hours listened with unflagging attention while the spirit in control answered the questions presented and dilated

answered the questions presented and dilated on the thoughts they suggested. "The Personality of God," "Salvation by Grace," and "What is Death?" were among the subjects handled, and the remarks made at the close of the discourse, by some who had never heard a Spiritualist lecture, testified to the "words fitly spoken." By the way, ever since Bro. Duncan's pecu-liar(I) sermore on "Christianity versus Spiritu-alism," delivered something over a year ago in the Presbyterian Church of this town and edito-rially commented upon by the BANKER of LIGHT and other spiritual papers, he and a number of the deacons and leading members of his church have been gratuitously supplied with spiritualistic literature by some unknown of his church have been gratuitously supplied with spiritualistic literature by some unknown but diligent believer in "this hell-born su-perstition," worker in "the service of the devil," and frequenter of "the haunts of wick-edness" —to quote the choice and Christian-like phraseology of that harangue—and it is said that the minister's face is a study when he unlocks his box in the post office. Such re-marks are frequently made as "I think Bro. Duncan wishes he had n't preached that ser-mon !" "Got more than he bargained for, did n't he ?" etc. It's easy to see where the min-isterial shoe pinches. If people are allowed to think, they may come to know, and then "Othel-lo's occupation is gone." "The preaching of that sermon has done good. It has aroused the Spiritualists here from It has aroused the Spiritualists here from the apathy into which they had fallen; and instead of frightening church-members from in-vestigation has stimulated their interest and whetted their curiosity. HELEN STUART-RICHINGS. Ashland, O., Jan. 26th, 1888.

A Power Divine with magic skill Commands "the dead " to rise, And lo ! they come by might of will. And then MATERIALIZE !

With matter to reblend.

With glory for its frame !

O'er which they re ppear.

When these bright forms we see; We need not faith, but have instead

pulse of the soul has attained. Although there is no return

ness

condition of being "unable to account for it," the "it" being "how that girl came up through the floor," when he, being a practical methe floor," when he, being a practical me-chanic, knew it was solid. My own particular skeptic I did not question, FRED'K WHITTAKER. Mount Vernon, N. Y. taking it for granted that enough had been seen to exclude the supposition of common vul-MATERIALIZATION. gar fraud, confederates, and other evasions. I called attention to the way in which the spirits kept from our side, as showing their sensi-tiveness to conditions; especially to the con-duct of Starlight, who, in spite of all my coax-ing, would not come near me. To all which my skeptic made no reply, save as to Mrs. F., whose case was diagnosed correctly. Some time atterward, while at Mrs. Cadwell's cabinet, who should come but Starlight, and after greeting her friends, told them she want-ed me. I asked her, in a laughing way, "Why would n't you come over to see me the other night? What was the matter?" She instantly replied, with very great energy, "Oh! you had a horrid crowd with you; horrid, horrid ? You come there with such a crowd again, and we 'll gar fraud, confederates, and other evasions. Form Manifestations at Mrs. Williams's Séances. BY DR. DEAN CLARKE The greatest wonder of this age,

Who seek to understand.

And then our thought proclaim.

Now mind has gained the wondrous might

them in my left hand extended from me at arm's length. I did so, and in a moment I was directed to examine them; upon taking off the upper slate I found the lower one nearly filled with writing, and the name John Reynolds attached. Questions all answered. In every case at this séance, after giving the initials he spoke the name in full.

Witnessing such astonishing phenomena I engaged him to come to my residence and stop with me a week. He came in the following March. About forty different persons had séances with him at my home. There was no failure with any of them. All are astonished and are anxious to again meet him.

These phenomena are claimed to be of spiritual origin; if they are not, who will explain them otherwise? "The religious dare not investigate; the bigot will not, the fool cannot Who will?" HORACE O. BIGELOW. Salt River, Mich., Jan. 21st, 1888.

NEGATIVE PROOFS OF MATERIALI-ZATION.

To the Editor of the Banner of Light:

Certain things happening at circles I have at tended within the past few weeks, hitherto uncommented on, induce me to think that our mistakes and failures to attain satisfactory results often furnish just as valuable lessons as our most pronounced successes.

For a long time a certain skeptical friend of mine has been hardly open to conviction. though attending séances at intervals. The cause of the skepticism and bitter antagonism (extending to grabbing) was, as a spirit once told me, that the person in question "did not want to be convinced." The motive lying back of this was simply superstitious fear, born of the religion which teaches a personal devil and burning lake. This person, being a member of my family, thought 1 was going to the Devil with a big, big D, and that, if I could only be convinced that Spiritualism was all a humbug my soul would be saved from eternal damnation. Still, various tests, coming at strange cabinets, and principally concerning old army comrades killed in action many years ago, gradually had their effect on this skeptic, while the constant presence of the BANNER OF LIGHT, with accounts of phenomena, helped to shake the "Devil and the big, big D" off the throne they had always occupied. Consequently this person has lately attended séances, beginning at Mrs. Sawyer's.

ginning at Mrs. Sawyer's. There, the fift, afternoon, the skeptic was taken into the caolinet, and, while conversing with the medium, was touched all over by spirit-hands, with the result of shaking the conviction that Spiritualism was all a fraud. The skeptic went away impressed, and for the first time "unable to explain" what had taken place, though mental pride was still too great to acknowledge that "spirits" did it. While thus "teetering" in belief, I took the same skeptic to the cabinet of Mrs. Gray, where, as the BANNER readers know, the phe-nomena, as phenomena, are wonderful, though the spirits are unable, as a rule, to exhibit

the spirits are unable, as a rule, to exhibit much intelligence. At this seance the skeptio was comforted by the presence of two more : familiar acquaintances from Port Chester-

a sitter. I had been completely fooled by my particular skeptic on that evening; but Starlight knew just what she was about. Time passed on, and, owing to the kindness

Well, the scance went on as usual. During

up came a very beautiful spirit in white robes, a "Roman lady," as known at that cabinet. Then Jeanne d'Arc came up from the middle

of the floor, with the French flag, and went down again, within five feet of the gentleman from Port Chester, who, being a very tall man, "made the distance as short as he could," as he told me after the science was avery floor and the science was avery tall man,

But phenomena were all that could be se-cured. My spirit sister, who has always man-

aged to follow me from cabinet to cabinet, was unable to utter a word, and seemed greatly dis-

tressed about it. So the séance closed, and we

lady had, on one occasion, actually developed clairvoyant vision, some twenty years before.

The husband, previously a skeptic, and a jeering one, had reached, in his first séance, the

come there with such a crowd again, and we'll put you out !" To which I responded by tell

ing her that it was not my fault, and promising

never to do so again; but believing all the time that she referred to all my neighbors in that

circle, with the exception of my own particular

It was not very long after, when, putting the

question point blank to my particular skeptic, about the genuineness of spirit-phenomena at

carried them about with her under her skirts, and smuggled them out of and back into the cabinet in that manner. Confronted with the

fact that no woman alive, and especially no woman of Mrs. Gray's size, could possibly have taken two adult individuals at the same time under her skirts, as we had both users it ine doc-tor and the Roman lady come up and go down, close to the medium in the middle of the floor, lower wyself absolutely upable to shake the

I found myself absolutely unable to shake the credulity that could believe such a monstrous

physical impossibility, but could not credit the

I learned from this fact that it is impossible

he told me after the séance was over.

of Mrs. Sawyer, my skeptic was admitted to a regular private circle, supposed to sit on Mon days, and from which much was expected. The wish of the spirits was that this circle be com-posed always of the same people, occupying the same seats, with no accessions, in which case we were promised fine results when the forces

had become properly organized. Instead of this, we found this circle changing every evening, with conflicting elements, clashing opinions and unwieldy numbers. The con-sequence was that, although composed entirely of believers and people of more or less experi-ence, night after night passed, not only with nothing wonderful to relate but with results far below the average. One night my spirit brother, who comes there very strong, told me,

brother, who comes there very strong, told me, in answer to my query as to what was the mat-ter, that there were many people dissatisfied, pulling different ways. "It will be just as bad next Monday, I fear," he said. It was, and kept on getting worse, till the cir-cle broke up and had to be reörganized. My skeptic and myself gave it up in despair. Nev-ertheless, strange to relate, it was the very non-success of these circles that converted my particular skentic, and the reason was pixely evident to my mind.

My skeptic had always, up to that time, be-lieved the daily press about Spiritualists being all cranks, and about the wonderful things they claim to have seen never being shown to any one but a willing dupe. Nevertheless, here my skeptic saw that a circle, composed entirely of believers, might sit night after night and get almost nothing: whereas if the medium had been a fraud, after their money, she would have given them double wonders. Slowly it began to dawn on my skeptio's mind that there might be some grain of truth in all this talk about conditions. The final result her conversion to two main facts: First,

was her conversion to two main facts: First, that Mrs. Sawyer is a genuine medium; second, that there are such things as spirits. How do I know the sincerity of the conver-sion? By the same test by which Starlight showed me that I had been deceived in believ-ing a conversion at Mrs. Gray's. In other words, by the way, my skeptic was treated at that cabinet by my spirit friends. They wel-comed and shook hands with my skeptic, and caused her to say of my brother, almost in caused her to say of my brother, almost in-credulously, "Why, it is Frank. I would have known him anywhere." After that, all the poor circles had no effect but to confirm her in the conviction that, at Mrs. Sawyer's, at all events, the phenomena are subject to fluctuations, de-pending on the sitters. Of course the conver-sion is only partial as yet. The attitude of the skeptic at present is. "Well, yes, Mrs. Sawyer is all right, and I am pretty well convinced that there are such things as spirits; but as to the rest-well, I'll see about them in time. It may be-hnt-

In time the rest will follow Mrs. Sawyer, and the former skeptic will learn that she has been

the former skeptic will learn that she has been simply standing in her own light, and that we must meet the people from the other side half-way if we are to meet them at all. As a specimen of what can be accomplished by people who meet in the right spirit, even under disadvantages, let me add to this paper an account of a little circle held Jan. 27th at

Mrs. Sawyer's. The thermometer was about zero, with a

vanished hand. And hear the well-known voice; Again unite our household band And well may we rejoice !

E'en "doubting Thomas " doubts no more His resurrected friend, Who shows a form like that he bore Ere mortal life did end.

As angels came on Mamre's plain. And Jesus to his loved, So spirits clothe their forms again And Life Divine is proved

Oh! who would not the chance embrace A séance to attend-To meet the loved ones face to face,

And talk as friend with friend? To clasp them in his arms once more

And give the loving kiss-To talk with them of days of yore And of their present bliss.

'T would seem so great a boon should be By every one embraced. But thousands still refuse to see Lest they should be disgraced

The bigots scorn this fact so grand, And skeptics won't believe; They 're sure there is some " sleight-of-hand " Their senses to deceive.

And so they raise the cry of " Fraud," And talk it day and night, While each "expose " they loud applaud, With seeming great delight !

Why marvel we if fraud is found? 'T is ev'rywhere, in sooth-And Judases may still abound. Betraying this great truth.

That spirits can materialize 'T is idle to dispute; Not all the fraud that knaves devise This fact can now refute!

The proof is found in ev'ry age, And in all lands and climes; 'T is writon many a sacred page And sEEN in modern times,

Then let us cease to scoff and sneer, To cavil and to doubt : The fraud ere long shall disappear-The truth shall cast it out.

Oh I may this last and greatest proof That spirits do return, Soon entrance find 'neath ev'ry roof Where hearts in sorrow yearn.

May our dear friends more often come To greet our longing sight, And fill with joy each vacant home. And make sad hearts more light.

God grant they may materialize Till doubt shall flee away, And mortals ALL shall see arise THE PHOENIX OF TO-DAY ! New York, Jan. 25th, 1888.

Hateful to me as are the gates of hell is he who, hiding one thing in his heart, utters another.--Homer, B. C. 900.

The thermometer was about zero, with a fierce wind outside, and so severe was the weather not a lady had ventured out. We had there, besides myself, Messrs. Pilkington, Jacob Olute, Kidd, Cunningham, Morgan, and one other whose name I did not learn. To balance these was only Miss Della Saw-yer, so that the manager remarked, rather dis.

state, yet man may, at physical death, have fallen below the state he found himself in at birth, and not only be compelled to reïncarnate himself to regain that lost positivity, but may, through ignorance of the fact, continue his negative soul-impulse, and fall still lower, and thus continue until experience has taught him the difference, or the cause of his discontent or unhappiness which a soul-rapport with the negative part of universal nature conduces.

Original Essay.

WHAT IS SELFISHNESS?

BY A. F. MELCHERS.

Selfishness is that impulse of the human soul

which acts for a negative effect-being the op-

posite of that impulse which acts for an entire-

Being an epitome of the universe, this is

juite natural, for the latter constitutes a con-

But in its passage through matter as a living

epitome or an essence of the original, it is so

ercise its whole impetus or force to combat its

way out, or to a condition of self-conscious-

ness-this being reached in its first human in-

carnation; or, rather, the attainment of self-con-

ingly, and which is known as man or that self-

conscious condition of life which is enabled to

reason with deliberation, will with authority,

course this is not to be compared with man in

his enlightened state, but nevertheless it is far

ference very markedly, and it is this difference

which makes one a God while the other re

As well as a superior positive soul-impetus

ver the negative and the animal nature sur-

tive and negative force in the soul itself.

As a primitive being, man may thus be re-

garded as having an interior or soul-nature

with a life force of 51 to a surrounding materi-

ture acting for an intelligent effect, while the

physical (or its counterpart, the spirit-body.)

The aim of man in connection with matter

is, first, to overcome the animalistic or the sen-

sucus impetus of his spirit-body. In accom-

plishing this he purifies his spirit-body, or that

aural envelope which has surrounded and fol-

lowed the soul-nature up from its primitive in-

carnation in matter to its human state, for

without this the soul could not have remained

intact, or retained its individualized condition.

and thus the active animal impulses existing in

the lower races of mankind. But in overcom-

ing his animalism, the spirit-body changes

from a semi-material or non-transparent state,

to a purely magnetic or spiritual condition, and

translucent or transparent according to its pu-

rification from animalism or animal sensuous-

While combating his material impulses, man

has a struggle with his negative soul-condition

as well-his selfishness so called-and in over-

coming this his soul-nature changes from a uni-

versal life or low condition to a superior one,

or one that is in harmony with the positive im-

petus of nature exclusively. But on the con-

trary, if he permits his negative soul-impulse to

control him, or govern him without combat-

ing it with his positive, he simply sinks below

the demarcation line of universal nature in

comparison to the force which the negative im-

acts for a sensuous or animalistic effect.

al or exterior life-condition of 49-the soul-na-

mains but an animal eternally.

enough above the animal state to note the dif-

y positive effect, love, so-called.

conditions emanating from it.

During this time, he may have or have not purified his spirit body. If no attempt has been made to overcome his animal nature, his spiritbody retains its gross condition, and is naturally attracted to conditions comporting with its sensuousness. If partly freed, he will be attracted to higher conditions, and if positive in soul-nature, will probably be entirely freed from reincarnation, although but comparatively few in the lower races attain this power-it requiring either an almost thoroughly purified spirit-body to prevent reincarnation, or a positive soul-force whose impetus overbalances the lacking purification of spirit. Thus twenty per cent. of animalism left in the spirit-body at physical death must be neutralized or counterbalanced by at least twenty-one per cent. of positive soul-force, or soul-impulse acting in favor of the positive side of universal nature. In other words, about twenty-one points over the demarcation line if understood in a way to be thus measured.

Thus it is natural for some people to be benevolent and others selfish-it depending altogether on the positive or negative soul-impetus attained during their past or their passage through matter up to the time that we find them as mortals.

Now it is not necessarily said, either, that every human soul enters life with equal proing one of "God's chosen people "?

If positivity constitutes love, then a portion of humanity, at all events, were in accord with the positive condition of nature, and the world had a nucleus to operate on for this effect. [From the Woman's News.]

Prose and Poetry at Funerals.

They had the poor woman in a fifty-dollar offin. The beautiful bunch of white roses coffin. in the one hand that was exposed did not con-ceal the marks of toil on her fingers, the calloused places, the distended joints and the loused places, the distenced joints and the rough skin. Her iron-gray hair was neatly brushed down on the sides of her wrinkled forehead, and the black silk gown, folded so gracefully about her, was full of lustre, new, and evidently expensive. There were ten hacks for friends of the family, and the hearse was driven by a man in livery, and had eight costly plumes on top. "How natural she looked, and what a lovely funeral," said a wo-

100

"How unnatural she looked, and what an in-human thing that funeral was," said a wa-"Why?" "Who was a subscription of the said a sub-cynic who accompanied her.

"Why?" "Because there was a good woman, a hard-working wife and mother who never had a ride in a hack, whose fingers never pressed a flower, and who never wore silk. She did n't have any time and did n't have money. Now look at her. Flowers rare and sweet in her dead hands, lots of carriages following her hearse, and a costly shroud for a body which in life was deemed none too good for a thirty-cent worsted. A queer world this, which ignores fashion in life and falls a blind votary to it in death 1" life and falls a blind votary to it in death !

A correspondent of the Boston Evening Record says :

'In 'Grace Greenwood's' letter in your issue f Saturday she uses the name of Guelph as applied to the family of Queen Victoria and Prince Albert. I wish to know if that is correct; alevery human soul enters life with equal pro-portions of positive and negative soul-force. As some animals are exceedingly conscientious, considerate, faithful, good-natured, kind and affectionate, we may believe that this is due to a positive interior or soul-state, attained per-haps by accident, association with mortals or otherwise, and thus in reaching the human condition, enter it as beings naturally endowed with love, or positive soul-impetus. Other ani-mals, again, are ungrateful, selfish and repel-ling or hateful. If such reach the human con-dition in this negative soul-state, they natural-ly become selfish mortals, and may account for the extremely savage nature of some primitive races, and the docile or friendly nature of oth-eff of the world generally, and thus leave a record which accords to them the honor of be-ing one of "God's chosen people"? If positivities love then a portion

195 Miss M. T. Shelhamer is one of the most valuable contributors to the literature of Mod-ern Spiritualism. She is unpretentious, pos-sesses rare gifts as an enlightened woman and medium, and devotes her time to the demands Whether the Israelites were the only ones of this category, or whether others existed in oth-er portions of the globe to whom the spirit er portions of the globe to whom the spirit-world had access by virtue of their positivity, -Light on the Way.

FEBRUARY 11, 1888.

Banner Corresyondence.

Massachusetts.

HAVERHILL,-W. W. Currier writes as follows regarding Miss Jennie B. Hagan and her recent work at Unity Hall in this place: "The audiences steadily grew larger during her engagement-not only in numbers but in interest in her mode of conducting the services, by calling for questions from those present at every session. The people are beginning to think, and no person can think without questioning; and when the opportunity is afforded, as in the case of Miss Hagan and her spiritual influences, to give intelligent and reasonable elucidations to proper questions, an audience at once becomes interested-at least such has been the result in this engagement. The questioners have at all times presented queries that were well calculated to call out sound thought upon the live issues of the day; and the replies have been earnest and to the point-bringing the speaker and her hearers in close sympathy to a degree that a lasting impression for good has been accomplished. The poetical improvisations have also been a mark. ed feature at every service-having been listened to in each instance in perfect quiet until the very close

of the last verse. The services on Sunday, Jan. 29th, were unusually interesting, the replies to the questions being given in a foreible and convincing manner at both services. Twenty-three questions were thus presented, and all of them were carefully treated in brief but comprehensive fashion.

At the close of the evening service the following vote of thanks was passed as a slight mark of appreciation of Miss Hagan's labors during her engagement:

ment: Realizing the efficient labors and womanly deportment of Miss Jennie R. Hagan during her engagement just clos-ing with this Bociety, we desire to acknowledge the same by extending to her our heartfelt sympathy and best wishes for the good work done while she has been with us. We also wish to thank her for kindnesses received in our be-half in giving her best effort in two evening entertain-ments. In parting we bid her Godspeed in her ministo-rial labors, as she travels from city to city and from State to State, until she shall come among us again."

BOSTON .- Alice P. Torrey, Secretary of the First Spiritualists' Ladies' Ald Society, writes : "Our beau-tiful observance of devoting one day of the year to the memory of the sister and brother members whose names are enrolled upon a whiter and purer scroll than ours, but who are happler for our remembrance, was one that will long be recollected by those who participated in its exercises. The gifted, talented sister, Mrs. Abbie M. H. Tyler, who at a preceding service read the beautiful essay prepared by her in honor of our departed loved ones, was the first to fall by the wayside, stricken by disease, weary and faint, plerced by many a thorn on life's tortuous path. Sister, thou hast but led the way-the way we are all to follow; we miss thy cordial greeting, but we stand submissively, with a sublime faith in thy blessed gain. Immortality !

Two other members have been added to the list by this year's flight, viz: Miss Hannah Ball, and Mr. Geo. W. Smith, long and reverently known as one of our best helpers. In his own simple and unpretending manner, and with an earnest, frank sincerity, his hand and heart were open and ever ready to respond to the many calls incident to our work of relief to suffering humanity. He was characterized by an honest desire to know the truth, and an uncompromising fidelity to his highest convictions.

Loved ones, our loss we deeply feel, but rejoice in the hope that from a higher sphere your spirits may bend to loving tasks; though our ranks here may be thinned, the band of invisible helpers is strengthened and increased by your passing on.

With the demise of Bro. Smith the Society lost a great helper; now that he is gone-as to visible presence-we must work like earnest, thoughtful women. and with a sincerity that shall bless the world.

Let us say to the many loving hearts that have put the Society is engaged : To our way of thinking you cannot be employed in a better work, or in one that will pay more surely in the end. Heaven, out of its influite storehouse, will surely reward you."

BOSTON .- Mrs. E. Russell writes : "Wishing to consult a medium on business, I was advised to visit Mrs. W. A. Rich as one of the best. Addressing me, on my arrival, by my name, she described my mother so correctly that it seemed as though I saw her standing before me. The tests given by her convinced me

were written while the Doctor held the slates on our left arm and shoulder, the act of writing being heard so distinctly that seemingly the sound of every pencil stroke could be distinguished. These messages, instinct with a sweet spirit of peace and love, and touching upon things which only those near to us could possibly know, are very precious; and these alone would be sufficient to convince us that the curtain between the seen and the unseen world is indeed lifted."

Connecticut.

NEW HAVEN .-- E. P. Goodsell writes : "Why search the Scriptures? and why think ye that ye may and therein the proofs of the immortal life ? Regarding these Scriptures as the only inspired word of God, they ought to tell man plainly whether or not he is immortal. But search therein fails to find testimony at all satisfactory upon a matter so important as is that of the life or death of the buman.

The expounders of repeat their own words: 'Search the Scriptures; for in them Alfe and immortality are brought to light in the gospel.' It is worthy of note that they call the Scriptures the 'gospel of glad tid-ings.' But here we search again in vain to find when, where and how life and immortality are brought to light in the Bible. If they are not revealed therein, then in no sense shall we regard it as the vehicle of 'glad tidings of great joy.' The mother called to part with the object of her deep and abiding love, the pet of the household, inquires in her sorrow of the teacher of the flock : 'What has become of my child?' He turns to the book and with solemn visage reads: 'The dead shall be raised.' 'But,' she asks, 'is my child dead?' He replies, 'Yes'; but to give what consolation the book offers, adds: 'The dead shall be raised at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible.' The anguished heart of the mother demands : 'When shall these things be?' and his reply is virtually: 'A million years hence, or innumerable ages in the future, your child

Control of the continuence of the mourning parent, and she
naturally feels to reply: 'If this is the way that your
book provides, through which only immortality may
be obtained, I feel a very strong impression that the
grave will remain undisturbed eternally, and that the
botting out of existence of my child and of myself, in
common with the race of humanity, will be of like duration and destiny.'Now PROMISES.
No. 30. —THE GIFT OF HEALING (concluded).
No. 31. —THE MAND WRITING ON THE WALL.
No. 33. —THE MAND WRITING ON THE WALL.
No. 34. —THE THREE SPIRITUAL INTERPRETATION OF
THE SERMON ON THE MOUNT.
No. 36. —THE THREASTING OF DEVILS.
No. 37. —THE BOOK OF REVELATION.
No. 38. —THE COMING CHRINT.
No. 38. —THE COMING CHRINT.
No. 39. —THE COMING CHRINT.
No. 30. —THE BOOK OF REVELATION.
No. 39. —THE COMING CHRINT.
No. 30. —THE SERMON ON THE MOUNT.
No. 30. —THE SERMON ON THE MOUNT.
No. 30. —THE COMING CHRINT.
No. 30. —THE COMING CHRINT.
No. 30. —THE SERMON OF THE CLERGY.
No. 41. —A PLAIN TALK WITH THE CLERGY.
No. 41. —A PLAIN TALK WITH THE CLERGY.
No. 41. —A PLAIN TALK WITH THE CLERGY.
No. 41. —A PLAIN THE BAPTISM OF WATER. THE BAPTISM
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No. 41. —A PLAIN THE BAPTISM OF THE HAPTISM
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OF THE AND THE BAPTISM OF T dia daily converse with them. How, in after centuries, spirit communion came to be suppressed, the early Christian fathers can tell if they will. Through its suppression, knowledge of the higher life has in large measure been hidden from the sight of the people; so that now, the religious, scripturally-taught mortal finds no reliable pathway to the grand fact of the everpresent, conscious existence of his loved ones in the spiritual state.

Why, then, should the people search the Scriptures for a reliable pathway, when for so many years they have failed to disclose the evidence that immortality is a sublime truth? The return of decarnated spirits to the earth-plane gives the only satisfactory and reliable proof of a conscious, individualized life for humanity beyond the dissolution of the body, and answers the question: 'If a man die, shall he live again ?' in their hands to the heim and aided the work in which the light of reason with an emphatic and incontroveriible 'Yes.'"

New York.

ALBANY.-J. D. Chism, Jr., Secretary, writes Jan. 30th: "Prof. J. W. Cadwell, the 'mesmerist,' is now filling a highly successful engagement with the First Spiritual Society of Albany. The Society will be benefited in a financial point of view by having a goodly addition to its treasury, which is needed at presentlarge debts having been contracted in fitting up the new hall, which will seat about five hundred persons. and is but one flight of stairs from the street. Prof. Cadwell prefaces his mesmeric entertainments with about a half-hour talk, in which he gives the audience a few facts and proofs of the truth of our beloved Spiritualism. Then begins a series of instructive and extremely amusing experiments in 'Mesmer. ism,' that keep the audience in a continuous roar of laughter for about two hours. Our Society has been benefited very substantially by the Professor during his two weeks' stay here, and we shall keep him, if possible, during the month of February. We cheerfully recommend Spiritualist societies that are poorly off financially to engage Prof. Cadwell for a few weeks.

two messages from loved ones in spirit-life, each mesintellectual spirits, who do not lose sight of the fact that it is only by appeals to the reason that they can carry conviction to the soul. Her platform tests are sage covering one entire side of a slate, and these excellent. The many friends she made during her stay among us hope to welcome her again in their midst at some future time."

BANNER

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Any person sending \$3.59 for one year's subscription to the BANNER OF LIGHT was to entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

the kind Father permits our spiritdirect us.

Mrs. Rich gave me advice about business in a marvelous way. By her guidance all has ended well; everything happened just as her control predicted. Having received help, and being sure she had great power of advising, I called at her parlors to have another sitting. The object of my call was to help a

family, a member of which had become a habitual drinker. Through her, the boy, we feel sure, has been saved. I should have liked any one who at times loses faith in his or her spirit-friends to have heard what I

did on these occasions. May the Great Spirit aid Mrs. Rich in the good work which she so faithfully performs."

LOWELL.-Isaac C. Morse writes, Jan. 29th: "This has been a sort of Thanksgiving day among the Spiritualists of this city as regards the dispensing of spiritual food. We have had with us that born orator. Dr. F. H. Roscoe, of Providence, R. I., and his gifted companion, Mrs. Roscoe. Larger audiences than usual welcomed Dr. Roscoe's controls, and every one listened with close attention and profound admiration to the eloquent discourses.

We were favored with the close attention of a reporter from the most influential daily paper in our city, a circumstance which never happened before in the history of our Society, and which shows that interest is being awakened regarding the glorious truths of our beautiful philosophy.

Dr. Roscoe's guides chose for the subject of their afternoon discourse: 'Is Spiritualism True or False?' and for the evening meeting: 'What the world owes to inspiration.' Both of these themes were treated in a masterly manner. The medium was the recipient of much praise also because of the correctness of his psychometric readings."

Pennsylvania.

MYERSTOWN.-J. H. Bassler writes that, being in New York City on a recent Sunday, he visited in the forenoon Adelphi Hall, and was much pleased with the ripe thought and perfect diction of Mrs. Nel-

lie J. T. Brigham. In the afternoon he attended a meeting for tests, at 52 Madison Square, which was presided over by Mrs. A. L. Pennell, late of Boston-at which it was his privilege to receive quite a number of satisfactory communications personal to himself.

In the evening he visited Columbia Hall, where Dr. Henry Slade recounted many of the leading events in his career as a medium, and Dr. D. C. Dake, in a brief address, made a fitting close to the exercises.

The stay of this brother in New York had been made on this occasion to include Sunday (something he had never before tried), and he was so much pleased with his experiences that he states his intention of following the same course hereafter when business takes him to that city-a method which he recommends to all having sympathy with the spiritual movement who may make a visit to that locality from the country.

"Some months ago," he writes, "we worried through the ' Preliminary Report ' of the Seybert Commission. We are now more amazed than ever that the educated gentlemen sitting on that Commission could so contrive to miss all the grand facts of Spiritualism when such a convincing array of spiritual phenomena can be taken in in two short days.

In our sitting with Dr. Slade (held the Saturday previous] in broad sunlight, the same phenomena as those mentioned in a recent issue of the BANNER took place. We also witnessed a table, some distance from the Doctor, rise from the floor over a foot in the air. The writer was patted and caressed by a femi-nine hand, and when asked who it was, writing was immediately heard going on under a slate lying on the table, and on examination this answer was found and most endearing manifestation was the receipt of so-called skeptics. She is surrounded by a band of

Mr. J. Frank Baxter lectured and gave tests las Friday night to a large and attentive audience: at the close of the lecture he gave about a dozen tests of

spirit presence. The Society has engaged his ser vices for February, 1889. Mr. Bishop A. Beals will be with us through the

nonth of March. We understand that Mr. Beals has developed the gift of psychometric readings, and if so we are sure of a highly successful engagement.

The month of April is not provided for as yet, and the Society desires to make engagements for May and June.'

Michigan.

LANSING.-Mrs. Lunt Parker writes : "I came to Lansing Dec. 1st, 1887, and found it a pleasant place and the people very much interested in Spiritualism. They had then no meetings here, but kindly rented a hall for me to lecture in for a few Sundays, with such good results that now they have organized a society called the Peoples' Spiritual Progressive Union. The officers elected are as follows : President, Henry E. Porter ; Vice President, Samuel P. Buck ; Secretary, Mrs. C. W. Ayres; Treasurer, Dr. A. W. Edson. It is now in a flourishing condition, and it appears that the people of Lansing have awakened to their duty and are coming to the front, proclaiming to the world that

it is good to know more of the future while remaining in this mundane condition. l desire to thank the people here for their hospitality and friendship while I have been among them. and especially Mr. and Mrs. Ayres, at whose house I stayed

some three weeks. The friends here have talent enough to produce excellent results if it was only brought out ; that is what I propose to do through my developing classes, and make Lansing one of the places that Spiritualism can live and grow in."

New Hampshire.

MANCHESTER .-... 'A Manchester Spiritualist ' writes that "Mrs. Jennie K. D. Conant, of Boston closed Jan. 15th her third successful engagement with us this season. Mrs. Conant has called together the largest audiences of any speaker we have had the present season. The power of her controls in their lectures and improvising of poems upon subjects furnished by the audience, is very remarkable. Mrs. C. consider one of the best psychometrists we have had before our Society. Her readings were wonderful to her hearers. Many of these readings were given to utter strangers to spiritual phenomena, who seemed astonished at the gift she had to reveal the history of their past lives.

She came to us a stranger, has sown good seed of spiritual truths amongst us, and has made many friends. We extend to her our heartfelt thanks, and recommend her to all societies desiring a good speaker and reliable psychometrist."

District of Columbia.

WASHINGTON.-Charles O. Pierson writes: "Mrs. M. W. Leslie, a lady well known in Boston, and throughout New England, recently fulfilled a month's engagement on our rostrum. She was well received, written: "It was I. Emma." Another highly prized | and made a great impression-particularly among the

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IF A MAN DIE,

Shall He Live Again?

A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Tem-

ple, San Francisco, Cal., Sunday

Evening, June 5th, 1887.

This Pamphlet embodies, in clear typography and con-venient form, the first and only discourse delivered in America on the subject of SprintTUALISE by this widely-known English Scientist during his recent visit to our

skores. It is devoted largely to a clear and forcible recounting of his own personal experiences among the phenomena, rather than the argumentative or theoretic development of the claims of the New Dispensation upon the consideration of

This of the reserve the scatter broadcast through the coun-its just the work to scatter broadcast through the coun-try at this season when, the recreations of summer suded, the public mind is renewedly applying itself to labor, Copies may be had for circulation at the following lo

prices: Pamphlet, 24 pages, price 5 cents, 13 copies for 50 cents, 30 * * \$1,00. For sale by COLBY & RICH.

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A REVIEW

OF THE

REPORT

OF THE

SEYBERT COMMISSION

APPOINTED BY

THE UNIVERSITY OF PENNSYLVANIA

TO INVESTIGATE

MODERN SPIRITUALISM.

ISSUED UNDER THE AUTHORITY OF THE

AMERICAN SPIRITUALIST ALLIANCE.

Or any two of the following namphleta

REVIEW of a Lecture by Jas. Freeman Clarke.

A. Ba

LIGHT BANNER OF

Martin Barbar

TO BOOK PURCHANNE

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SPECIAL NOTICES.

APT In quoting from the BANNEN OF LIGHT care should be taken to distinguish between editorial articles and the commun cations (condensed or otherwise) of correspond-ents, Our columns are open for the appression of imper-sonal free thought, but we cannot undertake to endorse the article shades of opinion to which correspondents give

the varied shades of opinion to which correspondents give interance. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. The hen our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not lorget to state their present as well as future ad-dress.

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



MORNING FOR THE WEEK ENDING ON SATURDAY.

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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Good Things for Our Readers.

The next issue of THE BANNER will contain -among other excellent reading-an able article prepared for our columns by Prof. Henry Kiddle, of New York, and treating of the

"REALITY OF DR. SLADE'S MEDIUMSHIP." Also an excellent paper by George A. Bacon. of Washington, D. C., on

"PSYCHOMETRY, OR THE ELEMENTS OF A NEW SCIENCE."

An original poem will be given, in addition, hy Miss Belle Bush. of Belvidere, N. J., Seminary, entited,

"LIFE IS IN THE WORLD."

Testimony in Spite of the Witness. The book entitled "Light on the Hidden

with ordinary people she feels like one walking | liton has to say of the acknowledged manifestawith those born blind, who cannot comprehend the heauty of sunshine and sweet faces. Her mother died when she was a babe, yet she has always known her mother's face and felt her ministrations. And "she feels as if her father's eyes were always upon her." At funorals she sees the lost one present and sympathizing with the sorrowful, and "hears the chorus of heavenly voices seeming to swell the parting hymn into a song of rejoicing and welcome to the new comer.'

The author of this book believes her discernment to be a spiritual faculty, entirely independent of the senses. There can be, of course. says Gail, but little corroborative testimony to what she avers, but she is perfectly willing to admit that Rev. Dr. Clarke has done all that is necessary to be done in giving us assurances of her truthfulness. The narrative is to be subjected to the test of its reasonableness. And thus subjecting it, she unhesitatingly declares that it is the only one of all pretended communications from the unseen world which "carries moral force enough to account for itself." The assumed spirits "dwell entirely on character. Whatever their source," says Gail, "this woman, whose days are filled to overflowing with practical duties and common rounds of cares, has given us ideas of duty and truth which are harmonious with the latest conclusions of the deepest thinkers," and "touch the very basis of morality." There is no indica-

tion, she adds, that she thought them out herself. By way of illustrating her views on the phase of the mediumship in question, Gail recites a trifling incident that occurred when the writer of this book was a girl of but ten years. She was dusting the floor all around a rug, and had started to leave the room when she saw her father (a spirit) standing on the rug, and intently looking down upon it. Raising his eyes to hers, he told her to lift one end of it. She did so, and felt the significant rebuke. He improved the lesson to impress it upon her that no act or thought is hidden, any more than the rug could hide the dust collected under it, and that every slighted duty is a sin against the ideal life. If, now, any one were to say that this is "pretty small doings for an angel," Gail is all ready to make answer that "our moral perspective is not correctly adjusted"; that 'nothing is small that bears on character" that "fidelity to duty, irrespective of the size of the duty, is fit work for all worlds." Gail is forced to confess that she should far sooner expect such manifestations of the loving care of spirits for those left behind to always occur than that they never would occur. "There are a thousand indications," she asserts, "that the presence of pure spirit may not be perceived by spirit still involved in matter. There is no inbroad ranges of spiritual revelation. herent probability that pure spirit is incapable of discerning or influencing spirit not yet

cleared from matter."

We do not see but what the minute and apparently trivial means and methods of which spirits avail themselves to convey a sense of their presence, and impress their lessons on mortal recognition, the little rapping and the table-tipping included, are not reasonably vindicated by this ready acceptance of the wise spiritual use made of a common rug. Gail rather thinks it requires some courage to give a simple narrative like this to a world that "demands from the unseen universe impossible tidings." But how does she account for such a demand except on the basis of an ignorant and superstitlous conception of that unsoon universed theold, which mousin opicitualism is doing its best to overthrow? "We forexistence in which knowledge is communicated only through the senses." Therefore she jumps cret passage way, and that form the form of a confedgladly to the conclusion that spirits cannot erate, than to accept the fact of the spirit manifestacommunicate to us what we cannot cognize tion. The better the light and the more solid the Way," which contains an introduction by Rev. | through the physical senses. No revelation has ism of this world. Imagination may make new combinations, but it cannot create material. 'All, therefore," she says, and says it well, that any revelation can do is to use this world in its best types as indicative of the other." The author of this book is cited as answering to the question-what seemed the most impressive fact disclosed by the unseen life-it is the perfect order of the universe. Every soul finds its level and place. Therein consists the unity of moral and material law. There can be but one law, or order, and it must run through the universe. The friends of the author in the invisible world teach her that death does not change one's nature, but that the unclothed soul is forced to see its own condition and pass judgment on itself. In the white light of the spiritual atmosphere, the sensual life at once shows the blackness of its stains. This light of heaven is a purifying rather than a punitive flame, but to him who has loved and lived in darkness it brings an almost intolerable pain. And to the soul that has attained more nobility of character than it was conscious of it brings an unexpected joy. The communications of these "assumed spiritual beings," concludes Gail Hamilton, teach a God of science, of logic, of the devoutest religion, and a gospel of purity, of human service, of stern fidelity to truth and duty. In her judgment they are in perfect and impressive accord with the highest conclusions of the intellect, the tenderest aspirations of the heart, the sternest dictates of the conscience. And she thinks that to this extent they demand recognition. Finally she asks, as if she could no longer withhold the inquiry-what is there in the history of the visible world that is forever to bar it from conscious connection with the invisible world? She confesses that "progress has always been in that direction." "The epic of civilization," she truthfully declares, " is the epic of spiritualization." From the rough material has been carved artistic beauty, family consecration, religious worship. "Space has been overcome by spirit upon the earth. It is but a single step outward, onward, to annihilate space beyond the earth, to penetrate the earth-quality itself There is a spiritual body as well as a natural body. Why is it not possible that humanity, in vital relations with both worlds, in orderly development from the same clod, from the savage to the lightningtamer, the beauty-builder, the scientific saint, shall presently arrive-is even now touching at a point of intercommunication with the spiritual world? Man knows that it exists within him. For the greater part, he knows that it exists without him. The mutual relations of the two are but dimly discerned, but slightly understood. There is nothing in the past to demonstrate or to indicate that the world of matter has reached its utmost refinement, or that its relations with the world of spirit have attained their closest intimacy."

woven with the sombre lines of her life." While more. One readily deteois in what Gall Hamtions her lingering respect for the prevalent statement of facts which go with the current prejudice against it which she has conveniently movement for converting the Federal Constinamed incredulity; and at the same time it is | tution into an engine of bigotry and intolorinstructive to hear her bear witness to the ance, as we find them arrayed in a recent num truth that all spirit-revelation must be made ber of the Boston Investigator by a free and through earth symbolisms, and that all spirit- fearless correspondent. It has commonly been communication must be addressed to the physical sense.

Only Spiritualism's "John the Baptist."

Mrs. Cora L. V. Richmond's lecture, appearing on our first page-and for which we are indebted to the Chicago Times-will be found, on examination, to be eminently fitted for perusal at a season when there seems to be a concerted movement on the part of divers anti-spiritual plain away(!) Spiritualism on the basis of mesmeric influence and control.

Those who wish to achieve a clear comprehension of the utter fallacy set forth in the tianity is to be legal, and consequently toler 'hypnotic" solution so confidently depended able, except it be what is known as Orthodox. of the oldest among the veteran mesmeric operators in America to-day, and a man now prominently before the public-viz .: Professor J. W. Cadwell-is also firm and immovably decided in his adherence to the Spiritualist cause, and uses his mesmeric gifts possessed by him while in the body, as an illustration to his audiences of what the spirit of man may be able to accomplish when freed by decease from the limitations necessarily attending the exercise of mental and esoteric power by mortals yet in the physical form. Prof. Cadwell takes the position (as also did Prof. Denton in his day) that there is no conflict between mesmerism and Spiritualism from which comfort: That mesmerism was merely a forerunner, preparing the way for the broader knowledge furnished in due time by the latter to all who dared to draw nigh and investigate. After years of struggle with the world's Gradgrinds," mesmerism, under the new name of "hypnotism," seems in certain quarters to have grown very "scientific," and is confidently pushed forward by its whilom opponents as offering an exhaustive solution of the new truth, of whose coming advent it was, forty years ago, but the pioneer "voice of one crying in the wilderness " of human ignorance. churchial bigotry and scholastic conceit. But such efforts are to no purpose; thinking minds readily recognize that the greater includes the less, on any occasion when their superficies are compared, and will readily agree with Mrs. Richmond's guides in pronouncing the narrow and abbreviated scientifico-hypnotic explication to be utterly inadequate to cover the

Study of Psychic Phenomena.

The following editorial, with the above caption, we clip from our San Francisco contemporary, The Golden Gate. We give it the benefit of our extensive circulation, it is so timely and to the point :

" Probably there are no harder skeptics in the world concerning the physical phases of psychic phenomena. than Spiritualists themselves. So pronounced is this fact that we have known excellent mediums for one phase to distrust the mediums for all other phases and some even to go so far as to imagine themselves about the only honest mediums in the world. We are not surprised at this. These phenomena-to those not familiar therewith-are so out of the usual course of nature, so at variance with their ideas of things, that ceptance thereof. They see, for instance, a human form enter and disappear from a room, apparently get," she says, "that we are yet in a stage of through a solid floor or wall, and they find it much easier to believe that there must have been some seorm, the more are they convinced of deception. Some, who believe in the genuine manifestations in the dark, will not accept them in the light. In our long and varied experience in all phases of spirit manifestations, we have naturally witnessed many marvelous things-some, in fact many, that required the confirmation of every physical sense which It was possible to bring to bear upon them before we were willing to admit the truth. But as these things became often repeated, and under new and varying conditions of security against the possibility of deception, they ceased to excite especial wonder-just as the growing grass, or the unfoldment and perfume of the rose, or the law of gravitation, or the swinging of a planet in its orbit, or the creation of a universe; these are facts which we accept, mysteries which w cannot deny, but which we do not try to explain. Delve into nature wherever we may, and the occul and mysterious meet us at every step in our progress To deny what we do not understand, is not the way to study nature. We should investigate carefully and modestly, and ever with a desire for the truth. The true scientist never denies what he does not know. So, in our investigations of psychic phenomena, we should ' make haste slowly ' and cautiously. There is not the slightest occasion for calling whoever may ar rive at different conclusions from ourselves, hard names. All are entitled to their opinions, which they should be permitted to enjoy in all charity and kind 3888.

The Cat in the Meal.

We cannot but be forcibly struck with the thought, he says, that in the century of our national existence we had escaped an "effete another member of the House took it upon himself to Europeanism," because we have lived to see the dying out of many of the old dogmas of theology for lack of general respect. But he detects dangers that threaten to submerge all our fondest hopes. Romanism has begun a vigorous and carefully-planned onslaught on our system of common schools. The larger and the conservative Protestant sects declare that the Bible shall be retained in the schools, and hypnotists, "psychic researchers," et al., to ex- are determined to rule or ruin unless they can mold them to their own liking. In order to carry out their design they insist on putting God and Christ in the Constitution. No Chrison in certain quarters, are reminded that one Of course the heterodox will have no rights which the others are bound to respect.

To this so-called religious movement he pronounces the Woman's Christian Temperance Union auxiliary. It is something beside the cause of temperance that these zealots have at heart. It is, he declares, the welfare of Orthodoxy. The civil power is to be called in to enforce its demands. It looks like working for the public good to enlist in this new temperance movement, but there is an ulterior purpose which is not apparent at first sight. The movement, he claims, is only an annex to the God-in-the-Constitution party.

This writer also warns all who are working to secure the ballot for woman to beware what straight-laced scientists can hope to receive any alliances they form. He asserts that the men who engineer this religious crusade care nothing for the enfranchisement of woman; but merely hold out certain inducements which are intended to benefit their own projects in the end: The Church has some ulterior motive in its present zeal for temperance and woman

Occult Telegraphy.

suffrage.

The occult telegraphy of Mr. Rowley is not, t would seem, a new phenomenon in the history of Spiritualism, though it is doubtless the most perfect and practical of its kind. In 1880 peculiar sounds heard at an impromptu circle held | said she heard a voice saying "Mother !" It was that in a telegraph office in New South Wales, were recognized by an operator present as imitations of the dots and dashes of the telegraphic instrument, and by means of them the name of a deceased "operator" was spelled out. Subsequently, a "Morse" telegraphic instrument and battery were procured, and on Aug. 17th arranged for work.

A member of the New South Wales Parliament, who in October of that year furnished the Harbinger of Light, Melbourne, with the above item of information, together with three others, held meetings for developing, if possible, this newly revealed means of communicating with the spirit-world. The experiments were progressing favorably when the unavoidable absence of one of the party necessitated a suspension of the meetings. It was designed to resume them; but our correspondent, William Johnston, of Petersham, Sidney, N.S.W., informs us that these circles were broken up soon after by the decease of the medium, Mr. Cane.

The facts, so far as given, show that various attempts have been made to establish a means of telegraphic intercourse between the two \$2023,01; and that the growth of the cause in this worlds, and we congratulate the operators at the unseen end of the Rowley line upon their SUCCESS.

A Timely Warning. The following is taken from Mrs. Lillie's ex-

FEBRUARY 11, 1888.

The Peculiar Legislation

into which certain parties are now seeking to inveigie the Massachusetts General Court was adverted to briefly in Trim BANNER of Feb. 4th, as embodied in an order presented by Mr. McCall, of Winchester, providing that "no person or persons shall fraudulently represent or personate any spirit or decoased person at any scance or religious meeting." Bubsequently Mr. McCall withdrew this order, as he felt that he did not believe in legislation in such matters, whereupon present it once more.

It was stated last week that the understanding was that special reference to scances for materialization was intended ; but the difficulty in the way of framing a statute which shall at once both decide what is "fraudulent" and prepare a penalty therefor (without trenching severely on other ground not intended to be covered by the legislators), will beyond doubt stagger the ingenuity of the Judiciary Committee in whose hands the resuscitated order now rests.

The Journal of the House for Friday, Feb. 3d, sets forth that Mr. Vanderhoop of Gay Head presented on the day specified a remonstrance, put forth by Mr. A. S. Hayward, of this city, against any legislation in regard to spirit manifestations.

This remonstrance against a special law being enacted bearing upon spirit manifestations of any form or nature, took the ground that "fraud" connected with spirit-manifestations, or the affairs of any other religious organization, should be reached by the general laws of the State in such matters; and argued that special laws would establish a dangerous precedent, the ultimate ending of whose evil and proscriptive influence no one could foresee. The Remonstrance also set forth that further legislation in religious matters was a state of things that should not be tolerated, as the spirit of the Constitution of the United States is in direct opposition thereto.

There is every indication that, should the Judiciary Committee agree upon and present a bill, it will be throttled in the Legislature, as all efforts deserve to be which aim to abridge, under whatsoever specious retext, the reserved rights of the people.

Another instance of apparent death and resuscitation, with an account of the intervening experience of the individual, is reported as having occurred six miles from Readsboro' village, Vt. An associated press telegram to the Boston daily papers says that a Mrs. Lois Bishop has experienced considerable difficulty in breathing while lying down, and has been obliged to sit up most of the time. It was while in one of these upright positions that, calling the family around her, she bade all of them good-bye, and then, to all appearance, died. She was laid out on the bed; her hands and arms turned purple, and her feet became cold. After continuing a few hours in that condition she showed signs of returning consciousness, and wine forced between her lips revived her, since which time she has been improving. After recovering she of her son Franklin, who died in the West fifty years ago. She also heard a voice saying "Lois !" She said "What," and then continued, "I have been greatly afflicted." This speech and word were spoken while the family thought her dead, and the wine was then given her. The last voice she heard was, she said, that of her husband, who died thirty-five years ago. The family is one of the oldest and most reputable in the town, and has lived in its present place of residence over sixty years.

WOMAN SUFFRAGE .- The annual meeting of the Massachusetts Woman Suffrage Association began its sessions at Horticultural Hall, Boston, on the evening of Wednesday, Feb. 1st. Dr. W. I. Bowditch, as Chairman, made the opening remarks. He was followed by Miss Adelaide A. Claffin, who spoke of the progress of the cause in the West; Mrs. Julia Ward Howe, who claimed that if one woman desired suffrage it should be given to her, whether other women desired it or not; and Mrs. Lucy Stone, who asserted that the denial of the ballot is the withholding of a privilege, and should be considered a grievance

Thursday was assigned for business, which included the reports of the closing year's officers and the election of a new board. The Secretary, Mrs. Cora Scott Pond, reported that the expenditures of the year ending Jan. 1st were \$5009,64; balance on hand, State the past year has been most gratifying. In the afternoon a series of resolutions offered by Mrs. Henry B. Blackwell were heartily adopted.

There was but a short interval for rest between the close of the afternoon business meeting and the social religion and reception which brought the session to a most agreeable close. The excellent supper served cellent address at the Berkeley Hall Jan. 15th, at 5:30 P. M., and the reception which followed, and which was in honor of Mrs. Rebecca Moore, of England, occupied the early part of the evening.

James Freeman Clarke, is duly set forth to the yet overstepped the boundaries of the symbolreader in the advertising columns of THE BAN-NER, and attention is herewith again directed to its announcement. Its perusal is certain to inspire a profound comfort in the heart of every reader, and carry fresh and abiding conviction of the blessed truth of Spiritualism.

It is specially of this book that Gail Hamilton has written certain articles in the Boston Journal, one entitled "Spiritual Visitations" and the other "Spirit-Land," which, if anything, furnish additional proof of the ceaseless working of spiritual thought in the great body of mind around us. Describing the author of the book in question, Gail Hamilton says that she is a woman outside of Spiritualism, unacquainted with Spiritualism, giving us what professes to be her own experience with excarnated spirits. She is endorsed by Rev. Dr. Clarke as a person who is regarded by many intelligent and cultivated men and women who are her personal friends as sincere, truthful, and conscientious. Dr. Clarke likewise states that she is firmly persuaded of the reality of what she narrates; but Gail Hamilton thinks that is not quite correct, holding one of the most convincing features of the narrative to be that the writer seems not to be firmly persuaded of the truth of her story, inasmuch as she is constantly haunted by the fear that she is the victim of hallucination. Yet the only cause assigned for this suspected hallucination is that "her personal confidence is overcome by the immense weight of the world's incredulity." It will be found that this consciousness of the prevalent incredulity is in most cases the bugbear that scares good and honest hearts from the acceptance of truths that are awaiting their recognition as a long and earnestly desired revelation. "Her incredulity," remarks Gail Hamilton, "is the natural working of a wellinformed mind," of course implying-does she not ?- that a more firm belief would be the evidence of an ill-informed mind. This single remark of Gail's shows her own idolatry of the common bugbear.

The writer of the book holds constant and free communion with her father, who asks her, among other things, if she cannot understand "that some gifts are exceptions," and if she will dare decide upon the value of her own and bury it in the ground. Yet, says Gail again, this same woman, whose incredulity is the "natural working of a well-informed mind," feels that "a dead loss of faith in this experience (with the spirit of her father) would be a loss of all faith in any future." This same experience has accompanied her from her childhood, has never seemed unnatural to her, has been a part of her daily life. Will she be good enough to tell us what relation an experience of this sort bears to either a well or an ill-informed mind? In attempting to answer this question she will be sure to bring her incredulity theory to the ground.

There is "nothing ghostly or fearsome in her visions," says Gail, of the woman in question : "It is rather a glowing thread of light inter-

The wisest of us are but children groping in the dark. We should be thankful for even the slightest hint that may lead us to the light. And especially should we avoid all arrogance of opinion in our dealing with this subject."

Demise of Mrs. Mary Howitt.

The whole civilized world knew by reputation the noted authors of London, Eng., WIL-LIAM and MABY HOWITT. With the advent of Modern Spiritualism this worthy couple inrestigated the subject and became fully convinced of the reality of the phenomena, and consequently ever afterward proclaimed their belief to the world and wrote much upon the subject. Mr. Howitt passed to spirit-life some years ago, and now we learn that his widow has joined him in the bright Summer-Land. She passed on from Rome Feb. 2d, 1888, at the ripe age of eighty-four years. It is said that her parents were members of the Society of Friends. She married William Howitt in 1823. This lady was a poet and novelist; her literary works have been many-both those written alone and those prepared with the assistance of her husband. Her prose translations were also extensive. She united herself late in life with the Catholic Church, but she never gave up her belief in the Spiritual Philosophy. 'Thus one by one the old defenders of the New Dispensation are joining the great majority, where soul meets soul in grand reunion, to continue on in everlasting peace and love.

107 Dr. Gaston W. Fowler has an advertisement on our seventh page to which attention is cailed.

THE TWO WORLDS for January 27th has been received and placed upon our counter for sale.

Mr. J. W. Fletcher examines the poor A writer for Spiritualism could hardly say free of charge, every Wednesday, from 9 to 12. water.

which was published in full in last week's BAN-NER. It is a warning from the spirit-world. It

is replete with wisdom. Heed it in time, friends: "Be ye diligent as Spiritualists. You read that there is no law that can touch a spirit medium. Some of you sincerely believe that, for the good of the cause, those caught in the use of real deception in manifesta tions purporting to be genuine should be punished but in your zeal be cautious that you do not call for a law which, when once enacted, can be taken into the hands of any petty tyrant and used on any medium in your ranks. It were better to bear a little in your own home circle, wisely and with your eyes open and single to the truth, than to assist a world in throttling you, as it would like to do even to-day. So I say be vigilant, be cautious, and you will find that at length, by God's own law, the truth will come uppermost right will prevail and error vanish."

The materialization seances of the BERRY SISTERS are too well known to require any special mention in these columns. It may be well, however, to remind our readers that they continue to be held at 55 Rutland street, with much satisfaction to all who attend them, forms appearing—so reported—at points where their presence is wholly unlooked for, and parent, even to most materialistic doubters. The account lately given by Mr. E. A. Brackett, concerning the appearance of a small, translucent fold of light at the top of the cabinet at one of these séances, that, slowly descending to the floor, gradually enlarging as it did so, became his niece Bertha, who passed to him and fully identified herself, finds place in our English contemporaries Light and The Two Worlds.

The Two Worlds, which we keep for sale, is an excellent paper, and American Spiritualists should have it, as the contents each week are varied and highly interesting. Mrs. Emma Hardinge-Britten, the editor, as is well known to all our people, is a talented lady as well as a veteran Spiritualist. In No. 9 Mrs. H. raps the Rev. A. Parker "over the knuckles" severely in her review of that gentleman's speech made in Cloth Hall, Colne, Dec. 11th, on "Who and What are the People's Religious Teachers ?" That "minister," if anything, seems to be more stultified upon the subject he discusses than our own gentlemen of the cloth, and they are wofully ignorant in regard to the Spiritual Philosophy.

FT That many people in Massachusetts believe that the laws governing them are, in certain respects, unsuitable-says a late number of the Boston Herald-is shown by the number have been introduced into the present Legislature. Such an array of suggested improvements is well calculated to make one doubt not only the wisdom of lawmakers but also the permanent value of any statutes that the Legislature can adopt. This is emphatically true, and should be constantly borne in mind by every freeman in the Commonwealth.

DARWINISM IN LEGISLATION .- The time in which new husiness can be introduced into the Massachu setts Legislature has passed, and still no mention has been made of any enactment in the interests of oldfashioned medicine, and to compel the people to employ its practitioners by law: but on February 1st, the last day wherein new business was admissible, a petition was presented, asking for a law to regulate the veterinary practice of medicine. Doubtless the petitioner believes in the Darwinian theory, and seeks, through the dumb animal who cannot plead for the protection of its right to life, to evolve a system of medical enactment which shall enslave the human, no matter how loud his protests. Pleasantry aside, however, is it real justice to deprive by law, the owner of a valuable animal from giving it relief when in pain and leave the whole matter at the critical moment to the chance of finding some licensed veterinary practitioner?

ANTI-VACCINATION .- Dr. Dutton and others, it is reported, have petitioned the Massachusetts Legislature for a repeal of the compulsory vaccination laws now on the statute books of this State. The move ment is one in the right direction, whatever may be the success of this bold attack upon legally-entrench where their genuineness is unmistakably ap- ed prejudice. The article appearing in the THE BANNER of the 28th ult., from the pen of the late Dr. Woodruff, is a powerful document, and friends of antivaccination will find in it an able arraignment of Jen nerism which it will be well to place in the hands of the law-makers at this time. The people should wake up to the necessity of looking out for their own interests in this matter, and not be content, as now, to leave the whole business in the hands of the M. D.s. who, after all, disagree upon this important subject.

> JOURNAL OF THE AMERICAN AKADEME .--- AD ORlargement of this monthly gives space for more variety of contents than formerly. In the January issue is the paper on "Philosophy and Christianity," by Miss Lizzie Wright, read by Mrs. B. P. Drury at the December meeting of the Akadémé and a report of the discussion that followed. "Conscience" is the subject of brief essays by C. W. Duffield and Miss C. F. Daley. An interesting account is given of "Actual Transmu tation of Matter." The remaining pages are occupied by "Eternity," a poem by Robert Brown, jr., M. A., What is Life?" and " Belected Aphorisms." Bloomington, Ill.: Miss Emily Wing, Corresponding Secretary. Newark, N. J.: Alex. Wilder, 565 Orange street.

A New York correspondent writes : "Mrs. Effe Moss, a medium for the materialization phase of the phenomena, has returned to her home in New York from a tour (that began last August) through the West. and which extended to San Francisco. Mrs. Moss reports/that her seances were well attended, and that the interest in the phenomena there seems to be spreading and deepening in the minds of the people. She has located at the rooms formerly occupied by her at and variety of the orders and petitions that | 52 West 15th street, and will hold public seances on Sunday, Tuesday and Thursday evenings."

BUNKER HILL. - The new cycloramic representation of the Battle of Bunker Hill, which has been in process of preparation for some time past in its unique building on Tremont street, Boston, was pleasantly introduced to the people on Saturday evening last. The invited guests found the appointments perfect, and the scene depicted of rare beauty and thrilling interest. A visit to this wonder of art will prove allke Do n't walk on salt ice unless you desire to taste salt | pleasurable and profitable to all grades of observers, from the adult antiquarian to the curious schoolboy.

FEBRUARY 11, 1888.

Re-opening of Our Friday Afternoon Uircles,

The services of Mrs. B. F. Smith, the wellknown trance medium, of Lawrence, Mass., have been secured for the present, for the transmission of individual spirit messages at our Public Free Circle Room on Friday afternoons.

Her first seance will be held on Friday, Feb. 10th. at 8 o'clock.

Powerful Spirit Manifestations. To the Editor of the Banner of Light:

In my travels and profession I have frequently, without seeming extra exertion on my part, become cognizant of some of the most remarkable physical spirit manifestations that have appeared in modern times-and these, too, occurring with individuals who did not recognize the spiritualistic philosophy of the nineteenth century.

One case in point has just come to my knowledge, which occurred in the early days of the New Dispen-sation, and was produced in the presence of individuals who knew nothing of mediumship, neither did they know anything concerning Spiritualism except from hearsay. I doubt if any account of this case has ever been printed, therefore will give it to the public as related to me by Mr. W. B. Ross, the Station Agent of the Boston and Maine Railroad at Bell Rock :

The most of the old residents will well remember the Arcade Building, at the junction of the South Natick and Sherburn roads—also the presiding genius of the establishment, Mr. Decatur Morey. Mr. Morey kept a store and resided in the upper portion of it; and one day the subject of the "Rochester knockings and table tippings "was brought up for discussion. and Mr. Morey was asked to give his opinion regard-ing the manifestations. He was a good-natured, jolly man, who "pulled down" over two hundred pounds avoidupois, and took a unique way of answering the query. He placed himself flat upon a table in good light before witnesses and said: "If there are any spirits here who are strong enough, I wish they would raise the table."

No sooner was this said than the leaves of the table flew up, and Mr. Morey was thrown on to the floor by the invisible power. Subsequently the table was raised to the top of the room and then gently lowered to its former position on the floor. A plano was moved, chairs also crossed the floor without human contact, etc. Mr. R. declares that Mr. Morey never doubted or made light of spirit manifestations after that exhibit.

Here is an account of the independent moving of material articles without human contact in the home of a skeptic, who could not explain the occurrences on any heretofore known law, or outside of the cause claimed for them by Spiritualists. The event at the time produced quite a sensation in Natick and vicinity. Doubtless there are many in the town who will endorse the Station Agent's statement in the matter. The theory of trick or deception is utterly powerless in this case. A. S. HAYWARD.

Note from Dr. Willis. To the Editor of the Banner of Light:

Will you spare me space enough in your columns to state to my friends and patrons, who are scattered all over the country, that after more than thirty years of devotion to the cause of Spiritualism, in whose behalf I have labored with tongue and pen, the destiny of my life has led me to take up my residence in the city of Rochester, N, Y., the cradle of the cause so dear to my heart.

It seems to me a singular coincidence, to say the least, that I should thus, after so many years, be led to become a resident in the place where first were heard those sounds that have since reschoed round the world; where first were set up the invisible wires of that grand, celestial telegraph, which demonstrated through its workings the actuality of communication between the two worlds, the glorious world of purely spiritual existence, and this world engirt with mortal shadows.

It may be, some great purpose lies concealed in this event so suddenly thrust into my life. Be that as it may, I shall still be in Rochester, as in Boston or Brooklyn, the same faithful adherent to the beloved cause I have ever been since the days that Harvard College closed its doors upon me thirty-one years ago.

And from this point, as from the places above named,

BANNER OF LIGHT.

Report.

Review of the Neybert Commission's ALL SORTS OF PARAGRAPHS.

WE ARE SO BLIND. [Repectally Dedicated to The Seybert Commission.] We say our loved ones are no more-On earth no trace of them we find ; We neither see them, no, nor hear, We are so dear, we are so blind !

Because they are what we call dead, we ery and call our God unkind, Though they be with us everywhere, We are so blind, we are so blind?

Who knows but that their breath is blown In every whispering of the wind? Who knows but star-gleams are their glance, We are so dear, we are so blind? Oh, once they vanish from our gaze, Oh, once the gruel earth-clods bind Them round, we can but see a grave, We are so blind, we are so blind!

"In ye olden tyme," when our New England grandmothers became prosperous they used more molasses in their pies than they were wont to do, and even used nore eggs and unskimmed milk than formerly; but they never dreamed of such an unbeard of extravagance as to sweeten them with sugar. Indeed, the

pale sugar-sweetened, custard swamped pumpkin ple of modern cookery is much like the negro's description of a mulatto, "Dar's neider white nor blacknelder one ting nor todder." Just so.

As every atom of the earth has been vivified millions of times by the splendid light of the sun's rays, so it will be found, when human life is perfect and the grandest type of humanity is revealed, that out of these shadows the perfect brightness of the soul works its way into the inferior conditions of the earth, making those express the grandeur of the primal plan.—Cora L. V. Richmond.

The world famous Russian patriot, "Stepniak," whose pen has done so much to enlighten the reading people of all countries as to the tyranny of the Ozars, speaks to the United States through the columns o last Bunday's New York World in a cable dispatch from London. Every American should peruse his clear out statements in that able sheet.

To be in the fashion in the Spring, ladies will wear flower bonnets, velled in tulle, either black or white, faced with velvet.

tion and libel of the truth. Yet their book, ably concocted for the consumma-tion of that purpose, has been widely circulated, and its misleading statements endorsed and emphasized by the principal newspapers of this country and Great Britain. The peculiarity of a blizzard is, that while generally It is in the principal newspapers of this country and Great Britain. The writer of this has conversed with several of the mediums whom the Commission induced to sit for them, and some of their allegations are wholly dis-creditable to the Commissioners. Mr. Briggs, for ex-ample, a considerable time after his first scance, the minutes of which, as given in the Report, show that there were manifestations that could not justly be at-tributed to fraudulent contrivance, was induced to give the Chairman of the Commission a private sit-tidents of it, that he arranged with Mr. Briggs for a second scance with the Commission, the account of which is given in the minutes. The manifestations of this scance are not specifically impeached in the Re-port, nor is there any attempt made to account for them by even the supposition of rickery, or to ex-plain them away. The *Review* shows most clearly that the sweeping statements contained in the general Report are by no means warranted by the imper-fect minutes of the mevitage of the Commission. This bare-faced attempt to assasinate an unpopular truth by men of reputation as scholars, should be as thoroughly exposed in all its disgraceful details as is possible; and we trust that Spiritualists will make an effort to give the *Review* and eccination. coming from the northwest, it seems to blow in little whirls or eddys, which keep the snow in the air and make it impossible to tell really which way the wind is coming from. You turn your back to it and you find you are still facing it, and this is what bewilders people. It is as different from an ordinary wind and snow storm as a cyclone is different from a summer breeze It comes like fog blowing in from the sea, and in a moment it is upon you.

Last week of the Comedy Opera DORÔTHY

at the Hollis-street Theatre. The Boston Journal says "Dorothy" is full of spirit and charm of quaint funnot extravagant or overdone. Saturday evening will be the last chance to see "Dorothy" in full bloom. The Dalys, in "Upside Down," will commence an engagement at THE HOLLIS on Monday, Feb. 13th.

The penny-a-liners of the daily press are now talking up "electric kisses "-whatever that may mean.

The fuel of the future, it is said, will be "ground coal." We had supposed that all coal was a ground affair. It is to be blown into a furnace in the shape of spray-the same, we suppose, as the new type-setting machine is to blow the types into their proper places by the action of wind-pressure! All right gentlemen. Go-ahead with your "new inventions." You 'll get them going about the time flying machines become a success.

"A soft answer turneth away wrath "; but a "stab in the back" unduly excites the muscles. Scandalmongers will please take the hint.

Worried Wife -Ob, doctor 1 what has detained you so long? I sent for you at 12 o'clock; my husband is very low indeed. *Doctor* (complacently)-Yes, I re-ceived your call then, but as I had an engagement with another patient in this neighborhood at 6 o'clock, I thought I'd make one job of it and kill two birds with one stopp. with one stone.

Mrs. Warden's spirit message in our last issue should read mother, instead of "father," as misprinted.

Chiefs from Nine Different Tribes Entertained by Doctor and Mrs. Dland.

Review of the Meybert Commission's lieport. Insued by the American Spiritualist Alliance, and published by Ooby & Rich In pamphiet form, should be widely circulated, in order to correct as far as possible the faise impressions given by the Report, and the copicus and one-sided notices of it in the secular and religious papers, most of which were not only an travenistic to, but actually abusive of, the claims of Modern Spiritualism. The facts brought out in the review, and its analysis of the methods of the Commissioners, as shown by their own minutes, have been thus far suppressed by these fournals, while by some they have been most grossly, and even mendaciously, misrepresented and assalled. Having laid somuch stress upon the seeming fact that ten persons of literary or scientific reputation, made the investigation, they have nothing to say when they are shown the actual fact, that but comparatively few of the members of the Commission took any active part in the inquiry, or were even present at the meetings at which the mediumistic phenoment to make upon the extraordinary fact that some of these reputable gentiemen have signed the statements (1) that the mediums who appeared on invitation before the Commission were all proved to be tricksters and impositors, and (2) that they asserted nothing which they had not actually seen themselves; while their own minutes show that they were not present at the meetings at which the mediums whe appeared on invitation before the farmed all the six faments they had somuch all of the commission were all or the signatures that they had seen the alphade. They have enothing which they and not actually seen themselves; while their own minutes show that they asserted nothing which they all attested by their signatures that they had seen the paipable tricks of Dr. Slade, and that the had presented nothing but tricks—while only one commission are also all of themselves of the results. On Saturday evening, Jan. 28th, (says The National Republican.) Dr. and Mrs. Bland gave a reception at their residence, 1121 Tenth street, northwest, Washington, D. C., to the various Indian delegations now in the city. There were no less than nine different tribes represented,

no less than nine different tribes represented, viz: Ne-kah-ke-pah-nah, chief of the Osage; James Bigheart, councillor, and A. L. Chon-teau, Osage interpreter; Easpa-he-cha and G. W. Grayson, Creek delegates; Col. G. W. Has-kins, of the Ohiokasaws; J. C. Adams of the Stockbridges; Stanislaus Mitchell, of the Otoes; White Brend, of the Padlos; Rungo Caddo, in-terpreter; Lone Wolf, chief of the Kiowas, and Tab-a-nam-ica, chief of the Comanches. Among the friendly gathering were Rev. A. Kent, President of the Indian Defense Associa-tion; Hon. A. J. Willard, Attorney for same; Hon. W. M. King and wife: Hon. G. W. Many-penny, ex-Commissioner 'of Indian Affairs; Capt. Truell and wife: Miss 'Mamie Myers, of Wisconsin; Mrs. F. E. Fay and Mrs. George C. Bigelow, of Massachusetts; Hon. G. L. McCreery and daughter, of Iowa; Col. S. M. Lake and wife; Harry E. Burnham, Eq., of Indiana; Miss Alloe House and Miss Lottie Davis, of Washington, and Mrs. K. T. Gardner, of Virginis. Dr. T. A. Bland welcomed the guests in a short speech, and after his words were inter-preted, the leading chiefs made appropriate re-sponses, each speaker alluding to the object of his visit to Washington, which is to protest

preted, the leading chiefs made appropriate re-sponses, each speaker alluding to the object of his visit to Washington, which is to protest against unjust legislation, and especially to op-pose the passage of the Springer Oklahoma Bill, now before the Committee on Territories of the House. Brief speeches were made by Judge Hillard, President Kent, Mr. McCreery, Col. Manypenny, and Mrs. Dr. Bland. The exer-cises closed with a collation.

Providence, R. I .- The President and Secretary

of the Providence Spiritual Association, Mr. and Mrs. E. H. Whitney, were the recipients of a very pleasant

Forty Years on the Spiritual Rostrum ; A Sequel to the Life Line of the Lone One.

This book is now in the hands of the printers, and will be issued as soon as it can be got out by the publishers, Colby & Rich. It will be a work of about three hundred pages, substantially gotten up, and will contain an elegant likeness so the author. The chapter of poens will be worth the price of the book $-a \operatorname{copy} of$ which, as before stated, will be sent as soon as issued to every person who forwards to my address one dollar and ten cents before the 22d of February, which will help me to pay for publishing. Address me at BANNER OF LIGHT office, Boston, till above date. WARREN CHASE.

Special Notice.

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

EXE 110 DUILY Slaters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

For coughs, colds and consumption use the old Vege-able Pulmonary Balsam. Cutler Bros. & Co. Number Two of The Soul Magazine for Febru-

ADVERTISEMENTS.

5

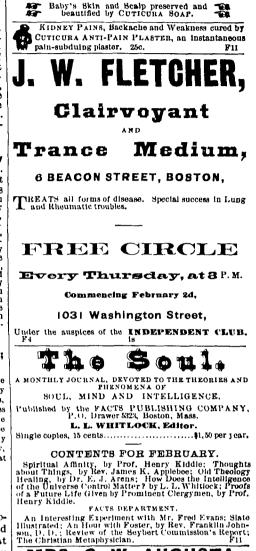


FOR CLEANSING, PURIFYING AND BEAUTIFY-ing the skin of children and infante, and curing tor-turing, disfluering, itching, scaly and pimply discasses of the skin, scalp and blood, with loss of hair, from infanoy to old age, the OUTICURA REMEDIES are infailible.

CUTIOURA, the great Skin Cure, and CUTIOURA SOAP, an exquisite Skin Beautifier, externally, and CUTIOURA RESOLVENT, the New Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrotula.

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Send for "How to Cure Skin Diseases."



MRS. C. W. AUCUSTA. 616 TREMONT STREET, BOSTON, Inspirational Writer, Business and Social Matters. Sesled Letters answored. Ladies \$1,00; Gentlemen \$2,00.

Mrs. E. Lascelles Ormsby, TEST, Business and Medical Medium, 11 Oliver Place, Boston, Letters answered for \$1,00, Sensitized Heal-ing Paper, \$1,00, 2w* Fil

REMOVAL.

MRS, DR. E. M. FAXON, Massage and Magnetism, has removed to 22 Winter street, Boston, 2w* F11 DROF. BEARSE, Astrologer, 259 Meridian st., East Bosun, Mass. Jour whole if written. horoscone therefor iree of charge, Kellable on Husiness, Marriage, Disease, and all Financial and Social Affairs. Send age, stamp, and hour of birth If possible. MRS. S. S. PROCTOR, Mental and Magnetic MRS. S. S. PROCTOR, Mental and Magnetic Hours to to 4. 223 Shawmut Avenue, Boston. 4w* F11 M. R.S. M. E. WALKER, Medium, will give M. readings by letter. Terms, \$1,00, Address, until further notice, Eddyville, Mass. 3w*

I can still atte country, as it will be quite as central a location as any I have occupied.

Grateful for the liberal patronage I have hitherto enjoyed, I earnestly solicit its continuance, and at the same time wish to express my immense indebtedness to the angel-world for the great success that has accompanied my efforts in behalf of suffering, diseased humanity.

My address is 46 Vick Park, Avenue B, Rochester, Respectfully, DR. F. L. H. WILLIS. N. Y.

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THE MIND-CURE .- " Eleanor Kirk " (of Brooklyn), in the course of a recent letter to the Cape Ann Advertiser (Gloucester), thus narrates an experience of her own with mental healing, which we are sure will be appreciated by many of THE BANNER's readers:

be appreciated by many of THE BANNER's readers: "There is scarcely a neighborhood in any of our large cities that does not employ its metaphysician. I know of dozens of homes right about me where these special practitioners enter daily, and after a twenty minutes' treatment retire with two dollars. As a rule they do not effect cures. I have yet to see a case of acute inflammatory rheumatism, a case of consump-tion or cancer, cured by such means. But I do not asy that such cures have not been effected. To be told, as I was once when suffering from neuralgia of the shoulder, that I was quite mistaken in supposing that I had a pain, was aduing insuit to injury. They tell us that 'the truth shall make us whole.' But that wasn't the truth. It was as solid a falsehood as well could be uttered. I was mastered by pain. In fact, the anguish was intolerable; and the mental healer gave me up for a bad job.''

THE VACCINATION INQUIRER for January (LORdon, E. W. Allen) criticises a new book by Dr. McVail in vindication of vaccination, and cites as an illustration of the ignorance of its author his expressions of amazement that Mr. Alfred R. Wallace, and others, should ascribe a certain increase of smallpox to vaccination. The Inquirer states that the medical officer of health, in his report for 1886, claimed that ninetyfive per cent. of the inhabitants of Sheffield were vaccinated, and that the larger proportion of the unvaccinated five per cent. were the children of migratory parents. Notwithstanding this, last year Sheffield suffered from a severe smallpox epidemic, and is still suffering; and the newspapers have closed their columns rigidly to all correspondence in which the usefulness of vaccination is impugned.

BUCHANAN'S JOURNAL OF MAN for February is (as stated in our notice on seventh page) the first number of the second volume. It has received the most enthusiastic commendation from its readers, who desire its enlargement, which will take place, we understand, next year. The leading article of this number shows how benighted are the theologians who dwell on the old unsatisfactory proofs of a future life when they could so readily settle the question if they desired by procuring a message from a spirit-friend, written by spirit power, and the second article illustrates the profound philosophy of inspiration as demonstrated by Prof. Buchanan.

A PLEASANT OCCASION. - On Monday evening, Jan. 80th, Mr. and Mrs. E. W. Towne, of 54 Green street. Charlestown District, celebrated the twentyfifth anniversary of their marriage. A large number of friends gathered at their home to congratulate them upon the happy event. The exercises of the evening were entirely informal. Hicks provided a bountiful supper, at the conclusion of which the guests departed for their homes, leaving behind many valuable tokens of their esteem

HALL'S JOURNAL OF HEALTH for the present month opens with a succinct blography of the medium Eglinton. An account is given of an interview with Modini Chatterji, a Buddhist missionary to this country. The remaining contents include articles upon psychography, psychometry, the preservation of health and the cure of disease. New York: 206 Broadway.

The largest income of any single man in England is said to be that of the Duke of Westminster, who has miles of tenement-houses and many square miles of agricultural land. He is said to receive \$50 a minute the year round, or \$3,000 an hour, or \$72,000 a day. Queen Victoria has, too, a nice income, estimated at nearly one hundred millions of dollars, since she ascended the throne : and yet many of her subjects are in a starving condition, if the reports are to be credited.

An Allegheny woman, who took to her bed twentyone years ago because she thought she was ill, and remained there, declaring that she was suffering from a complication of diseases, was persuaded to rise and walk about the room the other day. The novel experience seemed so pleasant to her that she has decided to leave her bed for good. Had a "faith-healer" been present he would have sworn that she was made to walk-was healed by "the divine afflatus " of prayer.

A SOUTHERN VIEW OF MIND CURE.-They call it "mind oure" in Boston and "voudoolsm" on the Southern plantations; but about the only difference is in the name and in the fact that the voudoo charges 888.-Macon (Ga.) Telegraph

IN THE MONDAY EVENING SCHOOL. - Teacher-What can you tell me of Lot's wife?" Little Girl-'Nothin'. Mother says I must n't talk about other folks behind their backs."

Here is a specimen of "Good News from New Eng land, sent to London in 1648'

"To raising Towness and Churches new, in wildernesse they wander, First Plymouth, and then Salem next, were placed far asunder. Charles river where they nextly land, Towne Wite news they hult. a Towne like name they built, Poore Cottages them populate, with

Poore Cottages them populate, with winter's wet soon split. Brave Boston such beginning had, Dorchester so began. Roxbury rose as mean as they, Cambridge forth from them ran. Lin likewise built, when Watertowne first houses up did reare, Then large-limb'd lpswich brought to eye 'mongst woods and waters cheer.''

The Lawrence American says : "Every human hear We are glad to learn the fact. It has is human." eemed to us of late that certain hearts we wot of have become inhuman. Madame Blavatsky once said to us that she " believed only in the survival of the fit test." We sometimes think she was not so far out of the way after all.

In another column see prospectus of the BANNER of LIGHT, Colby & Rich, publishers, Boston, Mass. THE BANNER is the oldest Spiritualist journal pub-lished in America, and has improved with age. All wishing to investigate this interesting subject should subscribe for THE BANNER.—Gatesville (Tex.) Star.

Of all the sweetest and most lasting gifts with which the Creator has endowed his children, the divines is charity.

A QUESTION OF SENTIMENT.

The Outlet said to the Mutton Chop, "Do n't you feel out up when you leave the shop?" And the Chop replied, with a choking sob : "I should feel much worse if my name were Bob." But the Outlet returned with a shrug genteel : "Oh I that's just about as you happened to yeal." — Puck.

Both branches of the Legislature of Washington Territory, at Olympia, have reënacted the woman suffrage law, but exempted women from jury duty.

HAUNTED HOUSES.—It is a melancholy fact that the American Society for Psychical Research in Bos-ton, organized for the particular purpose of investi-gating ghosts, has been unable to find a single haunt-ed house or to follow the perigrinations of a single spectre. It has advertised for haunted houses to no purpose. They cannot make bricks without straw, however, and so they will have to wait patiently for another era of spectral activity to set in.—N. Y. Sun.

rv is on sale at our counter. Its c and very interesting. It opens with an article by Prof. Henry Kiddle, entitled "Spiritual Affinity" followed by an essay, entitled " Thoughts and Thinge, by Rev. James K. Applebee; "Old Theology Healing." by Dr. E. J. Arens, etc., etc. Prof. Kiddle has also in this number an article on "Proofs of a Future Life given by Prominent Clergymen." The "Facts Department" gives a very interesting account of independent drawings and writings that have previous ly appeared in The Golden Gate, given through the mediumship of Mr. Fred. Evans, of San Francisco The illustration is excellent. Success to your month-

God's Poor Fund.

Since our last report we have received the follow-

ing sums in aid of the destitute poor whom spirit-

From A. J. H., \$1.00; Friend, Dover, N. H., \$1.00;

M. Jackson, \$1,00; Daniel B. Allen, \$5,75; Daniel Da-

vidson, \$2,00; Miss L. Cummings, \$2.00; W. N. H.,

82.00; A. G. F., \$1,00; Sagoyewatha, 50 cents; Mrs.

N. H. Wilson, \$5,00; Friend, Dover, N. H., \$1,00; A. E.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE

CIRCLE MEETINGS.

Amounts received since last acknowledgment:

0. B., \$5.00; Mrs. Connell, \$1.00, much of

Orleans, La., \$1,00; Friend, New York, \$2,00.

From R. Vincent, \$1,00; A. Anderson, 75 cents; J

W. D. Fisher, \$1,00; M. Jackson, 50 cents; B. T. C.

Morgan, 75 cents; S. L. Porter, \$2,50; Friend, New

friends bring to our notice for relief :

Barstow, \$2,00.

ly, Bro. Whitlock. Hope you will have a large list of subscribers, which you most assuredly deserve. THE THEOSOPHIST (Madras, India) for January is

received. It continues its narrative of "Ghost Lore from Guzerat"; gives the "Mythical History of Japan," discusses the " Decay of the Brahmo Samaj, and deals with "The Principle of Polarity," as treated by Mr. Laing in his new work, "A Modern Zoroastrian." For sale by Colby & Rich.

Those who are seeking for comfort and en lightenment on spiritual topics will do well to remember that Mrs. K. R. Stiles is now located in Boston, at 282 Columbus Avenue, and is eminently well fitted to meet affirmatively the demands of inquirers as to whether "any good" can come out of the spiritual Nazareth.

Movements of Mediums & Lecturers.

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

Dr. Dean Clarke's recent lectures in New York and Brooklyn were highly appreciated, and pronounced among the best and most instructive that have been given in those cities. Keep him busy. He can be ad-dressed in care this office.

Frank T. Ripley has the first three Sundays in March not yet engaged. Would like engagements near Bos-ton at that time. Address him care of No. 52 West 16th street, New York City.

street, New York City. The Times, Inter-Ocean, Evening News, etc., of Chicago, Ill., have devoted good space to Dr. J. C. Street during his stay in that city. Warren Chase lectures in Manchester, N. H., Feb. 12th; in Lynn, Mass., Feb. 19th and 26th; in Albany, N. Y., March 2d, evening; in Binghamton, March 4th; in Geneva, O., March 11th; in Olyde, O., March 19th; in Evansville, Ind., the five Sundays of April. Q. W Kates and wife, closed a successful series of G. W. Kates and wife closed a successful series of meetings at Toledo, O., Sunday, Jan. 29th. The fol-lowing week they spoke every night at Buogrus, O., and created a great interest in the philosophy of Spir-itualism. They were dated to lecture and give tests at Ashland, O., Feb. 6th and 7th; Canton, Feb. 10th, 11th apd 12th.

11th and 12th. Mrs. Jennie K. D. Conant desires to express her thanks to all Spiritualist Societies she has addressed this season for the kind and pleasant Receptions that have been given her. Last Sunday, Feb. 5th. Mrs. C. lectured before the Bridgeport Spiritualist Society, afternoon and evening—at the close of each lecture giving large numbers of psychometric test readings, which were all pronounced correct. She will lecture and give readings before this Society on Sunday, Feb. 12th; also will address the Attleboro Spiritualists' Society, Sunday, Feb. 19th. Would like to make engagements for March and April. Address 20 Bennet street, Boston, Mass. J. W. Fletcher will lecture in Music Hall, Haverbill.

J. W. Fletcher will lecture in Music Hall, Haverbill, Sunday afternoon and evening, followed by tests. The last two Sundays in Grand Army Hall, Springfield, Mass.

Mass. Mrs. A. E. Cunningham occupied the platform of the Spiritual Society in Oharlestown, Feb. 5th; will be in Newburyport, Feb. 12th; would like to make en-gagements for the remaining Sundays of February and March. Address 459 Tremont street, Boston, March. Mass.

Mrs. Clara A. Field will speak for the First Boolety Mrs. Clara A. Field will speak for the First Boolety of Spiritualists at St. Augustine, Fia., every Sunday afternoon and evening during the season, or until fur-ther notice. She will lecture week evenings within easy distance of that city. She can be addressed for such engagements at the Magnolia House, St. Augus-tine, Fia. Mrs. Field is an authorized agent of the BANNER OF LIGHT for the taking of subscriptions. For Sale at this Office:

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ALLEN PUTNAM, ESQ. An Earnest, Unequivocal and Individual Example of the Good wrought by Bplritualism. Its perusal cannot fail to cheer our struggling Media, by reason of the lessons flow-ing from the early trials and hardshipe borne by this most remarkable instrument of communion between the worlds of embodied and disembodied mind. 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 ! Exam-ine 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 BIOGBAPHY OF MAS. J. H. CONANT."

since under the title of "The BIOGRAPHY OP MRS. J. H. CONANT." We have now brought out an edition with the more ap-propriate title of "IMNOBRALITY DEMONSTRATED." and make this statement so that those who already pos-sets the work may not again purchase it under the misap-prehension that it is a new book. A fine steel plate portrait of the Medium adorns the work. Cloth, pp. 324. Trice \$1.25. For sale by COLBY & RICH.

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Tables, baside a great many brights investigated things in which really are the most essential and valuable things in the book. The first part contains 125 Commercial Tables of ready or instantaneous calculations in all kinds of Grain, Stock, Hay, Coal, Cotton, Merchandles; in Interest, Wagos, Trade Discount, Exchange; in measurements of Logs, Lumber, Land, Claterna, Tanks, Bins, Wagon-beda, Corn-cribs, Cord-wood, and Carpenters', Plasterers', Masons' and Painters' work. The second part is a complete Arithmetic, in which all its rules and principles, from Numeration to Mensuration, are clearly stated, fully explained and meat conversion giving all the simplesi, shortest and meat conversion methods known for rapid calculation. The book is neatly printed on finest quality of paper, ele-ganty bound in pocket-book form; consists of 128 pages, and the Nes, 3 and 5 have a renewable Account-book at-tached, which contains self-instructing formulas for keep-ing a systematic record of receipts and expenditures. No. 5, Ann. Russia Leather, Acc't boord, Biaw, etc. 1,69 No. 5, Russia Cail, Gilt edges, '' ''.'', ''.

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BANNER LIGHT.

Message Department.

Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomery Place), on TURSDAY and FRI-

DAY AFTERNOON of each week. On Tussday offermoon Miss M. T. BIELHANER occu-ples the platform for the purpose of answering by her spirit guides such questions as may be introduced for considera-tion.

6

Alice. Friday afternoon MRS. B. F. BMITH (of Lawrence, On Friday afternoon MRS. B. F. BMITH (of Lawrence, Mass.), under the influence of her guides, will afford an ayonue through which individual spirit messages will be

aronio through which individual spirit messages will be given. The Hail (which is used only for these séances) will be open at 20'clock; the services commence at 30'clock pre-clasity, at which time the doors will be closed, showing no inverses or egrees. The public is cordially invited. AFP 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 intelli-gences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will plusent them to the spirits for consideration. AFF The Messages published in this Department indicate these who pass from the cartily spice in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these shows has show to truth as they pereive-mo more. AFF It is our earnest desire that those who recognize

son. All express as much of truth as they perceive he more. The messages of their spirit-friends will verify them by in-forming us of the fact for publication. The Natural flowers upon our Circle-Room table are grate-fully appreciated by our anged visitants, therefore we solidit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiri. their floral offerings. The Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case. LEWIS B. WILSON, Chairman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

John William Fletcher.

Report of Public Séance held Jan. 19th, 1888. Spirit Invocation.

Spirit Invocation. Ever present Spirit, who art manifesting thy life and power in every ione and form of nature, who hast soattered the pathway of life with unnumbered bless-logs, and given unto each soul such possibilities as may, in time, lift the darkest into the most perfect light, we turn our faces unto these this hour, and fain would hold communion with those who, having triumphed over temptation and the influence of the earth, are therefore better able to comprehend divine law and divine wisdom. We would know more of that justice that rules in the higher life, where all prejudice, all misunderstanding is overcome, where the merit of each soul is considered, and the just return for every endeavor made. We would learn of that wisdom which surpasseth buman understanding, which ex-tends backward, embracing all time within its keep-ing, and all hearts within its love; we would learn also of that charity and that mergy that suffereth long and yet is kind, that gives to each soul a sympathetio influ-ence for each other soul, and has for its first lesson the great charge that thou hast given: "Feed ye my the great charge that thou hast given: "Feed ye my

lambs." Oh i Father, Mother, Spirit Divine, with faitering steps we journey along the pathway of life, with dim eyes we strive to see that which is best and truest, and with earnest and aspiring souls we are forever en-deavoring to embody within our lives the sweet ideal that thou hast given unto each one of us

deavoring to embody within our lives the sweet ideal that thou hast given unto each one of us. We bless thee for all that life brings, for its treas-ures, for its victories, ay, and we bless thee also for its sorrows and its trials, but most of all we bless thee, oh i influite One, for the knowledge of life beyond the grave, for the blessed truth that all human souls shall one day stand in the completeness of all that they are possessed of, and realize that thou dost indeed send that which is best. Our Father who art in Heaven, attendant spirits, who do the will of the highest, bless us, teach us, belp us now, and when we have finished life's lesson, re-ceive us into your sweet company. Amen.

Mazio.

The past and the present unite, when we are able to cross the stream of time, and bring our-able to cross the stream of time, and bring our-selves out from the life in which we lived down to the purposes that inspire the present hour. This form of civilization is marked and import-ant only as it is making more universal that which was hald and present by the few in the which was held and possessed by the few in the days that are now well nigh forgotten. The subject of Modern Spiritualism, which

has come as one of the results of your increased knowledge of things seen and unseen, is but an effort of the spirit-world to make manifest in the flesh truths that have been accepted and understood by those who were wise in spirit for

many generations. We-and I say we advisedly-were compelled to use the material that was at hand, and have often chosen those that seemed to be ignorant, unlettered and unskilled in the ways of life, because such persons were possessed of less prejudice, and were more easily moved upon in any direction of thought. They have been de-yoid of the experience that education should bring, have been to a great degree undeveloped, but all the same were possessed of great possibuilties, were susceptible to a class of spirit con-trol which those who are proud in their own concelts and vain in their own knowledge canspiritualist little more than arouse an interest in itself, or comfort those who have realized a great loss by the passing out from their life of those whom they treasured and loved. Following on the track of Spiritualism have come Theosophy or Occultism, Christian Soi ence and a number of other branches of this truth, that seem to appeal to the intelligent mind more conclusively than does Spiritualism itself. But I wish you to understand me when say that each one of the varying subjects have referred to is nothing more nor less than Spiritualism put into different shape and form, and its demonstration intelligently expressed. And it behooves all who are interested in the welfare of this subject to institute some means where of this subject to institute some means where by the science of Spiritualism and the law of spirit-life may be taught, as well as the laws of astronomy, of geology or of chemistry, for the phenomena of Spiritualism take their place side by side with the other branches of science, wherein demonstration is capable. As I am speaking I feel the initiance of a mind coming up to me asking if Spiritualism be not a religion; and in reply to that I would say No; the demonstration of the return of the spirit has no more relationship with religion than has the law of chemical analysis. It is not the re-turn of the spirit that embodies religion, but it is the lesson that the spirit may teach on its return that may give you a higher view of life, and consequently have an effect upon your re ligious natures. In the long ago, to which I belong, and wherein a few of us studied these laws of spirit-life, we found that all power came through the concentration of forces. Thus by concentrat-ing rays of light to a given point, I am able to burn, as it were, a place through this place of paper that I hold in my hand, yet the sun's rays might fall upon it for an indefinite length of time and not produce any such effect. By the concentration of the power to a given point, the result is very easily attained. This comparison would apply to every branch of spiritual work. Concentration is the secret of success, and the men who have succeeded in this life—in whatever branch of work it may have been 1 care not—have accomplished that success simply by concentrating all their power upon the one purpose before them; therefore, if Spiritualists as a body wish to make their power felt they should each and every one give their individual interest and influence to it. I might dilate upon this subject for some time. My thought was, when I came, simply to suggest to those who are present, and to thousands who later on may perchance see my words, the necessity for intelligent action in this line of thought, and instead of sitting down while, the here and the providence of sitting down to enjoy phenomena, go to work to apply the lesson that the phenomena teach. My medium—for this is not my medium—I should like to have feel that the shadow which has rested upon him for some time is fast pass-ing away, and that with returning health there will be an additional strength and power given to him, and the great and important work which we begun, and which has only rested for a short time, will be carried on as the spring-time returns. I would say to him that I have taken the liberty of coming through this means, because I wish to get at the great world more than I have been able to through his in-strumentality in the past. I send him my kind-ly greeting, with every word of encouragement, and I shall hope that nothing will stand in the way to prevent the fulfillment of what we have begun. He lives in Providence, and will glad-in rest these words.

Herbert A. Hutchins.

When I came to spirit-life I was only a very mall child, and I had not learned any of th small child, and I had not learned any of the lessons of earth-life. I cannot remember that I ever lived on the earth at all, but I know that I must have, because I find a place in my father's and my mother's heart that no one else cau fill; and I have come to them in other ways, so that, although I left them as a babe and have now grown to manhood, I seem to be to them a child still. I know nothing of the ways of the world; I know nothing of envy or hate or jealousy; but I have been taught in the spirit-world that these are all forms of disease, and that we have to guard ourselves against catching them. I have learned that justice and truth and love are the great things to work for, and the spirit-teachers have taught us all, in the spirit-

teachers have taught us all, in the aphere to which I belong, that to overcome one's self, to conquer the evil tendencies in the heart, is to achieve the greatest victory that can come to iny soul.

So, then, I come here, through the kind help of spirits, and employ the language of the earth to speak about things that are here in contrast with things that I know, all the while feeling as if I did not understand the law whereby such a work was possible: yet I wish to send my love to this faithful father and mother of mine, and to tell them I know that they must love me truly to keen me in their hearts all these long, long years. They will, I know, be more pleased to receive these words than I can be to speak them, and yet to speak them makes

me feel most happy and delighted. My father's name is Samuel Hutchins; my mother's is Lucy, and my name is Herbert A. Hutchins. Annie and Willie are both happy and strong, and join me in sweet and loving greetings. I had almost forgotten to tell you that these parents of mine live in Deering, Maine.

Mrs. Hattie True.

My name is Mrs. Hattie True, and I should like to send a message to my husband, Frank A. True, who is a jeweller in Evart, Mich. I want you, Frank, to investigate this subject, for there is a chance of my being able to come directly to you, and you are so skeptical about everything that I shall have hard work to convince you that I am myself. Pa and ma are

vince you that 1 am myself. Fa and ma are here, too. Now, you will say, Frank, "Why do n't you tell what their names are?" Father's name is John Dexter, and mother's name is Louisa. I've got the best of you, this time, Frank, be-cause I have told you what they are. They send their love with mine, and ma is just as

with what I wished to do for the weifare of man; but I found, when I opened my eyes to the spirit world, that where I thought I had accomplished the least, I had done the most; that many there were who came to take me by the hand and speak my name in kindness and affection. So will it be with you; and when you turn your face, as you will soon, toward other scenes, may you, my brother and friend, bear with you my kindly greeting, my Godspeed, my beat wishes, in every way, for all things that can make you happy, satisfied and successful. make you happy, satisfied and successful. The years are not many that will be left for you to work in here; the work is well nigh done only a touch here and there wanting—the song is almost finished, the life well nigh round-ed out. You will work on to the end, and by-and bye, when the leaves of autumn will be falling—not of next autumn, perhaps—you will sleep, sleep so well you will not hear the sound of the outer life. But you will wake to the close of the outer life. But you will wake to the glo-rious realities of all that you have dreamed, and then, my brother, be assured there will be a richness of return that will satisfy you, and fill your heart with gladness. Henry C. Wright, friend and co-worker [Warren Chase] whom I see before me.

Sundays they talk to most of us, and call that "the spirits' day," so I wanted to come here and send my love to them all, and to those in Grovoland, and tell them that I am all right, and that the oranges will come along pretty well. If they will try and open the door, by sitting every Sunday, I will try and come.

Winons

Spoke for the following spirits. She said: A great many spirits are standing here this afternoon — more than I have ever seen. The first is

Tiny.

This lady seems to be a very 'seautiful spirit. She is light-complexioned, and has a sweet in-fluence around her. She reaches out her hand, and gives me the name of Tiny; and pointing to herself says: "I have come here with the desire of communicating a few words to Will. I want to tell him that it is only to keep my promise that I have come. A good many things I have talked about before I could mention now, but I should think it was better not to. The clouds that now are rather dark, and rise over a certain person on earth, will, by-and-bye, pass away, I think, if we are only patient, and do not allow ourselves to become too much disto not allow our serves to second too include the tarbed. Susie is with me. I want to say that, so as to make it complete." The name Smith is spoken in connection with this, and refers to a person on earth.

George Lyman.

George Lyman. He says: "I would like to send a message to my father and mother, who have wondered why I have not come here before. I went to bed, feeling pretty well, and went to sleep, and when I woke up I was in heaven, or the spirit-life. I never could find out how I got there. I was very much surprised to see them leaning over my body, for there I stood, shedding tears and feeling so sad. Then one said to another, 'I think he is better off, after all.' I was listen-ing, and trying to comfort my mother. She has

think he is better off, after all.' i was listen-ing, and trying to comfort my mother. She has never felt the same since I came away. My mother is a good woman; she was everything to us that a mother could be; she sacrificed herself right and left for us, and I tried to do for her what I could; it was n't much. Johnnie has been the most successful of any of them; he is a good, faithful son, and I love him as a brother. I am there at home; I am glad to see the change and the new house. I hope every thing will be pleasant and happy, for father and mother deserve to have their last years on earth free from care, trouble or sorrow, and I hope nothing will come to darken their days.

Something About Indians and Parklaud.

to the Editor of the Banner of Light : It is well known that North America was, years agone, the home of many Indian tribes, and it may be of more than ordinary interest to learn something of

agone, the home of many Indian tribes, and it may be of more than ordinary interest to learn something of their obtracter and doings, especially when we are directed to the scenes of their earthly career, so near our present homes in civilized society, where, centu-ries in the past, the Indian ruled the hour. The com-munications we propose to give, though crude and disjointed in detail, are to be credited as possible, nay, probable, by the Spiritualists who are the friends of indian spirits. We must premise, what is well known to all true Spiritualists, and especially to mediums, that the in-dian races are very powerful and assiduous spirit-agents and workers in the dispensation of the sci-ence, philosophy and religion of Spiritualism, as well as great healers and grand and noble operators in se-rious cases of disease. Thus much, then, for the char-acter of the Indian. The following somewhat crude recital explains it-self; but, in advance of what we shall give as spirit-communications, we must mention that what is here given was, with other mentionings, furnished to Mrs. Camp Meeting at Parkland. And new of Parkland: A tract of thirty acres lying and being a part of a larger area of land in Bucks County, Pennsyivania, bordering on the Neshaminy Creek, which, under a lease for ninety-nine years from the "Neshaminy Park Association," is decicated by "The First Association of Spiritualists of Phila-delphia "to their yearly camp-meetings. Perhaps already the foregoing is sufficient as a pref-ace to what we now furnish as coming from the spirit-world. Previous to the communication, the what as a pref-ace to what we now furnish as coming from the spirit-world. Previous to the communication the writer was promised, as well as could be obtained, something of the bistory of the tribe of Indians who inhabited the tract now known by the name of Parkland and some-thing of the one communicating. And thus we pro-ceed to copy worbatim: "Dear Friendas - have tried to collect some items about the Indians that in

thing of the one communicating. And thus we pro-ceed to copy verbatim: "Dear Friends-I have tried to collect some items about the Indians that inhabited Parkland and the country surrounding it. The first that comes to me is a chief. He tells me his name is Tamanee, and he says his body lies near the Creek, and where you hold your meetings, and where they held their coundi-fires. He says they did not hold their land treaty in 1682, but in 1683, and they held a peace treaty in 1682. Chief Tamanee says that he was looked upon as the great brave, sent from the Great Father to guide this tribe, for they believed that they descended from Adam, and the other tribes from the hegro race. He says you have done well to select the spot you did, for you will get much help from their tribe. "There is a chief, Yellow Dog. He is a powerful In-dian; his squaw, or wife, was a white woman. He says there was one brave, a Glibert Wheeler, who was kind to him and taught him how to speak our language. He says that when the Great Spirit took him he was burt by a bear, and passed away in conse-quence. His bones are where you raised your big flag. "There is another that comes. He says his name is

Toor, you will say, Frank, "Why don't you likely have been and a point feasible of the provided provided in the provided prov

Passed to Spirit-Life,

From his home, in Albion, Mich., Jan. 224, 1888, Bradord Jones.

From his home, in Albion, Blich., Jan. 224, 1888, Brad-ford Jones.
Mr. Jones was born in Brockport, N. Y., Fok. 18th, 1823, ito became an orphan at the age of four years through the death of his mother, caused by an assassin's band, and the supposed devouring, by wolves, of his father, who, soon af-tor the tragenty, sec. out: upon a journey through the thin room. Mr. Jones worked his own way to manhood. In swilds of Western New York, and was never again heard from. Mr. Jones worked his own way to manhood. In list his married Caroline Its, of Holly in 1850 moved to Miobigan, and was a resident of Tecumsch until two years age, when he came to Albion. His wife and five children survivo him; throsother children preceded him to the high-or iffe. All his life he had a spiritual consciousness of his mother's presence, yet know nothing of Spiritualism until about two years age, when a cousin, Mr. G. A. Barnes (a strong Bpiritualist, and prominont citizes of Olympia, wastington Territory), when he had not seen for forty-serven years, came to visit him, bringing with him the shadwy valiey. He was never formally connected with any church organization, but was respected by all as a man of complary character and warm and tender sympathies. Funeris services were held at his hom char. 26th, the dis-course being delivered by the writer at his special request. Mrs. Marion Todi was present, who also made some appro-priate remarks. The guard of honor from the G. A. R. took charge of the casket, which was charded by an about as a man for unral.

From Denton, Texas, on Friday, Jan. 6th, 1888, at 1:30 o'clock P.M., Mrs. Carrie E., wife of Mr. J. B. Sawyer,

Bedot2 years and 3 months. The cause of Mrs. Sawyer's death was general debility, running over a long number of years. The interment was on the Odd Fellows' Cemetery. Her malden name was Oarrie Elvira Welch. She was born at Monmouth, Me., Oct. 6th, 1815, and came of an old Puritan family, her an-cestors on her mother's side having come over in the May-flower. Previous to the revolutionary war, her grandfather aud his brother owned the land on which Monmouth is now situated, and were its first sottlers. Their nearest neigh-bors at first were fitteen miles of. Her grandfather gave the town its present name in commemoration of the revolu-tionary battle of Monmouth, N. J., which had just been fought. Mrs. Sawyer was the oldest child of a family of six children-two boys and four girls. Mr. and Mrs. Saw-yer were married in 1855 at Hyde Park, near Moston, Mass., and at once left for Houston, Texas, from whence they moved to Denton in 1859. Mrs. Sawyer will long be remem-bered by many who had the honor of her friendship and ac-quaintance as a devoted friend and noble woman. aged 72 years and 3 months.

From St. Charles, Mich., after a few days' illness from heart failure, Mrs. William Ashmun, aged 78 years.

neart faiture, Mrs. William Ashmun, aged 79 years. Mrs. Ashmun was one of the ploneers of the place—she, with her husband, having located there when St. Charles was in its infanoy. She was a lady of admirable character and pleasant disposition, always had a kind word for her neighbors, and a warm place in her heart for suffering hu-manity. She leaves a husband and four children to revere her memory.

D. C. Ashmun, editor of The Merrill (Mich.) Post, says: D. C. Ashmun, editor of *The Merrill* (Mich.) *Post*, says: "Our mother is gone; no more can we go to her in our hours of sorrow and be comforted by her sweet sympathy; yot we are consoled by the knowledge that she was good- none were better-and she had nothing to fear for the fu-ture. Her life was devoted to the happness of others. Her hellef in the future amounted to a positive knowledge. She feit sure of meeting her dear loved ones who were ' wait-ing, waiting, waiting for her on the other shore.' She was a great investigator in Modern Spiritalism, and never did one take greater comfort in their religion than did she.''

From her temporary nome in Marshall, Mich., Dec. 13th, 1887, Mary C., while of Dr. W. H. Nelson, in the 58th year of her earth life.

of her earth-life. Funeral at the Christian church, in Paw Paw, Dec. 15th, conducted by A. B. Spinney of Ypsilanti. A husband, two daughters and a step-daughter are left to mourn her pres-ence in the form. She was fully conscious that the hour of separation was at hand, and gave the parting word to sail present, with a special request that the obsequies be por-formed by Dr. Spinney. Her last hours were made cheer-ful by visions of the life beyond. She was a faithful wife, a devoted mother, ever at the post of duty, and will be saily missed by the many friends whom she has left. C. CLEVELAND.

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

To all the Religious Bodies and Temperance

Organizations in Massachusetts. Greeting:

The Barnstable County Conference of Congregational Churches, at their session at Harwichport, Dec. 14th, 1887, passed unanimously the following preambles and resolu-tions:

Whereas, We believe that the Christian church should be an agressive force in the meral regeneration of society, and that a true Christian citizenship involves the guardian-ship of the purity of the State and the sanctity and safety of the home and

ship of the purity of the State and the sanctity and safety of the home: and "Whereas, We believe that in the great national strug-gle between the home and the saloon, the Christian voters ef the country ought to unite in taking an immediate and decided stand for the home: therefore, "Resolved, That we recommend to all the churches of this conference to circulate in their respective parishes the following piedge: We, legal voters of --, hereby piedge ourselves that we will not knowingly vote for any candidate for any offlee-legislative, executive or judicial who will not endeavor, both by vote and influence, to prohibit the manufacture and sale of intoricating liquors as a bever-age."

manufacture and sale of intericating liquors as a bever-age.' "Resolved, That a copy of these resolutions be sent to all the conferences of our order, and, as far as practicable, to all the religious bodies within the limits of this Com-mouweaith, and to all temperance organizations, inviting them to cooperate with us in this movement. "Resolved. That a committee of three be appointed by this Conference to further the objects of these resolutions; to secure united action thereon, by whatever methods may be by them doemed expedient, and to take all necessary steps to secure the presentation of the signatures to the aforesaid piedge before the State and National Conventions of the political parties." The undersigned were then appointed the committee con-terminities before the shore the committee com-

or the pollitical parties." The indersigned were then appointed the committee con-templated by the above resolutions. In pursuance of the duty assigned us, we address to you this letter, belleving that you already realize the inagaitude of the interests in-volved, and that you will appreciate, without any suggestion from us, the magnificant opportunity which this movement presents to the church for securing a grand advance of the Redeemer's kingdom. We take pleasure in ortending to you the fraternal invi-tation of our Conference to cooperate with us in obtaining signatures to the aforesaid piedge, and to secure unity of action, permit us respectfully to auggest: 1. That your or-ganization appoint a committee similar to ours; 2. That the piedges, when simed, be returned to the chairman to put himself in correspondence with our chairman, Rev. J. K. Aldrich, Hyannis, Mass.; 4. That you instruct your seribe to furnish us with the address of the chairman of said com-mittee soon as practicable after his appointment. Fraternally yours, J. K. ALDRICH, JAMES B. KING, (EO, WESLEY OBGOOD,) January, 1888.

OF

begun. He lives in Providence, and will glad-ly read these words. I sign my name as Mazio, and close by saying, as is the custom of my country, "Peace be with

Myra McF.

May I be permitted to come again through this avenue? My name is Myra McF. I will not give my full came, if you please. I wish to send word to Dr. F. A. Grove, of Kirkville, to send word to Dr. F. A. Grove, or Errevine, Missouri. I will now say to him: "Look up, my dear loved one; fix your eyes upon the greater and the better life that is beyond you. I do not need to convince you of my presence by coming here, but I know how your nature by coming here, but I know how your nature must be stimulated by something outside of yourself. You need evidences to lean upon, and they make you stronger from day to day, until by-and-bye I hope you will be able to feel yourself firmly grounded, and hear with your ears and see with your eyes the things that I endeavor to show you. The band are all present with we to day. Thomas O. Camp feel yoursen and see with your eyes and are all your ears and see with your eyes and are all that I endeavor to show you. The band are all present with me to day. Thomas C. Camp-bell, who is your old and earnest friend, is most desirous of doing something that shall attest his presence with you. He sends his love to his wife and Bessie. Nettleishere, and have been been also, who came only a short their hands in the attest his presence with you. He sends his love to his wife and Bessie. Nettie is here, and Edwin Darrow also, who came only a short time ago. They all join their hands in the common purpose of working with you. Cousin Frank and Aunt Mary are both by my side, and they join me in sending warmest love to you. I am glad you did what I told you, to you. I am glad you did what I told you, when I asked you to leave Altoona and come back again; it seemed best that you should do

so, and now you realize it was best. I think you can trust me. I have no other interest than yours, no other purpose save to guide you and make your life bright and happy. God bless you and keep you. When you read these words I shall be by your side. I will take some other way of ratifying the fact, even be-fore you read them.

Willifred George.

I am Willfred George; they called me Willie

I am Willfred George; they called me Willie, but that is n't my name. I would like to send a message to Oakvilla, Florida, and say that I have been down there and tried to rap just as hard as I could. I tried to frighten Alloe by rapping on the headboard and on the foot-board, and shesaid in a kind of a whisper, "Wil-lie, is that you?" Then she listened, and I could n't do anything; I had to go away and come argin.

come again. They feel kind o' lonesome down there. On 1 - Puck.

can every day you live; you 'll be sure of that, no matter what comes. Dr. Stickney, of Springfield.

Mrs. Minnie Livingston.

My name is Mrs. Minnie Livingston. I should like, if you please, to send a message to my husband, my mother and my child, who live in Newark, N. J. I come to you, my dear Will, because you have requested and desired it so much. I know how faithful you have tried to be to my memory, and how you have never al-lowed an opportunity to pass when you thought that you could possibly receive a word from me. Oh! I have appreciated it. It seems, when I come to you sometimes, as if I only when I come to you sometimes, as if I only spoke a word or two, and left unsaid the things that you would most wish to hear; but then, dear, you must trust the promptings of your heart, and when you think the things I would say are sweet and kind and true, will you just feel that I have said them in your heart and that is why you think of them; I have suggested them. Our darling child—God bless her ! Dear little

Belle! how much you love her! how much I love her, heaven alone knows! Be all to her that you can-father and mother both in one, for, after all, we can never understand how lonely a child's life must be that has no mother's love in it; so you will try to make that up, I am sure. Tell mother that Pierre is guided in all that

he does, and that, as time goes by, the clouds will one by one roll away. Dear mother and husband and child, my love is around you, my hope and my prayers are for you, and although time shall pass by, and seem long, long indeed, when all is over we shall be united again, and until then I wait and hope on, knowing that, sad as our separation is, it has a purpose which in the end will be accomplished.

SPIRIT MESSAGES

SFARST MESSAGES TO BE PUBLISHED NEXT WEEK. Jan. 25. -- A Spirit of Light: J. B. Porter; William Sto-vens; Sadie Davis: Frances Roseer; Gertie Spratt; Wino-ns, for Louisa and Belie Balcolm; Mrs. Thomas D. Lane; Ebenezer and Beteev Lord.

Verifications of Spirit-Messages.

ANDREW ORAM.-SAMUEL LUCE.-CYBUS E. LORD. We cannot refrain from writing a line and acknowledging some of the late messages in your valuable paper. ANDREW CRAM, of Westbrook, Me., we knew well, and all the names he mentioned are correct. CAPT. SAMUEL LUCE, of Marion, Mass., our brother. has fully identified himself in his message, and our son, CYRUS E. LOBD, has fully proven his identity. We could not ask for anything more conclusive.

CYRUS AND LYDIA LOBD. Boston, Jan. 23d, 1888.

SPIRIT OF LIGHT.

SPIRIT OF LIGHT gave a communication at your Circle Room, published Jan. 14th, 1888, which is recognized. His cheering words we highly appreciate, and hope your BANNER will continue to give forth the knowledge to others it has given to us.

MRS. MARY ORAIL. Very respectfully, 1107 Citron street, Philadelphia.

FANNY CARLIBLE." Collateral and supplemental to the foregoing we put in several historical facts obtained from the celebrated book, "Watson's Annais." The Lenni Lenape, which means "the original people," were called by the white people "Delawares, or Little Delawares." The name of Tamanee is given in the message, and is intro-duced in "Watson" as follows: "On the Neshaminy there is the grave of the celebrated Chieftain Ta-manee."

there is the grave of the celebrated Chiettain Ta-mance." Gilbert Wheeler is mentioned, and is also historic-ally noticed in "Watson," as having the first Orphans' Court held in his house on the 4th of January, 1693. The name of Edward Marshall is also given historic-ally, living near Wrightstown, who, according to "Watson" was a walker for the poor Indians who were cheated out of their lands by the agents of the Penn Family at the time of the great walk. The great walk was apparently a great event, for it is stated to have marked flity-five miles in eighteen hours. This we may comprehend as being the cheat, or considered a cheat. Could a smart walker go three miles an bour in direct line, perchance amid forest territory? Those acquainted with the Indian plan of measuring land on sale, will understand that the distance a walker can travel in a direct line in a given time is the measure-ment. There was a cheat in Marshall's walk, no doubt, and hence, as stated in "Watson," he aroused a spirit of revenge, and those offended by him sought to take his life. This Indian story seems, with the history in "Watson," to make a chear case of truth-fulnees, and puts the camperound of Parkland in the fore-front of all such spirit and spiritual resorts. It may be pertinent to the purpose of this corre-spondence, to meaton that several of the spirit

Italiess, and puts the camp-ground of Parkland in the fore-front of all such spirit and spiritual resorts. It may be pertinent to the purpose of this corre-spondence, to mention that several of the spirit-friends of the First Association have most kindly re-membered Parkland, and two or three prominent ones we present: First. Edward S. Wheeler, who was a member and officially related to the First Associa-tion, says, "Good-morning, Mr. Wood. I am sorry that there was so much disagreement in the selection of a name for the camp-grounds. It will work itself clear, however, and all come right in the end." Bro. Wheeler in another communication to me says, "Well, my friend, it seems they have decided on a camp-ground. It looks to be a very fea-bible plan, and we have every reason to think it will prove successful. Of course there are many difficulties to overcome." Bro. E. V. Wilson hopefully expressed himself thus : "Mr. Wood, we are going to exert every faculty to make the Camp-Meeting a success. We know the grounds cannot be beautified this summer, but we hope to help get money enough to carry on the work in the fall." Bo much then of encouragement from spirit-workers. Philadelphia, Pa.

workers. Philadelphia, Pa.

A Card.

My heartfelt thanks are hereby expressed to those who have responded to my call-especially to Mrs. Carrie E. 8. Twing, Dr. Henry Slade, Col. Kase, and others. Some one has said "A friend in need is a friend indeed."

After several years of battling for the cause that is friend indeed." After several years of battling for the cause that is closest to my heart, treating others in many localities, as one of old did, "without money and without price," earning my bread by hard labor, I take this opportu-nity to inform my friends that it will be impossible for me to send my healing forces longer to those afflicted ques, as formerly—"free gratis." Having been idle for over five months (the result of a fail from a build-ing I was working on), the ways and means to get along are not at my command, hence I say all letters sent to me for magnetic assistance must contain enough to fee me for my work, to insure a satisfactory reply. Kingeville, O. reply. Kingsville, O.

CHRISTENDOM'S PECULIAR PROPERTY.—" Death's heads, graves, knells, blacks and tombs" are the peculiar property of Christendom, being almost un-known to pagan antiquity. The elder Disraeli, in mentioning the fact that the Skeleton, as a symbol of death, is an invention of the Middle Ages, says : " The ancient artists so rarely attempted to personify Death that we have not discovered a single revolting image of this nature in all the works of antiquity." This being so, the conception of death as an awful specter, and the wearing of gloomy black as a com-pulsory tribute to his grimness, can hardly be regarded as a mark of our superiority over our pagan predeces-sors.— The Forum.

EVOLUTION .- Tight boots make corns; corn makes whiskey; whiskey makes man tight in his boots.

January, 1888.

Spiritualist Meetings.

O Bidolini Silver, Conductor; E. W. Gaylord, Secretary.
 OINCINNATI, O.-Tho First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10% A.M. at Murch's Hail, No. 278 West 6th street, Dr. James A. Bilss, Pastor, The public are cordially invited. Seats free. Sunday. Spirit-ualists, come, and bring your children with you.
 OHIOAGO, ILL.-The Chicago Association of Univer-sal Radical Progressive Spiritualists' and Modiums' So-clety, organized on the 9th of May. A. D. 1884, moets in Spirits' Liberty Hail, No. 517 West Madison street, every Sunday, permanently, at 2% and 7% P.M. The public are cordially invited to attend. Admission 5 conts to each meet-ing. Dr. Norman McLeod, President.

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

CHICAGO, ILL. - Avenue Hall, 159 22d street. Chil-dren's Lycoum, Sunday, at 1% P.M. Spiritualists' and Medlums' Meeting, 3 P.M. Sociables every Tuesday.

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

CHICAGO, ILL., -The Young People's Progressive So-clety of Ohicago hold services Sunday morning and even-ing Intheir hall, Wabsah Avenue and 22d street, at 104 and 7%. The best speakers and mediums are always engaged.

DETROIT, MICH.-Fratornity Hail, 75 State street, corner of Park Place. Lectures every Sunday morning and evening, at 10% and 7%. Augustus Day, Manager.

DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

LANSING, MICH.-Meetings will be held each Sun-day at the Hall 125 Washington Avenue, under auspices of the Poople's Spiritual Progressive Union. Mrs. C. W. Ayros, Secretary.

the People's Spiritual Progressive Union. Mrs. C. W. Ayres, Secretary. NEW HAVEN, UT.-Meetings are held each Sunday evening at Courier and Journal Building. Mrs. Eila Ba-con, President; Thos. F. Davie, Secretary. NEWARM, N. J.-Meetings will be held every Bun-day evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jonio A. Bmith, Secretary. NEWARM, N. J.-First Association of Spiritualists, 177 Haisey street, corner of Market, evenings at 7% o'clock. H. G. Avery, President. PHILADELEPHIA, PA.-The First Association of Spiritualists, loctures overy Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. P. Benner, Vice President and Secretary, 040 Warnock street. Second Association meets Sunday atternoon and evening, at its Ohurch, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. r., N. E. corner Ninth and Spring Garden Street. Joseph Wood, Chairman, Fourth Associ-ation meets Bunday evening, Ninth and Callowhill streets. SARATOGA SPIENNES, N. Y.-The First Evelocity of Spiritualists meetings every Bunday in the Court of Appeals Room, Town Hall, at 104 A. M. and 75 F.M. All are Invited. W. B. Mills, President; B. J. Huing, Sec-rotary.

Folary.
 BT. LOUIS, MO. -The First Association of Spiritual-ists moets at 2½ P.M. every Sunday in Brandt's Hall, south-west corner of Franklin Avenue and Ninth street. Friends of the cause invited to astand, and correspondence solidited from America and Europe. H. W. Fay, President, No. 813 Market street; Milton Lyle, Orr, See, 3006 Olive street.
 BPRINGFRIELD, MLL. -The Lincoln Boolety of Spir-itualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.



Story of an Old Bridge" Treadwell Walden describes the massive stone roadway across the river Thames. built in the times of Henry IL, and many historical events with which it is associated. Numerous quaint appearing pictures illustrate the text. A story with a fairvlike flavor is supplied by Delta W. Lyman, " How Polly Saw the Aprons Grow," the Illustrations of which will attract special attention. Of the remaining contents are. " Drill : A Story of School-Boy Life,"" "The Astrologer's Niece," and "How a Great Sloux Chief was Named." New York : The Century Co.; Boston: Damrell & Upham, 283 Washington street.

WIDE AWAKE,-A more than ordinarily interesting issue of this young folks' favorite appears this month ; its stories, sketches, poems, etc., are of special interest, and the illustrations many and attractive. Mrs. Upton's second paper upon "The Ohildren of the White House," treats of those of John Adams, and has eighteen illustrations, including fac similes of pages of diaries kept by the embryotic statesman. About Rosa Bonheur" exhibits the peculiar characteristics of that famous painter of unimals, the illustrations including a nobly-appearing lion's head, with the title, "An Old Monarch." A six-page Border Ballad, from the pen of Paul H. Hayne, relates to incidents of an ambuscade, the proof of which was corrected a few days before the death of the well known poet of the South; and very appropriately on subsequent pages Mrs. M. J. Preston tells the story of his childhood. The serial stories by Sidney Luska and Mrs. Sherwood are continued, and in the C. Y. F. R. U. Department is an article upon "The Parsees, or Fire-Worshipers," with three illustrations. Boston D. Lothrop & Co.

BUCHANAN'S JOURNAL OF MAN .--- "Human Immor tality" is the subject of the opening article of this, the first number of the second volume. This is followed by one on "The Inspirational Faculties," in which the musical prodigy Josef Hofman, is remarked upon at some length, and others of similar remarkably early development of musical faculties refered to: Mozart, who exhibited musical talent at three years of age; Paganini, who played the violin at six, and composed a sonata at eight ; Ole Bull, who was a violinist when but five years of age, and played passages his master could not at ten. Mendelssohn, Beethoven and Handel were similarly endowed in childhood. Interesting facts are given in every department in physical and mental science in numerous shorter articles. Boston: 6 James street.

HEBALD OF HEALTH .- "Some Hints on Protection Against Cold" are seasonable and well worth knowing. The Department of "Woman and the Household," conducted by Helen Fletcher, as also that of "Mothers and the Nursery," by Mrs. F. C. Pressier, are filled with much instruction in their specialities. New York : Herald of Health Co., Box 2141.

THE QUIVER .- New chapters are given of the se rial stories, "Not All in Vain," and "Wanted, A Governess," and "The Flying Skull." Short sketches consist of "A Strange Coincidence," "The Captain's Lesson," and "Christmas Eve in Montreal." Several humanitarian institutions are described, and their beneficial results enumerated. New York: Cassell &

Co.

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PHOTOGRAPHED ON THE SPOT, BY DR. TALMAGE. -"What a wife Jo) had ! At a time when he was one great blotch of emptions, and his property was destroyed by a tornado, and, more than all, bereavement had come, and the poor man needed all wise counsel, she advises him te go to cursing and swearing. She wanted him to positice his boils with blasphemy! But he lived right on through his marital disadvantages. recovered his health and his fortune, and raised a splendid family."

A country where a man cannot speak the truth without flying in the face of the established order of things is unsound.—Rev. A. A. Miner.

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IVI swer calls to locture, also attend funerals if desired. Her address is 148 Park street, Chelsea, Mass. 5w* F4

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theplace and date of their birth (giving sex) and 25 conts, money or stamps. I will write Blographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Consultation fee \$1; at office, 206 Tre-ment street. Nativities written at prices proportionate to the detail de-manded. Address OLIVER AMES GOULD, Box 1684, Boston, Mass. July 19,

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BY C. C. MASSEY,

BY C. C. MASSEY, OI Lincoln's Inn, London, Eng. Prof. Fullerton having made In his notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Wr. C. C. Massey as a Spiritual-ist in a rather uneviable politon, 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 fetter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circu-lated, as it completely disproves the charge of Prof. Zöll-ner's disqualifications as an investigator of phenomena at the date of his scances with Dr. Honry Sinde. Pamphlet, pp. 16. Price 5 cents: postage free. 6 conlex

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MRS. J. M. CARPENTER, 8 Pembroke street, Boston, Tuesdays, Thursdays and Fridays, Exam-ination by letter when patient is not present. 4w Ja28

J. A. SHELHAMER,

MAGNETIC HEALER,

LIGHT. OF BANNER

Banner of Bight.

BOSTON, SATURDAY, FEBRUARY 11, 1888.

8

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth Street.-Biances are held every Tuesday and Friday at-ternoon at 30'dock promptly. Admission free. For fur-ther particulars, see notice on sixth page. L. H. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.-Loc-ures by able speakers Sundays at 10% A. M. and 7 P. M. Bichard Holmes, President: O. F. Rockwood, Secretary; Mrs. Mary, P. Lovering, Corresponding Secretary; W. A.

The Ladies' Industrial Noclety, connected with the Boston Spiritual Tempie Society at Berkeley Halt, moets over Tuesday evening, and every alternate week siternoon and evening, in Lyceum Halt, 1031 Washington street. Mrs. C. N. Mellen, President; Mrs. Mary F. Lovering, Secretary.

Socretary. **Children's Progressive Lyceum No. 1**.--Sessions overy Suaday at 11 A. M. In (inrge) Pame Memorial Hali, Appleton street, near Tremont, All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Wood-bary, Corresponding Secretary, 45 Indiana Piace, Boston, Sewing circle at 1031 Washington street Wednesdays at 3 P.M. Supper and social meeting in the evening. First Solutional Temple. Corner Neybury and

First Spiritual Temple. corner Newbury and Exctor Streets.—Spiritual Fraternity Society will hold public service Sundays at 2% P.M. and Wednesday oven-logs at 7%. Sents free.

1938 at 75. Beats iree. Spiritualistic Phenomena Association. Ladies' Aid Parlors. 1031 Washington Mircei. Sunday meetings at 25 and 75 Fr.M. Sucial meetings Thursdays at 75 Fr.M. Jackson Hall, President: Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secreta-ry; W. C. Vaugha, Secretary.

ry; W. C. Vaugun, Secretary.
 College Hinli, 34 Essex Sireet. -Bundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor.
 Engle Hall, 616 Washington Street. corner of Essex. -Bundays, at 2% and 7% P. M.; also Wednesdays at 8% M. Able speakers and test mellums. Excellent music.
 Prescott Robinson, Chairman.
 Muschurzton, Street. -The Kirst Spiritualist

Prescott Robinson, Chairman. 1031 Wrashington Street.-The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H O. Tor-rey. Becretary. Private scance for members only, first Friday in each month; doors closed at 3 P. M. Public meet-ings every Friday evening at 7%.

The Independent Club, 1031 Washington Street lolds 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, Chairman.

Obelsen.—The Ladies' Social Ald Society meets in Mrs. Buffum's parlors, 196 Chewnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mis. M. A. Dodge, Secretary.

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

College Hall, 34 Essex Street .- At the morning meeting Mr. Eben Cobb spoke very feelingly in memory of the late Charles Warren. M. D., of Wellesley Hills-prominent in the medical ranks in Massachu

Hills-prominent in the medical rank, of wereasely Hills-prominent in the medical rank, of wereasely setts and New Hampshire-who was an earnest, whole-souled and deep-thinking Spiritualist, always present in our meetings. Only last Sunday when he eame in he said to Mr. Cobb: "Well, I have come to your meeting, for I feel better here than anywhere else, and this may be my last visit." Little did we think it would prove true; yet we know that the sum-mons did not find him unprepared or unwilling to pass over, because we have often heard him remark that he "had more friends on the other side than upon this, and was willing to meet them in that be autiful land." His genial, gentlemanly presence will be very much missed in College Hall. Mrs. A. Forester gave a short address upon "The Reality of Spirit-Life," followed by readings and tests that were well recognized. Mrs. W. A. Rich gave an inspirational poem which added very much to the in-terest of the meeting. Mrs. B. F. Willard, under the control of "Sunight," presence. Readings were also given by Mrs. J. D. Bruce, Miss A. Peabody and Miss Gerthe Coffia. Afternoon : Mr. Jacob Edson spoke very elequently upon "The Absalute Necessity of Spiritual Spice in

Miss Gertle Coffin. Afternoon: Mr. Jacob Edson spoke very eloquently upon "The Absolute Necessity of Spiritual Spice in the Bread of Life," which was treated in his usual earnest and logical manner. Dr. W. 8. Eldridge gave tests of spirit presence, and some very interesting ex-hibitions of mesmeric power. Miss Cullen gave read-ings of character from faces, which were very interest-ing. An excellent address was made by Mrs. A. E. King, followed by tests, and tests were also given by Peter McKenzie, Mrs. A. Peabody and Mrs. N. J. Thomas.

Peter McKepzie, Mrs. A. Peabody and Mrs. N. J. Thomas. The evening session was opened with Prof. Long-ley's "City Just Over the Hill," very finely rendered by Mrs. Endora Case. Mr. Cobb spoke of the great consolations which come from the spiritual revela-tion. Dr. H. B. Leighton gave interesting statistics of the annual cost to the people to sustain the churches of this country-some \$200,000,000. Dr. H. B. Storer held human experience to be the best revelation of the 17 vine nature. The Doctor protested against paying any part of the \$200,000 oused to support a system founded on ignorance and superstition. Dr. W. S. Eldridge toil some stories illustrating the importance of answering our own prayers by relieving the needy, etc. He made diagnoses of diseases which were pro-nounced correct. Miss Annie Cartis recited "Jennie McNetil's Ride," which was heartily applauded-clos-ing a very interesting meeting, all retiring well satis-fied that communion with the unseen world beyond is a reality.

ortremely well. Mr. Weaver responded in a manly fachium to the honor tendered himself and wife, and expressed his great pleasure at the manifest kindness of his friends. Then followed dasoing till a histe hour. Mits. J. W. FLETCHER, See'y.

First Spiritual Temple, corner Newbury and Exeter Streets .- Last Sunday we had a repetition of the "Bervice of Song" which gave so much satis-

faction a few weeks since. Mrs. Fisher-Wellington had charge of the vocal mu-sic, with a fine quarteste choir, and Mr. R. E. Truette presided at the organ, and it goes without saying that the selections were therefore suitable and beautifully rendered.

Mrs. Hull read two poems-a new version of "Rock of Ages" (by Taylor) and "No Sect in Heaven," which were appreciated ; and Dr. D. S. Caswell closed with

Were appressively and Dr. D. E. Caswell closed with benediction. These services are devotional and elevating, and it is intended to continue them on the first Sunday of each month through the season. There will be the usual service next Sunday at quarter to three P. M., when the guides of Mrs. Lizzle S. Manchester will speak. Also the usual sociable in the lower audience-room, at half-past seven P. M., on Wednesday. All cordially invited. W. H. R.

The First Spiritualists' Ladies' Aid Society .-Every seat was occupied at the regular gathering of

this Society and its friends last Friday evening. Mrs. this Society and its friends last Friday evening. Mirs, Ann E. Bilinn presided, and the exercises comprised addresses by Thomas Dowling, Mr. and Mrs. Whitlock and Mr. Craig; vocal music by Miss Amanda Balley and Miss Whittemore; instrumental music by Mr. Wil-lis; reading by Miss Alice Cummings, and tests by Mrs. Boyden, at the close of which all joined in sing ing, under the direction of Dr. Sweeney, "The Old Oaken Bucket."

Mrs. Z. C. Howland of Charlestown presented the

Mrs. Z. C. Howland of Charlestown presented the Boriety with ten dollars for the worthy poor. The parlors occupied by the Society are to be thor-oughly repaired, under the supervision of the Hall Committee, Mrs. Waterhouse, Chairman. A large company will be present at these rooms Fri-day evening, Feb. 10th, to attend the Old Folks' Sup-per and Dance. REPORTER.

Children's Progressive Lyceum-Paine Hall. Last Sunday there were one hundred and thirty children in the March and a good attendance of adults. Readings and recitations by Flossie Butler, Lottle Giles, Jessie Beeman, George Wilbur, Alice Cum-mings, Mabel Herrick, Mark Abrahams and Addle Machine Bartick, Mark Abrahams and Addle

Glies, Otable Declinal, George Winder, Ande Schler mings, Mabel Herrick, Mark Abrahams and Addle Hazelilne. Mrs. Huzelilne, of Lynn, Mass., Lyceum, made a brief address and gave a reading. Good music was rendered by Milligan's Orchestra. Miss Lucette Webster is to have entire charge of elocution depart-ment of the Grand Union Anniversary at Tremont Tampla Saturday March 31st

Temple, Saturday, March 31st. FRANCIS B. WOODBURY, See'y. MANCIB B. WOODBURY, Sec⁷y. 1031 Washington street. (Many people who are not Spiritualists attend th s Lyce-

um, and go away delighted with the proceedings, we are gratified to know. - ED.]

The Ladies' Industrial Society .- On the evening of Jan. 31st the members and friends of this Society held a social meeting at Lyceum Hall, 1031 Washciety held a social meeting at Lyceum Hall, 1031 Wash-ington street. After a half hour's pleasant converse a literary entertainment followed, Richard Holmes presiding. Mr. J. T. Lillie opened the exercises with a song, "Shadow Land." Following, the general ex-ercises consisted of remarks by Jacob Edson, Mrs. R. S. Lillie (who also gave a poetical improvisation,) Dr. George Dutton, W. A. Dunklee, Dr. B. M. Lawrence, and Mrs. L. L. Whitlock, readings by Mrs. Elinora Mason, Prof. W. F. Peck, and Mrs. Pengility; vocal and instrumental music by Willie Boyce, Mandle G. Banks, Mr. Lille, Mrs. Lovering, and Dr. H. J. Sweney, all of which were interesting and instructive. Singing by the audience terminated one of the best of these always interesting occasions. The next social meeting will be held Feb. 14th. All are invited. MARY F. LOVERING, See'y.

Mishawum Hall, City Square, Charlestown District .- The Echo Spiritualist Meetings were held

at this place Sunday last, with good and interested

at this place Sunday last, with good and interested audiences—W. A. Hale, Chairman. At 2:30 remarks by the Chairman (under control), David Brown and Mr. Fuller, and recognized tests and psychometric readings by Mrs. Shackley and the Chairman com-prised the services. At 7:30 the exercises consisted of remarks by Chairman, a number of good tests given through Mrs. A. E. Cunningham, musical manifesta-tions by Mrs. H. W. Cushman (listened to with deep interest), and tests by Mrs. Shackley, Mrs. Thomas and Miss Cullen. Music by Mrs. Maudell rendered the service very interesting. W. A. H.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Mireet and 7th Ayenus, The First Sorley of Sorley and Mireet Admission free, may sovery Sounday alth A.S. Ahd Ya F.M. 'Admission free, Columbia Hall, 878 dik Ayenue, between 49th and 50th Mireets. The People's Spiritual Meeting (removed from Spencer Hall). Sovices overy Sunday at 23 and 74 F.M. Meilums and speakors always present. Frank W. Jones, Conductor,

The Metropolitan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will hald semimanity. Mrs. T. B. Stryker, pastor, will hold services every Sun-day at 25 p. M., in Macgregor Hall, Madison Avenue, South-East corner of 50th street (entrance 42 East 59th street). All are cordially invited to be present.

nue, on Saturday evening, Feb. 18th, at eight o'clock, her spirit controls having expressed the opinion that they will be able to produce full-form materializations before a public audience. At any rate they are willing to make the effort, and have determined to do so

at the time and place above named.

IN THE WEST.

Chicago, Ill .- In a recent issue of the BANNER OF LIGHT I Observe some commendatory remarks relative to the mediumship of Mrs. Eleanor C. Martin, of

tive to the mediumship of Mrs. Bleanor C. Martin, of Columbus, O., which reminds me of a duty too long de-layed of adding my testimony relative to her excel-lence as a medium in answering sealed letters. This duty is made apparent by the seemingly willful mis-representations made by the Seybert Commission in their Report of their so-called investigation. I have bad a number of sealed letters answered by Mrs. Martin's controls, and under such conditions that the perusal of contents by any human eye was impossible, the letters being returned to me intact, accompanied in each case by detailed answers, espe-cially pertinent and applicable in every detail. The charges of the Commission of clumsy efforts at deception by Mrs. Martin seem specially out of place to all who have the pleasure of enjoying a personal acquaintance with that most excellent lady and me-dium, who enjoys to the fullest extent the confidence and esteem of all who know her and have had the light shed upon the path of life through her beaven-sent gits of the spirit. Children's Lyceum.-You were so kind, Mr. Editor,

Children's Lyceum .- You were so kind, Mr. Editor, as to publish the last account sent to you of the Children's Lyceum, and I take the liberty of forwarding another, believing that the public at large will be glad

another, believing that the public at large will be glad to hear of our progress. The Children's Progressive Lyceum of Chicago was called to order at its seesion of Jan. 22d by the Con-ductor. The exercises opened with singing from the "Spiritual Wreath" and reading from "The Lyceum Instructor." After that came lessons in Groups and recitations by Lettle Bryan, Edna Haile, Grace Gar-ner, Victoria Binnuise, Ethel Garner, Mitton Open-heimer, Lulu Pettycarfe, Joseph Smith, Eben Morton, Myron Parsons and Lucinda Walker. The Lyceum Journal was read by its editor, W. B. Slin. The Banner March followed, after which the session closed with a song. There were sixty in attendance. Jan. 29th the usual exercises were carried out, with recitations by Letty Bryan. Grace's Garner, Edna Haile, Robert Page, Emma Ginn. Joseph Smith, Mrs. Downe, Harbucht, Louiza Zinn, Miton Openheimer, Albert Feidler and Gertrude Page. Song, by Lucinda Walker. After the March and Song the Lyceum closed, having had seventy in attendance. A penny collection is taken up each Sunday that averages from fifty cents to one dollar.

St. Louis, Mo .- In St. Louis we have probably

twenty thousand people who believe that spirits can come back to earth after the period termed death,

19. Dother and the people who believe that spirits can come back to earth after the period termed death, and, under certain conditions, can make themselves known to mortals; but the people who believe that are not known as Spiritualists, and their children of Spiritualists is that doctrine. The children of Spiritualists is that doctrine are not taught that doctrine. The children of Spiritualists is the children of Spiritualists are not support of the second of the children of spiritualists the children of spiritualists the children of spiritualists the children of spiritualists the church people as a consequence. If they should tell the children of the church people they were Spiritualists the church folks would make sport of them; so it often happens that a young man or young lady will hear of a scance, and come home expecting to tell their parents some very strange news, and are then informed for the first time that their parents were Spiritualists years ago. Now if Spiritualists had temples designed for the us e of mediums and spiritual heeturers, this would all be changed; the children of Spiritualists would find associations congenial in their own circle, and they could use an influence on their friends who are not Spiritualists. The Catholics are born in the Church, and that is why the Catholic Church is so strong. The children of Spiritualists would never have to be converted; they are born Catholics. Now if Spiritualists would come together. Form societies, build temples or halls where they and their families could come spiritualists. Would be born Spiritualists. Every Catholic child is educated to try and convert due to Spiritualists would never have to be converted; they are born catholics. Now if Spiritualists must use more tact; they must do more work in the ranks of the church people. All Spiritualists must enter the ranks of the church people. All Spiritualists must enter the ranks of the church people. All Spiritualists must enter the ranks of the church people. All Spiritualists must enter th

Delphos, Kan .- In a December number of THE BANNER 1 read an article from the Philadelphia Enquirer upon the strange phenomenon of a photograph taken by W. Cuttis Taylor. As considerable specula-tion has been advanced by professional and amateur artists without arriving at any definite conclusions, 1 beg permission to give a few conjectural ideas as re-gards physical, or perhaps more properly magnetic photography. It perhaps is a well-known fact among artists of photography that the negatives taken are but the magnetic or nerve aura emanting from the photography. It perhaps is a well-known fact imong artists of photography that the negatives taken are but the magnetic or perve aura emanating from the individual sitting for a picture, the camera being so adjusted as to focalize the nerve aura, or, in other words, it assimilates the aura upon the sensitized plate to that degree in which the sensitiveness of the plate will absorb the influence. Of course light and shading form their component parts in producing the requisite temperature in voluminity. Too much light will consume the basic principles, 4. e., nerve aura. Too much shading renders it too opaque, and the eliminating influence is resolved into negativity. All bodies, inanimate, and organis, have their atmospheric conditions, the more subtile and trans-parent becomes their atmosphere. Now, in my opin-ion the atmospheric conditions of those ladies boing the chair, etc., visible and intact through the bodies of the ladies. In the materiality of things and sub-stance, we perceive of the crude first. Its very prin-ciples precede and form impressione upon the sensi-tiveness of all life. I. N. RICHARDSON.

without any doubt, in the very near future succeed in organizing our other three to complete our organiza-

organizing our other clines to complete an organizing tion. I hereby ask and solicit donations from all Spiritu-alists and Liberalist, who may have an accumulation of back numbers of the BANNER OF LIGHT or any other spiritual or liberal papers, pamphiets and other liberal literature, and ou all packages of such litera-ture I will remit the postage if the parties forwarding them will send mea postal card requesting me to do so. All such donations may be sent to my address. D. BIRDBALL, Cor. See'y.

Mr. Baxter in New York State.

Rarely does J. Frank Baxter speak on Monday even ings, the need of rest from Sunday labors is so imperative. The demand, however, was so urgent that he led tured again in ALBANY, but to do so had to take Monday

tive. The demand, however, was so urgent that he led-tured again in ALBANY, but to do so had to take Monday evening, Jan. 30th. He bad a large audience, and offered an excellent lecture on "The Persistence of Truth." ap-plying it to Bpiritualism, which had come from logical neccesity, and. further, had "come to stay." The sé-ance which followed the lecture was very interesting, and several fine tests were given. On Tuesday evening, Jan. 31st, Mr. Batter lectured, sang and desorbed spirits in GLENS FALLS, to an overflowing house. At 7:30, the hour of beginning, many were going away, for to get in was impossible. Mr. Batter's lecture, defining his position and showing why be was so positive with reference to Modern Spiritualism, was listened to with great at-tention, and although a hundred stood yet the room was quiet and orderly. When Mr. Batter gave his tests the upturned faces were soon the very ploture of astonishmeut, and no wonder, for they were re-markable, and to a considerable extent this feature of mediumship was novel. Mr. Batter lectured and de-lineated again there on Wednesday evening, Feb. 1st, accommodationshaving been made to seat all who were fortunate enough to get in. The audience was a large one, and the exercises memorable and influ-ential, for the arguments were concise, pointed and numerous, and the descriptions vivid and correct to furthest detail. Mrs. C. Fannie Alfyn preceded Mr. Baxter on a

Mrs. C. Fannie Allyn preceded Mr. Baxter on a number of Sundays, and will lecture there again on Sundays soon. The trustees of the Universalist So clevy desire to secure Mr. Baxter for future work, and unite efforts in bringing about the result. Com.

WORCESTER, MASS.

WORCESTRR, MASS. J. Frank Baxter began his month's engagement in Worcester last Sunday, the 5th inst. The announce-ment that he would lecture brought out a full house in the atternoon, and the capacious Continental Hall seated an unusually large and intellectual audience in the evening. To say everybody was pleased is really not enough. The lecture of the afternoon was introductory yet outspoken, manly and timely, and, further, it brought many a stranger to Spiritualism into sympathy with Mr. Baxter and the cause The evening lecture on "The Practical Value" of Spiritualism was most able-ellecting pronounced ap-plause. Reporters from the City Telegram and Spy Offices were present and freely expressed the lectur-er's position and reflections. Mr. Baxter exercised his mediumship to the delecta-tion and education of all, continuing it till a late hour. Next Sunday. 12th inst., Mr. Baxter, as per an-nouncement, will have for his subject. In the after-noon, "The Width and Worth of the Spiritual Plat-form," and in the evening, "The Church and the Book in their Relations to Modern Spiritualism." All are anticipating a treat.

anticipating a treat.

Pittsburgh, Pa.

To the Editor of the Banner of Light :

Frank T. Ripley has closed his engagement of two months with the Pittsburgh Society of Spiritualists. His lectures and tests have given the greatest satisfaction to every one who has heard him; and our

membership has been increased to the number of forty-six ladies and gentlemen joining our Society during his ministration. A number of his friends showed appreciation of his during his ministration. A number of his friends showed appreciation of his good services by making him a present of a handsome diamond ring, which was given him at our Sunday morning service by our President, J. H. McEiroy. Mr. Ripley has also organized a Children's Lyceum, which will be directed by some of our best talent; his stay with us has been very successful, both to himself and the Society. The people of Pittsburgh are very anxious to inves-tigate the phenomena of Spiritualism, and in my opin-ion this would be a good field for a few first class slate writing or materializing mediums. This feeling of inquiry has been awakened through Mr. Ripley's wonderful tests, of which he has given a large number every Sunday morning and evening. We can recommend Mr. Ripley as a first class test medium to societies wishing to engage any one for that purpose. We expect to engage Mr. Ripley again for the com ing season of 1888. The best wishes of the Society and his many friends follow him on his journey. Mrs. Helen Stuart Richings speaks for us during the month of February. J. H. LOHMEYER. Feb. 2d, 1888.

Providence, R. I.-Mrs. Juliette Yeaw addressed the Association Sunday, Feb. 5th, giving entire satislar morning service was omitted, that Mrs. Yeaw might officiate at the funeral of Mr. George W. King, which was observed in Blackstone Hall at 12:30 o'clock. Mr. King was a Spiritualist of many years, and his wife is a medium of rare powers. She feels

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And Love shall wips all tears from their eyes; and th faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Sleet over-fowelh with boundless meroies for all who enter therein.

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HERE AND BEYOND.

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> JUST ISSUED. A REVIEW

Berkeley Hall-Boston Spiritual Temple. Last Sunday, after congregational singing, Mrs. Lovering plano accompanist, an invocation by Mrs. R. S Lillie and a song by Mr. Lillie, the guides of Mrs. Lil-lie spoke upon "The Law of the Spirit and the Spirit of the Law," referring to the order presented to the Legislature of this State on the 30th ult. for the pre-vention of fraudulent spirit materializations, the argu-ment of the speaker being that any act of this kind that affects mediums affects the operators on the spirit side of life; that the order as offered is an admission that spirit materialization is a fact, and that there are genuine phenomena of the kind, since there could not otherwise be any fraudulent. It was claimed that Spiritualism is a power that can take care of itself, and such a law as the one proposed is unrequired and uncalled for. At the evening meeting, questions from the audience were ably considered and answered to the manifest satisfaction of all. The service closed with an impro-vised poem. Lillie and a song by Mr. Lillie, the guides of Mrs. Lil

vised poem. Mrs. Lillie will speak at the same place next Sunday, at 10:30 A. M. and 7 P. M. MARY F. LOVERING, Cor. Sec'y.

Spiritualistic Phenomena Association, 1031 Washington street .- Our platform was occupied last Sunday by Mrs. E. Clark Kimball, of Lawrence. Mass. Our hall was full in the afternoon, and so much so at the evening seance all could not be admitted

the desired to attend. In the atternoon Mrs. Kimball gave fifty six tests of In the afternoon Mrs. Kimball gave fifty six tests of spirit presence in forty minutes, most of which were recognized. Mrs. Kimball is a lady of culture and re-finement, and a spirit medium of rare gifts. Our As-sociation is fortunate in securing her services for sev-eral Bundays this season, her next engagement with us being Feb. 19th. The Association will celebrate the Fortieth Anniversary probably at Parker Memorial Hall. Dr. H. B. Storer, Mrs. E. C. Kimball, and other talent will participate in the exercises. Over one hundred people attended our last Thursday even ing circle. The Sunday meetings are in charge of President Lewis; the Thursday evening circle is di-rected by Mr. J. Hall, Vice-President. The Associa-tion is in a flourishing condition; new members are joining at each meeting.

reoted by hit. J. tank tion is in a flourishing condition; new memory of joining at each meeting. Next Bunday is Boston Mediums' Day. Mrs. Bruce, Mrs. Willard, Miss Peabody, Mrs. Loomis-Hall, Mrs. Dillingham, Dr. Paxson, Dr. Riohardson, Mrs. Oim-stead, and many others, are expected to be with us. Sunday services at 2:30 and 7:30. Thursday evening, circle; doors close at eight o'clock. F. B. WOODBURY, Sec'y.

Eagle Hall, 616 Washington Street .- Sunday last was an unusually interesting day at this place of meeting.

meeting. The afternoon exercises were opened by a vigorous speech from Dr. J. L. Paxson, which was warmly re-ceived by the audience. He was followed by Miss Fogg, Mrs. M. A. Chandler, Dr. M. V. Thomas, and others with excellent remarks. Clear tests and spirit-descriptions were given through the mediumship of Mr. McKenzle, Mrs. H. F. Willard, Dr. M. V. Thomas, Mrs. S. E. Rich and Mrs. Neille 8. Thomas, and Mrs. Willard aud Mrs. Thomas gave psychometric readings which were pronounced cor-rest, and Miss Cullen character-readings, all of which were declared to be true.

were declared to be true. In the evening Miss Lillian Rich gave a fine recita-tion which was well received, and Dr. M. V. Thomas and eremarks and gave clear tests which were recog-nized. Interesting remarks and clear tests were given by Mrs. M. W. Leslie; psychometric readings by Mrs. Bruce and Dr. Mathews, all of which were pronounced

The Independent Club .- The regular meeting

was held at 1031 Washington street on Monday evening last, in honor of the reception tendered Mr. and ing last, in honor of the reception tendered Mr. and Mrs. Benj. P. Weaver, of the Boston Lyceum. After an address of welcome from Mr. J. W. Fictoher there was a song by Miss Gracie Scales. Mrs. Fletcher then followed with an appropriate address, and read aletter from the Hon. Warren Chase, expressing his re-gretat not being able to attend and the best of wishes to all present; also a Very finely written letter from Mrs. Dysr-Clough was read-both of which were heartily applauded. Mr. Horace Fowle sang two beautiful songs. Miss Lucette Webster recited, with marked effect, "Maria in Heaven." The Clinton Quartette (colored) rendered a number of musical selections, to the great delight of the audience, winning merited apthe great delight of the audience, winning merited ap-plause. Miss Hattle Dodge and Lily Rich also recited

Meetings for Spiritual Manifestations will be held t Adelphi Hall, corner 7th Avenue and 52d street, New ork, every Sunday at 22 p.M. Tests given by Mrs. F. A. Yells of New York and Mr. Frank T. Ripley of Boston, Mass.

Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue, – Meetings of the Progressive Spiritual-lists are held every Sunday at 3 and 8 r. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 v. M.

Progressive Spiritual Test Meetings are held each Sunday at 2.5 and 7.5 P. M. at 52 Union Square, by Mrs. A. L. Pennell of Boston.

First Society of Spiritualists .- In order to lllustrate the wonderful capability of Mrs. Neille J. T. Brigham under the inspiration of her guides to handle any subject, or as many subjects as may be presented

any subject, or as many subjects as may be presented for a single lecture, in language as perfect and pro-found as ever fell from mortal lips, I cite the ques-tions of last Sunday morning: "Behold the man is be-come as one of us, to know good and evil; now, leet he put forth his hand and take also of the irree of life and eat and live forever. What is meant by the tree of life, and eat and live forever?" Gen. ill: 22. "We are told that the higher teachings can reach us through the soul only, while 'impressions' through the brain may be imparted by both good and evil spirits. Please define 'inspiration' and 'impressions,' and how they are received by the medium." "The pos-sibilities of mind." "Please give a concise definition of Spiritualism suitable for a new dictionary." "Please explain Theosophy." Subjects for poems, "Barred Out" and "The Sunshine on the Snow." In the evening Mrs. Brigham spoke upon "The Wave of Progress." There were very fair audiences on both occasions. The meeting for spirit.manifestations in the after-noon was large, and one of great interest. These

The meeting for spirit-manifestations in the after-noon was large, and one of great interest. These meetings are infusing new life into Spiritualism in New York. They are very instructive, and should they continue to increase in the number of attendants as they have from the opening, the society will have to obtain a more commodious hall. The audience is com-posed of many of the refined and intelligent men and women of the oity, and Mrs. Wells is receiving thou-sands of congratulations upon the success which her management has attained, and her remarkable development as a platform test medium is a surprise, even to her most ardent friends. In this phase of medium ship she will soon be as noted as she now is in that of

to her most ardent friends. In this phase of medium-ship she will soon be as noted as she now is in that of materialization. The meeting was opened by an invocation by Mr. Frank T. Ripley, of Loston. Mr. Henry J. Newton read a poem by John G. Whittier. Mr. Ripley deliv-ered a short address that was apt, and well received, being his first appearance for his present engagement of this month. He also gave several tests. A large and beautiful bouquet was sent to him by friends. Such tokens Mr. R. always appreciates. Mrs. Wells gave eighteen tests, some of which were very remark-able. One to a gentleman, a stranger, describing a brother in spirit life who was drowned, and a sister who was known to the public before she passed over, giving their personal appearance when in life, and the names of both. As Mrs. Wells passed to her seat the spirit of the sister followed her, and insisted on her giving a message to her brother, thanking him for his kindness to her memory in getting the statuary for her monument, and saying that he wasted too much money on the same, and did not get what he expected from some one eise. The spirit sail the statuary came them stated that in every particular what she had said was true, and that the test to him was remarka-bie. He was not a Spiritualist. Mrs. Brigham will open the meeting for manifesta-tions next Sunday afternoon at 2:45 o'clock, giving a lecture, and improvise a poem upon a subject to be selected by H. J. Newton.

The prospects attending the work of the American Spiritualist Alliance are very encouraging at present, and earnest friends of the movement are bending their energies to the advancement of its interests. Miss Anderson and Della Sawyer-two of the youngest members of the Alliance-are arranging for a grand concert, we understand, to be given soon.

We learn from a correspondent in New York that Mrs. M. E. Williams, of that city-the well-known medium for full-form materialization-will, at the earpest solicitation of many persons who are interested in the phenomena, and by the consent and advice of the spirit controls of her cabinet, give a public scance at Adelphi Hall, corner 52d street and 7th Ave-

Kansas City, Mo .- Although Kansas City has made very rapid strides in some directions, it has not made very rapid strides in some directions, it has not become as thoroughly spiritualized as might be ex-pected. There are many Spiritualists here, but like some others, they are slow to disclose their ideas, at present, at least. Bro. Lyman O. Howe, the stanch advocate and defender of Spiritualism, has been en-gaged for nine months, speaking regularly every Sun-day evening at the K. P. Hall, corner 11th and Main streets. The attendance is not large, but is composed of persons of both sexes, who prize truth and thirst for knowledge.

or knowledge. Bro, Howels one of the finest speakers I have ever heard; his controls are high, and through his organ-lam the truth proceeds with teiling effect, and those who are so fortunate as to hear his scientific and phi-

ism the truth proceeds with teiling effect, and those who are so fortunate as to hear his scientific and phi-losophical gems of thought are amply compensated for their time, trouble, and nominal entrance fee. His lectures embrace questions of vital importance in every instance, but the last Bunday evening of every month is devoted to the answering of those proposed by members of the audience. The answers are highly satisfactory, and bear unmistakable evidence of supe-rior intelligence. Mr. Howe's improvisations of poe-try are beautiful and magnificent weavings of the theme into a splendid wreath of thought-flowers, teach-ing the glorious truths of immortality, and attracting the sweetest influences. The "Georgia Evangelist," Sam Jones, and his col-league, Sam Small, are creating a great excitement in the religious circles, drawing andiences of two and three thousand; but it is merely a transitory wave, which sweeps over the country, and is gone, while Spiritualism is an undercurrent, that, though silent, is nevertheless making its way beneath the foundations of church creed and faith, consequently the seem-ingly small assemblages greeting Bro. Howe may ulti-mately exhibit great results, for there are quite a number attending his lectures whose minds have either been under the dark and gloomy clouds of ma-terialism, or the threatening voice of "Old Theology," that are now by the powerful and logical arguments of our Spiritual Philosophy, becoming convinced that a voice can reach them from beyond the grave--a voice that does not threaten nor gloat over the destruction of human affection, but teaches that loys is the con-trolling power of the universe. S. Edmunds. Jan. 24th, 1888.

Morristown, Minn .- The Spiritualists and Lib

eralists of this portion of Minnesota have organized themselves into an Association under the name of the "Rice County, Scientific, Moral and Reformatory As-sociation, the objects and purposes of which are, the investigation and development of the occult sciences and forces of nature; to do all it can to procure lemale suffrage; to prevent lillberal class-legislation; to promote the temperance cause; to work for the most equitable settlement of the terrible con-flict between capital and labor, and a more equitable system of taxation. The following officers have been elected : Mrs. 8. J. Lenout. President; Mr. Unarles Grant and Mrs. Hath-away, Vice President; Mr. Charles Grant and Mrs. Hath-away, Vice President; Mr. Scaure; Messra, G. Lenout, Charles Purinton and N. Travis, and the President and Secretary, Executive Committee; D. Birdsall, Corresponding Becretary and Finance Agent. We have organized four good local circles, and will, eralists of this portion of Minnesota have organized

and his whe is a medium of rare powers. She feels assured that her husband bas not gone from her, but is still with her in the home, caring for the loved ones with the tendor solicitude that he manifested while in the earthly form. A large delegation of Odd Fellows, of which Order Mr. King was a member, attended the funeral.—Next Sunday Joseph D. Stiles will be with us. MARY E. A. WHITNEY.

Ladies' Aid Society-The meetings of the Ladies' Ald for the last three weeks have been very success full-attendance good. The supper on Jan. 19th was a success, both financially and socially. The ladies are making arrangements for another entertainment in the near future. M. A. SCANNELL, Cor. Sec'y.

Newburyport, Mass.-Mrs. H. S. Lake occupied our platform for the first time on Sunday, and created a very pleasing impression from the start. Her afternoon subject: "Life and Death," was presented in a masterly manner, and the speaker was greeted with masterly manner, and the speaker was greeted with hearty applause at the close. In the evening a brief address of merit was followed by answering questions, together with psychometric readings. Mrs. Lake left our city with the assurance that her platform work was not only highly meritorious, but that it had been productive of excellent results.—The Ladles' Ald Society will celebrate its third anniversary on Feb-ruary 17th, with a "Mother Hubbard" party and sup-per. H.

Haverhill and Bradford.-Last Sunday was ren-

dered an interesting one to the Spiritualist Association at Brittan Hall, by the presence of James V. Mansfield, who held the platform and gave narrative addresses afternoon and evening, embracing the rela-tion of many remarkable incidents in his experience tion of many remarkable incidents in his experience as a medium during the past thirty-seven years, to-gether with a detailed history of his development as a writing medium. This was the first appearance of Dr. Mansfield before a Haverhill audience. The meet-ings were largely attended, both atternoon and even-ing.—Next Sunday the platform will be held by Mrs. E. Clarke Kimball, of Lawrence. E. P. H.

Salem, Mass .- Prof. W. F. Peck, of Boston, delivered two stirring addresses for our Society Feb. 5th, which were received with satisfaction by the large audiences afternoon and evening .---- F. A. Wiggin, of Salem, is to speak for us next Sunday, Feb. 12th. W. H. H. THYNG, Cor. Sec'y.

Cambridgeport .-. The meeting of the Spiritual Soclety of Cambridgeport will be held at St. George's Hall, 603 Main street, next Sunday evening at 7:30, Feb. 12th. Lecture and tests by Mrs. Kate R. Stiles. MRS. E. J. STEVENS, Sec'y.

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

Spiritualist Meetings in Brooklyn.

Conservatory Hall, Bedford Avenue, corner Fulton Street.-Services every Sunday at 11 A.M. and

Fraternity Booms, corner Bedford Avenue and South Meccond Street, Services every Sunday at 1% r.M. Children's Lyceum at 3 r.M. The Spiritual Lit-nary Union meets the first and third Saturday of each onth at 8 P.M.

BIO Livingston Nircet.—Brooklyn Progressive Spirit-ual Conference every Saturday evening, at 5 o'clock. Eureka Hall, 378 Bedford Avenue, near Broad-way.—Mrs. A. C. Honderson speaks and gives spirit tests every Sunday evening at 8 o'clock.

AMERICAN SPIRITUALIST ALLIANCE

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WHAT I SAW AT CASSADAGA LAKE. BY

A. B. RICHMOND, Esq.,

MEMBER OF THE PENNEYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRIEON," "DR. CROBBY'S CALM VIEW FROM A LAWYER'S STANDFOINT,"

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

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Light on the Hidden Way,

WITH AN INTRODUCTION BY

REV. JAMES FREEMAN CLARKE.

BEV. JAMES FREEMAN CLARKE. The public receive in this book an illustration and defense of the leading truths of Modern Spirituilism from a source entirely distinct from that whence such works are expected to come; yet the most enthusiastic Spiritualist would not desire a larger or more truthful presentation of the two forms of mediumship it portrays. The phonomona upon which the Spiritualist bases his knowledge of another life are shown in the narrative the author gives of her daily experi-ence, and the philosophy of that life and its relation to this, as understood by him, are identical with the teachings the author roports inviting received from hor father and others of her spirit friends. It is also traitifying to know hat she does not, as others who have written books of imilar import have done, endeavor to ward off the ad-erse criticism of these who, through ignorance, know not what they do, by attributing the origin of what she has stated to the delirium of a sickly, feverid dream, but that she is astated in the introduction. '' dersoil firmity por-suaded of its reality.'' The book can thirefore be warmly recommended to those who would know of Spiritualism from one who is not a Spiritualist, and writily agree with Dr. Clarke, who, alluding to the positio of the sufform with sregard, says.'' Her report, therefore, is an independ-other word are roported as coming into relations with the inhabitants of our own.'' Oloth. Price \$\verture{10}\$ kitching the origin of what with the inhabitants of our own.''