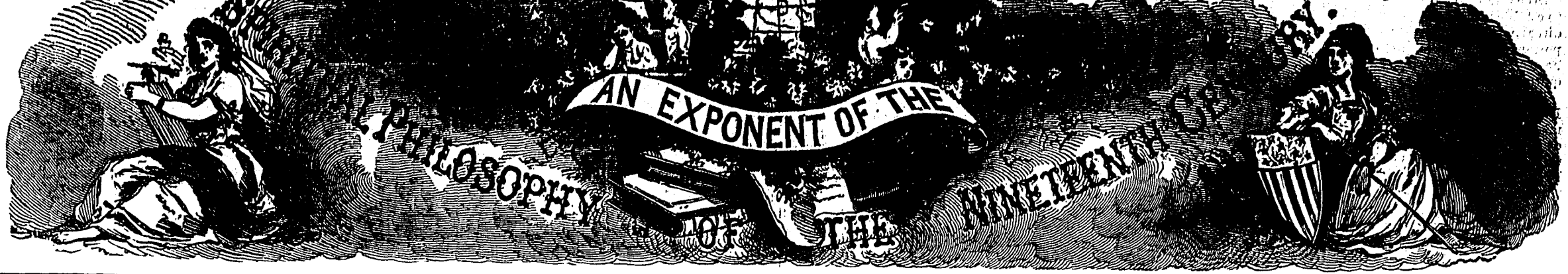


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Spiritual Phenomena.

IN THE SEANCE-ROOM.

BY E. A. BRACKETT.

No. 4.

I have been criticised for stating that the resemblance or non-resemblance of these forms to the individuals they claim to have been while dwelling on this side of life, could not be taken as evidence for or against the identity of the spirit controlling them. I have given what appeared to me to be true, and if I am correct, it is important that we should understand it.

Many people enter the seance-room expecting that the forms that come to them will resemble their friends and relatives, and that this resemblance will be evidence of the truth of the phenomenon.

What occurred to one of my friends will illustrate the experience of many on their first visit to a seance-room. "Did anything come to you?" was asked. "Yes, a form that claimed to be my mother; but it wasn't my mother, and I told her so. Only think of it! my mother was a large woman weighing over two hundred, and past eighty years of age when she died, and the form that came to me was that of a slim woman, apparently not over forty."

This person, like many others, went away feeling that she had been imposed upon. It was evident that she was looking for the shell and not the kernel; that she did not realize that it was the *spirit* she should have sought, and not the old form. I have seen excellent likenesses, and many that were by others supposed to be, but were not. If they can perceive from our minds, or by any other means, how they looked when in this life, they can appear to us nearly, if not quite, as they then did.

The claim that they are our friends is lost if we base it merely on their outward resemblance, for but few make any approximation to their former personal appearance. In my interviews with these spirits I have never found one who maintained that his or her appearance was identical with that of the earth-life; on the contrary, when attention was drawn to it they invariably stated that they came clothed as best they could, in the materials drawn from their surroundings, and that this is the reason why they cannot appear externally the same through different mediums.

A change in the audience will often have a marked influence on their make-up, and it is only when we have established close relations with them that they are able to sustain, with any degree of regularity, the individuality of their forms, and even then our mental and physical condition causes considerable variation. Every close student of this phenomenon understands this. During my acquaintance with Bertha as a spirit she has changed quite as much as any young girl would have done in the same time in this life.

Let us start right and thus avoid any regrets that may arise from having, in our ignorance, been led to deal unjustly with these beings.

Except in a very limited sense, Nature lays no claim to permanence of individual forms; they are constantly changing. It is not necessary that the telegraph machine should resemble the operator in order to convince us of his identity. Nor is it wise, because of disappointment, arising mainly from our false estimates as to what should or should not be, to follow the example of the savage who, angered by the reflection before him, smashed the mirror to get at the face behind it, for until our mental condition is adjusted to their sphere of action, we shall find ourselves more or less reflected in them.

Around every materializing medium there are a few individual types, and these, with slight variations, constitute the material part of the phenomena. Except as a medium of communication these bodies have little to do with the higher manifestations. Developed on a sensuous plane, they are capable of scientific demonstration, of absolute proof; but beyond this one point materialistic science cannot go.

The substance composing these bodies is intermediate between that of a spirit and the grosser forms of matter, and it makes no difference from what source these particles are drawn, they, and not the medium, constitute the true mediumistic element of the seance. It is these products of human life, these emanations which are constantly passing from us to the more refined organizations of matter, varying with different individuals both in quantity and qual-

ity, that connect the two worlds in such a way that certain, but imperfect, communication is established between them.

If we understand that these bodies are made up from particles drawn from living organisms, highly charged with vital forces, the difficulty met by the spirits in endeavoring to rise above their magnetic environments will be apparent. It is this which renders them so susceptible to thoughts and influences from the earth-plane, and shuts out the influx from the spiritual side, making their appearance in the public seance often precarious and unsatisfactory. Constantly subjected to new magnetisms, they struggle against adverse currents which prevent their advancing. It is only when they can draw from us sufficient strength to combat these influences that we obtain from them something more than the average tone of the seance, and our association with them becomes spiritually attractive.

It is this quality of susceptibility in our make-up which accounts for the widely different experiences with these beings. Two marked instances have come under my observation that will illustrate this: A well-known Professor, a member of the American Society of Psychical Research, expressed a strong desire to see something of materialization. I rendered him such assistance as I could, but the results were peculiarly unfortunate; for, out of more than twenty seances which he attended, nothing came to him personally. The experience of others, it mattered not what their character and standing might be, did not relieve him from the suspicion that it was all a fraud, and that the forms were confederates. He asked for an introduction to Bertha. As I always consult her in such cases, I was surprised to find that she shrank from it; but after hesitating a little she said, "Yes, I will do anything I can for you." The introduction took place in the most formal manner on both sides.

Subsequently while he was sitting near me on the right side of the room, she came up behind my chair, several feet from the cabinet. He was, at the time, looking at the place where she became visible, and under the impulse of the moment, he said, "That was very good. I was watching there when she came up. I have gained something by coming with you." Before he left the seance-room, however, he related to his former position, saying that she might have crawled out there with a dark cloth over her, and become visible by throwing it off. As I knew her to be free from deception, and had seen her come up in parts of the room where such tricks were impossible, I did not applaud his suggestion, but his remarks led me to understand why she shrank from the introduction, and why nothing came to him.

Knowing from friends who urged me to assist him, something of his generous nature and high social qualities, I confess I was not prepared for what followed; and yet I ought to have known that this is not an age of martyrs, and from his own teachings, that a man at his time of life is not likely to change his habits or methods of thought. That he was thoroughly honest in his intentions, I have not a particle of doubt. He is intensely interested in hypnotism, and we may yet have from his able pen some interesting statements on this subject, and perhaps a theory explaining Spiritualism as nothing more than the automatic action of nerve-centres.

The other instance was that of the late Dr. James R. Nichols, who asked me to arrange, if possible, a private seance for him, as his health was such that he did not think he could remain through the ordinary public seance, and he did not feel that he had a right to disturb the audience by leaving before it closed. With the assistance of two of my friends arrangements were made, and the seance held under the mediumship of Miss Helen Berry. There were seven persons present—four gentlemen and three ladies. Everything was arranged to our entire satisfaction, and the audience was placed in a semi-circle, fifteen feet from the cabinet. Soon after the seance commenced a dim light was seen on each side of the room, about half-way between the cabinet and the audience. Slowly these lights grew brighter, spreading and rising until they reached the height of about four feet, when they sprang from these apparent columns of vapor two graceful forms bounding into the centre of the room at the same time. Had I been a Hindu I should have gone down before them, exclaiming, "Om Mani Padme Hum!" (Holy Jewels of the Lotus). The unusual strength of the control, largely due to the perfect harmony of the circle, enabled them to appear closely resembling their spiritual forms. They were marvelous embodiments of beauty. As the light was good and there were no chairs or other objects on either side of the room for them to crawl out from under or behind, the Professor's dark cloth was not needed.

We all rose to greet them, and for nearly a quarter of an hour they held complete sway over the audience, talking freely with all. One was Bertha, and as Dr. N. was anxious to meet her, I said to her, "I have a friend to whom I want to introduce you." Instantly she replied, "I need no introduction to him," and leaving me she glided to the Doctor, reached out both hands, and looking up playfully into his face said, "Whence, What, Where?" quoting the title of a book written by him. Then both engaged in a rapid conversation, but what the sum and substance of it was I do not know, nor do I think any one does, unless it be Dr. Alfred R. Wallace, to whom, I have since learned, he gave an account of this seance.

On a subsequent occasion Bertha said to me, "I had a pleasant interview with your friend, and what I told him he will never forget." Months afterward, Dr. Nichols, in speaking of

that seance, said to me, "It was the most astounding thing I ever witnessed. I care nothing for the locked doors and barred windows. It was simply impossible for any human being to have filled the rôle of what came to me. I would not have missed it for anything, and have never entertained a particle of doubt as to its spiritual origin."

One remarkable phenomenon followed another to the close of the sitting. I have, in this brief sketch, intentionally avoided any allusion to private matters of friends and relatives who came to different members of the circle, all of whom were recognized, and were, in their way, quite as wonderful as anything I have attempted to describe. No language can convey any adequate idea of this seance, and those who took part in it will ever remember it as a radiant vision of life and light from an unseen world.

The experience of these two men is instructive, and goes a long way to explain some of the causes that engender a feeling of opposition to these manifestations. Both were honest, highly-educated, and trained to scientific methods of thought. One attended some twenty or more seances, and is not recognized by a single form. The other enters the seance-room for the first time, and is overwhelmed with attention from these beings. Neither the medium nor the manager was responsible for this. The Professor was favorably disposed toward the Professor, while on the other hand I found it difficult to obtain permission from him for the Doctor to join our circle, he having refused to allow him to attend a former private seance composed of nearly the same parties. He did not know that our object was, if possible, to obtain for Dr. N. the privilege of witnessing these manifestations.

No two persons can have precisely the same experience with these beings. They will differ, in many particulars, as widely as the individualities of those whom they meet, and while the mental atmosphere remains as it is, there will be every possible degree, from failure to success; from those who grope in darkness to those whose unmistakable evidence in these things leads them to accept unreservedly the dawn of another life.

Whatever we may expect or receive, we cannot change the laws which govern these manifestations. If we accept them at all, it must be upon their own plane of development, and not upon our mistaken ideas of what they should be. That there are some things insisted upon as essential to the seance that have no vital bearing upon it, every experienced investigator knows.

Sympathizing with the honest skeptic who is earnestly striving to get at the truth, I have no words of commendation for that unwise disregard of public sentiment which retains the cabinet in a position open to the possibility of confederates. The inexperienced visitor cannot see the necessity of such arrangements, and very naturally attributes them to an unworthy motive; and the fact that he finds other cabinets where this objectionable feature does not exist, tends to strengthen his suspicion of wrong. While I consider the charge of confederates the weakest that has been made against mediums, and know from my long experience that at seances where these cabinet restrictions are not regarded there are true manifestations often surpassingly beautiful, I also know that nothing worse can enter the seance-room than the feelings of doubt and distrust engendered by a suspicious location of the cabinet. It is as certain as the laws of gravitation, all else being equal, that mediums who place their cabinets above suspicion will draw to their seances the largest number of patrons. With my susceptibility to the influence of these beings, it makes no difference to me, personally, where the cabinet is placed. I fully understand that the condition of mind requiring such tests is not favorable to the higher manifestations, but mediums do not grade their seances to meet the wants of advanced investigators. The public seance is *primary*, and while it remains so, it is folly to drive away honest, sincere persons by any unsatisfactory arrangement.

The pecuniary success depends upon the increasing number of converts and the loyalty of manager and medium to those who are earnestly asking for light. To the experienced investigator the manifestations at a materializing seance carry with them a more convincing evidence of their truthfulness than can be obtained by ordinary tests, but to the novice who is rightly seeking first for evidence of the existence of the materialized forms, they are valueless. The present condition of materialization may be stated in a few words:

First, The production of organized human forms, capable of physical and mental action. If the testimony of thousands of unimpeachable witnesses is to be depended upon, no fact in science is more fully established.

Second, Owing to the promiscuous character of the audience, the public seance cannot advance beyond the production of these forms and the affectionate but imperfect reunion with friends who have passed to the other life. Until there are a number of persons sufficiently interested in this subject to form circles into which no discordant element is admitted, and with ample funds to relieve the medium from the necessity of holding public seances, the more delicate phases of the manifestations will, with few exceptions, remain unexpressed.

Through a love of the sensational, there has been almost unconscious disposition to linger on the threshold of a great phenomenon which claims nothing less than the sensuous embodiment of beings from another world. However marvelous this may seem to those who are not familiar with the facts, those who know it should not be contented to rest there.

From their peculiar environments these materialized beings are easily dragged down to our own level, and we cannot be too careful in our association with them. To know how to meet them and draw from their side of life that spiritual influx which, under right conditions, they can pour into our hearts, should be the earnest desire of every one who waits their coming.

REALITY OF DR. SLADE'S MEDIUMSHIP.

BY PROF. HENRY KIDDLE.

To the Editor of the Banner of Light:

One of the principal points of the Seybert Commission, in their "Preliminary Report," was, evidently, to destroy the credit of Dr. Henry Slade as a medium for spirit-manifestations, and to prove him a charlatan and trickster. They were not willing to accord him with any great skill as a prestidigitateur, for they reported that he "performed several little tricks which he imputed to spiritual agency, but which were almost puerile in the simplicity of theirlegerdemain." They assume to "describe the processes which we [they] distinctly saw this medium adopt." The ten Commissioners sign a statement which says, "every step in the process [of substitution] we have distinctly seen," though only three of the ten attended Dr. Slade's seances; and they all asseverate under their own signatures that the character of his manifestations before the Commission was "fraudulent throughout." This false statement—false certainly as to those who signed it without any personal knowledge of the subject—has been published to the world in the book which has been issued by the Commission, and in the approving comments of the newspaper press, the members of which, now that their attention has been called to this discreditable misstatement, refuse to notice it, thus making themselves parties to as mean a fraud as any charged upon a medium; for was it not a fraud to represent this investigation as having been made by ten persons when, in fact, only a small part of the number took any real part in it, or could know the facts which they alleged to be true, and to have been proved so by their own personal observation?

Slade's powers and the results of their exercise had been examined and endorsed by one of the most illustrious of living scientists; and the scientific record of that investigation was before the world in the well-known work entitled "Transcendental Physics," published by Prof. Zollner in 1879. Hence, the design of the Commissioners, to extirpate Modern Spiritualism, could not be achieved without the destruction of Slade's reputation as a medium, and that of Zollner as a person of sound mind. The one was deemed worth the expenditure of \$300 (though this was pronounced to be "prohibitory" in the case of another noted medium); and the other seemed to warrant the taking of a journey to Germany in order to obtain testimony against Zollner's sanity. Both, however, have failed most wretchedly; and these Commissioners stand before the public branded as false to the trust confided to them, which was to protect the truth, whatever it might be, not to enter into a "combine" to strangle it.

But my object in this communication is not to arraign this Commission anew, but to present a few additional evidences of the reality of Dr. Slade's mediumship. During 1886, this medium gave a series of sittings in Paris; and I have been privileged to see the album which contains, inscribed within it, the signatures and certificates of approval and satisfaction of many highly-cultured and eminent persons who witnessed his manifestations. The book contains at least one hundred and fifty signatures, and between sixty and seventy testimonials, all favorable to Dr. Slade as a genuine, honest medium, and expressing belief in the reality of the manifestations, particularly that of independent writing, which the Philadelphia *scantists* brand as "simple legerdemain." I give below a translation of a few of these. Among the Parisian visitors there was the eminent prestidigitateur, Prof. Jacobs, who writes in the album:

"I affirm that the seance of M. Slade is true—truly spiritualistic and incomprehensible. This I assert again."

Another visitor writes:

"I am somewhat of a prestidigitateur, and I declare that the phenomenon of writing obtained upon the slates is not, as far as I can see, explicable by any act of prestidigitation."

M. Bramann, Vice-President of the Paris Society for Psychical Research, and Professor of German in the University of Paris, writes a full and very significant testimonial, as follows:

"In my presence and that of M. de Renzi, there have been produced, through the mediumship of Dr. Slade, certain phenomena called *spiritual*, exceedingly remarkable, especially the direct writing produced between two slates, seeming to exclude all supposition of fraud, and showing the existence of an intelligent force without any possible intervention on the part of the intermediary. I willingly give my testimony to Dr. Slade. I have no doubt of his good faith, and I certainly have brought no credulity to the seance, but have experimented with perfect coolness, though with sincerity."

J. Murray Templeton, of the Society for Psychical Research, thus writes:

"I am glad to testify to the remarkable powers of Dr. Slade—of all powers the most wonderful of this age."

Mr. H. Wedgewood, an ex-police-magistrate of London, writes:

"I have come from London in order to attend some seances with Dr. Slade, with whom I have already experimented several times. I have obtained writing in German and French (Mr. Slade does not know either), within two slates fastened together, wrapped in paper and bound with a cord. In one case I sat upon the package while the writing was going on, and in another the possible intervention on the part of the intermediary was excluded by my sitting on being touched by Dr. Slade or by myself. I have seen violent movements of pieces of furni-

ture, without having any connection with the medium. I am sure these movements could not have been fraudulently performed."

J. Delanne, "Engineer, Electrician, and Editor-in-chief of *Spiritism*," writes:

"I have assisted in experiments which seem to me to be absolutely demonstrative; for the conditions of control do not permit me to doubt the mediumistic power of M. Slade. The public influx acting upon the needle in the compass is particularly remarkable."

Three visitors from Brussels sign the following written attestation:

"After having taken all the necessary precautions to put ourselves, during the operation, in the proper condition of passivity—with a spirit of good-will toward the medium, a sincere desire to know the truth, etc., which our previous experiences have shown us to be indispensable in this kind of experimentation—we are able to affirm, with strict conscientiousness, that the writing between two slates is due to the manifest action of intelligences independent of the medium and those sitting with him. We obtained this phenomenon under the following conditions: (1) M. Cregnier sitting upon the slates, and the medium having his hands upon the table, and his legs well in view; (2) The slates (wrapped in a large newspaper and bound with twine) being placed under the left arm of M. Chonet, and in view; (3) A question, written out of the sight of the medium, was answered immediately in a pertinent manner."

These few specimens will suffice to show the general character of the testimonials recorded in this interesting private record, which prove the absolute falsity of the conclusion announced in the report of the Seybert Commission.

I add to this an additional evidence of Dr. Slade's gifts presented in the following sworn statement of a well-known and highly-respected resident of New Haven, Ct., who has been employed for many years as a conductor on one of the New England Railroads. It was made at my request, after his oral narration of the incident to me, and the facts alleged may be relied on implicitly:

"NEW HAVEN, CT., Feb. 24, 1888.

MR. HENRY KIDDLE—My Dear Sir: In compliance with your request I proceed to give you a detailed statement of a sitting with Dr. Henry Slade some years ago; the exact date I am at present unable to state; and I will attest to the correctness of each detail before a notary.

Permit me to state that I had become interested in the published statements of investigators, and I determined to establish in my own mind, once for all, the truthfulness of the phenomenon known as *independent slate-writing*, if I could persuade the medium Slade to grant me my own conditions.

I accordingly purchased, at a store in Broadway, New York, a pair of slates attached to each other by two substantial hinges, washed them thoroughly with soap and water in the rear of the store, secured and sharpened a pencil, and proceeded to the residence of Dr. Slade. I found him disengaged about 11 o'clock A. M., on a most delightful day, and addressed him as follows: Doctor, I have with me a double slate, thoroughly cleaned, and my own pencil. I desire a sitting under conditions prescribed by myself, and am prepared to pay the fee regardless of results.

He instantly acquiesced, remarking that he could never guarantee complete satisfaction. In the back parlor of his residence, with the sunlight streaming in at two large windows, the medium and myself were seated at opposite sides of an ordinary table in the centre of the room. I then took my slates from under my left arm, removed the paper covering and opened the slates, remarking to him that he might see that they were perfectly clean, but that he must, under no circumstances, touch them. I then placed a small bit of pencil between the two inner surfaces of the slates, put them in my chair and sat down upon them, joined hands with Slade across the top of the table, and declared myself prepared for results. The medium was convulsed with laughter, and he assured me that, in all his experience, no sitter had ever required similar conditions.

Almost instantly I heard the scratching of the pencil, and I distinctly felt the vibration. Several times during the writing, Slade would withdraw his hands from mine, and each time the writing would cease, to be resumed upon again joining hands. Soon three loud raps were heard upon the slates, when he withdrew and announced the sitting at an end. I then examined the slates to find both the inner surfaces written over; the medium, passing behind me, from over my shoulder, without touching the slates, joined me in reading the following communication:

"MY DEAR BROTHER FRANK—I impressed you to come here to-day, that I might fulfill a promise made to Mary the night I passed away, which was, that if Spiritualism was true, and I had a conscious existence after death, and the power to return, I would make the effort, and through the medium Slade, to write to you, and let you know the truth. Grand was my transition. As you told me before you left for the last time, dear father was the first to meet me and take me to his arms. All that you said in such comforting tones at my bedside was more than realized. I did not choke to death, as I had feared, but it was just like falling into a peaceful slumber."

Then followed instructions concerning affairs at home, of a private nature, sufficient to fill both surfaces, closely written, and the name in full of a loved sister signed thereto.

Of the independence of the writing on that slate there can be no possible shadow of doubt; and when you understand that my wife, whose name is Mary, made the above request to her dying sister, about three hours prior to what is termed *death*, that she kept her secret until the appearance of the above communication, that the promise or its execution never abided in my mind, or in that of the medium, and, finally, the application of the matter written to the existing facts, you will draw your own conclusions. (Signed) FRANK A. HERMANSON.

Subscribed to, and sworn to, before me this first day of February, A. D. 1888; and I certify that the subscriber is personally known to me, and that his reputation is good.

JOSEPH D. PLUNKETT,

Justice of the Peace, New Haven, Ct.

The special importance of this case consists in (1) the perfect authenticity of the record and the unimpeachable veracity of the witness; (2) the completeness of the conditions of the experiment, leaving no possibility whatever for fraud on the part of the medium, or hallucination on that of the sitter, since the slates (which never left the possession of the latter) were preserved; (3) the establishment of an independent intelligence, the communication stating facts entirely unknown to both medium and sitter; and (4) the complete identity

fiction of that intelligence by the name, correctly written, the promise fulfilled, and the incidents referred to.

Even one such instance ought really to suffice to establish the great truth of spirit existence, direct writing, and identity, with all the important corollaries of these facts; whereas we have a record of very many ones almost, if not quite, as strong as this.

For this achievement on the part of the spirit, Dr. Slade was the instrument; while a Commission of learned men (learned only in their own special departments of study), after what they call an investigation, have reported that Dr. Slade is an arrant impostor, and that he never does anything at his stances but play tricks of "very simple legerdemain."

The Reviewer.

Hon. A. B. Richmond's New Book.
WHAT I SAW AT CASSADAGA LAKE: A Review of The Seybert Commission's Report. By A. B. Richmond, Esq. Cloth, pp. 244. Boston, Colby & Rich.

As we take up our pen to write our review of the above-named work, the busy clicking of the telegraph under our office seems to chime with the key-note of the book, and reinforce its arguments for the operation of mind upon mind by means of an invisible and subtle agency, controlled by human intelligence. And when we seriously consider the logic of the case, Mr. Richmond seems to have as good reason to believe that human intelligence lies back of the raps that are heard in the presence of the "medium," as we have to believe that a like intelligence is behind the clicking sounder, sending its thought in pulsing currents of electricity over miles of space.

And so we are fain to read his book with serious attention, and with no trace of prejudice either for or against the claims it seeks to substantiate.

The book is primarily a review of the report published by a Commission composed of the Faculty of the University of Pennsylvania, whose alleged object was the investigation of the phenomena of Modern Spiritualism. In the course of his book Mr. Richmond criticizes with keen analysis and cutting sarcasm the various theories offered by the Commission as explanations of the said phenomena. He brings an abundance of evidence to show that their investigation was but hasty and superficial, and he scores them roundly for their apparent neglect of the great trust reposed in them by Mr. Seybert, whose endorsement of sixty thousand dollars was made on the condition that it should be applied to "a thorough and impartial investigation of all systems of morals, religion or philosophy which assume to represent the truth, and particularly of Modern Spiritualism." He cites evidence from the experience of well-known men, from the history, and particularly from the Bible, to show that phenomena similar to those of Modern Spiritualism have occurred in all ages and among all peoples. He does not claim that the spirit-origins of these phenomena is demonstrated, or yet demonstrated, but declares that no theory of fraud, or delusion, or mind-reading, or mesmerism, or legerdemain, can adequately account for the immense body of facts which he finds in the history of the past and the experience of the present. He finds the value of the Bible to consist largely in its evidence for the existence of a world of spirit and a future life for man. He says: "If the records of the Bible prove anything, it is the visits of spirits from the unknown world to this. The road from heaven to earth, as well as from earth to heaven, has been trodden by angel feet ever since the world began, or sacred history is false and the records of the Bible untrue. He quotes Adam Clark, L.L.D., the great Orthodox commentator, as saying of the class of people to whom the 'Woman of Endor' belonged, that 'they were those who had the gift of spirits whom they could invoke when they pleased, and receive answers from them relative to futurity.' He urges the Commission to purchase and read the Bible, and says: 'Suppose you tear out every leaf on which there is an allusion either to spirit-manifestations or spirit-ministrations. Lay these leaves carefully aside, and then compare them with the nearly empty covers that remain, and I have no doubt that you will be surprised: what remains in the binding will be but the evidence of a world which is winnowed and separated therefrom.'

In "The Story of Methodism," a book by A. B. Hyde, D.D., late Professor of Biblical Literature in Allegheny College, Mr. Richmond finds an account of the strange phenomena which took place in the house of John Wesley's father. The narrative reads very like an account of a modern "séance," and Dr. Hyde says of the cause of these strange performances that "it was thought to be a spirit strayed between his home and mine, as an Arabian loquacious has been found in Hyde Park."

Mr. Richmond has embodied in his book a condensed statement of the report of the London Dialectical Society's committee of thirty-six learned men, appointed to investigate the phenomena of Modern Spiritualism. Their report is contained within the report of the Seybert Commission. It contains some remarkable statements, and as the experiments were conducted by cool-headed scientists, who were not prepossessed in favor of any particular theory, the results of their investigations lend much weight to the arguments of Mr. Richmond.

But our space is too limited to review all the evidence presented by the author of this volume. He has piled Ossa upon Pelion, and the mountainous bulk of evidence rests heavily on the Seybert Commission, or any who propose to account for the phenomena of so-called Spiritualism by theories of delusion or legerdemain. The author presents his evidence with the skill of the trained lawyer and with the wit and logic of a master. The sword of his sarcasm cuts deeply, and the wounds it makes seem fatal. But, added to the keen analysis and persistent argument of the lawyer, we find a touch of reverence that would do credit to the pulpit and is too seldom found at the bar. Mr. Richmond's interest in the phenomena of which he treats is philosophical and religious. He sees in Spiritualism the possible scientific basis of a truly religious faith. To him the phenomena are significant, because they point to the existence of a spiritual universe, where human life that has been undeveloped or blasted in the past may come to full and perfect bloom. He says in his closing chapter: "I believe that the poorest religion the world ever knew, if it acknowledged and taught the immortality of the soul, is better for the people than no religion at all or a disbelief in a future existence." And he declares again that if the testimony given in the preceding pages of this little book is true, the immortality of the soul is proved by demonstrative evidence, and so far it strengthens the foundations of Christianity."

From the eloquent and beautiful "Postscriptum" we would select many passages did space permit; but we must be content to refer the reader to the book itself. It can be found at the bookstores and should be widely read; not only for the interesting and important nature of its contents, but as a work by a Meadville author, of whom we should justly be proud, whether or not we agree with the sentiments of his book.—*Meadville [Pa.] Tribune Republican.*

New Publications.

CASSILL'S NATIONAL LIBRARY has for its recent additions: "A Voyage to Abyssinia," by Lobb; "Colloques on Society," by Southey; "Winter's Tale," by Shakespeare; "Plutarch's Lives of Agesilaus, Pompey and Phocion," by John Dryden; "Diary of Samuel Pepys, from June to October, 1667," an "Essay upon Projects," by Daniel Defoe; "Anecdotes of Samuel Johnson, L.L.D.," by Hester Lynch Piozzi; "Cricket on the Heath, with Selections from 'Sketches by Boz,'" by Charles Dickens. These three additions of standard works have become very popular, and deservedly so. New York: Cassell & Co.

✶ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For the Banner of Light.

LIFE IS IN THE WORLD.

BY DELLA DUGH.

"Mother! angel mother!
Come and watch beside my bed;
Let me feel the gentle pressure
Of thy hand upon my head!
Come and fold thy arms about me,
As in the days of old;
For my heart is sad and fearful,
And the world is dark and cold."

"I am weary—oh! how weary!
And my spirit yearns for rest;
Come and fold thy arms about me,
Let me sleep upon thy breast.
Come and kiss me ere I slumber,
Oh! dearest mother, come,
And wake once more the vision
Of my childhood's happy home."

"Ah! well do I remember
That soft and sunny nest,
The cottage in the valley
Where I slept upon thy breast.
Ah me! there is no more,
Or stately mansion old,
That was ever half so pleasant
As the cottage by the wold."

"There my childhood years flowed onward,
Heating time to joy and mirth,
Whose music waked no echo,
Save the harmonies of earth,
Till one day a sable banner
O'er our cottage was unfurled,
And I learned 'neath mournful lesson
That Death was in the world."

"For I saw thee borne, dear mother,
In stress from thy dear door,
And heard it said in sighs,
'She will come to us no more.'
Then a great grief shook my spirit,
As winds the mountain pine,
And I murmured, in my anguish,
Oh! would thy grave were mine!"

"Since then in grief I've wandered
O'er the fair and lovely earth,
Ever sighing for thy presence,
And thy mystic tones of mirth,
Mother! angel mother!
'Mid the fading sunset gleams,
Come and whisper to me softly
Through the golden gate of dreams."

Thus prayed a lonely orphan
'Mid the stillness of the night,
When lo! a blissful vision
Dawned in beauty on his sight.
Through the open portals gliding,
Came a soft and silvery light,
And 'mid the wavering brightness
Stood her mother, robed in white!"

On her brow were fairest garlands,
On her bosom glowed a star,
Whose love-light, warm and steady,
Through the chamber shone afar.
Then o'er the lonely orphan
A holy calmness stole,
And the dove of peace returning,
Found a nest within her soul.

While the angel-mother, bending
On her child a look of love,
Smiled fondly, and then pointed
To a land of light above.
"Mother! angel mother!"
The weary orphan cried,
Yet ere the words were spoken
The vision left her side.

Yet the memory of it, lingering
In her lonely heart, became
A star of hope, whose brightness
Beamed with a steady flame,
And lighted up the darkness
That gathered on her way,
And gave each cloud of sorrow
A soft and silvery ray.

Then peace above her spirit
Like a banner was unfurled,
And with joy her heart repeated,
"Life, life is in the world!
Life, life, no Death, is victor
When the spirit cries 'Alas!'
Thus sings the lonely orphan
In gladness every day."

Life, life divine is thrilling
All the pulses of the earth;
Lo! it changes but to brightness,
And death is but a sleep—
A casting off of garments
Made to be thrown away—
A sitting down to dwell
That's crumbling to decay.

'Tis a rest, a joyous transit—
This change which we call death;
Then why should we seek to flee it,
Or fear its chilling breath?
'Tis rising like the eagle
When it soars toward the sun;
'Tis the spirit flitting homeward
When its earthly task is done.
Henceforth I'll sing with gladness,
"Death was, but is no more!"
While my heart takes up the music
Of childhood's happy lore.

For life is all about me,
And Love, the deep and strong,
Holds me fast in her embraces
And soothes me with her song,
While with joy my heart is singing
"No Death can banish Love unfurled,
No Death can lead to darkness,
And Life is in the world."

Belvidere Seminary, New Jersey.

Women's Rights versus the Bible.

So long as ministers stand up and tell us that as Christ is the head of the Church, so is man the head of the woman, how are we to break the chains that have held women down through the ages? You Christian women can look at the Turkish, the Mormon, and the Hindu women, and wonder how they can be held in such bondage. Look to-day at what the women are doing for the churches! The church rests on the shoulders of women. Have we ever heard a man preach a sermon from Gen. i: 27, 28, which declares the full equality of the female and masculine element in the Godhead? I never heard such a thing in my life. They invariably shy over that first chapter. They always get up in their pulpits and read that second chapter. Now I ask you if our religion teaches us the dignity of woman? It teaches us that abominable idea of the sixth century—Augustine's idea—that motherhood is a curse, that woman is the author of sin, and is most corrupt. Can we ever cultivate any proper sense of self-respect as long as women take such sentiments from the mouths of the priesthood? Now what we demand is an expurgated edition of the Bible. Men have written it—translated it—revised it, and put in and taken out what ever suited their own ideas. What we now want is to call a council of women for an expurgated edition of the Bible that shall place us in our true position as equals on this Christian earth. I am not willing that our sons and daughters shall read the Bible as it stands to-day, and become poisoned with these ideas of woman's inferiority. I went into many a Catholic church in Europe, where no woman is allowed to sing in the choir. I asked the reason why. I knew, but I wanted to see what they would say. They said it was only because women were not allowed to enter the altar. Women were the authors of sin; we have been the sex that has been denounced from the fifth to the eighteenth century. History shows one continual persecution of woman. It was this that brought about the dark ages.—*Elizabeth Cady Stanton.*

"If this here is the College of Heralry," said a Chicagoish gentleman, as he entered, "I want a crest with three feathers on it, such like that man Isaac Deane has on his trade-mark."—*Puck.*

The Rostrum.

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

BY GEORGE A. BAACON.

[The following abstract of a lecture on this subject before the Unity Club, of Washington, D. C., on the evening of Jan. 27th, was prepared for the Sunday Gazette, of that city, by a reporter of that paper, and a copy kindly furnished us for publication.—Ed.]

The Unity Club of this city was treated last Friday evening to an unusually suggestive essay by Mr. George A. Bacon, of the Agricultural Department, on "Hidden Powers, or the Elements of a New Science," which proved to be a popular elaboration of the subject of Psychometry. The undivided attention of the company, many of whom were unfamiliar with the subject, attested the interest which it awakened.

The speaker's elucidation was clear and clever, and evinced no little knowledge of practical Psychology. He claimed that when in the presence of the fair goddess of Truth, he instinctively felt to doff his hat. He would woo and win and serve her, loyally and always. With all the aspiration of his nature he would worship at her shrine, for he knew of no higher religion than truth. In striving to outwork the social problems of the age, the betterment of social conditions, to get at a clearer comprehension of operating causes, he thought that human experience in the development of new yet practical truths, experiences that give a deeper insight into the springs of human action, and reveal more of the hitherto so-called mysteries of life than those that commonly prevail, are factors which should be respected and welcomed by every one who is positively interested in human advancement. Because a fact or experience is not familiar to another, it does not prove that it is not true. Because certain facts and their logical outcome, certain experiences arising from legitimate causes, chance to differ from or contravene those which another, with restricted opportunities and knowledge, might consider were non-conformable to the law governing such matters, it does not follow that these other facts of experience are necessarily erroneous. Their verity does not depend upon another's non-experience. As has been well said, the establishment of any branch of science depends not upon the views of the uninformed, generally accepted without investigation, and almost without question, and which are usually at variance with the demonstrated facts in relation to the subject, but upon the results of intelligent investigation.

Observers know that the world is not the same to all; that some see and hear and feel what others do not; that there are those who are capable of seeing, hearing and feeling immeasurably more than the vast majority; that as artists, poets, musicians, statesmen, warriors—gifted individuals in every department of thought and action, express exceptional excellence in their respective phase of development, so sensitive and psychic subjects express impressions which they alone are capable of experiencing and expressing. The principle of knowing is with possession; of not knowing with its converse. Without sensation, nothing is felt. How many of our commonly received conclusions are accepted without commensurate investigation?

What is the percentage of our automatic thinking?

When, covering a period of about two-score years, a class of experiences, extensive in number, varied in form, ample in scope and consistent in character, is pursued with intelligence and by scientific methods, controvert the mere opinions, views and preconceived notions of others who happen to experimentally know nothing of these experiences, there is but one thing to do—make them known. "Happy would it be," says Prof. Henry Reed, "if whenever a mystery is presented to our thoughts, we did not reject it because, transcending our little knowledge, it happens to be 'undreamt of in our philosophy'; happy would it be if we did not suffer doubts and suspicions, and the sophistries of a sensualized skepticism, to shut up the avenues of our souls, instead of opening the door wide to give the mystery a stranger's welcome."

The new science to which he invited attention was by him who first publicly unfolded its principles forty odd years ago, Dr. J. Rodas Buchanan, and who has since published much concerning it, and from whom, as well as others, the speaker had occasion to freely borrow, called Psychometry. The word comes from *psyche*, soul, and *metron*, measure, literally signifying soul-measure, being analogous to those words which signify special measurements, as barometer, thermometer, etc.

"As a science and philosophy, Psychometry shows the nature, the scope and the *modus operandi* of man's higher powers and the anatomical mechanism through which they are manifested; while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biology, geology, etc."

We marvel, said the speaker, when some exploring navigator discovers a new harbor from ocean's desolating storms. We marvel when some exploring investigator discovers some hitherto unknown truth, which perchance lifts the world forward with its scientific lever; and we further marvel that these discoveries, so near to our doors, were not made long ago; for some of the grandest revelations in physical science that ever blessed the world have laid right within our reach from the very beginning, till, in fact, their presence actually intruded themselves upon our attention. It is all one and in keeping. Scientific and moral as well as spiritual teachers find crucifixion before their special glory becomes known.

Who are Psychometers? What is Psychometry capable of doing? What are its methods of manifestation?

All who exhibit in any marked degree a sensitiveness to influences, whether proceeding from objects, from localities or conditions, from other persons, or from psychical sources, are unquestionably Psychometers. Apparently there is no limit to the degree to which sensitiveness may not be extended, while many who naturally possess this power to a large degree have never thought to exercise or develop it, and hence really know but little about it. There are all grades of sensibility, physical as well as mental, etc., and this susceptibility can by judicious cultivation be largely increased.

Psychometers are confined to no particular faith, belong to both sexes, are of all ages, of every degree of mental unfoldment, and of all shades of religious belief.

Prof. Denton considered four women out of ten and one man out of ten to be good psychometric subjects. In the exercise of this

power, says Dr. Buchanan, "the individual has the perfect use of all his faculties in his highest intellectual condition, and also generally in his best moral condition.... It is a dignified, independent and natural process, which tends, if rightly practiced, to the strengthening and ennoblement of character and mind."

"Psychometry shows how any impossible individual may recognize in any piece of writing, even an autograph, the mental and physical influence of the writer. As a means of determining the character of the living, psychometry has an accuracy and delicacy which 'physiology or physiognomy' cannot possibly obtain." It is the truest revealer of man's inner self. It penetrates to the centre of his being and becomes familiar with his secret thoughts and emotions. By its aid we resurrect the long-buried past. Pre-historic times and scenes are made to reappear in the presence of the passing hour. It has power, as Hudson Tuttle truly says, "to unlock the mysteries that lie in the domain beyond the ordinary senses." Through its power we are led to the very origin of things. Its utilitarian character and scientific value are seen in its application to every phase of human life, extending throughout all time.

How does psychometry register itself? What of the laws governing its manifestation? Considering these points, we rise "from comprehension in physics to apprehension in psychics." Agreeably with the law of impartation or impressibility, when any two objects are brought in contact, the more sensitive becomes more or less affected. There is a perpetual emanation of influences. It is said, by which each substance affects its environments, the theory being that every object, animate or inanimate, has an aura which varies in proportion to its molecular activity. Demonstrations of this law, that all material substances are affected by contact, are seen all around us. Pertinent illustrations might be quoted from Prof. Lewis, Prof. Draper, Prof. Hitchcock and many other recognized authorities. Even agricultural chemistry shows that every cloud which floats in the deep blue, retards the vital activity of every plant on which its shadows fall.

To the question how does Psychometry manifest itself? he answered, it manifests itself through sensation, which is defined to be "the perception by the mind of a change wrought in the body." There is objective, subjective and reflex sensation. The first requires the presence of an object. Subjective sensation involves a mental change, by which act a sensation is "It is through the instrumentality of the nervous system," says Chambers's Encyclopedia, "that the mind influences the bodily organs, as when volition or emotion excites them to action; and that conversely, impressions made upon the organs of the body affect the mind, and excite mental perceptions through the same channel." The application of the impressibility of mind to the delineation of character, then, evokes the real man. Thoughts and emotions become as an open book.

Though it may be difficult to believe that one's character can be correctly translated or delineated by another, from holding an unread, it may be a sealed letter, in the hand or to the forehead—that it can be, has been demonstrated a thousand times. While the potentiality of hand-writing, a lock of hair, a ring, or a bit of wearing apparel, as an embodiment of psychic influence may be difficult to accept—that it exists there is no question. It is through our senses that we cognize the world around us; and as the extent to which these senses may be cultivated is virtually limitless, the revelations they are capable of making, overwhelm the imagination. Persons with uncultivated senses have no conception of the experiences of a gifted or developed sensitive. The facts of experience referable to psychic ability are no less marvelous than they are voluminous.

Years ago, he moved into a suite of rooms concerning which he previously knew nothing. A member of his family, tired with the day's effort to settle, laid down upon the sofa to rest. Suddenly rising up, she exclaimed, 'What's the matter? My head feels as though I was going crazy, and yet it's not my own head. It's in the room. Somebody must have been insane here and I sense the influence. The next day he learned from the landlady that the last occupant of the room was a woman who had become violently insane and who had but recently died there. He was led to ask, in view of many kindred experiences occurring in his own family, what do you propose to do with thousands of similar and yet more wonderful facts? facts clearly traceable to the same law, that of causation—the law of impartation and impressibility by contact or proximity, involving the nervous sensibility of the individual—facts not confined to any one section of the country, but multitudinally scattered throughout the civilized world? You should do what philosophy and scientific minds do with other facts in other departments, systematize, classify, verify them, for in these facts you have the basis or elements of a new science. The speaker claimed that he had a score of friends with whom he was more or less intimate, who are gifted with psychometric power to an extent that, in private or public, they can correctly delineate character from a handkerchief, a knife, a letter, etc., every day in the week. A good example of clothing psychometrized, is given by a well-known writer of New York, (W. Q. Judge, Esq.) He says: 'I received from a friend in the year 1882, a piece of the linen wrapping of an Egyptian mummy, found on the breast of a mummy. I handed it, wrapped up in tissue-paper, to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes, sailing on a river; then that this man went ashore into a grove where he killed a bird; that the bird looked like pictures of the Ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the pictures and descriptions of ancient Egyptian cities. He also quoted some of the many marvelous examples given by Dr. Buchanan.

From a tertiary fossil obtained in Cuba, Mrs. Denton gave a minute description of its character, its formation, the surrounding country, and finally its locality. The whole account is one that overwhelms belief. From a piece marked "Modern Mosale-Rome," she graphically described that country, the city, the buildings, the people, and the influences produced by the architecture, etc.; a piece of burnt brick from Pompeii reproduced some of the scenes through which it had passed; and a piece of marble from one of the famous baths of Italy pictured some of the events of its former days.

All realize that the domain of knowledge is ever widening, that subjects and branches of study are being considered to-day which a few

years ago, if known at all, were ignored as unworthy of serious attention. But the more one studies the phenomena of nature in any direction, the more does he become convinced that she is ever full of the marvelous. To affirm, therefore, that this or that cannot be true without first fully investigating the subject, is merely to assert one's *ipse dixit*—to substitute ignorance for knowledge; for outside of mathematics, said Arago, nothing is impossible.

Wisely does Prof. Buchanan say: "The mind of man is so wonderful and mysterious in its action and in its existence—is so widely separated in its nature and in its phenomena from the ponderable material world, that he who brings to this subject the rigid, material spirit of chemistry and mechanical philosophy, will find himself unable either to perceive its phenomena or to detect their causes. Every mode of conscious thought presents a grandly beautiful mystery, for the explanation of which we must be utterly incompetent unless we can rise to the dignity of the subject, and deal familiarly with facts and laws as wonderful as the mystery which they solve."

HOW TO TEST AND DEVELOP ONE'S POWER OF PSYCHOMETRY.

Get some reliable friend who is interested in the subject with you, and who is willing to assist in the experiment, to obtain several lately written letters from various parties unknown to you, each letter being placed in a plain white envelope. Let this same friend also procure various articles, say of minerals, etc., each wrapped in a separate package with nothing on the outside to indicate its character. Agree upon some hour when you both will studiously devote yourselves to this matter. Sit in an easy-chair, your own, if possible, with the back of it high enough to support the head. Sit with closed if not bandaged eyes, to more favorably concentrate the mind. Have these letters and articles where you can conveniently take one at a time, and when all is ready, place one of them to your forehead, remaining as passive and receptive as possible. Let this friend be duly prepared to faithfully record in writing whatever comes in the way of impression, and when through compare the record with the known character of the writer or the article sought to be read. Let nothing be done to distract attention while the experiment is going on. Do not sit too long at a time—no over thirty minutes. Discard metal ornaments during the experiments. Keep yourself in the best physical and mental condition, and be regular in your experiments.

If anything of a satisfactory character is the result, intelligent and consistent practice will surely develop whatever powers of psychometry you possess.

Free Thought.

A New Science.

To the Editor of the Banner of Light:

The discovery of a new planet is hailed by the scientific world as a valuable acquisition to the grand science of astronomy; how much more shall the discovery of a new science be hailed and heralded as an invaluable addition to our Encyclopedia. Spiritualism is such a new science.

If some object that Spiritualism is doubtful in its phenomenal facts, uncertain in its prophecies, or incoherent in its utterances, may we not reply by asking which of the planets passed not through its nebulous stages in the process of becoming a respectable world? and which of the sciences had any other origin? Alchemy was the child-state of chemistry. Star-gazers, waiting, watching shepherds, grew into astronomers. In its incipient stages, geology made Hugh Miller mad. Physiology is not yet out of its teens; its votaries do possibly let man's blood circulate, but they take advantage of the fact to inoculate thousands with possible horrible diseases to save them from becoming diseased.

For ages upon ages, the diurnal and annual revolutions of the earth were hidden from the eyes of those who were ignorant that they were whirling through space at the rate of one thousand miles an hour. History itself is but a record of men and women who believed that might made right, and knowing that ideas are stronger than swords—that knowledge is power—kept the people in ignorance and embroiled them in perpetual wars, by which they destroyed their own power of progress, and passed their days in mutual slaughter, keeping the nations stationary, so that at this present moment not one nation allows its women to have a voice in its government, holds the land for the use of all its inhabitants, or knows that poverty is the cause of crime and fountain of war.

Do they not need a new science, like Spiritualism, to teach them by the operation of their physical senses that men and women are immortal beings? that when dead they can still be seen, felt and heard to speak? can rehearse the history of wrongs suffered in the body and punish the offenders? can recall kindnesses, down to the reception of a cup of cold water, returning the same with compound interest, proving beyond a doubt that the mighty men and women of wickedness will indeed be "mightily tormented" by the memory of those whom they have injured, and that justice-loving humanitarians will be like the stars, shining in garments of love and gratitude bestowed upon them by those whom they have benefited while upon earth?

Will not such a science be religion to mankind? And was it not met that Shaker Communists should be its first pupils and staunch witnesses—heralds of a coming millennium?
F. W. EVANS.

An Exalted Sentiment.

To do good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.—*Sundensborg.*

Prof. John Fluke once expressed the same sublime sentiment more forcibly and felicitously in these words: "The highest virtue is that which takes no thought of future reward or punishment."—*Saratoga (N. Y.) Eagle.*

The proper thing to say in Volapük, when you meet a companion, is, "Like stadoles?" and if your friend is all right, he will answer, "Stadoles beuno." If it is early in the morning and he looks hungry, you should say, "Livloles gliden koobs?" which is the melodious invitation Mr. Schleyer, author of Volapük, extends to him he desires to see at his breakfast table.—*The Truth Seeker.*

Texas, it is said, has as much territory as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Ohio and Indiana combined.

TO PROMISE and to keep your word are two different things. We promise that Warner's Log Cabin Liver Pills afford a pleasant and immediate relief. Try them and see if the promise is not kept. Price 25 cents a bottle.

Yours truly, A. E. NEWTON.
Arlington, Mass.

Dr. G. W. Merriok, of Adrian, Mich., who has taken THE BANNER for twenty years past, sends us his photograph, accompanied by good wishes—which he will please receive our thanks. Should he survive till next July (22d) the Doctor will have attained to eighty years of age.

Closed on the 22d.

Wednesday next being the one hundred and fifty-fifth anniversary of the birth of Washington, and hence observed as a national holiday, **THE BANNER OF LIGHT ESTABLISHMENT** will remain closed during that date.

Parties having advertisements which they desire to renew for the issue of Feb. 26th must have them at our Counting-Room by 2 o'clock on the afternoon of Friday, Feb. 17th.

Correspondents must see that their matter intended for **THE BANNER** of Feb. 26th is at this office early on Monday morning—as the last forms go to press that night, in order to gain the holiday at the press-room. Local Societies are especially notified.

"Four Bigots."

Rev. Dr. Talmage, who is giving a series of weekly "talks" in the lecture-room of the Brooklyn Tabernacle, created much amusement on the evening of the 10th inst., when he discussed the subject of "No Room in Heaven for Bigots." We have space for only a portion of the remarks of this eccentric preacher, but give enough to show the drift of his argument. He said:

A message by the "Union Terrestrial and Celestial Telegraph" has just come. It announces the starting news that there is great excitement in the Celestial City. It seems that in the "House of Many Mansions" there was a great banquet, and all the princes of heaven were present. In some burglarious way as yet not found out, there were four bigots that got through the shining gate—a Presbyterian bigot, a Methodist bigot, an Episcopal bigot and a Baptist bigot. They found their way to the banquet hall, and pushed in upon the guests. The music ceased, the grapes of Enoch dropped on the golden platter, and hands uplifted in shock of amazement. The Presbyterian bigot appeared with an armful of Westminster Catechisms, and proceeded to distribute them among the banqueters. "What is that?" cried one of the princes of heaven. "No, no!" cried the hundred voices; "that great soul has been here fifty-seven years, and brought up a great many with him from Bristol and Leicester." But the Presbyterian bigot said: "All this matters not if he does not adopt the Westminster Assembly Catechism, and will continue to be damned. Out with him from the gates of heaven!" [But the matter ended by his own expulsion, as uninvited by his narrow nature for heavenly companionship.]

The speaker concluded his remarks by saying that he believed the time would come when union and tolerance would take the place of dissension in the theological ranks.

Mr. J. J. Morse's New Book.

In a volume bearing the title "Practical Occultism," the exceptionally fine inspirational lecturer, Mr. J. J. Morse, places before the public a course of seven lectures of great value not alone to Spiritualists but to all thinkers whose minds go forth in search of truths concerning this life and the one that follows it, and the mutual relations of the two worlds and their occupants. The method of treatment adopted by Mr. Morse, or the Intelligence controlling his utterances, is designed to be antithetical to the speculative theories that some are endeavoring to introduce. The opening lecture refers to the trance as the doorway to the occult. Two lectures are devoted to a full and explicit presentation of mediumship, and after other matters are dealt with in the intermediate lectures, the volume outlines the natural, spiritual and celestial planes of the second state; the Soul-World: its hells, heavens and evolutions; life, development and transition to higher states in the spirit-world. A more extended notice of the book will be given in these columns at an early date.

Samuel Coon in the *Golden Gate* says: "I know clairvoyance is a truth, for I have tested it. I have heard a person deliver a lecture or discourse whilst in a profound, magnetic sleep or trance, and I do not doubt that others have witnessed the manifestations claimed by Spiritualists to be facts." So do we and thousands of others know it to be a truth, demonstrating, as it does, that decimated individualities can and do manifest to earth's people by and through clairvoyant subjects, thus demonstrating beyond the peradventure of a doubt the sublime fact of the immortality of the soul. Mrs. J. H. Conant, for twenty years upon our spiritual platform, was not only clairvoyant but clairaudient as well. She could see and converse with her spirit-friends at any time—hear what they had to say—and they would act as messenger spirits for her when she desired to have them do so. Yet a skeptical world continues to doubt this momentous truth—even those who should be the first to embrace it—and cast ridicule upon those who have been convinced, and who are earnestly endeavoring to impart this knowledge to their fellow-men.

We print on our seventh page an editorial (or copious extracts therefrom) appearing in *Earnest Words*, issued by a company of the same name at 1308 Broadway, New York. The managers of this lively publication announce that they propose to "employ all the means at our [their] command for the repeal of that disgraceful doctors' bill surreptitiously squeezed through the last session of the New York Legislature," adding that "Despotism, whether in the disguise of morality or medicine, is doomed to short shrift in this State soon as the people detect its sinister designs."

We welcome this new apostle in a field of effort in which **THE BANNER** has been called in the past to do much, and we hope useful labor; and trust that the anti-medical monopolists of the Empire State will see to it—in a pecuniary sense—that our new ally's *Earnest Words* are not spoken in vain.

A late Washington paper says: "We fear the Springfield *Republican* does not fully appreciate the Mergerthal Printing Machine. In a notice of it that paper remarks: 'It will be many years, however, before a machine can meet the demand of a daily paper. The necessity of frequent changes to conform to the latest news, or the proof-reader's and editor's corrections, pushes this machine well into the future as an effective conspiracy against the old time-honored printing-press.' This is about what we said, when we were sent for to go to New York by the inventors of a similar machine several years ago, in order to give our opinion of its practicability. From what we know of the new 'printing machine,' it is the old affair, improved somewhat, and will result, as the other did, in a failure. When the world arrives at perfection, that printing machine will succeed—not before, in our humble opinion.

Mrs. Clara A. Field will speak for the First Society of Spiritualists at St. Augustine, Fla., every Sunday afternoon and evening during the season, or until further notice. She will lecture week evenings within easy distance of that city. She can be addressed for such engagements at the Magnolia House, St. Augustine, Fla. Mrs. Field is an authorized agent of the **BANNER OF LIGHT** for the taking of subscriptions.

Occult Telegraphy.

To the Editor of the *Banner of Light*:
In your issue Feb. 4th I read with much interest—being his son-in-law—the message you received from George W. Morrill through Mr. Howley's Occult Telegraph. Upon reading the letter I at once called on Mr. Howley, telling him the letter in *THE BANNER* from Mr. Morrill, whom I had known, led me so to do, hoping thereby to receive something myself, and was much disappointed when told that they used the control for medical purposes, and that there was not one chance in a hundred of my getting anything else. I of course decided to sit for a diagnosis, and the following is in part the result. I would here say that both Mr. Howley and Dr. Whitney were entire strangers to me.

Dr. Wells (the controlling spirit)—I wish you good-morning.

C. W. W.—Good-morning, doctor.

Dr. Wells—I do not feel as though you care particularly for a diagnosis, as you have no serious ailments; there are a few minor points, however, in your case that might be well to mention. We are glad you read the account from your father.

Mr. Howley—I guess he is wrong.

C. W. W.—No, the Doctor is right.

Dr. Wells—He knows I married his daughter.

C. W. W.—Yes, that is so.

Dr. Wells—It is; and there is another dear one you wish to hear from—a lady closely connected to both him and you; his daughter and your wife. I wish they would come and speak for themselves. She passed out not long after her father.

Mr. Howley—I do not know what this means, but Dr. Wells says, "The bath was unfortunate for him."

C. W. W.—I then explained that Mr. Morrill was taken suddenly ill while bathing at the Adams House in Boston, passing out of the form almost immediately.

Dr. Wells—It was asthma as regards the nerves of the heart and circulatory organs.

Mr. Howley—The Doctor is trying to give me a name—Jut, or Jesse—but cannot quite get it.

C. W. W.—Is it not "Jettie"?

Dr. Wells—Jettie! Jettie! She is so pleased because you recognize her. You see, we hold this gentleman so closely to medical subjects, we form a magnetic circle around so strong, we can almost control him. Now wait a moment: see if your beloved wife, who now has her arms around you, cannot talk with you. If she gets control do not interrupt her to break the connection—the laws are so delicate that mind spirit and matter together.

Here followed a long and to me dear letter of an entirely personal nature, when her father took control.

My Dear Son—I will only say a word, for these gentlemen are too busy to take up their time now. Tell Mr. Colby I will explain about Dr. Kirtledge when I get an opportunity again to manifest. Jettie is so happy that she can talk with you. Please remember me to everybody. It is all right, Charlie; I found it all right here; I am satisfied. I will come again sometime. My love for all my family is as true and deep as ever. May peace and prosperity and the guidance of all good spirits and their loving counsel be ever with you.

Your father, GEORGE W. MORRILL.

Consistent with your usage, Mr. Editor, we who are most interested would be pleased to have you insert the above in your paper.

Yours truly, CHAS. W. WASON.

Cleveland, O., Feb. 6th, 1888.

ANOTHER REV. HEARD FROM.—In his sermon on "Hell in Home and Society," in his congregation in Masonic Temple, New York, last Sunday morning, Rev. Hugh O. Pentecost astonished his hearers by repudiating faith in the time-honored tenets of Christian belief that repentant sins can be "washed away by the blood of the Saviour." The truth of the matter is, he said, that man must learn that human character can never be nobly developed by the inculcation of the absurd doctrine of reward and punishment and the remission of sins by somebody else's innocent suffering.

One of our New York correspondents writes, under date of Feb. 10th, as follows: "I attended a séance given by Mrs. Ella Moss last evening, and am pleased to be able to inform the readers of *THE BANNER* that there has been a very marked advance in the manifestations produced through her mediumship since I saw her last July. She is an excellent medium for the full-form materialization phase, and I have no hesitancy in recommending all earnest and honest seekers for truth in this direction to visit her séances."

THE CO-OPERATIVE NEWS, having for its object an equitable division of the products of industry as a means of amicably and fairly adjusting the differences between the capitalist and working classes, is deserving of a wide circulation. Its presentation of cooperative principles, as advocated by the Sociologic Society, is clear and concise. The paper is published quarterly at twenty-five cents a year. Subscriptions may be sent to Mrs. L. B. Sayles, Killbuck, Ct.

Our Mediums, against whom the darts of the enemy are constantly hurled, who frequently endure untold miseries in development, have given their strength, their very life in many instances, to serve the world that rejects them. Mediumship is the corner-stone of phenomenal Spiritualism, and it is phenomenal Spiritualism which has challenged attention, demonstrated continued existence, and rolled back the tide of materialism; hence every stab at mediums and mediumship by Spiritualists is really a desertion to the foe, a traitorous going over to the enemy.—*The Two Worlds* (Eng.).

In our advertising columns will be found the prospectus of the *BANNER OF LIGHT*, which will define the scope and character of its teachings. *THE BANNER* is a clean, able and fearless exponent of the Spiritual Philosophy, and has a circulation that extends all over the habitable globe. It has a large corps of scholarly correspondents and scientific writers in all civilized countries. Specimen copies are sent free on application.—*Havre de Grace* (Md.) *Republican*.

Movements of Mediums & Lecturers.

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

Mrs. S. Lizzie Ewer, a successful test medium and lecturer, has held alternate Sunday lectures at Stratham, N. H., since November, and at Epping, N. H., Jan. 1st; at Portsmouth, N. H., Jan. 20th and Feb. 12th. Permanent address, Portsmouth, N. H.

Mrs. A. P. Brown of St. Johnsbury Centre, Vt., will accept calls to speak at points within practicable distance of her home, where she can be addressed for engagements.

J. Frank Baxter, the Sundays of the present month, is effectively working in Worcester, Mass. The first two Sundays of March he will fill engagements with the First Spiritual Society of New York City; and the last two in Norwich, Conn.

Mrs. Ida P. A. Whitlock will lecture in St. George's Hall, 603 Main street, Cambridge, Mass., Sunday, Feb. 19th, and at Pittsburg, Feb. 26th. Would like to make engagements for March and April. She may be addressed at 148 Washington street, Dorchester, Mass.

Mrs. Lunt Parker has lectured and given tests for the People's Spiritual Progressive Union of Lansing, Mich., with good results, since its organization, and will continue until further notice. She can be engaged to lecture and give tests week evenings. Her address is P. O. Box 343, Lansing, Mich.

Mr. J. W. Fletcher lectures and gives tests at the Grand Army Hall, Springfield, Mass., next Sunday afternoon and evening.

Mrs. H. S. Lake spoke at Brooklyn last Sunday, Feb. 12th, to one of the largest audiences of the season. She speaks there again next Sunday; subject, "The Industrial Problem from a Spiritual Standpoint." Address 556 Columbus avenue, Boston, Mass.

Mrs. Mary A. Charter has been doing good work, we are informed, at Buffalo, N. Y. She can be addressed to engagements on Jan. 20th, at Michigan and Indiana, at 575 Michigan street, corner North Division street, Buffalo.

The Berry Sisters continue to hold their séances Sunday and Wednesday evenings, also Sunday, Thursday and Saturday afternoons.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF.

(In *His* *Stanzas*.)
STANZA ONE.
When the humid shadows hover
Over all the starry spheres,
And the melancholy darkness
Gently wraps in rainy tears,
What a bliss to press the pillow
Of a cottage chamber bed,
And listen to the pattering
Of the soft rain overhead!

The Newburyport *News* of Feb. 7th says there is much scandal in Amesbury just now, in which a reverend gentleman there is involved. Send for parson Fulton; he will straighten it all out. There is altogether too much "free love" in the churches, both Protestant and Catholic, if the daily newspaper accounts are to be credited.

It does not take much to puzzle children. Now one of them wants to know how the angels get their night-gowns on over their wings.—*Philadelphia Call*.

Buy Lizzie Doten's grand Poems of the Inner Life and Poems of Progress.

Some one has written that man was "cruelty itself, and hence could not be refined." Who was the author of that sentence?

Perhaps the hardest thing for the thoughtful man to understand regarding a rascal who tries to live both as a saint and as a sinner is that a man clever enough to carry on such a double existence for any length of time should not be wise enough to see that exposure and disgrace are sure to overtake him in the end.

Hypocrisy may indeed be the homage which vice pays to virtue, but in the end vice receives additional punishment for rendering that homage; for while the world sometimes looks leniently upon a downright rascal, it never forgives a sneaking hypocrite.

Circulate extensively Prof. Henry Kiddle's grand pamphlet in re "The Seybert Commission."

The recent explosion of the powder mills at Wapwallopen, near Wikesbarre, Pa., was a terrible affair. Besides the loss of life and the injuries to individuals the destruction of property has been great and will cause much suffering in that section. William Teets, one of the young men killed, had a presentiment that something terrible was going to happen. Before starting from home to go to work that morning he told his sister of his fear, and said he did not want to go to the mill.

Frank Granger, the brother of Maude Granger, has brought suit, through Milnor & Willis, 220 Broadway, New York, against the New York *Sun* for \$25,000 for libel.

Mr. Parkhurst, the new editor of the *Zion's Herald*, has had a very varied experience, and brings to his position such a wide knowledge of life that we expect to see that sectarian journal a much more interesting and readable sheet than it has ever been before.—*Boston Evening Record*.

This is true. But how dare you call the *Herald* an "interesting and readable sheet"? Does not our daily contemporary know that some hypercritical critic is liable to call it to account therefore?

TO WHOM IT MAY CONCERN.
Be as wise as a serpent,
And harmless as a dove,
If you would have a good place
When you go up above.

The Essex Merriam chain-bridge, two miles above Newburyport, was built in 1792. The chains were forged by resident blacksmiths, from Swedish iron, and are said to be as strong to-day as when first manufactured. The New York and Brooklyn bridge was patterned after the E-sex bridge.

Nothing is so grateful to the interviewer as scandal. He thrives in it like eels in mud. He revels and rolls in it until it covers him like a coating of slime, obscuring every vestige of the man.—*Jeannette L. Gilder*.

The new portrait of John G. Whittier is said to be a grand likeness of the poet. It was finished just as he had completed his eightieth year, and represents him, without regard to age, as all who are familiar with his writings have ideally pictured him. The poet and philanthropist, to be immortal in American literature, is expressed in every lineament, and retains all of his facial indications of power and influence. The portrait is life-size. Issued by Messrs. Houghton, Mifflin & Co.

Captain Polly Bryan has been turned out of the Salvation Army because she would not give up her bustle!

Mrs. Ella Wheeler Wilcox proposes an anti-society club. If she succeeds in founding one, we hope its projects will make its membership extend to both sexes.—*Boston Record*.

The Atlanta Constitution says the Boston *Herald* is "mushy and slushy." Yes, it is, in so far as the Spiritual Philosophy is concerned.

Chicago people have eaten all the American potatoes obtainable, and are now importing thousands of sacks from Rotterdam. They are beginning to swear at foreign vegetables already, and with apparent reason, for how can Rotterdam potatoes be sound?—*Boston Record*.

The good old Commonwealth of Massachusetts, notwithstanding its political idiosyncrasies, is one of the most prosperous States in the Union, otherwise its citizens would not at this time have on deposit the enormous sum of \$302,948,624.08 in its savings banks. This goes conclusively to show that we are an industrious and frugal people, and that "the laborer is worthy of his hire." The women alone—458,376 of them—have on deposit in the 173 banks \$131,779,298.73!

A PRINTER'S PROPHECY.
When the statesman Prince Bismarck shall die
All Europe will be "knocked into it."

We recommend to correspondents to make their contributions as brief and pithy as possible consistent with the subject-matter under consideration.

There is a young lady in South Boston who positively declares that she is controlled by Henry Ward Beecher, although she admits she is not yet a "fully developed" medium.

A newspaper or an editor that people will not talk about are rather barren concerns. The editor who discharges his duties faithfully need not expect that all his readers will applaud him—some will cut him this week, and those who do not will cut him next. His only course is to go ahead and say what he believes. He ought to be sure and believe something, for in this life the author men without opinion.—*The Star, Gatesville, Tex.*

If you want the best paper in the world, subscribe for the *BANNER OF LIGHT* and become possessed of a valuable premium at the same time.

Dr. Titus Coan, of New York, says that a man who sits with his back to a window faces a coffin. People who ride in the street-cars will take notice.—*Lynn Item*.

Mrs. Anna Colby, daughter of Mrs. Mary Hills of the Ocean View House, Salisbury Beach, died in this city on the 7th instant, at the age of 39 years.

The British Parliament convened on the 9th inst. The Queen's speech was very brief, as usual. Among other things, she avers that the government's policy in putting the Irish political leaders in prison "has proved eminently satisfactory." That remains to be seen.

The *New Thought* avers that A. J. Fishback, once a Spiritualist lecturer, has now entered the ranks of the preachers—of the "Disciples" variety.

New York dispatches, Feb. 14th, reported the falling of part of the Brooklyn Elevated Road upon a street car, on Broadway, near Summer Avenue, whereby nine persons received injuries—four of whom were fatally injured.

A Chinese woman who kidnapped two married women at Shanghai, and took them to San Francisco, where they were sold, on returning to Shanghai was arrested, and broken on the wheel. After two days of fearful agony she died. The kidnapping created a great excitement in Shanghai.

A brakeman on a certain railway noted for its slowness lately told a passenger that he had been on the road for years. "Then," said the passenger, "this, I suppose, is your second trip."

THANKS TO MY FRIENDS who have sent me their names and subscriptions for my new book, a sketch of my forty years on the spiritual realm, and sequel to "The Life-Line." The book is now in press by Colby & Rich; it will be out early in March, and a copy will be mailed immediately to every one who has sent—or who does before Feb. 22d—me one dollar and ten cents. When out, it will be for sale at the *BANNER OF LIGHT* Office, and duly advertised. It will be about the size of "The Life-Line," and better gotten up, with a fine frontispiece and map, and I think my friends will say the chapter of poems is worth the price of the book; and I know many will say the one on which I have learned in the forty years is also worth it.

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 the work.

COLBY & RICH, Publishers.

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.

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Only small and light cuts will be allowed in the advertising columns. When accepted, our readers are using our advertising columns, occupied by the cut will be one-half price in excess of the regular rates.

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Consumption Surely Cured.

Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M.C., 181 Pearl St., New York.

N. 12 1300w

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* J2B3

Dr. F. L. H. Willis may be addressed until further notice at 46 Vick Park, Avenue B, Rochester, N. Y. 13w* J2B7

A Medium will give Psychometric Readings on all subjects by letter. Terms, \$2.00. Mrs. Geo. W. Beach, 41 West 31st street, New York City. F18

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. F11

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the *BANNER OF LIGHT* and the publications of Colby & Rich during the absence of J. J. Morse.

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