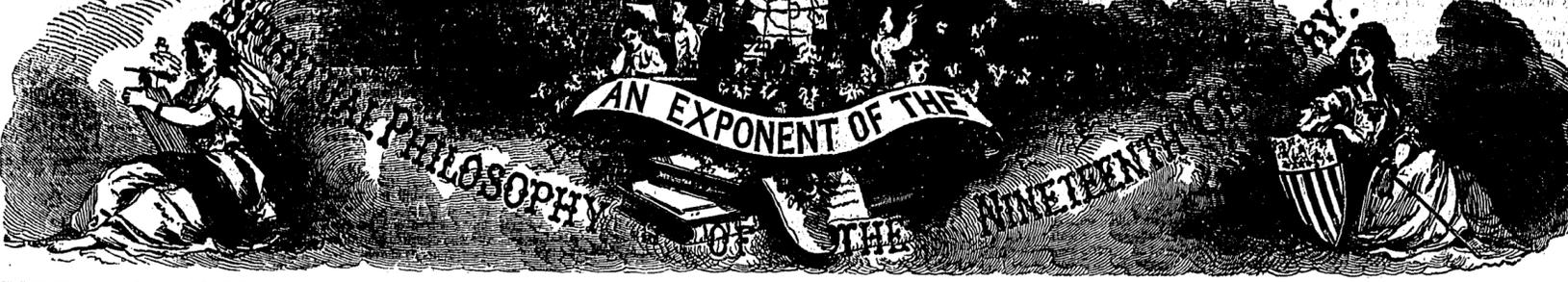


BANNER OF LIGHT.



VOL. LXII.

GOLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

{ \$3.00 Per Annum,
Postage Free. }

NO. 24.

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum; Charity, New York Medical Law.
SECOND PAGE.—Poetry: Their Angels. Banner Correspondence: Letters from New York, Ohio, Missouri, Connecticut, New Jersey, and Texas. Original Essay: A Christian Championing Mohammedanism. February Magazine. Verifications of Spirit-Messages. Spiritualist Lecturers.
THIRD PAGE.—Sunday Recreation. Future Probation—Gradual Unfolding. Spiritual Phenomena: Communication with the Angels; Amboy Centre, N.Y. Spiritualist Meetings, etc.
FOURTH PAGE.—Satan, Once More! The New Church Doctrines. War on Monopoly. Heredity to the End. The Andover Controversy, etc.
FIFTH PAGE.—Explanation from A. B. Richmond. All Sorts of Paragraphs, Movements of Mediums and Lecturers. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Miss M. T. Scholhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.
SEVENTH PAGE.—Free Thought: American Spiritualist Alliance. Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Spiritualist Meetings in Boston, New York, and Elsewhere. A Rich Indian Agent. In the West. Letter from Alexander Wilder, etc.

The Spiritual Rostrum.

CHARITY.

A Discourse delivered through the Trance Mediumship of
MRS. R. S. LILLIE,
Before the Boston Spiritual Temple Society,
in Berkeley Hall, Boston, Mass., Sunday
Morning, Jan. 29th, 1888.

(Reported for Banner of Light by Miss Ida L. Spalding.)

INVOCATION.

We ask your presence, O! spiritual beings, that through your ministrations we may be enabled to apprehend more fully the truth, and receive those thoughts which cannot come to us without your assistance. As we here assemble, looking toward you for instruction, may truth's divine rays touch our souls, illumine our understandings, and lead us into paths of knowledge and wisdom; and may the thoughts given us for consideration bring rest to the weary, strength to the weak, courage to the discouraged, and light to the spirit wandering in the darkness of ignorance and superstition. Lead us and guide us, and our glad songs of thanksgiving and words of praise will ascend to you now and evermore. Amen.

DISCOURSE.

We take for our subject this morning "Charity." We know it is an old theme. We may go to the Bible and read the texts that have been used in its elucidation by the ministry since the dawn of Christianity; we may say as they have said, "Charity suffereth long and is kind," "Charity covereth a multitude of sins"; but in taking up the various thoughts of that book, in watching the carrying out—so far as it is possible for mortals to do—of this principle, which we believe is in itself a sufficient creed for any body of religiousists, embracing as it does all that is good in any religious belief, we find that various interpretations of it have been given, and that men's ideas of it differ as their ideas of God and many other subjects necessarily do and must.

As Spiritualists we are in need, first, of systematizing or organization, with a view to establishing systematized charities as a means of doing a work that must be carried out upon the love-principle, in order that justice may be done upon the earthly plane among ourselves at least. There are organized charities among the different churches, denominations and religious systems; but we, as a body of thinkers, find ourselves outside of these organizations, the tenor of our thought making a division wall between us and them. Consequently, when one of our number appeals for aid to one of these institutions, the first question asked is: "What is your religious belief? to what religious body do you belong?" Thus as these lines of demarcation, which have always separated and made divisions in the ranks of mankind, are still being drawn, it becomes necessary for us, as believers in a peculiar system of thought, to organize in such a way as to enable us at least to care for our own in a systematic manner.

We know it will require patience and persistent endeavor for a long period to accomplish this result, but we think it is time that more was done in this direction among professed Spiritualists. There has already been a great deal of talk, but much of it has risen like smoke and disappeared, and but little has been carried out practically. Homes, which should be made homes in the real and true sense of the word, should be founded for the aged of both sexes. We would like to see your "Ladies' Aid Societies" and your "Industrial Unions," for instance, take, not only rooms where lectures should be delivered, social gatherings held and suppers given once a week, but a house which should be made a home for those whose necessities make them dependent upon the kindness, love and charity of others.

It is a hard, cold world when we come to depend upon what is called charity on this plane of being. In some way it has come to be considered a disgrace to arrive at a condition where it becomes necessary to ask for assistance; but what, I pray you, is every one of us, in the beginning, but an object of charity? We come upon this stage of life unable to put even a mouthful of food to our lips, and so dependent upon others that, left to ourselves, death would ensue in a few hours. Man is the most helpless of all animals. Nearly every form of life beneath him has an independence of livelihood that makes us almost question, at times, the wisdom of the Infinite. So, I say, as helpless dependents we start out in life, let our surroundings be what they may. Some of us, it is true, have advantages over others, and

the best of these, the one for which we should be most thankful, and the possession of which should make us charitably disposed toward those born without it, is a bodily organization that makes us capable of becoming independent. I affirm that in the organization of the individual is the all that settles the question at birth as to whether that being is to be dependent or independent. The pre-natal conditions, influences, etc., at work even among our ancestry, the very incidents and accidents that may befall our mother in the sensitive weeks and months prior to our advent upon the mundane sphere, may wreck or injure our organization to such an extent that we may literally be cast upon the shores of time helpless and dependent. Not only this, but even some little circumstance that may arise, making a mother at that time feel her dependence, as the present condition of society is likely to do, may actually disqualify her unborn babe for a man or woman of business. Some dead, incident, or event, little as you think, may be the turning-point that shall decide whether or not your child shall be born with an inheritance that will give it anything like its rights in this material world.

When the conditions surrounding birth are known to have so much influence upon the expression of our better selves here in this journey of life, we ought to exercise the broadest charity in our dealings with those who are so constituted that all the preaching, teaching and arguing possible cannot aid them in acquiring independence, for it is impossible for them to grasp and make use of these ideas. We see the necessity, then, which the spirit-world has constantly pointed out, of a form or system of society that shall permit a growth into that oneness of interests that will make the entire race one large family. We are aware that many objections have been and will be raised to any mode of life such as that of Communism; yet we hold that man must ultimately grow into a condition where all who are unable to gain a livelihood will be cared for as considerately and tenderly as are our insane and our weak in body. Those who are deficient in the faculties whose development and exercise are necessary for the acquirement of the comforts of life will, in the future of man's development, be surrounded by conditions conducive to the unfolding of their moral, intellectual and physical nature. These ideas will be regarded as impracticable and visionary by some, but as many of the greatest improvements that we now enjoy were called visionary in the past, and all the wonderful inventions were, in the first place, called fanatics' or fools' ideas. I believe society can grow to this condition, and when it does, we shall have taken the most important step toward overcoming crime and sin of every character. Want, and his untrained, undeveloped, undisciplined nature, drive man, in many instances, to the commission of crime of which he would not otherwise be guilty. We most earnestly beseech all Spiritualists to take into consideration these thoughts, and let brotherly love and charity govern all. Again, circumstances over which the individual has no control many times, leave him at last in a condition where, unless kindly assisted by a stronger hand, he would certainly suffer.

We, as a people, have a sensitive class, unknown outside the ranks of Spiritualism, that cannot be cared for as they should by those who are not familiar with their susceptible condition. When it is found that by the use of their mediumistic powers they cannot earn sufficient for their support, or that, in the exercise of their spiritual gifts, they have been wrecked—physically speaking—our public mediums should be given a home such as this of which I have spoken. I could name two or three now, yes, more than that number right here in Boston, who need and deserve such care and attention; and I do not think I shall be doing wrong if I call the name of our gifted and faithful servant, Mrs. Cushman, who, during a cold, bleak, stormy, hard winter like this, gets but a pittance at best. When, in such a case, one comes to the necessity of appealing for aid, we should take her and care for her tenderly and lovingly, and she should be made to feel no more dependent than our grand-mother, our father or mother would in our family circle, when he or she is no longer able to sustain the burdens of life.

In the exercise of mediumistic powers, the vital magnetism, which is the spiritual force of the organism, is largely drawn upon, thus dematerializing the body. "But why do the spirits," you ask, "allow their mediums to use this force, or power, until it is exhausted?" Because, as we said once before, having undertaken this work, it is impossible to give it up. All the bodily, as well as mental powers and forces of the individual, have been turned into different channels during the process of development, and it is beyond the power of spirit to turn back the tide from its natural course.

We can only touch lightly upon the subject at this point, the time at our disposal not permitting us to take it up and explain it as we would like. After one is worn out in the service, it is no longer a question of why didn't you stop before you fell down? It is better to work in the harness until the work is done, and then if the old body does not break down and let the spirit go free, we, as Spiritualists, should take it and care for it as tenderly as though it were a treasure committed to our keeping—as it really is. If we look at the matter aright. If the cold, hard winter that is upon us, together with the high price of fuel, makes those of you in moderate circumstances feel that life's battle is hard, what must it be to those who have much less or none at all, and especially to those who are so sensitive that they will nearly perish ere they ask for

aid from mortals to help keep soul and body together?

So we say, our first duty is no longer to talk, but to go to work upon a practical basis; then, when wealthy Spiritualists see that there is organization, system and purpose underlying this movement, we believe they will take hold with you and labor for mankind. We would impress upon the minds of all Spiritualists of means the necessity of working while it is day. You may hold on to your wealth while you live, and in your will be very generous; but the world is not generous, your heirs are not generous, and nine chances to one it will be contested and set aside on the ground that you were a Spiritualist, and therefore not of sound mind. Hence, I repeat, care for those who need assistance, build homes for the homeless and aged, and do the work while it is yours to do, while the day of earthly life is upon you.

While we have spoken of lines and divisions in the ranks of mankind that must necessarily be considered by us in our work, still we are looking forward to the time when these barriers will be swept away, and we desire you as Spiritualists to set the example in this direction. I hope there will be that breadth of liberality in the distribution of your charities that when you have secured your own, to learn that human beings are in distress will be all that you require to know of them.

We know that we shall meet with opposition upon this point from those upon our own plane of thought, who call themselves practical men and women. "We must be practical," they say; "therefore it is necessary for us to ask first concerning those who apply for aid, if they are worthy?" In the distribution of charities that question cuts us the worst of all things, for we feel that the fact that a human being is cold, hungry, or in distress, makes him worthy of help. He may have been in the lowest paths of life, the reason for which you might perhaps find in the inherited consequences and results just spoken of; but while you were making your investigations, the man might starve. It is better to help those in need first, and find out their shortcomings afterward, if you have time enough. They may have done wrong, but they never will do much better until they are warmed up, their hunger satisfied, and their surroundings made favorable for the development of their nobler and better selves. If the applicant for assistance be a woman, the examination is especially rigorous in all institutions. It must be found out who she is, what she is, where she came from, and what she has been doing.

The best means to employ in seeking to lead those whose faults and shortcomings are many, out upon the highway by which higher planes of life may be reached, is charity clothed in the garment of love. According to the new definition, charity is love, and if it does not succeed in making them better and nobler, then the best of God's remedies has failed on earth. Apply it long enough, however, and I have the utmost faith in its efficacy as a cure for all the ills that man is heir to, morally speaking. Some one who has made a few applications of it upon a certain individual unsuccessfully, and then in despair has turned the cold shoulder upon the erring one, says: "I have tried that person over and over again, and it is of no use." "Try him seventy times seven, as said one of old, and then seven hundred times that, if necessary, we add, for a human soul lifted out of the mire and brought out of darkness into light will pay you for the seven hundred times trying, as well as for the seven or seventy. We have those in our ranks who have but little backbone; but while wishing that they had more stamina let us have charity for them. There are those in the Church, also, it appears, who have no backbone at all; and, while we regret it, let us have charity for them as well.

Ought a man who is convinced of the truthfulness of Spiritualism to come out of the Church? an interrogator asks. It seems to us that he ought, but we cannot stand in his place. We should say that "honesty is the best policy," but we understand that all are not capable of acting up to a high standard of integrity. Such as these need to remain in slavery to others, as they really are, until they grow a little more and can bear the light, whose warm, effulgent rays will strengthen and develop their spiritual nature. We find that one of the greatest needs in this direction is a love of the truth, and we urgently appeal to all to cultivate the very best within them. So we say to all in the Church who believe in Spiritualism: Come out from among them and be ye separate. Do not skulk behind the church pews, the church creed or faith, if you do not longer believe it. If every man and woman were to come out of the churches to-day who does not accept literally the creed as it is, with all of its articles of faith, how many do you think would be left? Very few indeed. You will find very few church-members who can give you an intelligent answer when you ask about the articles of faith of their particular denomination. They have subscribed to them without much thought, and they cannot tell you the doctrinal points at the foundation of them. We pass these by and take up the class of men whose views have grown broader than their creed, but who still remain in the Church. Beecher, during the latter years of his ministry, was one of these. To our way of thinking, the man who does not live up to his convictions is not strictly honest; but until we are able to place ourselves in the position of another it is unwise to say what we would do under like circumstances. It is easier for one to step out of the old rut than for another; it is easier for some to break the shell of their former environments than for others; therefore let us have charity for those who do not see their duty as we do. Though we should say, Come out, be

honest, be upright, still it is our belief that just at the point where they have developed enough spiritually to be of any particular use to the cause of truth they will and do come out and we find them in our midst. Spiritualism is truth to you to-day. It was not a few years ago, because your perceptions were not sufficiently developed to enable you to grasp the philosophy or the facts. Later experiences made it impossible for you longer to reject it. The greatest spiritual light that has ever penetrated the darkness of human life with its divine rays touched you, and you became enthusiastic. You could no longer remain in the churchfold, even with the hope of winning others to your way of thinking, but must be outspoken. Nothing wins like truth, or carries such conviction as candor and sincerity.

Coming back to our subject, "Charity," we hope we shall be forgiven when we say that a great many Spiritualists are apathetic and unmindful of duty in this direction. They need awakening. They do not realize the necessity of even contributing to the support of the cause in a general way, to say nothing of associated charities. Perhaps it is the result of circumstances. Former beliefs leave their impress upon the mind and spirit of the individual, and when discarded there is a corresponding reaction. The fear of future punishment or conditions has been the spur that has forced them to a performance of their religious duties, but when Spiritualism teaches them that there is no place of eternal torment, no avenging and angry Deity, they swing, as it were, out on the other side and become careless. We also find truly good men and women in the spiritualistic ranks, with warm, tender hearts, but, owing in a great measure to the lack of organization on the part of Spiritualists as a whole, they forget the responsibilities that rest upon them, the duty they owe society and their fellow-mortals, and settle down into a state of lethargy. Upon the minds of all such we would most earnestly impress the fact that while there is no death, hell or judgment to fear, still there is wrong to dread, and a nobility of character to develop which should be an incentive to right acting and the living of higher and better lives. There is much for us to do upon the earthly plane. There is not a sorrow that comes to the heart of a mortal that is not felt by all. Some, we know, will say that this is all nonsense, but we affirm that just so surely as the sun and moon influence this planet, and vice versa, that which affects the life of one individual also affects, in a degree, the lives of all others. As parts of one great whole we cannot afford to have any portion of the great body universal diseased; we cannot afford to have wrong, sorrow and want abide where any one of us can do aught to prevent it. If we fail in the little that we can do, if we fall short in charity, love and kindness, and in the living out of these principles, then we fail in all that constitutes true religion, and the injury we do ourselves affects all others in a measure.

Leaving the thought of associated charities, let us consider the true attitude of man toward the evil-doer, and as before we will look within our own ranks. We will not pass this point without speaking of that which is of such vast importance to us, namely, our phenomena. Sometimes we feel that we cannot be too severe in our denunciation of those who have been found guilty of deception; who willingly and willfully trifle at the altar of the holiest of holies, where the angels come to let in the light upon mankind. There is, however, much to be considered here. While we find individuals who give fraudulent communications or manifestations, there are also conditions existing which make it necessary for us to be wise and discreet in meting out our justice. There is such a wide difference in the experiences of different individuals with the same medium, that our advice to each one is to use your own judgment and reason in settling the question for yourself in every individual case. If you desire to know whether spirits can clothe themselves again in matter, it is your privilege, while conducting your investigations earnestly and sincerely, to use your own judgment, and when you find an open, flagrant imposition, to denounce it.

Our Spiritualism rests, in a great measure, upon the solid rock of facts, a part of which are physical manifestations, and if not dealt wisely with they will strike a terrible blow at the very foundation of the cause. As a religion, Spiritualism carries weight where no other religious system ever has, for it gives positive proof and assurance. So, while we have good and evil, false and true, genuine and counterfeit, we must exercise our charity at the same time that we mete out justice. It rouses all our righteous indignation to be imposed upon in the investigation of truth; but it is better to bear imposition a few times, at least, than to be guilty of touching rudely one of those whose necessities and requirements are such that if too harshly dealt with the work of preparation that may have been accomplished by the spirits for the individual, whom in time they hope to elevate and make a useful instrument, will be retarded or entirely undone. "Are you advocating charity in a case of obvious deception?" some listener asks. Yes; charity that softens our dealings until we know of a certainty what we are doing.

Before we close we desire to speak a few words for womankind, to awaken within our sister woman charitable feelings toward her sisters in all conditions. We believe most of you present do not need this particular argument, for there is no lesson that has been taught with so much earnestness and so oft-repeated by the angels as this. We would not foster wrong, or sin, or evil doing, but we would that every woman

was as true to every other woman as man is to man. "You would not be true to a false woman?" questions one. Why, certainly; true to the woman, not to the deed she has done; true to the woman, that we may uplift her; true to the woman, that we may lead her to nobler womanhood, and make of her what was born within her but what has not been expressed. Many times she has been driven from bad to worse, from worse to desperation, from desperation to death, beyond whose gates is the only place where a woman who has done wrong and been wronged finds as yet anything like the conditions that will help her out of the slough in which she is struggling. We know that efforts have been made for the uplifting and redemption of degraded women, but not in the spirit that they should be. We say to women, it is your work! The fallen of your sex will never be uplifted, saved, redeemed or elevated to a high condition of womanhood until you stand by their side and do your duty without regard to public opinion. When you feel the necessity of expressing a certain opinion, of taking a particular position, of clasping the hand of a sister to help her, do it, no matter what color the face of your neighbor may turn, and by-and-by such deeds will leave an impress upon your very souls, and stamp even your outward bearing with a power that will defeat the purpose of the evil-disposed, for they will not dare say aught against the women that have been true, upright, honest and steadfast in defense of every other woman, until they have helped to make their sisters what they themselves aspire to be.

O! white-winged angel, Charity,
Return to earth to-day,
And make us feel the brotherhood
Of all humanity.

One mortal has his weaknesses,
Another has his sin,
And, while we see our brother's faults,
We fail to look within.

Some one, in future ages,
Will turn the pages o'er,
Showing what we have tried to hide,
Or did not know before.

'Tis well for us, at times at least,
To take reflection's glass,
And look upon our words and deeds
Before we let them pass.

And we may find for Charity
Enough to do at home,
Before 't is best for us, perhaps,
In other fields to roam.

The justice which we then will mete
Unto our erring brother,
We'll temper with that charity
We should give one another.

O! white-winged angel, Charity,
Come to the earth again;
Walk ye through all its crowded ways,
And touch the souls of men.

Inspire within them noble thoughts,
And noble deeds as well;
Lift them to manhood's high estate,
Where henceforth they may dwell.

Then touch our sister woman,
With thy white angel hand—
Bid her by her convictions
Ever to firmly stand;

To aid her sister woman
Who lives in sin below,
Uplift her soul, give her the truth,
That she may wiser grow.

Lead us at last, O! angel,
One family to be,
United by the twofold bond
Of Love and Charity.

New York Medical Law.

To the Editor of the Banner of Light:

I have been watching your paper ever since the Senate and Assembly met at Albany this season, with the expectation that a petition would be found therein from the people, asking that the medical law enacted last year be repealed, and in its place a new one, similar to that of 1844, be enacted. This commendable statute, be it remembered, allowed equal rights before the law for all citizens to employ any mode of treatment or any practitioner that they preferred and had confidence in when afflicted by disease—doing so on the ground that there is no fixed mode of creating disease or which cures all cases and all persons. The citizens of the United States—who are also citizens of New York—should, under its constitution, assert their rights as to whom they will employ in case of sickness, and not be confined to one system of treatment by statutory law.

Your paper has accomplished glorious work for the past two years in educating the people of New York (and elsewhere) up to a condition to see the needs of the hour as to medical freedom and its preservation—also in printing petitions, etc., in the same direction; and your readers have seconded it by circulating these documents for signatures and presenting them to the Senate and Assembly for consideration.

I am glad to note by your latest issue that *Earnest Words*, of New York City, has also put on the armor for this encounter, and proposes to support you in your defense of the rights of the people.

All citizens of the State who have the cause of medical freedom and progress at heart should be up and doing; and appeal to the men they have sent to Albany to repeal the obnoxious restrictive medical law which now disgraces its statute books.

Where are the men to make the move? and where are the local papers that will aid in the good work and print petitions in support of this just demand? Now is the time to move in live earnest and redeem the State from its "medical monopoly" law by compassing its repeal.

ANTI-MONOPOLIST.

An English correspondent gives as a reason for possibility that the English language will become the "world-speech," the mental slowness of the Anglo-Saxon race in learning two languages. They traverse the globe unaffected and undismayed by its eccentricities of speech. The English-speaking countries have an area of more than one-fifth of the whole habitable globe. English is the language of the high seas, and is spoken in every maritime port. What demand can there be for Volapuk?

THEIR ANGELS.

My heart is lonely as a heart can be. And lonely as a heart can be, I feel you near me, my dear angel, in the land where I shall go.

Banner Correspondence.

TROY, N. Y. - W. H. Newburgh writes: "Miss Jennie B. Hagau has just closed a successful engagement before the Star Hall Society. Her gift of poetry is certainly most remarkable, and awakens the deepest interest in her auditory."

BROOKLYN. - Samuel D. Greene writes: "The present month the meetings at Conservatory Hall are being addressed by Mrs. A. M. Glading, the well-known lecturer and medium, whose charming presence, aided by her inspiring and truly eloquent spirit control, elicits the ever-increasing interest of large and delighted audiences."

NEW YORK CITY. - A correspondent, under the initials W. A. S., writes: "Years ago, in old Boston, I attended many a meeting and circle as a seeker, and in 1855 gave up all faintly believed that everything pertaining to Spiritualism was a humbug, and that mediums were frauds."

GLENN FALLS. - A correspondent writes: "The Ladies' Helping Hand (Spiritualists) held a business meeting last evening at No. 8 Myrtle street, when the following officers were elected: President, Mrs. M. B. Jones; Vice President, Mrs. E. Newton; Secretary, P. V. Savage; Treasurer, M. B. Little. The name of the Association was changed to the First Spiritualists' Society of Glenn Falls. A committee was appointed to arrange for an entertainment of a spiritualistic and literary character, to be held in the near future."

NEW YORK CITY. - A correspondent, under the initials W. A. S., writes: "Years ago, in old Boston, I attended many a meeting and circle as a seeker, and in 1855 gave up all faintly believed that everything pertaining to Spiritualism was a humbug, and that mediums were frauds. But now, what a change. Last October I came to New York, and three weeks ago, with my wife, I attended an evening circle at Union Square, where I received a most remarkable test from 'Fratie Flower' - something that happened in 1862, when we were battling near Richmond to save this great Union. Not a living soul on earth ever knew of this; and it was brought home to me so vividly - that of the little drummer-boy who died in my arms after I had given him a drink of water - that the tears would come in spite of all efforts to restrain them. Since then, the tests that have been given me, and even with the right names, have been such that I have been astonished as well as the large audience present. I know beyond all doubt that there are spirits departed ones hovering around me night and day, and they have an influence over me that is lasting."

GLENN FALLS. - A correspondent writes: "The Ladies' Helping Hand (Spiritualists) held a business meeting last evening at No. 8 Myrtle street, when the following officers were elected: President, Mrs. M. B. Jones; Vice President, Mrs. E. Newton; Secretary, P. V. Savage; Treasurer, M. B. Little. The name of the Association was changed to the First Spiritualists' Society of Glenn Falls. A committee was appointed to arrange for an entertainment of a spiritualistic and literary character, to be held in the near future."

NEW YORK CITY. - A correspondent, under the initials W. A. S., writes: "Years ago, in old Boston, I attended many a meeting and circle as a seeker, and in 1855 gave up all faintly believed that everything pertaining to Spiritualism was a humbug, and that mediums were frauds. But now, what a change. Last October I came to New York, and three weeks ago, with my wife, I attended an evening circle at Union Square, where I received a most remarkable test from 'Fratie Flower' - something that happened in 1862, when we were battling near Richmond to save this great Union. Not a living soul on earth ever knew of this; and it was brought home to me so vividly - that of the little drummer-boy who died in my arms after I had given him a drink of water - that the tears would come in spite of all efforts to restrain them. Since then, the tests that have been given me, and even with the right names, have been such that I have been astonished as well as the large audience present. I know beyond all doubt that there are spirits departed ones hovering around me night and day, and they have an influence over me that is lasting."

NEW YORK CITY. - A correspondent, under the initials W. A. S., writes: "Years ago, in old Boston, I attended many a meeting and circle as a seeker, and in 1855 gave up all faintly believed that everything pertaining to Spiritualism was a humbug, and that mediums were frauds. But now, what a change. Last October I came to New York, and three weeks ago, with my wife, I attended an evening circle at Union Square, where I received a most remarkable test from 'Fratie Flower' - something that happened in 1862, when we were battling near Richmond to save this great Union. Not a living soul on earth ever knew of this; and it was brought home to me so vividly - that of the little drummer-boy who died in my arms after I had given him a drink of water - that the tears would come in spite of all efforts to restrain them. Since then, the tests that have been given me, and even with the right names, have been such that I have been astonished as well as the large audience present. I know beyond all doubt that there are spirits departed ones hovering around me night and day, and they have an influence over me that is lasting."

the angel world, and the hearty cooperation of the dear BANNER to aid us in spreading the truth, I trust we shall reap an abundant harvest in time."

BROOKLYN. - Charles B. Miller writes: "In six weeks I have attended the materializing sances, two each week, of Dr. A. W. B. Rothermel in this city. I have been acquainted with Dr. R. for ten years, covering the whole period of his remarkable mediumship. As a man, citizen and medium, he is held in high esteem by a large circle of friends and acquaintances. Mrs. Rothermel, like her husband, is richly endowed with spiritual gifts, and within the last few months she has been developed as a materializing medium. On Wednesday evening, Dec. 20th, I was one of the sitters at the Rothermel sance. There were sixteen sitters. Those with whom I was acquainted were Mr. and Mrs. Reid, Dr. Tryon, Miss Belle Lewis, Mr. and Mrs. Cross, Mr. Cox, Mr. and Mrs. Covell, Mrs. Reardon, Mr. Drake, Mrs. Rothermel, Mr. Rodgers and Mr. Wells. Carrie Miller is the controlling spirit of the Wednesday evening sances, and as she explains to us - with a hand of selected spirits, has come to the Rothermel sances, and the powers of the regular materializing sances, and all for the purpose of educating spirits who have the requisite adaptability for the materializing manifestations. We were told in advance that this Wednesday evening sance was to be a strictly test sance, the first step in the programme being a request from the guides of the medium to Mr. and Mrs. Reid, Mr. Cox, Mr. Cross and Mrs. Reardon, to go into the rear room and sit facing the rear of the cabinet. This request was complied with, and for the first half of the sance the rear room, which was fully lighted, was protected from any possible intrusion of mortals. Thus guarded from all possible intrusion, except from our spirit visitors, Dr. Rothermel went into the cabinet. Without going into a full or minutely detailed report of this splendid sance, which lasted two hours and a quarter, I will give only the most striking incidents. During all that time our spirit friends came out singly, came out in pairs, and frequently three at a time. At one time the entranced medium was brought out by a single spirit form. At another time the medium was brought out into the sance-room supported by attendant spirits on either side of him. Again, a form came out of the cabinet, lifted the curtain, or held it one side, so that we could see the medium and two forms standing by his side. A majority of the manifesting spirits were strong and demonstrative, staying out for three or four minutes, and in several instances double that length of time. At frequent intervals three and four spirits were out at the same time, standing and talking to their mortal friends. Carrie Miller was present, and in the sance-room during nearly the whole time the sance lasted. Emma Hurst was out several times, and stayed out in the sance-room, talking fluently with a marked degree of intelligence and wit, for comparatively long periods. I may say that the same thing of another bright and beautiful spirit, Carrie Pettis. I desire it to be understood that I am making this report for the BANNER, and in the repeated and urgent request of one of the manifesting spirits, on the Wednesday night preceding I was requested to report the test sance, but neglecting to do so, I was reminded of my promise and urgently requested to make it good without further delay. We sat in a subdued light, but sufficient to see countenances, while the forms were as distinctly seen by all the sitters as though there had been a flood of light in the sance-room. Besides, the light was toned, brighter or darker, as the strength of the different spirits required. The female spirits wore a profusion of white drapery, and with few exceptions, their faces were veiled. Some of the male forms wore white and wing garments, while others wore dark clothing. All the male spirits came to us with uncovered faces. An Indian brave came out wearing a profusion of ornaments. He wore an elaborately woven head-dress, made of a long string of feathers, reaching from the crown of the head a long way down his back. There were pendants on his breast, and he was evidently much pleased with the close inspection some of us gave him. He was quite determined that we should all know he wore moccasins, as he took them from his feet and presented them to one and another to handle. Dr. Rothermel is small of stature, while our friendly and much-admired Indian visitor was a tall and stout form of nearly or quite double the bulk of the medium. At one stage of the manifestations we saw a white spot on the carpet, at first looking like a cloudy substance. This gradually grew into a fleecy substance of greater dimensions, and when it had gained a height of two or three feet, there quickly emerged a female form, with life and power, and clothed with a profusion of white drapery. When the materialization of the spirit form was completed, the spirit moved rapidly around the room, shaking hands and saluting several of the sitters. This materializing process, which every sitter saw, took place outside and in front of the cabinet, the distance being full three feet from the curtains. All these and many other manifestations took place while our divided circle sat facing the front (open) and the rear (enclosed) portions of the cabinet. Illuminated manifestations occurred twice during the evening. 'Bright Star,' a frequent visitor at the Rothermel sances and the frequent guide of Mr. Cox - one of the sitters in the rear room - came with a large and brilliant star on her forehead. 'Bright Star' was accompanied by another female spirit, who wore an illuminated band or shield on her forehead. Following this manifestation, and after a brief interval, the forms came out and held the curtains wide open, presenting to our view two illuminated shapes standing erect, and the entranced medium sitting in his chair. The illumination of the forms was complete, covering the whole person of each of the bright spirits, and casting a radiance and brightness all around the interior of the open cabinet. This was a beautiful sight, and was pronounced the crowning manifestation of the evening. Here were four spirit forms, two of them illuminated, and the true and faithful medium giving out and giving out of his life-force to the occasion, all testifying to the reality of life beyond the grave, and to the fact of spirit-intercourse and return. Again came Emma Hurst into the sance-room, and after dancing or floating around the open space formed by the horseshoe circle of sitters, called for the zither, an instrument on which she plays admirably, allowing the sitters to select the tune she is to play. Emma is a great favorite with all who attend the Rothermel sances, and is very ready and obliging in responding to requests for music on her favorite instrument. She took the zither in her hand, and kneeling down on the floor played a tune. Then rising and going over to Mr. Reid, giving out some pleasant airs, she returned to my side of the sance-room, and seating herself in a vacant chair, played several tunes, giving out strains of music so delicate and thrilling that all were enthusiastic in commendation. This spirit was out in the sance-room full ten minutes in the performance of her interesting exercises. Following Emma Hurst and her musical performances, four female spirits, one after another in quick succession, came into and remained in the sance-room. They were clothed with a profusion of white drapery, first standing in a line, and then grouped together. At this stage of this most significant and impressive manifestation, Carrie Miller came out of the cabinet, and standing a short distance from her sister spirits, raised her right arm, and in a voice audible to all of us, said, 'Triumphant, triumphant! Victorious, victorious!'

Additional to the above we have received the following from Chas. F. Coombs, of 60 Liberty street, New York: "Permit me to say a word by way of adding my testimony to the very high character of the instructive course of sances which has been held this winter through the mediumship of Dr. A. W. B. Rothermel, Brooklyn, an account of which has been furnished you by Chas. R. Miller, who has been a constant attendant. It would be impossible to give more than an outline sketch of the many beautiful and instructive manifestations of spirit power which it has been our privilege to witness at these sittings in a single article. One rare incident I may mention which has occurred since he wrote his report. This was witnessed by all present, and a similar manifestation was recorded in

the BANNER in December, from the pen of H. A. Brackett, referring to the form of his niece, Bertha, at the Berry sances, descending slowly from near the ceiling as ethereal, and gradually materializing a solid form as she neared the carpet. This likeness was seen first as a faint, white light at the upper part of and outside of the curtains of the cabinet, and then slowly increased and developed into a beautiful piece of white lace, and then, floating down slowly, gradually assumed an ethereal human form, and finally, as she touched the carpet, the solid, materialized form of the spirit Carrie Miller, the lovely daughter of the Mr. Miller present. As she touched the floor about eight feet from the cabinet and quite near to where I was sitting, I could observe the phenomenon intently, and she exclaimed 'Victorious!' as she extended her arms upward. On a previous occasion, this interesting spirit, whose wonderful power and intelligence have been witnessed far and wide, emerged from the cabinet, and, after a loving greeting to her father, retired to the cabinet, after which she immediately returned, apparently as solid as any mortal in the room, and approaching a point opposite to where I was sitting, and within a foot of me, she spoke an audible word, and while I was looking steadfastly at her, she instantly flashed out of form; she simply stooped over and became invisible in a second; and the room was emphatically light to see distinctly every one present. I desire to add this testimony to the truth which is enlightening the world."

OHIO. DAYTON. - W. A. Lewis writes that the Report of the Seibert Commission or any other against the truths of Spiritualism can have no influence to lessen the confidence of any one who has honestly studied the phenomena upon which it rests its claims, and experienced the benefits it extends to all who recognize it as a living truth. Proceeding, he relates one of his own experiences as follows: "About eighteen years ago I went to visit a brother in Shelby County, Ind. On my return I came by wagon road to Rushville, intending to take cars there for Richmond, Ind. Arriving at Rushville about noon, and learning there was no train until six o'clock, I concluded to walk to a small station about six miles distant, and did so. Upon getting to the station I learned the train had jumped the track and would not be there until next morning. There was no hotel or dwelling-place at this little wood-station, so I was compelled to walk on and seek shelter in some farmhouse within reach of my vision, but I failed to find one, and night overtaking me, I had only two alternatives left - to walk on to Cambridge, which I believe was ten miles, and almost all the way through a very heavy timbered, unsettled country, or lay down by the road-side and wait the coming of morning. It being quite cold, and having no way to make a fire, I sought for a place to sleep. The railroad track was the best choice, but it was so dark I could not see to step from one tie to another, but I concluded to make the attempt and started on my way through almost total darkness; when, to my great joy and surprise, I found my path illuminated by two beautiful lights, one on my left, the other one on my right, each apparently about two feet from my shoulder. Now I wish to say that, if I had up to this time kept my eyes closed to the beautiful teachings of Modern Spiritualism, at the approach of or the appearance of these divine lights, I should have been in a fright; but thank God I knew what I was, and was well aware that these two grand and beautiful illuminators appearing as they did in a time of great need, were my father and mother, who came to light me through the dense darkness, for they said, 'Come, dear child, we will give you light,' and as they did, for those two lights remained with me until I reached the city of Cambridge, when they disappeared. It is not what this Commission has investigated and reported that proves the truthfulness or untruthfulness of Modern Spiritualism, but what each individual receives from the spiritual side of man's existence that furnishes the convincing proofs."

MISSOURI. ST. LOUIS. - J. W. C. writes that in his opinion, the number of spiritualists would be greatly increased, if the number of educated speakers could be equipped for the work and sent into the field, to convince, by sound argument, their auditors of the truth of the Spiritual Philosophy. He thinks Spiritualists might learn of the churches and advantageously follow their lead in this respect. KIRKSVILLE. - F. A. Grove writes: "You will perhaps remember I had a communication published some time since from 'Grace.' I have been vainly endeavoring to find who 'Grace' is until now - or rather very recently. While in the South I was impressed on several occasions to write to a certain advertising 'answers to sealed letters,' Mrs. Dr. Eleanor Martin, 73 Lane Avenue, Columbus, Ohio. On returning home I finally heeded this impression and put the printed message I clipped from THE BANNER, together with a letter addressed to 'Grace,' in a sealed envelope, first writing my monogram on the inside of the envelope, then sealed and let it thoroughly dry; after which I marked all round the edges of the envelope, also over the sealed part, where it folds, with an aniline pencil - one which, at the slightest moisture being applied, produces a stain. I also put other private marks on the envelope; I then enclosed the envelope containing my sealed letter inside of another and sealed it, leaving it without any address, and wrote a short letter to the medium requesting a reply to the sealed package. The answer came in due time; although not replying in detail, yet it was very satisfactory. In my next I made inquiry: 'Who are you? What was your name in earth-life?' I also asked a question in reference to a party yet in the mortal. To the first the spirit replied: 'I am the sister of this medium,' and that Grace was the name given her on her entrance into spirit-life; to the second: 'An old lady, who calls you her dear son Paderon, and gives her name as Mary Grove, comes to me and takes me to the person,' etc. This was correct. I asked in my next if my mother's middle name could be given, and the answer was: 'Two names come; one Mary Ann Grove (my mother) and Mary J.' (a cousin.) In the course of my correspondence with her (G.) a number of such tests occurred. In one instance I wrote two questions and placed them in my desk in the office, and asked Grace to write what they were; one was written verbatim, the other not attempted. I purposely avoided letters-heads or envelopes that would lead the medium to know anything about my address, but a phylacton, but my second letter addressed me as 'F. A. Grove, M. D.'; in my next I addressed me as 'Doctor.' She replied: 'Grace tells me you are a phylacton.'

CONNECTICUT. BRIDGEPORT. - Isaac F. Moore, Secretary of the Spiritualist Society, writes: "I desire, through the medium of your paper, to say a word in favor of Mrs. Jennie K. B. Conant, who has just completed an engagement with our society. As a test-medium she is very successful, as many here in Bridgeport can testify. One test in particular created quite a sensation at her last meeting. Among other articles placed upon her desk was something wrapped in a large piece of newspaper. This package (without opening) she proceeded to describe as containing three Indian arrow-tips and a piece of an Indian's skull, about an inch square, also describing correctly the locality in which each piece was found. I know positively that she had no means of knowing, in the ordinary way, what that package contained."

NEW JERSEY. NEWARK. - Mrs. E. C. C. writes: "Having just returned from my Eastern trip among the spiritual societies, I wish to return my thanks to them through the BANNER OF LIGHT for their kindness to me. I found many societies that need help. If mediums and speakers would go among them, they would be doing much good. A word in favor of Mrs. Abbie Story of Pigeon Cove. There is no society there, but she is working for the cause with help. She has a Lyceum in her parlor, and is in need of books for the children. If any kind

person would send her old or new books, they would be thankfully received. Her address is Pigeon Cove, Mass., Feare's & Bray's Express."

TEXAS. ANNIS. - Mrs. Mary V. Hogan, of Annis, Texas, sends an appeal for help to build the 'White Cross Home' for the 'Woman's Christian Temperance Union, of Texas. She says the Home is to be built at Garrett, on the H. & T. C. R. R., thirty-one miles south of Dallas. Land is bought and paid for, and some lumber and shingles donated, and some money paid in; but more is needed at once. The Home is for the fallen women anywhere in Texas who desire to lead a better life and be separated from old associates. She appeals to all for help, and says send along your money by postal note, registered letter, money order or bank check, or send one-hundred for lumber, shingles, furniture, etc., to Annis, Texas. One dollar donations will be gratefully received and acknowledged by Mrs. Hogan. Any who desire to know more of the work can correspond with her as above."

Original Essay. A CHRISTIAN CHAMPIONING MOHAMMEDANISM. A Canon of the English Church, which, as all know, is supported by the State, read a paper before a recent Church Congress on Mohammedanism. Not only so, but his paper was in open and undisguised praise of the Mohammedan system of morals and religion. Naturally, the reading occasioned a lively time in the meeting. It was received with the English "Oh! oh!" exclamations, as is customary in the House of Commons. This is a distinct sign of enlightenment, remarks London Truth, for it is about time that people tried to value the various religious systems by their results rather than by their teaching. And so far as mere results are concerned, further remarks that journal with genuine courage, there is no doubt at all that the Christians are very far behind the Moslems.

Said Canon Taylor, in the course of his paper on the subject: "Islam has done more for civilization than Christianity." Think of so bold a statement as that in a church congress of the British Church! "When Mohammedism is embraced by a negro tribe, devil-worship, fetichism, cannibalism, human sacrifice, infanticide, witchcraft, at once disappear. Islam has abolished drunkenness, gambling, and prostitution, the three curses of Christian lands." Truth thereupon quotes Gibbon, the historian, who wrote thus of Mohammedanism: "More pure than the system of Zoroaster, more liberal than the law of Moses, the religion of Mahomet might seem less inconsistent with reason than the creed of mystery and superstition which, in the seventh century, disgraced the simplicity of the gospel." That was written over a hundred years ago; but even now, in the nineteenth century, says Truth, when there is certainly much less of mystery and superstition than there was in the seventh century, according to Canon Taylor, "Christian converts are reckoned by thousands, Moslem converts by millions." Which forces Truth to observe that there certainly seems to be something wrong, either with our religion or with our manner of propagating it.

The account states that the disapprobation manifested was so strong that this church champion of Islamism was greeted with a tumultuous variety of cries of dissent, among which was to be heard the highly unelical exclamation - "rot!" Says the writer who reported the proceedings for the columns of Truth: "Some of the 'rot' strikes me as containing a collection of the most wholesome truths which are ever likely to be addressed to an assembly of churchmen, notably his strictures on the 'Christianity' of a prelate with fifteen thousand pounds (\$75,000) a year and two palaces, who talks of the lot of the poor at the East End (of London) being 'alleviated by spiritual consolation.'" There is nothing so fresh and wholesome as plain truth on a subject (as stated in this case) after all. Men may disguise it, compress it, cripple it, distort it in all ways, to suit prejudices preconceived, beliefs limited to small conceptions and narrow personal ambitions, but it refuses to abide in the tenement they have built for it to occupy, and will even jump out of a window for the sake of freedom from false restraints. PALIMPSEST.

FEBRUARY MAGAZINES. THE COSMOPOLITAN. - The opening article by Theodore Child treats upon "The Ballet of Paris," describing the methods of instruction by which proficiency is attained, and illustrated with many engravings, plain and colored, including a frontispiece, "The Ballet School," from a painting by V. Palmator. Frederick Schwatka continues his sketches of arctic life, treating this month upon "Wintering in the White Zone." With its illustrations of the people and their snow-houses, or igloos, as the natives call them, it will find thousands of deeply interested readers. Bjalmar Hjorth Browne contributes a very readable paper on "The Crown Prince of Germany," and Octave Feuillet a brief drama, "Seylla and Ulysses; A Lesson for Husband." Of the remaining contents are "A Tartar Tea-Party in the Desert," "Mountain Life in Tennessee," and "The Campaign of Pothar McCray and Others." New York: Sahlgit & Field Co.

THE VACCINATION INQUIRER quotes the News as saying in reference to the smallpox epidemic in Sheffield: "Many of the inhabitants have lost reliance alike in medical skill and sanitary science. Smallpox is increasing, though the people have rushed, like a flock of sheep, to be vaccinated." Our Massachusetts legislators and those of other States should bear in mind that this condition exists in a city of whose inhabitants ninety-five per cent. were vaccinated, and so few were the number of anti-vaccinationists that might be said vaccination met with no opposition. Notwithstanding this, from March to December of last year there were two thousand seven hundred and twenty-eight cases of smallpox in Sheffield, and it is still on the increase. Vaccination has proved itself a perfect failure, and in the opinion of many has served to increase rather than diminish the number of cases. London: E. W. Allen.

THE PHRENOLOGICAL JOURNAL. - A portrait of Dinah Mulock Craik and a brief sketch of her finely developed character introduce its instructive contents. In "Notable People" portraits and mention are given of Carnot, Bardon and others. A short, comprehensive article upon "Evidence of a Spiritual Body" is supplied by W. H. Gardner, and a portrait and some account given of a woman in France one hundred and twenty-seven years old. New York: Fowler & Wells Company.

THE SIDEREAL MESSENGER contains an article by Prof. E. S. Holden, presenting the history of the Lick Observatory, with interesting details of its buildings and the instruments gathered in them. The remaining contents include much that is valuable to teachers and students. Northfield, Minn.: W. W. Payne.

THE ELECTRICAL ENGINEER reviews editorially Mr. Edison's views of patent protection and remarks upon Post-office Telegraphy, the discussion of which in Congress seems to have had the effect of greatly reducing the Western Union's rates. New York: Elec. Pub. Co.

Verifications of Spirit-Messages. ANNIS PROBING. In the BANNER for Feb. 15th, Thomas Middlemist of Yreka, Cal., speaks favorably (in "Correspondence Department") of the message of the spirit above named. We have since received from him the following additional particulars: "In the BANNER OF LIGHT for Sept. 2d, 1887, I noticed a message from ANNIS PROBING. I recognized that message as coming from Annis. I am the friend, Thomas M., she refers to. I also know the couple she speaks of in San Francisco, Mr. and Mrs. Mayo. They were friends of hers, and they recognized the message as coming from her; they are both mediumistic as well as progressive people. Their present address is Wovano, Mariposa Co., (Pine Valley) Cal. Annis Probings passed over from Oakland, Nov. 15th, 1878. She was a resident of San Francisco; she was a good test-medium, and had many friends there. She formerly resided at No. 23 Water street, Boston."

GEORGE D. EMMONS. In the issue of the BANNER OF LIGHT for Jan. 28th is a message, through Mr. Fletcher, purporting to be from GEORGE D. EMMONS, a comrade from Annis, whose body was cremated at Lancaster, Pa. The message was characteristic of him, and is correct in every particular with the exception of the place where he was cremated, it being Lancaster instead of Harrisburg, as given in the message. Yours very truly, Mendon, Mich., Feb. 12th, 1888. G. D. EMMONS.

POSTPONED is not done away with. If you desire your sufferings done away with, do not postpone using Warner's Log Cabin Extract in its normal or external part. Two sizes, price \$1 and 50 cents.

SPIRITUALIST LECTURERS.

- Mrs. N. K. ANDREWS, Delton, Wis. Mrs. E. AUGUSTA SPAULDING, Mich. Mrs. M. C. ALBEE, Barton Landing, Vt. W. H. ANDREWS, M. D., Cedar Falls, Ia. C. H. ANDREWS, Boston, Mass. JAMES MADISON ALLEN, Vineland, N. J. Mrs. NELLIE J. T. BURNHAM, Coleridge, Mass. Mrs. E. H. BURNHAM, Coleridge, Mass. Mrs. R. W. SCOTT HINGOES, 18 Alken street, Utica, N. Y. Mrs. A. B. BURNHAM, Chautauque, N. Y. ADDIE L. BULLOCK, 759 Market st., San Francisco, Cal. DR. J. R. HAYLEY, P. O. Box 123, Beranton, Pa. G. H. BULLOCK, 347 Broadway, New York, N. Y. J. H. BULLOCK and Mrs. D. BULLOCK, Indianapolis, Ind. Mrs. A. F. BROWN, 155 Broadway, New York, N. Y. Mrs. S. A. BURNHAM, 111 Walnut street, Worcester, Mass. J. FRANK BAXTER, 181 Walnut street, Chelsea, Mass. Mrs. E. B. BURNHAM, 111 Walnut street, Worcester, Mass. Mrs. EMMA J. BULLOCK, Denver, Col. Mrs. LIZZIE E. BURNHAM, 111 Walnut street, Worcester, Mass. Miss L. BURNHAM, 175 Tremont st., Boston, Mass. PROF. J. R. BUCHANAN, 43 James street, Boston, Mass. Mrs. ELEANOR BURNHAM, 180 College street, Providence, R. I. Mrs. C. BLINKHORN, 22 Concord Place, Cincinnati, O. Mrs. H. MORSE-BARNES, Granville, Ohio. Mrs. A. B. BURNHAM, 111 Walnut street, Worcester, Mass. Mrs. NELLIE B. BADE, Capax, Mich. WARREN CHASE, care Banner of Light, Boston, Mass. DEAN CLARKE, care Banner of Light, Boston, Mass. Mrs. HETTIE CLARK, Onset Bay, Mass. DR. GEORGE W. CHAPMAN, Randolph, Vt. Mrs. ELEANOR F. CHOW, W. Hubbard, N. H. Mrs. BELLE A. CHAMBERLAIN, Eureka, Cal. DR. JAMES COOPER, 45 Washington, O. DR. C. TITTON, Finland, N. J. ERNEST DICK, Hyde Park, Mass. JAMES B. COLEMAN, 105 Somerset street, Boston, Mass. Mrs. LOUISA CRAIG, Keene, N. H. Mrs. A. E. CUNNINGHAM, 49 Tremont street, Boston, W. C. BULLOCK, 65 Center street, New York, Conn. Mrs. E. B. CHADDOCK, Concord, N. H. Mrs. ABIE W. CHORSEY, Westbury, Vt. Mrs. M. A. CHAFFIN, Park street, Onset, Mass. W. J. COLVILLE, 111 Mason street, San Francisco, Cal. E. A. DOTE, Ithaca, Herkimer Co., N. Y. Mrs. C. A. DELLAFOLE, Hartford, Ct. Mrs. S. DICK, care Banner of Light, Boston, Mass. MISS CAROL E. DOWNEY, Baltimore, Md. ANSON DWIGHT, Chesterfield, Mass. CAROLINE C. VAN DUSEN, Geneva, O. JOHN N. DUNN, 45 West 2d st., New York, N. Y. Mrs. S. A. JENSEN-DOWNES, North Springfield, Vt. JOHN N. EAMES, Boston, Mass. J. L. ENOS, Cedar Rapids, Iowa. Mrs. S. LIZZIE E. W. FORTMOUTH, N. H. EDGAR W. EMERSON, 100 Marlborough street, N. H. J. W. M. FLETCHER, care Banner of Light, Boston, Mass. F. FRANCIS, Sackett's Harbor, N. Y. Mrs. M. CLARA A. FIELD, 130 Chestnut street, Boston, Mass. Mrs. MARY L. FRENCH, Townsend Harbor, Mass., box 98. GEORGE A. FULLER, Dover, Mass. NETTIE M. F. FOX, Ottumwa, Ia. Mrs. M. H. FULLER, Saratoga, Santa Clara Co., Cal. A. A. FIELD, Northampton, Mass. Mrs. ADDIE E. FRYE, Fort Scott, Kan. DR. H. P. FAIRFIELD, Box 307, Rockland, Me. Mrs. R. H. FALK, 100 Northampton street, Mass. N. S. GREENLEAF, Lowell, Mass. SARAH GRAYSON, 100 Northampton street, Mass. MISS LESSIE N. GODELL, 85 High street, Norwich, Ct. CORNELIA GARDNER, 115 Jones street, Rochester, N. Y. Mrs. M. G. GARDNER, 100 Northampton street, Mass. MISS E. M. GLEASON, Geneva, Ohio. E. H. GREEN, 20 West 7th street, (Central Isl.), N. Y. Mrs. M. G. GARDNER, Box 107, as own, Pa. LYMAN C. HOWE, Fredonia, N. Y. Mrs. S. A. HORTON, 111 Walnut street, Worcester, Mass. H. HARTER, Auburn, N. Y. DR. E. H. HOLDEN, North Greenfield, Vt. Mrs. F. O. HYZER, 32 E. Baltimore, Baltimore, Md. Mrs. L. HUTCHISON, Oswego, N. Y. Mrs. M. A. C. LEATH, Eastport, Vt. ANKIE B. HARRIS, New York, Tenn. ZELLA S. HARRIS, East Windsor, Vt. JENNIE B. HAGAN, 100 Northampton street, Mass. C. H. HARDING, 33 Greenwood street, Boston, Mass. F. A. HEATH, 27 Lawrence street, Chesterfield, Mass. Mrs. M. J. HENDERSON, San Francisco, Cal. M. F. HAMMOND, Northport, N. Y. Mrs. HATTIE W. HILDRETH, Worcester, Mass. W. A. HALE, 65 Russell street, Cambridge, Mass. ANTHONY HIGGINS, 40 East 2d street, New York, N. Y. W. H. HINGOES, 18 Alken street, Utica, N. Y. Mrs. M. CHARLES H. HINGOES, 18 Alken street, Utica, N. Y. Mrs. BELL IRELAND, 305 Elm street, Cincinnati, O. WILHELM M. JOHNSON, Los Angeles, Cal. DR. W. R. JOSELYN, Santa Cruz, Cal. Mrs. DR. J. A. JOSELYN, Santa Cruz, Cal. DR. J. P. JOHNSON, 100 Northampton street, Mass. Mrs. EMMA JACKSON, Acushnet, Mass. O. F. KELLOGG, East Trumbull, Ashland Co., O. Mrs. E. KIMBALL, Lebanon, Mo. Mrs. W. W. KENYON, Maquoketa, Iowa. J. M. KING, Marlborough, Mass. Mrs. M. C. KNIGHT, Fulton, Oswego Co., N. Y. G. W. KATZ, Greenville, O. Mrs. ZELLA BROWN, Greenville, O. Mrs. F. A. LOGAN, 124 Curtis street, Denver, Col. CHARLES H. LELAND, Hayden Row, Mass. Mrs. JULIA L. LELAND, 100 Northampton street, Mass. Mrs. M. W. LESLIE, 85 Common street, Boston, Mass. Mrs. M. W. LESLIE, 85 Common street, Boston, Mass. Mrs. H. S. LAKE, 566 Columbus Avenue, Boston, Mass. Mrs. AMELIA H. COLBY-LUTHER, Crown Point, Ind. F. M. LEWIS, 100 Northampton street, Mass. Mrs. S. M. MACE, 28 Dartmouth street, Boston, Mass. F. C. MILLS, Belleville, Kan. Mrs. CHARLES MANNING, 109 4th ave., New York, N. Y. Mrs. E. H. F. MCKINLEY, 1877 Polk st., San Francisco. PROF. M. MILLEBURN, 100 Northampton street, Mass. S. T. MARCHANT, 15 W. 11th st., Brooklyn, N. Y. Mrs. LIZZIE M. MARCHANT, West Hartford, Vt. J. B. MARCHANT, 100 Northampton street, Mass. Mrs. CALIA M. NICKERSON, South Orleans, Mass. ALEXTINE NICKERSON, Foster's Crossing, O. Mrs. DORCAS E. PIERCE, 130 Northampton street, Mass. DR. G. AMOS PIERCE, Box 155, Lewiston, Me. A. S. PEARCE, Buxton, N. Y. Mrs. L. C. PIERCE, P. O. Box 243, Lansing, Mich. PROF. W. F. PECK, 599 Columbus Avenue, Boston. JOHN G. PRINGLE, 80 North 2d street, St. Louis, Mo. CALDER PRINCE, 100 Northampton street, Mass. LYNDIAN B. RICHARDS, East Marshfield, Mass. Mrs. JENNIE B. RICHARDS, 100 Northampton street, Mass. Mrs. HELEN STUART-RICHINGS, O. FRANK T. RIPLEY, Cortina, Me. Mrs. H. RANDALL, 78 Seelye Avenue, Chicago, Ill. Mrs. C. W. RICHMOND, 64 Union Park Pl., Chicago. J. WILLIAM ROYLE, Trenton, N. J. DR. H. B. STORER, 300 Shawmut Avenue, Boston, Mass. M. L. SHEPARD, Box 123, Adrian, Mich. Mrs. R. E. STILES, Pleasant St., Worcester, Mass. THOMAS STREET, Lockland, O. Mrs. FANNIE DAVIS SMITH, Brandon, Vt. Mrs. H. W. STUBBS, Oakland, Cal. Mrs. S. A. SMITH, Athol, Mass. GILES B. STEWART, 107 Henry street, Detroit, Mich. JULET H. STEWART, 111 Walnut street, Worcester, Mass. Mrs. JULIA A. B. STEWART, Portland, Me. Mrs. ALMIRA W. SWAIN, Portland, Me. Mrs. L. A. F. SWAIN, Union Lakes, Minn. J. W. SWANBY, Byron, N. Y. JOSEPH B. STILES, Weymouth, Mass. AUSTEN E. SIMMONS, Woodstock, Vt. E. W. SLOSSON, Auburn, Franklin Co., N. Y. Mrs. L. T. STEARNS, Cassadaga Co., N. Y. Mrs. HATTIE SMART, Chelsea, Mass. HENRY E. STEARNS, 100 Northampton street, New York City. Mrs. FANNY W. SANBORN, Scranton, Pa. Mrs. L. M. SPENCER, Milwaukee, Wis. BRADLEY SMITH, Shurgis, Mich. DR. C. D. SHERMAN, Greenwood, Wakefield, Mass. Mrs. JULIA C. SMITH, Hotel Cape, Appleton, Wis. Mrs. J. W. STANTON, 100 Northampton street, Mass. C. W. STEWART, 111 Walnut street, Grand Rapids, Mich. Mrs. E. M. SHIPLEY, 123 Main street, Worcester, Mass. PROF. A. S. STANTON, 100 Northampton street, Philadelphia. THOMAS W. BUTTON, P. O. Box 700, Worcester, Mass. GEO. W. TAYLOR, Lawson's Station, Erie Co., N. Y. J. H. W. TOOLEY, 37 No. Fremont Ave., Charleston, W. Va. THOMAS B. TAYLOR, Milford, Mass. Mrs. K. J. S. TOMPKINS, N. Coleville, Chroompe Co., N. Y. Mrs. L. M. TOWERS, 100 Northampton street, Mass. O. M. A. TWITCHELL, 120 Prospect st., Somerville, Mass. Mrs. A. H. TWITCHELL, 120 Prospect st., Somerville, Mass. A. E. FISDALE, Merrick Pl., W. Springfield, Mass. Mrs. EMMA TAYLOR, Johnson's Creek, N. Y. Mrs. J. H. TAYLOR, 100 Northampton street, Mass. JAMES J. WHEELER, Cedar Lake, Herkimer Co., N. Y. DR. E. B. WHEELER, Marshalltown, Iowa. Mrs. WHEELER, care Banner of Light, Boston, Mass. Mrs. ELVIRA WHEELER, Janesville, Wis. Mrs. HATTIE E. WILSON, 15 Village st., Boston, Mass. MR. AND Mrs. M. W. WILSON, 15 Village st., Boston, Mass. MARGUERITE K. WRIGHT, Middleville, Mich., box 11. SARAH A. WILEY, Indianapolis, Vt. Mrs. N. J. WILLES, 116 Wolfe st., Old Cambridge, Mass. Mrs. MARY E. WITMER, Marlboro', Mass., box 52. Mrs. R. W. WOOD, 37 No. Fremont Ave., Baltimore, Md. DR. WITMER, Chesterfield, Mass. Mrs. M. S. TOWNSEND, Wood, box 178, Stoneham, Mass. Mrs. E. C. WOODRUFF, South Haven, Mich. Mrs. SUSIE GOODWIN WOODRUFF, Wrentham, O. Mrs. JULIETTE YEAH, Loomis, Mass. JAMES H. YOUNG, Matfield, Mass. *Will also attend trains.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

Sunday Recreation.

A highly sensible address on the meaning and use of Sunday, commonly called the Christian Sabbath, was recently delivered by Rev. Dr. Pullman, of Lynn, before the Universalist Sunday-school teachers, in Wesleyan Hall in this city. He made light of the growing uneasiness, amounting to alarm, in certain quarters respecting the alleged desecration of Sunday, which he said was not justified by the facts. We all have a Pharisee inside us, said the Doctor, and that Pharisee is pretty sure to think that if Sunday is not being observed in his particular way it is not being observed at all. But the Sabbath was not founded by Pharisees, and will not be preserved by Pharisees. It was instituted, he reminded his hearers, to secure justice among men, and to prevent the powerful and selfish from oppressing the weak by blinding them to hopeless and unintermittent labor.

This is practically the proclamation which the Sabbath makes to rulers and governors everywhere: "I am freedom-day. On this day all your tired workers shall rest. They shall be free to enjoy their families, to meet and worship God in their churches, to taste the pleasures of social intercourse, to delight in nature or in books, to build up their nobler life." And the speaker proceeded to say, out of the fullness of his historic knowledge of his subject, that the Sabbath had been for ages a bulwark against oppression, an educator of men to law, liberty and self-government. Its impregnable foundations are in reason and common-sense. He admitted the great and rapid social and economic changes which have caused unavoidable changes in Sabbath customs, and have unquestionably led to pervasions and abuses of the day which are sure to be corrected. He thought there were some new Sunday customs which had not come to stay; such, for example, as seven days' work for six days' pay. The man, said he, who avails himself of the Sunday labor of his fellow-men will have to provide their recompense for those who give up their Sunday rights for his convenience.

Referring to the heated attacks made every now and then upon the Sunday press, he defended this class of newspapers, as being but a mirror held up to the human nature of the nineteenth century; and those who did not enjoy the picture they presented regarding the social, religious or political state, were invited to put forth extra individual exertions for the bettering of the conditions they deprecated. The Pharisee way, he said, is to stop the nose and avert the gaze, but that never yet cured an evil and never will. Whether we like it or not, we are on the road to the experiment of living in publicity, and of dealing with evil as it lies festering in the sunlight. The newspaper of the future, in his opinion, would contain a record of what is good as well as what is evil, and will then hold a true mirror up to life. The higher grade Sunday newspaper, he thought, may yet fulfill an important educational purpose, whose true method has not yet been reached. The Sabbath, as a safeguard of home, religion, charity and brotherhood, will not be disestablished till the sun of human progress goes down.

Future Probation—Gradual Unfolding. What Gail Hamilton wrote in the North American Review, apropos to the dispute then raging at Andover Seminary over the question of future probation, is well worth quoting from again, in the stronger light of added experience and observation in the world of theology. It is probable, said she, that in the world as it is we see the world as it has been, even in the geologic ages. We are sure, at least, of the world as it is. The present moment is a cross section of eternity. We find man now very little higher than the beasts. The discussion of evolution is not necessary in order to determine whether man is a developed animal or an undeveloped angel. We know that there are now on earth tribes of men who are savages, uncouth, horrible; in their mode of life more unlike the highest man than they are unlike the highest beasts. Yet we also know that there is something in them which differentiates them even from the highest beasts—a cultivatable spiritual quality which in the beast is largely wanting.

Through every grade we mount upward to the highest peaks of humanity—men and women of pure heart, clear head and unselfish life. Why is it not the simplest, the most reasonable, the natural belief, that this great human host was put on the earth for education, not for probation? that the world was made for man? that all the ages of preparation through which the earth was shaping itself from a void and formless, a seething and roaring mass, into a stable and habitable home, it was shaping itself under fatherly guidance for the dwelling-place of that most finely organized animal which was to receive the breath of divine life and become of all created beings upon this earth the only spiritual beings—sons of God?

It would be quite in the nature of all other things, she continues, that man should begin low down, just above the beasts, and end high up, just below the angels. Wholly why, we do not know. We cannot comprehend the eternal Creator. But we easily do know that creation must be the one or the other—instantaneous or not instantaneous. If it were instantaneous, everything must begin in the middle. The record of the rocks, the record of Genesis, and the record of our own eyes unite to testify that everything begins at a beginning. We are in a system of gradual and orderly unfolding. The tree ripens from seed. The man grows up from the child. History is born of history. We cannot trace the original beginnings, but resultant beginnings are the regular order. The Bible equally narrates a gradual succession, a systematic advance. This is as near a fixed fact as we shall ever find to stand on.

This fact being once fully accepted as a fact of the universe, she says, what the need of this theological fuss over the question of future probation for the so-called heathen, when it is established that life is at every stage and in every condition a probation for all of us? It is a constant development, a never-ending unfolding. This state of existence is no more a state of probation than the next one will be, all states of existence being probationary alike. For our own part we feel to say: How childish appear these theological problems, thought to be so profound, in the light of what we now possess as actual knowledge!

"Howard" says Brooklyn once fairly claimed its title of "The City of Churches," but

to-day it has passed beyond that, and will soon be known, not as a city of material prosperity alone, but as a city of homes, as a city of wealth, as a city of manufacturing interests as well. Brooklyn has had all the desiderata of a great city. It had an ample illustration of necessary thieving and cheating in its early days. It has been visited by the great of the earth, including Washington, Lafayette, Henry Clay, Webster, Calhoun, Grant, Sherman, Sheridan, and, greatest of all in his line, Abraham Lincoln: "I recall the visits of Clay, when everybody turned out to do him honor; of Webster, whose grand speech was the first of its kind Brooklyn ever knew of; of Lincoln, when he sat morning and evening in Horace B. Claflin's pew in Plymouth Church; of Louis Kosuth, when he spoke in Plymouth Church, and subsequently attended a reception in Brother Bowen's house on Willow street; of Wendell Phillips, when every hall and lecture-room in the city was closed against him, and the police even advised Mr. Beecher that it was too dangerous, too great a risk to permit him to speak, and Beecher said that if every brick in Plymouth Church were to fall and be scattered to the winds, it should never be said that Wendell Phillips could find no place to speak in in the City of Brooklyn."

Rev. Mr. Savage says: "The church of the future will be a universal church, a unified congregation expressive of the highest truths of life. It will be natural because it will be the embodiment of nature itself. It will be a gathering free to all, whose creed will not be a bar across the entrance, but a guiding word over the pulpit. It will be a place where all men may come together once a week, upon a common level of higher thought, where the absurd conditions of life, the petty troubles and difficulties, may be forgotten for a while, and where the influence of restful and recreative communion in noblest thoughts may be felt. It will be a divine church because it will contain the highest and best of life."

We cordially endorse every word of the above. Such a time will surely come on earth, and the advent of Modern Spiritualism is the Star in the West (not East) that will bring about the epoch so much and so earnestly desired by the denizens of the spirit-world and those of the mundane sphere of life.

Spiritual Phenomena.

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

COMMUNION WITH THE ANGELS.

To the Editor of the Banner of Light: On Thursday afternoon, Jan. 5th, a number of us convened at the residence of Mrs. H. B. Fay, for the purpose of sharing the pleasures of a materializing séance, which proved eminently convincing and satisfactory. Previous to entering the cabinet, Mrs. Fay drew the curtain aside and invited all who wished to examine it to do so, which was readily responded to; and after the people had satisfied themselves that there were no confederates in or about it, and had returned to their seats, while the medium was yet outside, almost simultaneously a beautiful female form, and another, being that of a child, came out and stood one each side of her before the eyes of us all. During the séance many forms, in male and female attire, came out, giving their names and greeting their friends most cordially, while some materialized and dematerialized in the room, where every one of us could see them—thus proving unmistakably the truth of spirit materialization. For years I have attended séances held in various parts of the city, and while I would not cast reflections upon any one, I regard Mrs. Fay as one of the best and most reliable of mediums.

Yours for truth and justice, Boston, Mass. S. W. TUCKER.

AMBOY CENTRE, N. Y.

A Clarence Armstrong writes: "We began holding séances last August without any medium. We now have five that have given many convincing tests. At one séance a band of yellow light, about eighteen inches wide and ten feet in length, appeared on the wall of the room. In this light there seemed to float representations of trees, fences, houses, etc. At our request it came four times and was seen by all, lasting a little over a minute each time, when it slowly faded from view. At the time a parlor fire was burning brightly. At another séance a new medium saw clairvoyantly two keys, attached to a string, descend from the ceiling. Cold currents seemed to pass through the room, through windows and doors were all closed. The fire was increased, but as it increased the cold became so unpleasant we had to leave the room. The guides said the cold was caused by their efforts to charge the room with electricity. Séances held there since have been very successful, but closed unpleasantly cold. At one a young man seeing a medium influenced to write, several times remarked, 'If it is spirits, why do not they move my hands?' He has since been developed as a medium, and given very convincing tests, at our last giving names and information regarding the earth-life of the communicating spirits, eight of them being fully recognized by those present as departed friends who had passed to spirit-life before the medium was born."

Annual Meeting.

The Spiritualists of the State of Michigan will hold their Annual Meeting in Royal Templars' Hall, on Waterloo street, in Grand Rapids, Feb. 24th, 25th and 26th, 1888. The services will consist of lectures, recitations, tests, music, election of officers and such other business as comes before the meeting. Officers: L. V. Moulton, Grand Rapids, Mich.; Mrs. L. A. Posthall, Disco, Mich.; Wm. H. Blair, Chicago, Ill.; Mrs. Sarah Graves, Grand Rapids; Augustus Jay, Detroit, Mich. O. P. Kellogg, of East Trumbull, Ohio, is expected to be here. There will be present many good mediums of different phases of mediumship. Those coming from a distance will be cared for as far as possible. By Order of Board of Trustees.

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechten Hall, 119 State street. Ladies Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Ferro, President; J. D. Olson, Jr., Secretary. CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. H. Hall, 170 Superior street, commencing at 10 A. M. Richard Carlson, Conductor; E. W. Gayton, Secretary. CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10 A. M. at Mrs. H. Hall, No. 27 1/2 Madison street. Rev. J. H. Hill, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come and bring your friends with you. CHICAGO, ILL.—The Chicago Association of Universalist Radical Progressive Spiritualists and Mediums' Society, organized on the 25th of May, A. D. 1884, meets in Spirit's Liberty Hall, No. 317 West Madison street, every Sunday, permanently, at 2 1/2 and 7 1/2 P. M. The public are

cordially invited to attend. Admission 5 cents to each meeting. 27, Sherman Methodist, 1000 Central Park Avenue, Chicago, Ill. Society of United Spiritualists meets at Nos. 116 and 118 1/2 West Madison street, every Sunday at 2 1/2 P. M. A hearty welcome is extended to all visitors, but no admittance to those who do not believe in Spiritualism. President, J. W. Wisconsin street. CHICAGO, ILL.—Avenue Hall, 129 1/2 2nd street, Chicago, Ill. Meetings every Tuesday, Wednesday, Thursday and Friday evening, 7 P. M. Sociables every Tuesday. CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martin's (42d street) Hall every Sunday morning and evening. CHICAGO, ILL.—The Young People's Progressive Society of Chicago hold services Sunday morning and evening at 10 1/2 West Madison street, at 10 and 7 1/2 P. M. The best speakers and mediums are always engaged. DETROIT, MICH.—Fraternity Hall, 75 State street, corner of Fair place. Lectures every Sunday morning and evening, at 10 1/2 and 7 1/2 P. M. Augustus Day, Manager. DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, Conductor. LANSING, MICH.—Meetings will be held each Sunday at the Hall 123 Washington Avenue, under auspices of the People's Spiritual Progressive Union. Mrs. C. W. Lyons, Secretary. NEW HAVEN, CT.—Meetings are held each Sunday evening at Cooper and Journal Building. Mrs. Ella Bayard, Conductor. NEWARK, N. J.—Meetings will be held every Sunday evening at No. 138 Congress street, commencing at 7 o'clock. Mrs. W. Wood, Chairman. NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7 1/2 o'clock. H. O. Avery, President. PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street, under auspices of the National Developing Circle. Vice President and Secretary, 940 W. 3rd street. Second Association meets Sunday afternoon and evening at its church, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., at the hall, 810 Spring Garden street. Wm. Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets. SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday at the Court of Appeals Room, Town Hall, at 10 A. M. and 7 1/2 P. M. All are invited. W. B. Mills, President; E. J. Holling, Secretary. ST. LOUIS, MO.—The First Association of Spiritualists meets at 2 1/2 P. M. every Sunday in Brandt's Hall, south-west corner of Third and Ninth streets. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 213 Madison street, St. Louis, Mo. SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at the Hall on 8th street.

The Weekly Discourse;

Containing the Spiritual Sermons by the guides of MRS. CORA L. V. RICHMOND. No. 1.—GENERATION AND REGENERATION. No. 2.—THE LESSON OF THE HOUR. No. 3.—THE SPIRITUAL BASIS OF LIFE. No. 4.—THE DEATH OF MOLOCH AND THE DAWN OF A NEW ERA. No. 5.—THE DEATH OF MOLOCH AND THE DAWN OF A NEW ERA. No. 6.—RELIGION, MORALS AND LAW—WHICH SHALL PREVAIL? No. 7.—THE HEAVEN OF ALL NATIONS IN THE LIGHT OF SPIRITUALISM. No. 8.—THE ORIGINAL MEANING OF EASTER. No. 9.—SPIRITUALISM AS A PREVENTIVE OF CRIME. No. 10.—THE ANGEL OF THE NEW DISPENSATION. No. 11.—CAN HEAVEN BE MY HOME? No. 12.—HOW I GAINED THE CELESTIAL CITY. No. 13.—THE KING OF LIFE AND THE KING OF DEATH. No. 14.—THE TEMPLE OF HUMAN CHARITY. No. 15.—MR. GARDNER AND HOME RULE. No. 16.—THE SPIRIT OF THE FUTURE AND MYTHS. No. 17.—HOW TO DEVELOPE SPIRITUALISM THROUGH HURCHES AND OTHER INSTITUTIONS. No. 18.—THE SPIRITUAL REPUBLIC. No. 19.—HEAVEN IS MY HOME. No. 20.—THE BAPTISM OF WATER, THE BAPTISM OF THE SPIRIT AND THE BAPTISM OF THE HOLY SPIRIT. No. 21.—WHAT AM I? WHEN AM I AND WITH-ER AM I GOING? No. 22.—THE DEEP ORIGIN, MISSION ON EARTH AND FINAL DESTINY. No. 23.—THE ALIEN OF SPIRITUAL TRUTH. No. 24.—THE BIBLE AND THE PROPHETIC CIVILIZATION: PRESENT AND FUTURE. No. 25.—THE SPIRITUAL FOOD—MATERIAL AND SPIRITUAL. No. 26.—THE SUMMER OF THE SOUL. No. 27.—THE NEW WORK, AND WHAT IT NOW PROMISES. No. 28.—SPIRITUAL HEALING; OR, THE GIFT OF PROPHECY. No. 29.—THE GIFT OF HEALING (continued). No. 30.—THE GIFT OF HEALING (continued). No. 31.—SPIRITUAL GIFTS—ESPECIALLY THE GIFT OF PROPHECY. No. 32.—THE THREE SPIRITUAL GRACES. No. 33.—THE SPIRITUAL INTERPRETATION OF THE BIBLE. No. 34.—THE CASTING OUT OF DEVILS. No. 35.—IMMORTALITY AND ETERNAL LIFE ARE THE TWO SYNONYMS. No. 36.—THE SPIRITUAL MEANING OF SALVATION. No. 37.—THE BAPTISM OF WATER, THE BAPTISM OF THE SPIRIT AND THE BAPTISM OF THE HOLY SPIRIT. No. 38.—THE OLD AND NEW DISPENSATIONS. No. 39.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 40.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 41.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 42.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 43.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 44.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 45.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 46.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 47.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 48.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 49.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 50.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 51.—THE NEW YEAR OF SPIRITUAL TRUTH. No. 52.—THE NEW YEAR OF SPIRITUAL TRUTH.

New Thoughts;

A VIGOROUS, Eight-Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform. Published every Saturday by MONES HULL & CO., at Des Moines, Iowa. The Organ of the Mississippi Valley Association of Spiritualists. NEW THOUGHT is a quarto filled with interesting matter, written expressly for its columns, on the various phases of Spiritualism and General Reform, and is notably printed on heavy paper. Terms of Subscription: One year, \$1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents. NEW THOUGHT will be sent to new subscribers three months in advance for the first year, and thereafter covers the price of blank paper and press-work. Sample copies free.

The Weekly Discourse,

Containing one of the Discourses given through the organization of MRS. CORA L. V. RICHMOND. The preceding Sunday. It is published each week. Price, 25 cents per year. Address, WILLIAM RICHMOND, 64 Union Park Place, Chicago, Ill. My!

The Gnostic

Monthly Journal of Spiritual Science, PUBLISHED under the auspices of the Mystic Lodge, occultic schools and societies of Psychic and Physical Culture, etc. It will appear each month, and contain not less than forty pages pertaining to the work of the Mystic Lodge, occultic societies and societies, and all kindred interests that have for their end the study of Esoteric Christianity, Psychology, and the Culture of all that is Divine in the Human Race. Terms of Subscription, per Annum, \$1.00. Single Copies, 10 Cents. Address, Editors, care of MRS. M. E. CRAMER, 1217 1/2 Street, San Francisco, Cal.

SPHINX.

ANTI-MATERIALISTISCHE MONATSSCHRIFT für die wissenschaftliche Untersuchung der "physischen" und "magischen" Thatachen, mit Beiträgen von Carl du Prel, Prof. R. H. Schlegel, Prof. Professoren Barthelemy, Albert Brückner, Dr. M. S. W., herausgegeben von Dr. Hübner-Schleiden. Subscription, for six months, \$1.50 per annum. Messrs. COLBY & RICH, 9 Bowdoin street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCIE GRANGER, Editor. The ablest writers contribute to its pages. Published monthly, in French and English. Price, 10 cents. In remittance by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGER, 75, Boulevard Montmartre, Paris. Aug. 9.

PROPHETES ET PROPHECIES, by Hab.

A BOOK of universal interest and influence. It contains an historical Relation of Prophecies in Modern Times and a prophetic Spirit Communication. 12mo, pp. 240. Price 50 cents, postage free. For sale by LA LUMIERE, Paris, France. Aug. 9.

THE CARRIER DOVE.

An Illustrated Weekly Journal, DEVOTED to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER, Dr. H. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical Sketches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Seances, Spirit Messages, Editorials, etc. Terms: 50 cents per year; single copies, 10 cents. Address all communications to THE CARRIER DOVE, 22 Ellis street, San Francisco, Cal.

SEND NAME

AND POST-OFFICE ADDRESS, plainly written, to THE BETTER WAY, CINCINNATI, O., and receive the BANNER OF LIGHT, a bright spiritual Weekly Newspaper FREE. Subscription, Two Dollars per year, but no obligation to subscribe will be incurred by sending for a sample copy. It will cost you only a postal card and a minute!

Light on the Way.

GEO. A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Ass't Editor. AN EIGHT-PAGE MONTHLY, devoted to the dissemination of Spiritual Knowledge. Terms, 50 cents per year. Specimen copies free. Address, GEO. A. FULLER, Editor and Publisher, Dover, Mass. My!

The Boston Investigator,

The oldest reform journal in publication. Price, 10 cents per copy. 50 cents per month. Now is your time to subscribe for a new paper, which discloses all subjects connected with the happiness of mankind. Address, J. P. BENDISH, Investigator Office, Faine Memorial, Boston, Mass. April 2.

IF A MAN DIE,

Shall He Live Again? A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Temple, San Francisco, Cal., Sunday Evening, June 26, 1887. This Pamphlet embodies, in clear typography and convenient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely-known English Scientist during his recent visit to our shores. It is devoted largely to a clear and forcible recounting of his own personal experiences among the phenomena, rather than the speculative or theoretic development of the claims of the New Dispensation upon the consideration of the present.

It is just the work to scatter broadcast through the country at this season, when the recreations of summer ended, the public mind is renewing itself to labor, thought and reflection. Copies may be had for circulation at the following prices: Pamphlet, 24 pages, price 5 cents. Terms, 50 cents for 100 copies. For sale by COLBY & RICH.

Miscellaneous.

THE WATCHMAN.

An Eight-Page Monthly Journal, Devoted to the interests of Humanity and Spiritualism, Also, a Monthy piece of the American and Eastern Congress in Spirit-Life. WATCHMAN, Spirit Editor. PUBLISHED BY BOSTON STAR AND CRESCENT CO., 1000 Central Park Avenue, Chicago, Ill. HATTIE A. BERRY, (né CATE) Editress and Manager. ARTHUR B. SEBDD, Assistant Manager.

TERMS OF SUBSCRIPTION, IN ADVANCE. One Year, \$1.00. Clubs of Ten, \$5.00. Six Months, 50 cents. Single Copies, 10 cents. Sample copies free. U. S. postage stamps will be received for fractional parts of a dollar (1 cent & 2 cents preferred). To any one sending 10 new subscribers and \$5.00, we give a premium of FIVE DOLLARS. TERMS: \$1.00 per copy, control of the Editress. Sent by P. O. Order, drawn on CHICAGO, ILL., or by Registered Mail, payable to HATTIE A. BERRY, Editress and Manager.

RATES OF ADVERTISING. 10 cents per line (Neapard) per insertion. Business Cards, 50 cents per line each insertion. Special rates for Electrotypes, on application. Preferred position 25 per cent extra. Objectionable advertisements not inserted under any consideration. Terms strictly in advance. cam-Sept. 7.

N. D. C. AXE AND TRUE KEY-STONE.

A FOUR-PAGE SEMI-MONTHLY JOURNAL, especially devoted to the development of Mediumship, and official organ of The National Developing Circle. Terms of subscription, \$1.00 per annum. Sample Copy Free. Send for Book, "How to Become a Medium in Your Own Home," and a personal sealed letter designating all your phases of Mediumship, all for 15 cents. Address, JAMES A. BLISS, 8 E. Corner of 7th and Smith Streets, CINCINNATI, OHIO.

New Thoughts;

A VIGOROUS, Eight-Page Weekly Journal devoted to SPIRITUALISM and General Religious and Political Reform. Published every Saturday by MONES HULL & CO., at Des Moines, Iowa. The Organ of the Mississippi Valley Association of Spiritualists. NEW THOUGHT is a quarto filled with interesting matter, written expressly for its columns, on the various phases of Spiritualism and General Reform, and is notably printed on heavy paper. Terms of Subscription: One year, \$1.50; six months, 75 cents; three months, 40 cents; single number, 5 cents. NEW THOUGHT will be sent to new subscribers three months in advance for the first year, and thereafter covers the price of blank paper and press-work. Sample copies free.

The Weekly Discourse,

Containing one of the Discourses given through the organization of MRS. CORA L. V. RICHMOND. The preceding Sunday. It is published each week. Price, 25 cents per year. Address, WILLIAM RICHMOND, 64 Union Park Place, Chicago, Ill. My!

The Gnostic

Monthly Journal of Spiritual Science, PUBLISHED under the auspices of the Mystic Lodge, occultic schools and societies of Psychic and Physical Culture, etc. It will appear each month, and contain not less than forty pages pertaining to the work of the Mystic Lodge, occultic societies and societies, and all kindred interests that have for their end the study of Esoteric Christianity, Psychology, and the Culture of all that is Divine in the Human Race. Terms of Subscription, per Annum, \$1.00. Single Copies, 10 Cents. Address, Editors, care of MRS. M. E. CRAMER, 1217 1/2 Street, San Francisco, Cal.

SPHINX.

ANTI-MATERIALISTISCHE MONATSSCHRIFT für die wissenschaftliche Untersuchung der "physischen" und "magischen" Thatachen, mit Beiträgen von Carl du Prel, Prof. R. H. Schlegel, Prof. Professoren Barthelemy, Albert Brückner, Dr. M. S. W., herausgegeben von Dr. Hübner-Schleiden. Subscription, for six months, \$1.50 per annum. Messrs. COLBY & RICH, 9 Bowdoin street, Boston, Mass., will receive subscriptions and forward the same to the publisher.

La Lumiere.

A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCIE GRANGER, Editor. The ablest writers contribute to its pages. Published monthly, in French and English. Price, 10 cents. In remittance by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GRANGER, 75, Boulevard Montmartre, Paris. Aug. 9.

PROPHETES ET PROPHECIES, by Hab.

A BOOK of universal interest and influence. It contains an historical Relation of Prophecies in Modern Times and a prophetic Spirit Communication. 12mo, pp. 240. Price 50 cents, postage free. For sale by LA LUMIERE, Paris, France. Aug. 9.

THE CARRIER DOVE.

An Illustrated Weekly Journal, DEVOTED to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER, Dr. H. SCHLESINGER and MRS. J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical Sketches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Seances, Spirit Messages, Editorials, etc. Terms: 50 cents per year; single copies, 10 cents. Address all communications to THE CARRIER DOVE, 22 Ellis street, San Francisco, Cal.

SEND NAME

AND POST-OFFICE ADDRESS, plainly written, to THE BETTER WAY, CINCINNATI, O., and receive the BANNER OF LIGHT, a bright spiritual Weekly Newspaper FREE. Subscription, Two Dollars per year, but no obligation to subscribe will be incurred by sending for a sample copy. It will cost you only a postal card and a minute!

Light on the Way.

GEO. A. FULLER, Editor. MRS. G. DAVENPORT STEVENS, Ass't Editor. AN EIGHT-PAGE MONTHLY, devoted to the dissemination of Spiritual Knowledge. Terms, 50 cents per year. Specimen copies free. Address, GEO. A. FULLER, Editor and Publisher, Dover, Mass. My!

The Boston Investigator,

The oldest reform journal in publication. Price, 10 cents per copy. 50 cents per month. Now is your time to subscribe for a new paper, which discloses all subjects connected with the happiness of mankind. Address, J. P. BENDISH, Investigator Office, Faine Memorial, Boston, Mass. April 2.

IF A MAN DIE,

Shall He Live Again? A Lecture Delivered by PROF. ALFRED R. WALLACE, at Metropolitan Temple, San Francisco, Cal., Sunday Evening, June 26, 1887. This Pamphlet embodies, in clear typography and convenient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely-known English Scientist during his recent visit to our shores. It is devoted largely to a clear and forcible recounting of his own personal experiences among the phenomena, rather than the speculative or theoretic development of the claims of the New Dispensation upon the consideration of the present.

It is just the work to scatter broadcast through the country at this season, when the recreations of summer ended, the public mind is renewing itself to labor, thought and reflection. Copies may be had for circulation at the following prices: Pamphlet, 24 pages, price 5 cents. Terms, 50 cents for 100 copies. For sale by COLBY & RICH.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY At 9 Bowdoin Street (formerly Montgomery Place) Corner Province Street, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

ISAAC B. RICH, BUSINESS MANAGER, LUTHER COLBY, EDITOR, JOHN W. DAY, ASSISTANT EDITOR, Ass'd by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects, AN EDITORIAL DEPARTMENT, SPIRIT-MESSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE For Year, \$1.00 Six Months, 50 cents Three Months, 25 cents Postage Free.

In remittance by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RICH, is preferable to Bank Notes. Our patrons can remit in fractional parts of a dollar in postage stamps—plus one cent less preferred. ADVERTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. Subscriptions discontinued at the expiration of the time paid for. Specimen copies sent free.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books.

Among the authors are Andrew Jackson Davis, Hon. Robert Dale Owen, Dr. James M. Peabody, Henry C. Wright, Giles B. Walker, D. D., the Philadelphia Association, William Denton, Rev. M. B. Craven, Judge J. W. Edmonds, Prof. B. B. Brittan, Allen Putnam, Eben Sargent, F. Z. Kelley, Wm. A. C. C. C., E. F. Randolph, Warren B. Barlow, J. O. Barrett, Mrs. Emma Hardinge Britton, Miss Kelsey, Mrs. M. M. M., Mrs. M. M. M., Mrs. C. L. V. Richmond, etc. Any Book published in England or America, not king of the press will be sent by mail or express. Catalogues of Books Published and for sale by Colby & Rich sent free.

Publishers who insert the above Prospectus in their respective journals, and call attention to the BANNER OF LIGHT, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

OUR AGENTS.

BRENTANO BROS., BOOKSELLERS, 6 Union Square, New York. Authorized NEW YORK AGENTS for the sale of all of Colby & Rich's Publications. A good stock always on hand. Spiritual Books and Publications. Also Books distributed by mail. Subscriptions received for all single copies of the Banner of Light and other publications. UNION SQUARE, NEW YORK. Branch stores, 105 PENNSYLVANIA AVENUE, WASHINGTON, D. C., and 301 STATE STREET, CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. ROBERTS, M. D., at the Philadelphia Book Depot, 209 Spring Garden street. Subscriptions received for the Banner of Light at \$1.00 per year. The Banner of Light can be found for sale at Academy Hall, No. 209 Spring Garden street, and at all the Spiritual meetings; also at 608 North 8th street, and at news stand 822 Market street.

CLEVELAND, O., BOOK DEPOT. THOMAS LEER, 142 Ontario street (Room 2). All the Spiritual and Reformatory Works on hand published by Colby & Rich, Boston, Mass. Subscription Agency for the Banner of Light and other Spiritual papers and magazines, etc. Residence, 155 Cross street, Cleveland, O.

WASHINGTON AGENCY. M. L. WILCOX & CO., dealers in Standard and Scientific Books, Pamphlets and Periodicals, 207 1/2 Street, near the Capitol, Washington, D. C. Agents for the sale of the Banner of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

SAN FRANCISCO, CAL., AGENCY. J. K. ROBERTS, 74 Market street, San Francisco, Cal., keeps constantly for sale the Spiritual and Reformatory Works published and for sale by Colby & Rich, Boston,

TO BOOK PURCHASERS.
 Colby & Rich, Publishers and Bookbinders, 25 Bowdoin Street, Boston, Mass., have for sale a complete assortment of **SPIRITUAL, PSYCHIC, PSYROMANCY, AND MEDIUMSHIP** books, at wholesale and retail prices. The books are accompanied by all or at least half cash, when the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can find in the fractional part of a dollar in postage stamps—one and two preferred. Postage stamps in quantities of more than one dollar will not be accepted. All business orders looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.
 Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.
 In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the common citations (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.
 We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer by drawing a pencil or ink line around the article he desires to recommend for perusal.
 When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.
 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.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.
 (Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

THE BANNER IS ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING ON SATURDAY.

PUBLICATION OFFICE AND BOOKSTORE.
 25 Bowdoin St. (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
 THE NEW ENGLAND NEWS COMPANY,
 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
 20 and 41 Chambers Street, New York.

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
 LUTHER COLBY, EDITOR.
 JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER COLBY. Private letters should invariably be marked "Personal" on the envelope.

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

A New Story by Eben Cobb.

In our next issue we shall publish the first installment of a fine story, written expressly for the BANNER OF LIGHT by EBEN COBB, ESQ., brother of the late well-known writer, Sylvanus Cobb, Jr. It will occupy two numbers of THE BANNER. We say, without flattery, that it is one of the best productions of his character we have ever read. Mr. Cobb is one of a large family, most of whom have for years been before the public with voice and pen; but he is the only son who has had the boldness to espouse and proclaim to the world the glorious truth of spirit-return, which was a living joy and consolation to his talented and much loved mother, Mrs. E. H. Cobb. By his earnest efforts hundreds have been brought to the light of our soul-exalting philosophy.

Satan, Once More!

The old-time devil of Orthodoxy seems to be rampant on earth in this modern day, if the wallings of the bigoted class among the clergy are to be taken at their full value. Every now and then some minister starts up and vigorously pounds his pulpit-cushion and grows red in the face while he expounds to his awestricken hearers, à la the late Elder Knapp, the evidence going to show his narrow and cramped conception that the "arch-fiend" is the father and prime mover of Modern Spiritualism—a new revelation which really seeks to demonstrate to mankind the surety of immortal life—which the church cannot do. If this class of ministers are stating facts, Satan is certainly doing a good work, and ought to be recognized by them as a powerful ally rather than a foe!

As a repeater of this "satanic origin" theory, etc., we here introduce one Rev. W. H. Claggett; not that the statements which he makes are specially new, or that his discourse now referred to is specially recent as to the time of its delivery—neither being the case—but as an instance in point showing the singular conception which is confidently entertained by some minds regarding the power of bitter denunciation as an agency in the direction of overthrowing the Truth.

We may remark, parenthetically, that if this Rev. Claggett ever was either a Spiritualist or a medium, the fact has, to say the least, escaped our recollection. Be that as it may, the reverend Gollah makes quite a desperate rush forward, as if apprehensive that even his towering presence among the multitude of the creedal defamers of Modern Spiritualism will else be lost sight of altogether.

Mr. Claggett is described as a home missionary of the Presbyterian Church, and as having spoken by request. Also, as "an able clergyman who once believed in its (Spiritualism's) teachings." He entitled his pulpits harangue: "Spiritualism; What the Bible says about it"; and we find it reported in the Cleveland (O.) Leader. Now it would not be possible for us to think as much about the Claggett discourse as he evidently thinks of it. He is of interest only as he is announced as one who once believed in the teachings of Spiritualism. We undertake to say, at the start, that if he ever believed in the teachings of Spiritualism, he could never after forget them so far as to turn and denounce them and the human agencies through which they are manifested. Mr. Claggett did not speak, however, to confirmed Spiritualists, but for a large class which he described as having seen something of Spiritualism, and are not able to understand it, but are perplexed and unsatisfied.

"I once believed in Spiritualism," said he, "and was a medium. Those not inside (sic) had no knowledge of its extent." It was to such that he addressed what he styled timely words of warning. He did not presume to deny the statement that it had at least ten millions of believers in this country. Hence he asserted that "It is one of the greatest powers for evil that exists." It is a pity to hear such a man say so, nor will he be believed half as soon as

if he spoke in more measured phrase. People will be very apt to say he is overdoing his home missionary work for the Presbyterian Church. One would suppose that a person situated as he is, formerly a medium (and why not still a medium?), could very easily tell everybody what Spiritualism is. What does he actually say about it? "There is a great deal of that which is fraudulent in Spiritualism," he says, "but I have seen things that cannot be explained on the hypothesis of trickery. I am not ready to disbelieve that there is any communication between spirits and the inhabitants of this world." Very well; but he resorts to the childish refuge of a personal Satan, who goes up and down the earth, roaring and seeking and devouring. He says "It is ridiculous not to believe in the devil as an individual being." And wiser and holier men than he say it is still more ridiculous to believe in it. He regards it as a religious element.

He said he wished to show his hearers "the footprints of the devil in Spiritualism." To begin with, he is obliged to admit that it appeals to the tenderest feelings of the soul. But he explains that "when a man stands by the grave of his loved one, Satan comes and whispers: 'I will bring her to you; you may hear her voice, see her face, and she will speak to you.' And unless sustained by strong faith in God's goodness and wisdom, he is apt to succumb. Satan comes, then, not as a friend of darkness but as an angel of light, and gives you a new religion." Now this is nothing more than the baldest assertion, the whole of it. Mr. Claggett expects us to believe him when he says Satan whispers to us at the grave; but he utterly refuses to believe us when we tell him we hear the voices of our departed friends! We had far rather trust the evidence of our own senses than take his bare assertion as a home missionary hired to make it. He calls our departed friends by the convenient terms "familiar spirits" and "unclean spirits." And he plunges into a perfect foam of Scriptural quotations to impress his hearers with the fact of his knowing all about it right from the Bible itself.

Emerging from these, he comes out with the following statement, which he seems to think is death to Spiritualism instead of simply meaning death to the church: "I have yet to meet a modern Spiritualist who is not a renegade church-member, or who was not at one time in trouble concerning the welfare of his soul." But how often does he hear of a church-member who is a renegade Spiritualist?—though, in point of fact, he confesses himself to be one. Having once been a medium, he expects his hearers to believe him when he says that many of the messages are "profane and even filthy." He surely must have drawn to himself an unfortunate class of spirits in his mediumistic experience. Speaking of the Bible spirits, he is constrained to admit that "the Bible does say that the angels of God take an interest in earthly affairs." That is enough, then. But he says "angels are not the spirits of departed men." Who and what are they, then? "They are a different class of beings," he says. Still, with the inconsistency of ignorance, he allows that Moses and Elias visited Christ, and all the saints arose with him at his resurrection.

But in all other instances, he says, "angels were the visitants." The word angel simply means messenger, and would messengers be likely to be sent on divine errands to places with which they are not familiar and to people whom they before knew nothing about? In his eagerness to destroy even the probabilities of Spiritualism, Mr. Claggett resorts to far greater improbabilities still. We warn him again that he is asking people to take a good deal more for granted from him than he is himself willing to take from Spiritualists, who testify only of that which they know and have seen. Of course he threshes over again the woman of Endor old straw, and reasons from it that, in order to be genuine, it should have been a very different apparition from what it was. He knows. He says "it was Satan who appeared," and he traces "the alms of the serpent" over the whole transaction. Give us an expert like Claggett to identify Satan and trace serpent slime. He is quite sure he knows both when he sees them.

But the closing Claggett argument against Spiritualism is that those who consult mediums do not receive them into their own society. Possibly this might be thought a matter of taste quite as much as of spiritual reality or unreality. Such a frivolous argument, we submit, is the last resource of a frivolous mind driven to extremity. When he quotes Job as saying that the dead cannot come back, will he please inform us who Job was, when he lived, and all about him? Unless he can do this, let him cease to quote him. In Job he enters for his present purpose a realm of darkness. And then he winds up with a whoop and hurrah against Spiritualism for its darkness, its wickedness, and all the other associated evils his wits can think of. He ends in a windy and frothy tirade, and fancies that is the end of Spiritualism, when it is only the end of Claggett.

The Life of the Sexes.

The Popular Science News asserts that the Hebrew women are the longest lived, and the colored men the shortest lived. Statistics gathered from all parts of the world make it appear that women have a greater tenacity of life than men. Nature worships the female in all its varieties. The male insect perishes at an earlier period than the female. The seminate blossoms in plants die earliest and are produced in the weaker limbs. Female quadrupeds possess more endurance than males. In the human race, the woman endures longest, in spite of the intellectual and physical strength of the man, and will bear pain to which he succumbs. More male children die than female. The proportion of people who die suddenly is about 100 women to 700 men. In 1870 there were 1080 male suicides in the United States to 685 female. Intemperance, apoplexy, gout, hydrocephalus, affections of the heart or liver, scrofula, paralysis, are all far more fatal to males than to females. But pulmonary consumption is more deadly to the latter. Females in cities are more prone to consumption than in the country. In all old countries not disturbed by emigration the females are a majority of the population. The Hebrew woman is exceptionally long lived, and especially so in the married state for all women.

Our Public Circles.

Are fully attended Tuesdays, with Miss Shalhamer as the medium for the answering of questions, etc.; while Mrs. Smith, of Lawrence, on Fridays gives very satisfactory tests of returning spirits. Mrs. Smith's sances on Friday, the 17th, was crowded. Many had to go away disappointed, as every seat, and the standing-space, was occupied at an early hour.

The New Church Doctrines.

A series of lectures by Rev. John Worcester, a distinguished member of the Swedenborgian ministry, has been collected in book form and issued by the Massachusetts New Church Union. They are professedly intended to present in the language of modern thought a sketch of Swedenborg's teachings upon the subjects of which they treat. They give the outlines of doctrines which are satisfying to the New Church and which she feels it to be her duty to explain to the world. There are half a dozen lectures included in the collection, and all are clear and simple in style and of weighty import to the reflective mind. On the subject of The Future Life the speaker expounds in a highly interesting manner. The soul of man is pronounced to be in full form human, living in every part of the body, and being the spiritual essence of the whole and every part of the body. "So necessary is this natural basis (the body) to its permanent existence and character that the purest elements of the natural body, which are in a sense common to both worlds, remain as an essential part of the immortal spirit, by which it preserves forever the power of resisting and reacting to the Divine, which is essential to its free cooperation with the Divine."

And this is the reason given why angels are not created in heaven, but are rather of the spirits of men from the earth. It is further given as the reason why the permanent characters of men are formed, as to their basis, in this world. As the lecturer states it: "Here they take on that which is fixed, resisting and permanent; and that which can be added hereafter is only the wine within this cup." But for all this resting of the soul upon the body, and its being built up by means of the body, there exists a certain degree of separateness between them. For while the more unyielding elements in the body are very little changed from whatever cause, the soul can choose whether it will receive good or evil, can cherish, repress, or greatly modify the affections that are natural to it, and can greatly change the inner forms that belong to it while it continues to tenant the body. It is likewise held that the inner and purer organism of soul and body may retain all its freshness and elasticity, while the coarser tissues are becoming clogged and stiff, so that the soul is young while the body is old. This furnishes a felicitous explanation of the doctrine known as immortal youth—a doctrine to which the human spirit instinctively clings.

The doctrine above laid down is illustrated by the formation of the seed, or a nut; the inner substance of the seed, the shell, and even the outer case being so closely interwoven as to seem inseparable; but as the inner parts absorb the nourishment contributed by the outer, the latter grow dried and become easily separable from the inner, which is still living and has all the life. It is likewise illustrated by the formation of jewels and crystals of precious metals in the rocks, whose substance is first dispersed in the pores of the rock, and then gradually collected and deposited in the jewel or crystal, which then becomes easily separable. Also, by the formation of the butterfly in the caterpillar, the tissues of both appearing to be inseparable, until when maturity is reached the life withdraws itself into the finer creature within, and the rougher, coarser skin is cast off. Most persons are conscious of this incongruity, or growing want of correspondence between the soul and the body as they grow old. But those who love truth and their fellowmen are nevertheless strong and young in their spirits, however weak and infirm their outer case may become.

When the sleep of death overtakes us, the breathing and the pulsation having ceased, a look of peace steals over the face, more often than not expressing the patience, the trustfulness, the hope that never appeared together there before. Sometimes—says the lecturer—the look contains a bright joy not to be translated into speech; the brightest look comes upon the faces of those who have patiently lived the life that leads to heaven. Sometimes it appears like a flash, even before the breathing ceases, or at the moment it ceases; sometimes it comes more slowly, increasing gradually for two, three or four days. Usually it vanishes on the third day. This sweet look is by no means merely the first effect of decomposition. Not unfrequently the brightening look is not delayed until the breath has ceased; but the eyes open, and angel friends are seen, with visions of heavenly things, while yet our friend may tell us what he sees. The spirit has been formed in the natural body, has lived in every part of it—in its organs of sense and of motion as well as in the thinking brain; hence it is in full human form, enjoying every sense and activity it enjoyed in the world. The spiritual form is like the natural.

There must be changes in appearance, which are needed to express the real character of the spirit; yet we may expect to see, through whatever changes may take place, familiar expressions of thought and feeling in the face and the actions. And not only must the human form—says the New Church—be similar in the other world, but other creations, which are forms of love and wisdom from God, must also be similar. What would heaven be, it asks, without flowers, and fruits, and gentle animals, and all things necessary to full human delight? If they exist here from God, why not there? Only they must of course be there of spiritual and not of material substance. Creations, in the spiritual world, are in agreement with our own natures, and expressive of them; selfish, wicked person is not surrounded with gentle, friendly animals and generous fruitfulness, neither would a kind and charitable person be surrounded by fierce and hurtful plants. Each is encompassed with things that express his own nature, being indeed created by means of his own affections and character. And if the occupations of the natural world are not literally continued in the spiritual world, the loves of usefulness acquired here are continued, and there find more exquisite gratification in nobler usefulness.

One cannot but be struck with the close resemblance between the actual spiritual phenomena of the present time, attested as they are by a great multitude of living witnesses, and the doctrines of the New Church as they are set forth in relation to spirit-life and the spirit-world. Materialization, as it is called, is but another convincing proof of what was the vision of Swedenborg. The reality of the spirit-world is proven by evidences innumerable. The nearness of it to our own world could not be made more impressive. Life here and there are in the closest correspondence. Angels are first the people of earth. Soul and body are as inseparable as the body and the spirit are cast off at its maturity and the spirit alone lives and grows young forever. Life is a mys-

terious gift, both here and there. The spirit form is similar to the human form, and each one's environment are the creation of his own affections and character. What is there in it all to warrant old theology in anathematizing those who thus believe and live enjoying their belief as they can enjoy no other?

War on Monopoly.

The movement has finally been made in Congress, and not a day too soon, either, that is to open decisive war on the prevailing spirit of monopoly which is forming in the industry by tying up their products in a pool and forcing the great body of consumers to pay such prices as may suit the greedy managers.

Representative Ray, of Maryland, appeared before the House committee on manufactures and made in favor of his bill to "trusts" a powerful argument in support of the new system which is springing up on all sides. He told the committee that there was a great deal of waste going through the industry, and that in order to break up these wicked and soulless combinations, he has prepared the bill with great care, having given the subject much serious thought. He has drafted the bill in accordance with the principles laid down by all the authorities, and it comes within the constitutional power of Congress to regulate commerce between the States.

The committee were assured of the propriety of the passage of a law of this character, and of the necessity of prompt and decisive action. The author of the bill told them there ought not to be a moment's delay on it, in view of what could be well known to the committee itself on the subject of these infamous combinations to bankrupt private enterprise, to deprade upon the business interests and to plunder the people of this country. Not a day passes that does not see some iniquitous "trust" springing into existence. There is no necessity for ordering any investigation. Every newspaper in the land, he said, teems with proof that these combinations bribe, corrupt, and conspire to pilfer and oppress.

He charged openly that they have never hesitated to buy legislatures and courts whenever occasion and opportunity presented. Scores of such organizations, he said, were being pushed to completion with all possible speed in order to anticipate any action of Congress in the premises. It is reported that the committee were deeply impressed with the argument of Mr. Rayner, and it is confidently given out that early and favorable action will be had on the bill. How it will fare in the House when it comes up is another question.

Of the urgent necessity of some sort of legislative action for overcoming at once the growing tendency to "corner" the products of human industry in all its departments, thus forcing the great body of consumers to pay prices for their daily commodities which are utterly disproportionate to their actual cost, there is nothing to say but what will only emphasize it the more. If the whole community is to stand in an attitude of helplessness and be robbed without the least show of resistance, a more effective way of doing it could scarcely be invented than that which goes by the newly invented name of "trusts." It is only another word for monopoly, and the first duty of the people is to crush that spirit before it crushes by enslaving them.

Heredity to the End.

The modern world is seeing more and more distinctly the irrefragable truths that are contained in the scientific doctrine of heredity. We can none of us escape the consequences of what has gone before us, and with which we had nothing to do. Parents consciously or unconsciously transmit their characteristics to their offspring, and their traits in endless and mysterious combinations go down to late generations. Unbelievers are at fault in demanding to see certain fixed results from given combinations; but they do not take into account the governing consideration that such desired results are not to be had if even a single factor is wanting to make the combination perfect.

A recent writer in the Chicago Times has stated the case with remarkable precision when he says that the place to study the laws of heredity is not on the highest plane of intellectual greatness, but on the medium and lowest planes. There is a wider field for observation here, with a vastly larger number of specimens. This writer cites the case of a woman who had been deserted by her husband, and who repented to the question of why he did so, that "It runs in the family; four of his brothers did the same thing." It would be interesting, he remarks, to know if the father of these five deserting husbands did the same thing, and if his father was guilty of it before him. There certainly appears to be room enough for the heredity theory to work in this case.

The same writer instances the cases of three women—grandmother, mother and daughter—who had each been divorced from her husband for the same alleged cause, and at almost the same period of her life. It certainly seems as if heredity had something to do with it. To illustrate the necessity of studying the operation of the law among the more numerous classes of society rather than among a selected few, he rightly states, what will occur to any one, that the ability to acquire money runs in some families, while the ability to write great books and poems does not. And so does the propensity to steal, the love of display, the tendency to boastfulness, and the dislike of work. Some families seem to be born to hold public office, from generation to generation, not from superior qualifications so much as from a natural habit of seeking for it and doing little or nothing else.

Mysterious as this law of heredity seems, and it really is mysterious in the manifold combinations of its working, it is nevertheless a plain one practically, and it abounds with hints for us to note and obey. It is far more satisfactory to live intelligently than blindly. We advance nothing by guessing when we might go about affairs knowing more or less of beginning and end. But the greatest benefit that is to come from a knowledge of the law is from its ability to help us to avoid serious errors and to produce the most desirable results. It can elevate and bless where it now depresses and degrades.

James Vincent, sr., a veteran Spiritualist and impressive writer, sends us from his home in Tabor, Ia., an extract from the advance sheets of a book which he purposes having in press before long—the subject being "Immortality," and the matter, as far as one may decide from the excerpt, of interest to inquirers concerning the vital theme. Those wishing to know more concerning it can address him as above.

The Andover Controversy.

The tables promise to be turned in the Andover Academy affair. The trustees of Phillips Academy have filed a bill in equity in the Supreme Court of Massachusetts against the attorney-general of the State, the visitors of the theological institution in Phillips Academy, and the five professors whose names were investigated by the board of visitors upon accusations preferred by Messrs. Wellman, Dexter, and others. This action is the result of a reference of all the matters involved by the board of trustees to a committee, who made a report recommending that such a bill be filed. The bill relates the history of the Andover cases from the beginning, and tells the story of the trial of the five professors for heresy, in which Prof. Smyth was convicted and the remaining four were acquitted.

The bill charges as follows: That the statutes constituting the board of visitors are unconstitutional; that the jurisdiction of the visitors is not original and concurrent, but appellate, and therefore they could not act on a matter already pending before the trustees; that the visitatorial power of the board of visitors could only be exercised at the annual visitation in June, and their action in the matter of the professors not being taken at that time, is void; that in the case against the professors the trustees were not summoned as parties and were not allowed to appear, whereas they were necessary parties; and that William T. Eustis, one of the visitors, was during the course of the proceedings against the professors subjected to undue influence, and prejudged the case, having formed and repeatedly expressed to many persons an opinion upon the case of the defendant Professor Smyth before hearing the same, which rendered him incapable of sitting in judgment upon Professor Smyth.

The bill concludes with the suggestion of the trustees that, in view of the foregoing allegations, they are in doubt whether the decree of the Visitors against Professor Smyth is valid or void, and whether they ought to pay him his salary or not, and ask for the instructions of the Court. The trustees, without regard to the appeal taken by Professor Smyth, consider that his case offers a good opportunity to obtain the instructions of the Supreme Court on the relations of the trustees to the board of visitors. They ask the Court to draw the line between the functions of the board of visitors as an inquisitorial and a judicial body, which has not hitherto been very clearly drawn in practice.

Thus it will be seen, in case the Supreme Court gives its opinion that the board of visitors is a court of appeal, and not an original and concurrent authority, that they will have shown themselves usurpers and overriders, to whom the trustees stand in relations which even they cannot legally, much less morally, disregard. The question is a vital one in this interesting case.

The Blair Bill.

Since THE BANNER last went to press the Blair Educational Bill has passed the United States Senate by a vote of thirty-nine for to twenty-nine against. It was supported by twenty-three Republicans and sixteen Democrats, while twelve Republicans and seventeen Democrats voted against it. In closing his argument in advocacy of the bill, Mr. Blair took occasion to openly declare his convictions that the Jesuit element of the Catholic Church had organized and was working assiduously against his bill and the progress of education throughout this country.

The Berry Sisters.

Mr. Andrew Stout (of Minnesota) informs us that he came fourteen hundred miles to attend a materializing circle, and was fully convinced of the fact of materialization of spirits, as his wife and daughter made their appearance at 55 Rutland street, this city, on Sunday evening last, and were unmistakably identified. The spirit-wife, he says, did not come from the cabinet at all, but rose up, as if from the floor, by his side. After a brief conversation, the spirit took him by the hand, and led him across the room, where stood his daughter, who affectionately embraced him.

A Mrs. Cooper is writing up and having printed in the California papers "How to Solve the Problem of Hoodlumism"—i. e., how to lift the street Arabs from the unfortunate condition which they are in to day. Industrial education is her plan. Put them to school—not into a theological institution, but into an industrial one, she says, where they can learn trades, and eventually become respectable men: Put the child in possession of his powers; develop his faculties; unfold his moral nature; cultivate mechanical skill in the use of the hands; give him a sense of symmetry and harmony; a quick judgment of number, measure and size; stimulate his inventive faculties; make him familiar with the customs and usages of well-ordered lives; teach him to be kind, courteous, helpful, and unselfish; inspire him to love whatsoever things are true, and pure, and right, and kind, and noble; and thus equipped physically, mentally and morally, send him forth to the wider range of study, which should include within its scope some sort of industrial training; that is, the putting of the boy or girl into the possession of the tools for technical employment, or for the cultivation of the arts of drawing and kindred employments; and still further on the boy and girl should have a completed trade. Thus will they be prepared to solve the rugged problem of existence by earning their own living through honest, faithful work." All which is grand in theory, but hard to put in practice.

The Crown Prince of Germany is likely to die under the ignorant hands of his physicians, the same as Gen. Grant did. It is only a matter of time. Under these circumstances no wonder the New York World observes with much truth: "Medicine and surgery have made great progress of late years, but sometimes the public is shocked to see HOW MUCH REMAINS TO BE DONE IN THESE ANCIENT BRANCHES OF SCIENCE." There are healing mediums in this city who could have cured the Prince long ago, without medicine or knife, and perhaps it is not too late now to employ one of them. If you don't believe us, ask Mr. Blaine, who is well posted in regard to the massage treatment in this country.

All those who are interested in making their arrangements to attend Lake Pleasant and Burlington Camp-Meetings the coming summer had better see Dr. E. A. Smith at the Crawford House, Boston, March 6th or April 3d, as he has some very cheap excursion rates to offer.

Read the card of Annie Lord Chamberlain, to be found on our fifth page.

Explanation from A. B. Richmond.

To the Editor of the Banner of Light: Will you kindly permit me to correct an error of the reviewer of my book, in a recent number of your paper, wherein he says that I intimate that the members of the Seybert Commission have received pay from the Seybert Fund for services not rendered, which I characterize virtually as "embezzlement." While your reviewer has been very kind to me, yet he has mistaken my meaning—and perhaps the public has also; therefore I explain: On page 37, in speaking of the secrets purchased by the Commissioners which they refuse to divulge, I say: "So one of your number 'knows how it is all done'; he paid a consideration for the knowledge. Is it not his duty, then, to publish it to the world? Are you paid from Henry Seybert's money to discover the secrets of spiritualistic communications, and then place the seal of silence on your own lips? In the name of common sense, what good will the world derive from your investigations? You might possibly die, and then the profound secret would be lost, and spiritualistic mediums would continue to deceive the multitude of believers, who, like Henry Seybert in his lifetime, are ardent and honest in the faith. Gentlemen, in my humble opinion that secret does not belong to you; it is the property of the world, paid for out of the bequest of Mr. Seybert, and you are converting it to your own use—or, to speak in legal phraseology, you are embezzling it. They your pardon, gentlemen, but that is what the criminal codes of all the States in our Union call the offense."

No! no! Mr. Editor, I did not intend to accuse the Seybert Commissioners of embezzling money—surely not; for as Marc Antony said of the murderers of Caesar: "So are they all, all honorable men." But the wonderful secrets of jugglery they purchased. I did think that in their public capacity as paid investigators under the bequest of Henry Seybert, when they discovered how the independent slate-writing and other mediumistic feats were performed by magicians, that the secrets belonged to the public, and that the appropriation of them to their own use by the Commissioners was very like embezzlement: "Only this, and nothing more."

It occurred to me that if those members of the Seybert Commission who own these valuable secrets by purchase and assignment should die—as all good men must in time—that the secrets would be numbered among the "lost arts," or at least would only be known to spirit mediums, who would continue to deceive the unsuspecting with them, as Henry Seybert had been deceived in his lifetime. I thought the primary object of Mr. Seybert's bequest was to inform the world, not the Commissioners alone. Perhaps this is a narrow and selfish view of the case; if so, my remarks may have been unwarranted, and therefore if I have said anything in relation thereto that I shall regret in the future, I am sorry for it, and tender this humble apology to all who may feel aggrieved thereby. Nevertheless I would like to know these secrets, and if the Seybert Commissioners will sell them at a reasonable profit I will gladly purchase them if the price is not above my means. Respectfully yours, A. B. RICHMOND.

Doing the Dirty Work.

Now and then somebody will make a foolish remark like this, viz.: What we need in this country is a class of cheap, ignorant laborers to do the "dirty work." When such a person is asked how he would like to feel that he is rearing his own children in ignorance just to do the dirty work for our children in after years, he is pretty sure to see the matter in an entirely new light. He will not hesitate to declare that he has no idea of doing any such thing, and that he does not know anybody who has. As the Labor Advocate of Lewiston (Me.) well remarks—"We do not believe in rearing one class of human beings to do the dirty work and become the slaves of another. Let each one do his own dirty work, and there won't be so much dirty work done. We would like to see every laborer lifted up to the highest level, and educated so that he could fitly fill the presidential chair if called to do so. We want to see the time come when our legislative halls shall be filled with intelligent farmers and mechanics; when an ignorant laborer will be as hard to find as an honest politician is now." But it is education alone that can bring it about. Pass the Blair bill.

Woman Suffrage.

The Sixty-Fourth Woman Suffrage League of the State of Massachusetts was organized by Miss Cora Scott Pond at Bedford, on Friday, Feb. 10th. The officers elected are: President, Mrs. A. T. Bacon; Vice-Presidents, Mrs. C. F. Smith, Dr. S. A. Wood, Miss Lucinda Hosmer, Jerome Bacon; Secretary, Miss Eliza H. Hunt; Treasurer, Miss C. L. Flint; Executive Committee, Mrs. S. C. Sampson, A. E. Brown, Mrs. Levi Webber, Mrs. S. J. F. Brown, Mrs. Clara D. Smith.

The Editing Business.

Under the above heading Bro. Horace Seaver, in a recent number of his sturdy paper, The Boston Investigator, sets forth "man-fashion" and to the point, divers of the vexatious and trying annoyances which crowd the path and consume the hours of journalistic life: "We have known a very learned gentleman bring us a contribution with the remark, that as we were continually occupied, it must doubtless be an accommodation to receive a good article once in a while—and on examining the 'good' article in question, have found three gross grammatical errors, divers sins of awkwardness, and two words misspelled in the first and second sentences. "A lecture which will bear printing as delivered is an exception; and, in a word, there are very few men, who have not served a regular apprenticeship to the types, who can sit down and, without 'halt or let,' express their thoughts readily and fluently in writing. Yet, with all this, we daily meet with gentlemen who, because they have made an occasional hit in a letter to a friend, or have elaborated a drawing story or poem in some incautious paper, talk dashing and dashing of journalism, and graciously inform us how they would make things fly round, if they were only editors!"

Under the caption "News from the Spirit-World,"

The Saratoga Eagle for February 18th says: "The Boston BANNER OF LIGHT, the leading Spiritualist Journal, devotes a page to communications purporting to have been received through a medium from departed spirits. Among the Saratogians who have lately sent messages in this way are Frank H. Walworth and Mrs. F. H. H. In last week's BANNER, George Lyman, son of Mr. and Mrs. Harvey Lyman of this village, and who died suddenly in Springfield a few years ago, was the following: "The message being couched verbatim: "Under the caption "News from the Spirit-World,"

A WORTHY CAUSE.

Attention is directed to the statements of Mrs. Hogan, of Ennis, Tex., in Banner Correspondence department.

ALL SORTS OF PARAGRAPHS.

RAIN UPON THE ROOF. (In His Own Way.) Every think on the shingles has an echo in my heart; And a thousand dreamy fancies into busy dreams are sent; And a thousand recollections weave their air threads into woe; As I listen to the patter Of the rain upon the roof.

THE STATE OF EUROPE.—Prince Bismarck, who says the Germans fear God and fear nothing else, has just asked for and obtained seven hundred thousand more men to preserve the conditions of fearlessness. Italy says "officinally" that she will not fight unless attacked.—Russia is moving vast masses of men along disputed lines. Is she meditating a spring campaign?—Switzerland will remain neutral.—Belgium and Holland have entered into a defensive alliance with Germany.

Nothing suggests the arrival of the millennium more forcibly than the sight of an old man at sleep, peacefully by the fireplace with his head resting on a book-jack.

A robber got into a farmhouse in Iowa, without disturbing the sleeping people, but a big dog tackled him and tore his throat so that he bled to death. He was identified as a Justice of the peace.

"What did you do the first time you got into battle?" said a young lady to an old soldier. "Of course you didn't run?" "Oh no, I didn't run, miss, not at all; but I had been going for a doctor and you had seen me you would have thought somebody was awfully sick."

SHANGHAI, Feb. 19th, 1888.—A terrific earthquake has occurred in the province of Yunnan. Two thousand lives are reported to have been lost.

Light on the Way, published at Dover, Mass., by George A. Fuller, M. D., concluded its first volume with its February issue.

[AN EDITORIAL WAIT TO SOME PURPOSE.—]Wanted about fifty men to come and surround the stove in the office. We kept good fires and easy chairs. It is an excellent place to discuss politics, religion and family matters. Those who can bring their dinners with them and sit all day preferred. The chairs are not soft enough, we will have them cushioned.—Progressive Age, City Stone Gap, Va.

The town of Mt. Vernon, Ill., was demolished on the afternoon of Feb. 19th by a cyclone; over forty persons were killed, and many badly injured; and a property loss occasioned variously estimated at from \$1,000,000 to \$1,500,000.

The Globe of Monday last, in chronicling the wealthy residents of Hyde Park, places the name of A. E. Giles, Esq., in the list.

Mr. Herbert Welsh, of Philadelphia, the Secretary of the Indian Rights Association, risked \$300 out of his own pocket in the form of a bond, which was required by a California court pending the appeal to a higher court entered by counsel of a band of the Mission Indians, who were about to be ejected from their homes on a decision in an action brought by land-grabbers. That decision has now been reversed by the Supreme Court, the Indians save their lands, and Mr. Welsh has been notified that his money will be refunded in thirty days.—Ez.

A MRS-NOMPER.—The young ladies at Cornell University are called "freshmen."

The fishery treaty document has been duly signed by the British-American Commissioners, and now goes to the U. S. Senate for ratification. It is said that under the terms of the treaty the privileges enjoyed by American and Canadian fishermen will be entirely reciprocal.

The Saco bank has got its stolen bonds back, and is now laughing at both ends of its mouth.

The pipes may burst, the gas may escape And vanish in noise and flame; But the nutcracker's hands, in its quiet way, Goes traveling onward day by day, And gets there just the same.—Electrical Review.

The man who rested his head upon the lap of earth was a tramp.

"Do you know," said M. Fell, "why man is the most suffering of creatures? It is because he has one foot in the finite, the other in the infinite, and thus is torn asunder, not by four horses, as in the barbarous ages, but by two worlds."

Kansas City Physician (in upper window)—Who's that? I can't go out in the middle of a night like this, even to save life. Stranger—I hear you've got a corner lot for sale, and I want to see it. Physician—Stay right where you are. I'll be down in a minute.

If you drop your collar button there is one sure method of finding it. After you have hauled the bureau across the room to look under it, then place the furniture and put on a pair of heavy shoes; to walk across the room, and before you have taken three steps you will step on the collar button and smash it all to pieces.

At Waldeck, Germany, a person addicted to intemperance cannot obtain a license to marry, the law forbidding it.

THE INFINITE MOTHER. All creatures conceived at the Fountain of Cause Are born of my travail, controlled by my laws; I thro' in their veins and I breathe in their breath, Combine them for effort, disperse them in death; No form is too great or minute for my care. No place so remote but my presence is there. I bend in the grasses that whisper of spring, I lean on the spruce and I smile in the dew; I laugh with the infant, I roar with the sea, I roll in the thunder, I bum with the bee; From the centre of suns to the flowers of the sod I am shuttle and loom in the purpose of God; The ladder of action all spirit must climb To the clear heights of Love from the lowlands of Time.—James O. Clark.

A deeply interesting Roman discovery has been made in a garden at Salisbury, Eng. In the course of excavations for a cellar, a large mosaic pavement of elaborate and beautiful execution, depicting a battle between Alexander and Darius, was found, bearing like portraits of many figures.

A French authority says that carrot soup eaten with brown bread is a specific for the complexion. Try it, indeed, even if carrots with brown bread are less toothsome than brown bread and beans.

John G. Whittier's verse to be placed upon the Milton window presented to St. Margaret's Church, Westminster, Eng., by George W. Childs, runs as follows: "The New World honors him whose lofty sails, For England's freedom made her own more sure; Whose song, immortal as its theme, shall be Their common frehold while both worlds endure."

MADRID, Feb. 13th, 1888.—Two Protestant citizens have been condemned to six months' imprisonment for refusing to kneel before the vatican. The liberal newspapers are indignant at this display of intolerance. Well they might be.

PEN-PORTRAIT OF SENATOR BLAIR.—An exchange thus describes this indefatigable and energetic advocate of universal education, whose commendable "Bill" passed the United States Senate some days since: "Blair is a curly fellow. Straight, tall and brown-haired, he has a strikingly blonde complexion, with a sandy beard and blue eyes. He is not a great speaker, but he always deals with great questions. He is noted as a temperance advocate, a great friend of the Indians, and as being in favor of 'woman's rights.'"

such of late years, we are sorry to say; but that is not all! Those whom we have in the years ago aided peculiarly—without expecting any return for favors rendered—are now the worst enemies we have to contend with. Their slanderous tongues and venomous pens are constantly wagging, while they profess to "deal justly with all men." Yet they can do us no lasting harm, for a discriminating public soon sees through the drossy veil that hides for a time their selfish motives. Ashes to ashes, dust to dust; some to live happy, some to be ousted.—Andover Catechism.

"ALL-WOOL" ITEMS.—The Australians own over seventy-six million sheep and sell seventy-five million dollars worth of wool product yearly.—Fest speakers always prefer American fleece wool to Australian, or any other sort, because it is more easily spun, being of strong fibre, less liable to breakages and more free from burrs and shives.—The wool dealers and wool-growers in this country represent a capital of five hundred million dollars.

Those who have finished by making all others think with the same morbidly bent mind who began by daring to think with themselves.—Colton.

We find it recorded in the Canadian Advance, Toronto, that building is now going on extensively in Beyrouth, Jaffa and Jerusalem, at very moderate cost, stone being chiefly used, which is in abundance. "Tiles for roofing are being imported from Marseilles, France, and used extensively, but many of the buildings are entirely of stone, with arched tops cemented over. The bone ashes of the old Jewish sacrifices are now being used in this cement, and also as a fertilizer."

Serious railway accidents, on an average one a day, have taken place the last six months in this country, in several cases with serious loss of life.

Miss Fanny C. Sparhawk, formerly of Amesbury, Mass., has become associate editor of The Red Man, a paper devoted to the welfare of the Indians, published at Carlisle, Pa.

[AN ANCIENT ALLOPATH.] No, blame not the doctor! no physic he gave me, He never felt my pulse, never reached my bedside; But, as I lay sick, my friends, anxious to save me, In my hearing just mentioned his name—and I died.—Necrologus, A. D. 100.

An aggravating feature with regard to these odious combinations ("Trusts") is that they require no remarkable degree of intelligence for their organization or maintenance. The methods of a trust are of the brute brutish.—Philadelphia Record.

The Cobden Club, about which one hears every now and then in the discussion of politics in America, is an association of Englishmen in England to uphold and defend in Great Britain the free-trade system which Cobden advocated and expounded. There is a protection party in England which wants to rebait the cobra and other duties in whole or in part, and the Cobden Club continually combats that party.—Chicago Tribune.

THE SELF-SUFFICIENCY OF STUPIDITY.—The most frightful exhibitions of stupidity occur when men, not by any means stupid or illiterate, are called to judge of work which lies quite outside their experience and capacity.—The Hammonion, N. Y. Republican. Quite right, brother; especially is this the case when stilted College professors, bigoted M. D.'s and "divinely good" D. D.'s undertake to pronounce on Spiritualism and its verity.

Mr. Holcomb, lately Secretary of the American Legation at Peking, says that out of the 400,000,000 inhabitants of the Chinese Empire, fully 300,000,000 spend less than \$1.50 a month for food.

OF MAN'S FIRST DISOBEYENCE.—[Scene—Sunday School—Teacher (examining on the "Fall"):] "Now, can anyone tell me which of the Commandments our first parents broke in eating the forbidden fruit?" "Thoughtful Boy." Please, sir, they didn't break any of 'em; the Commandments wasn't given out 'till the time of Moses." (Teacher is non-plussed.)

Our Agent in the South. Mrs. Clara A. Field will speak for the West 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, and 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 talking of subscriptions.

Dr. J. C. Street, author of "The Hidden Way Across the Threshold," has returned from Chicago, Ill., and can be found at his old address, 78 Montgomery street, Boston. On his leaving for his homeward journey, The Chicago Times gave him a favorable notice, in the course of which occurred the following passages. "The latter Ocean also referred to him in like commendatory fashion."

Dr. J. C. Street, of Boston, Mass., closed his course of class instruction on Thursday last, and a few hours later left on an eastward-bound train for Pittsburgh to deliver a public lecture, en route to the "Hub." His large private class in this city were enthusiastic over the instructions received, and at the concluding lecture tendered him a vote of gratitude which left a doubt of his ability to give more, and given pleasing assurance to their teacher of a cultivated appreciation.

The class have expressed an earnest desire to listen to his instructions from Dr. Street in the not distant future.

THE SOCIAL REFORM CONVENTION meets in Boston Hall, 176 Tremont street, Boston, Sunday, Feb. 26th, at 10:30 A. M., 2:30 and 7:30 P. M. Rev. J. M. L. Babcock, Josephine R. Stone, A. D. Wheeler, E. H. Heywood, and other speakers are expected.

Movements of Mediums & Lecturers. (Notices under this heading must reach our office by Monday's mail to insure insertion the same week.) C. Fannie Allyn addressed the First Spiritualists' Society of Glens Falls, N. Y., Sunday, Feb. 19th; she will lecture at Newburgh, N. Y., on Friday, Feb. 23rd. J. Frank Baxter still keeps up the aroused interest in Spiritualism in Worcester, Mass.; next Sunday, 26th inst., however, he will cross his present engagement there. Friday evening, 24th, he will benefit the Association with a gratuitous entertainment. He expects to lecture two or three evenings in Gardner, previous to his appointments in New York City, where he opens on Sunday, March 4th, before the First Association of Spiritualists.

Dr. W. B. Mills gave platform tests to a large audience in Albany, N. Y., on a recent Sunday night. He has invitations to go to Montreal, Amesbury, Boston and other points.

We learn from our esteemed contemporary, The Eagle, that Prof. J. W. Cadwell, the veteran and distinguished mesmerist, was recently in Saratoga, and delivered lectures for the Spiritualists at the Court of Appeals Room. He was also to give instructive and amusing exhibitions and explanations of mesmerism during week evenings at the same place. The Eagle says of him: "Prof. Cadwell's reputation gives wherever he may be assurance of an opportunity not often enjoyed of studying the subject and observing the phenomena of mesmerism."

Warren Chase lectures in Lynn, Mass., Feb. 26th; in Albany, N. Y., March 2d; in New York City, Columbia Hall, 878 6th Avenue, March 4th; in Geneva, O., March 11th; in Clyde, O., March 18th; in Evansville, Ind., five Sundays of April.

Abby N. Burham lectured in Newburyport, Jan. 18th; Peterboro, Jan. 21st and 22d; Brockton, Jan. 29th; in Trenton, N. J., Feb. 5th, 12th and 19th, to crowded houses—many having to leave for want of standing-room, even; she speaks there again on the 26th.

On Sunday morning, Feb. 12th, G. H. Brooks had the pleasure of organizing a Children's Lyceum in Washington, D. C.; it was well attended, though the weather was very stormy. The new school will, no doubt, be a grand success. The meetings of the adult Society we are informed, are largely attended, and the work is going on remarkably well. Books are open for engagements at any time. His address while in Washington is 423 Third street, N. E.

Mrs. J. F. Dillingham, the well known test, medical and business medium, is now located at 12 Bond street, Boston. She enjoyed a most successful season at Lake Pleasant, after which she gave several lectures in Lynn and other places, giving everywhere the best of satisfaction. We know that Mrs. Dillingham is an excellent medium and a woman deserving patronage.—Light on the Way.

WRITING FLANORRETTES for sale by Colby & Rich. Price 60 cents.

Grand Union Celebration of the Fortieth Anniversary of the Advent of Modern Spiritualism.

March 21st, Tremont Temple; April 1st, Paine Memorial Hall. Under the auspices of First Spiritualist Ladies' Aid Society and Children's Lyceum No. 1, of Boston, morning, afternoon and evening, each day. Speakers: Mrs. Sarah A. Byrnes, Mr. J. Frank Baxter, Mr. A. A. Wheelock, and others to be announced. Test Mediums: Joseph D. Stiles, Edgar W. Emerson, J. Frank Baxter. Elocutionist: Miss Lucette Webster. Music: Apollo Male Quartette. Saturday morning, March 21st, Grand Entertainment by Lyceum Children, under direction of Miss Lucette Webster. F. B. WOODBURY, Sec'y Com.

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.—Emma Hardinge Britten in The Two Worlds (Eng.)

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.

Mrs. B. F. SMITH, 25 Whitman street, Lawrence, Mass., desires her patrons to remember that her engagement in Boston will for the present preclude her holding any stage sittings at her residence on Fridays.

For coughs, colds and consumption use the old Vegetable Pulmonary Balsam. Cutler Bros. & Co.

For Sale at this Office: THE TWO WORLDS. A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Newburgh, N. Y., Single copy, 3 cents. HALL'S JOURNAL OF HEALTH. A Practical Family Health Magazine. Published monthly in New York. Single copy, 10 cents. RICHMAN'S JOURNAL OF MAN. Monthly. Published in all departments of literature. Monthly. Single copy, 10 cents. THE SOUL. Monthly. Published in Boston. Single copy, 10 cents. THE BROTHER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. THE BETTER WAY. A Spiritualistic weekly journal. Published in Chicago, Ill. Single copy, 5 cents. THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 2 cents. THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 10 cents. MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

RATES OF ADVERTISING. Each line in Agency for twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the second, third, fourth, sixth, seventh, eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, eighteenth, nineteenth, twentieth, twenty-first, twenty-second, twenty-third, twenty-fourth, twenty-fifth, twenty-sixth, twenty-seventh, twenty-eighth, twenty-ninth, thirtieth, thirty-first, thirty-second, thirty-third, thirty-fourth, thirty-fifth, thirty-sixth, thirty-seventh, thirty-eighth, thirty-ninth, fortieth, forty-first, forty-second, forty-third, forty-fourth, forty-fifth, forty-sixth, forty-seventh, forty-eighth, forty-ninth, fiftieth, fifty-first, fifty-second, fifty-third, fifty-fourth, fifty-fifth, fifty-sixth, fifty-seventh, fifty-eighth, fifty-ninth, sixtieth, sixty-first, sixty-second, sixty-third, sixty-fourth, sixty-fifth, sixty-sixth, sixty-seventh, sixty-eighth, sixty-ninth, seventieth, seventy-first, seventy-second, seventy-third, seventy-fourth, seventy-fifth, seventy-sixth, seventy-seventh, seventy-eighth, seventy-ninth, eightieth, eighty-first, eighty-second, eighty-third, eighty-fourth, eighty-fifth, eighty-sixth, eighty-seventh, eighty-eighth, eighty-ninth, ninetieth, ninety-first, ninety-second, ninety-third, ninety-fourth, ninety-fifth, ninety-sixth, ninety-seventh, ninety-eighth, ninety-ninth, one hundredth.

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

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

Electricity of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, we request patrons to notify us promptly in case they discover in our columns advertisements of parties whom we are proud to be distinguishable or unscrupulous confidence.

SPECIAL NOTICES. Consumption Surely Cured. To the Editor—Please inform your readers that I have a positive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York. N12

Dr. Jas. V. Mansfield, at 159 West Canton street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* Ja28

Dr. F. L. H. Willis may be addressed until further notice at 46 Wick Park, Avenue B, Rochester, N. Y. 13w* Ja7

Andrew Jackson Davis, Secor into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 4f 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.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ADVERTISEMENTS.

J. W. FLETCHER, Clairvoyant

Trance Medium, 6 BEACON STREET, BOSTON.

TREATS all forms of disease. Special success in Lung and Rheumatic troubles.

FREE CIRCLE

Every Thursday, at 8 P. M. Commencing February 24, 1031 Washington Street,

Under the auspices of the INDEPENDENT CLUB. "Our Easter Offering" To every Subscriber of this Paper.

A new Easter Poem in dialogue, with original music expressly prepared for Sunday School Concert at Easter. Just what every Superintendent and Pastor is looking for. For specimen copy send two stamps to E. P. Carpenter, Brattleboro, Vt.

MRS. LUNT PARKER, NATURAL HEALER.

Send stamp and lock of hair, sex and age, I will give a Clairvoyant Diagnosis and answer Six Questions for \$1.00. Medium Powers described and consulted for Development. P. O. Box 33, Lansing, Michigan. 1w* F25

T. W. SHAPLEIGH, NATURAL HEALER.

Will attend patients at their residences, in or out of the city. P. O. address, 3 New Seaver St., Dorchester. 1w* F25

MRS. E. B. STRATTON, WRITING MEDIUM.

Hours 9 to 5 daily, Sundays excepted, suite 4, Hotel Gardner, 80 West Highland Square, Boston. 1w* F25

MISS L. E. SMITH, MEDIUM for spirit communications, tests and business.

299 Shawmut Ave. (Bell St. two flights), Boston. 1w* F25

CHILD MEDIUM, I. LITTLEFIELD, 13 years of age, will answer by mail six questions. Enclose stamp and one dollar. 316 West 34th Street, New York City. 1w* F25

MRS. HATTIE YOUNG, TRANCE and Business Medium, 22 W. INGLETT STREET, Room 18, Boston.

PROF. BEARSE, Astrologer, 259 Meridian St., East India, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Financial and Social Affairs. Send age, name, and hour of birth if possible. 1w* F25

MRS. S. S. MARTIN, Mesmerist, also Magnet-Healer. Hours 2 to 6, 6 to 10 P. M., extending Monday, Wednesday and Saturday evenings. 76 Tremont St. 1w* F25

MISS J. M. GRANT, Business and Test Medium. (Free Sunday.) P. O. 78 Tremont St., Boston. 1w* F25

FRED CROCKETT, 254 Shawmut Avenue, Boston. (Free Sunday.) P. M. 1w* F25

Something New and Pleasing.

Write a letter to your spirit friends and have it answered by independent writing. Questions upon Health and Business answered in same manner. Price \$1.00. Address, NEW YORK, 1011 F. HAMMILL ST., Box 56, Mattapan Dist., Boston, Mass. 1w* F18

THIRD EDITION, IMMORTALITY DEMONSTRATED

THROUGH THE MEDIUMSHIP OF MRS. J. H. CONANT, With Her Biography; Together with Extracts from the Diary of her Physician; Selections from Letters received verifying spirit communications given through her Organization; the BANNER OF LIGHT; Test Cases; Spiritistic Messages, Essays, and Invocations from various Intelligences in the Other Life, etc.

The whole being prefaced with opening remarks from the pen of ALLEN PUTNAM, ESQ. An Earnest, Unprejudiced and Individual Example of the Good brought by Spiritualism. This periodical cannot fail to cheer our struggling Media, by reason of the lessons flowing from the early trials and hardships borne by this most remarkable instrument of communication, the world 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. Examine it, Spiritualists and friends thereof, for its 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 mistake in your regard to this book, we would say that it was published some years since under the title of "THE BIOGRAPHY OF MRS. J. H. CONANT."

We have now brought out an edition with the more appropriate title of "IMMORTALITY DEMONSTRATED," and make this statement so that those who already possess the work may not again purchase it under the misapprehension that it is a new book. A fine steel plate portrait of the Medium adorns the work. Cloth, pp. 24. Price \$1.25. For sale by COLBY & RICH.

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.

This is a work which should be circulated broadcast throughout this continent, whenever else the Seybert Inquiry has found mention. By a perusal of its clear-cut statements, and its stern analyses of learned professions, the reader will be once impressed with the unjust animosity exhibited by the members of the above-named Commission, toward a subject they were supposed to approach in an unbiased manner; and the pitiful and unsatisfactory character (viewed from whatever standpoint) of the Preliminary Report with which these gentlemen have dared to approach an intelligent public.

Per single copy, 10 cents; postage free. 50 copies, \$4.50; postage free. 100 " 8.50; postage free. For sale by COLBY & RICH.

Practical Occultism: A COURSE OF LECTURES THROUGH THE TRANCE MEDIUMSHIP OF J. J. MORSE.

WITH A PREFACE BY WILLIAM EMMETTE COLEMAN, TABLE OF CONTENTS. I.—The Trance as the Doorway to the Occult, Its Magic, Natural and Spiritual Forms of Induction. II.—Mediumship: Its Physical, Mental and Spiritual Conditions. III.—Mediumship (continued): Its Foundation, Development, Dangers and Advantages. IV.—Magic, Sorcery and Witchcraft. V.—The Natural,

Message Department.

Spiritual Free-Circle Meetings. Are held at the BANNER OF LIGHT OFFICE, 9 Bowdoin Street (formerly Montague Place), on TUESDAY and FRIDAY AFTERNOON of each week.

On Tuesday afternoon Miss M. T. SHELLHAMER occupies the platform for the purpose of answering by her spirit guides such questions as may be introduced for consideration.

On Friday afternoon Mrs. D. F. SMITH (of Lawrence, Mass.) under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these sances) will be open at 2 o'clock; the service continues to 4 o'clock precisely, at which time the doors will be closed, allowing no ingress or egress. The public is cordially invited.

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 guides, may send them to THE BANNER OF LIGHT OFFICE by mail, or had them to the Chairman of the Circle, who will present them to the spirits for consideration.

The messages published in this department indicate that spirits carry with them the characteristics of their own life in the physical sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive these communications with an open mind, and not to be misled by the opinions of those who are not in sympathy with the work.

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

Natural flowers upon our Circle-Room table are gratefully appreciated by the spirits. Contributions of such flowers as such from the friends in the earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings, will be gratefully received.

Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

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

Report of Public Sance held Dec. 27th, 1887. Spirit Invocation.

The heavens declare thy glory, Lord. Through flaming sun and star. They mark the progress of thy word. That stretcheth from afar!

Through unchangeless law, in every hour. They breathe the fragrance of thy power. The earth repeats the mystic tale Of rare design and skill.

Through forest vast and snow-crowned vale The story of thy will. As when the angels rehearse The wonders of thy universe.

Oh! our Father God, we, thy human children, would take up the strain which is sent forth by seas and mountains, by air and heaven, and repeat unto thee our acknowledgments of thy wisdom and thy love.

We praise thee for all that has been: we bless thee that we are thy children, and that we may acknowledge thee as our Father and our Mother, who giveth only good and merciful blessings to thy children.

At this season of the year, when peace and good will prevail on every heart, and the angels look upward to thee and thy angel hosts for guidance, for strength and for assistance, and may we remember thee, as we recall thy word, that thou hast designed our pathway and opened up the road of progress for us in thy own good and wise way; and that as we follow thee and the teachings of thy angel ones, we shall be uplifted and strengthened to do thy will.

We ask thy benediction to rest upon each one, and we would send forth unto thee and thy ministering spirits such blessings of peace and of thanksgiving as our hearts have to bestow. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Q.—[By a subscriber.] Please define the terms "scientific truth" and "abstract truth." A.—Man recognizes the natural world—the physical universe and its objects—is based upon natural law, and this law he defines to himself as a grand, underlying truth and principle, as well as an operating power which governs all things, time and space, which he beholds around him, and which he recognizes as that which is called "abstract truth," or truth in the abstract—not being especially interpreted by any direct sign or symbol.

"Scientific truth" is that line of truth which is clearly explained and revealed to human comprehension; scientific truth is the foundation of things, of those powers and forces which govern and operate upon the various departments of life in the universe. This is science, or this is scientific truth, science being the revealer of truth or of actual law. One mind becomes directed to a certain channel; it desires to seek a solution of the law operating in a certain line; and not only seeks, but experiments and tries to discover the operations of that law, and to make it clear to himself that he can also explain and discover it to other minds. By and by the scientist discovers the bent or the direction of that law, with the operations of which he desires to become familiar—and he studies this direction closely until he feels that he has come into an understanding of the law, its operations and its results; and he becomes not only a student, but a teacher, revealing to the world that knowledge which he has himself received. That which he has to reveal—if it be based upon sure and close calculations, if it be verified by not only his calculations but by his experiments and researches—becomes a revelation of scientific truth; and the man who receives this revelation comes into an understanding, at least in that special department, of that truth which is known to the world as scientific truth. We look upon abstract truth as the acceptance or definition of the term truth, as it relates to all things; the law in the universe not being limited or confined to any special department or any special revelation. All scientific truth is a revelation of truth and actuality which belongs to special departments; which gives to the human mind an understanding of truth as it is contained within any definite department, object, thing or chance.

Q.—Can a person live in the spirit-world while not yet free from the physical body? For instance, a spirit communicated through a medium, claiming to be a dweller in the spirit-world, while the facts proved that person to be still on earth, and, although very ill at the time of making the communication, the still remained in the body for two months. Please explain.

A.—It is possible for a spirit, under certain conditions, to so far disconnect itself from its physical body as to be virtually an inhabitant of the spirit-world, even though the magnetic cord between itself and the physical form has not become altogether severed. For instance, take the case of which the question speaks: The individual was very ill at the time when he, as a spirit, manifested at a distant place, claiming to be a dweller in the spirit-world. Probably the vital force connected with his body were at a very low ebb; the organs did not perform their regular duties, and the physical body was only for a time held partially by the spirit. Undoubtedly the spirit could not clearly communicate through its physical body, and the outer form may have seemed to be in an unconscious or semi-unconscious condition, but the physical powers were held in abeyance, and the spirit had, to an extent, withdrawn itself from that casket of flesh; yet because the physical power, the vital forces had not become fully subdued, the magnetic elements belonging to the spirit-body had not entirely become dis severed from its material form—the spirit had not altogether disconnected itself from the outward habiliments; therefore it was partially confined to the material condition. But such a spirit, having in a great measure overcome the conditions of time and of sense, may have withdrawn so fully from the material side as to really come en rapport with the spiritual life and its surroundings, and may have felt the magnetic cord lengthening, and been able to pass away from the locality where the physical form was confined, into the etheric realm, even into the spiritual world. Having passed out from that locality, and coming in contact with those who attracted it, the spirit may have made a connection with some mediumistic person for the purpose of announcing himself, and so it was thought he was

really an inhabitant of the spirit-world, his friends believing he had passed entirely away from the physical life. These seeming discrepancies may easily be reconciled, when you remember that you are all spirits, dwelling even now in a spiritual atmosphere, even though enveloped by the physical limitations of this material universe; and so all spirits are free from the conditions of the material and have so far withdrawn itself from the physical body as to no longer need it as an instrument, it may come in contact with a medium and declare itself to be an exorcised spirit, even though the magnetic cord has not become altogether severed between the physical and the spiritual.

We know that it is possible for a spirit to withdraw itself almost entirely from the physical form, and to operate on that form only as an operator works with a machine in mechanical life. This is not the usual mode of operation through physical forms, because the soul or the life-principle permeates every part and portion of a human being—thus you work with it as well as through the physical body. But a spirit may have become free from its physical form, and been afforded all the power possible, yet the machine having become thoroughly disorganized, may continue to feel, and believe in, the magnetic qualities are fully withdrawn. All the time the spirit which has governed it may stand distinctly apart from the body, holding only a slight interest in its workings. When the magnetic cord is entirely severed, and the elements belonging to the spirit have been fully withdrawn, then the physical body passes into a state of dissolution, which you are pleased to call by the name of death.

Q.—Is there a difference between soul and spirit? If so, what? and can one exist without the other?

A.—We have considered the terms "soul and spirit" on other occasions, but we find a confusion existing in the minds of many inquirers in relation to those terms, and we also find that spirits, as well as speakers, are apt to make use of the terms interchangeably, giving the same definition to both. But there is a difference between the two words.

To our mind, the soul is really the man, as it is the life-principle, springing from the great fountain-source of all life, power, intelligence or being. This life-principle, the motor power which sets in operation all that it comes in contact with, we do not consider in the abstract, because in its connection with the matter we find it individualized; and yet it is a principle, an active power operating upon and throughout the human structure. To us the soul is a part of infinitude, that which is in the likeness of God, the Great Creator of all Life and Law.

What then, is spirit? Spirit to us is the structure operated upon by the soul, the life-principle. This spiritual being has its parts and its functions, every one of which is permeated and filled by the great electrical life-principle which we call the soul.

Can the spirit exist without the soul? To our mind, no; because that great motor power, animating power or principle the spirit would fall into disuse, and would be as senseless and cold as inanimate matter could possibly be; but when filled and acted upon by this great electrical power and individualized force, it becomes sentient, conscious, active, full of vitality.

Can the soul exist without the spiritual structure? Only in the abstract, because there must be a manifestation of all law, all power, all activity else this law, power and activity would be dispersed through the ether, and the universe, and be unable to perform its work; but when it can create and devise means for its manifestation in useful ways, then it shows a purpose for its existence; and this is what we find in regard to the soul as connected with the spirit, and this is what we find in regard to the soul and spirit as connected with matter, the one and the other deviating ways and means and manifestations for the expression of their great force, power and consciousness. All that shows intelligence, intellectual power, power of being or of development, belongs to the soul, and the other character, even throughout the spirit of man, and made to create as well as to sustain forms of order, even laws and systems.

We believe that man is ever a dual being, but in connection with the physical life, inasmuch as when endowed with the outward form of flesh there is not only the soul-principle, the great moving, electrical force which sets the entire machine, the entire universe in motion, but there is a grand structure filled with magnetic and electric power, which we may properly call the spirit of man. We have also the physical form, acted upon by this dual force of magnetism and electricity which makes up the soul and spirit, the positive and negative principles of life and being, of which we must believe the great and the other composed.

Q.—Is a man of high station in the world necessarily one of good character?

A.—No. A man may possess a character which is strong and enduring, and have the power to resist and overcome temptation; he may resist evil in every form, and be pure-minded and disinterested, yet he may be selfish and benefit others, even at the sacrifice of self. Such a man is of sterling character, but he may be almost unknown to the world and not bear an especially high reputation; may even be misunderstood and frowned upon by some, and yet be a benefactor to the world, and even encounter the sneers and scoffs of the world, and be made to feel that he is of little moment in any department of life. This man is misrepresented and misapprehended, yet he has a strong, clear and beautiful character, which he retains through life, and it will be of especial value to him in the world beyond.

Another man may be very influential and possess the esteem of his fellow-men, and move along in society as one who is of great usefulness to mankind. His reputation may stand very high, and he may be looked upon as the incarnation of all that is good and beautiful; and yet, secretly, he may be a great schemer, a designing man, who pretends to possess that which does not belong to him. Perhaps, for purposes of his own, he is benevolent in public works, and gives with a lavish hand to charities where his name and his deeds may be blazoned forth to the world. Perhaps he bears with him those marks of public approval which are freely bestowed upon those in power, or who have influence, or who in some way make themselves known that they are doing good works; but he may not be a good character, even though his reputation is rated so high. In his private life he may be a designing individual and overreach others; take advantage of the weak and lowly; be selfish by nature and grasping in propensity. This man has not builded up a strong and good character, which the angels may gaze upon with joy. On the contrary, his character is dark and unwholesome, and sends forth through his personal atmosphere emanations of an unlovely appearance. When he passes to the spirit-world he will be known for just what he is: a weak character, and in need of soul-development, spiritual order and growth.

Q.—As Spiritualism has, in the world's advance, succeeded other religious forms and beliefs, what do you consider will follow Spiritualism?

A.—Spiritualism, as the question states, seems to have the outgrowth of religious forms and beliefs. Spiritualism, as it appears in the nineteenth century, could not possibly have made its appearance in earlier ages, because the world was not ready to receive and understand it. There have been times in the world's history when intelligent manifestations of human life have mysteriously appeared on earth, which have proven to man, in many instances, that there is a power, an intelligence, independent of the material body or the physical universe, which can manifest itself under certain conditions; but Spiritualism, with its vast teachings, and its revelations, its far-reaching claims and movements, could not possibly have been received by man prior to this nineteenth century. The world had need of education; it had to be instructed by slow degrees and painful steps before this advantage of light could appear to it, and so we think that every system of religious teaching and observance that has been given to mankind, from the remote ages of antiquity to the present, has been necessary in human development, consequently Spiritualism is the outgrowth of all that has gone before it.

If it comes to free you from superstition, it is better than the superstition which has no place in the hands of life, advancing humanity; but superstition was only the natural outgrowth of man's ignorance and of his groping, struggling condition with physical forces and limitations in the past, and so Spiritualism, while it desires and intends to sweep aside superstition, bigotry and all the concomitants of ignorance and error, still realizes that these things have had their place, and have had to be, as the natural result of a limited state of society or of humanity.

"What is to follow Spiritualism?" If man becomes spiritualized in every part and portion of his nature and being as he must before he accepts Spiritualism and understands it in its every department, then it will be a long time before any system of religion will follow this or take the place of it.

We affirm first that man is to be spiritualized through every portion of his nature—elevated and come into an understanding not only of himself on the plane of matter but of his interior being; on the spiritual plane he is to understand that every man, in whatever condition he may be, is his brother and every woman his sister; that all are linked together by one magnetic cord, and that when a brother or a sister suffers he must do his best to lessen that suffering; he should feel as though he was the sufferer himself, and try every method to alleviate the pain. In time justice will overrule the earth, because man will desire that he shall be dealt justly by, and so he will not try to overreach his neighbor, but will do his best to give his brother and his sister the opportunities and advantages which are for their highest interest; and when justice takes its place on earth love will be the overruling element stirring the hearts of mankind, calling them into one grateful and beautiful expression toward each other; and when love and justice rule the earth, then may we begin to see mankind studying the laws of life and nature, seeking to gain that knowledge which is power, and to so govern and make use of that knowledge as to grow wise in thought, in effort and in achievement.

This is what Spiritualism has to do for the world, to teach and to elevate mankind to such a position; and when this is accomplished humanity will have truly arisen beyond the animal stage, and the spiritually refined, purified, and the nature of this will be a religion of humanity, which is adapted to every human being in existence, which recognizes the law of justice and comes under its sway, which bows down before the element of love, accepting its beautiful teachings and allowing it to be the rule of its life.

One comes now way from Chicago, who gives the name of Mary Franklin. She is very anxious to reach her children, because they seem to be bound up in—well, not exactly in material things, but partly in them and partly in church matters, and she would like to get near to them all. The spirit has been in the other world a good while. She says she did not understand this return when she passed out, and it took her a long while to realize it was true.

She cannot blame her children for not accepting it, because she did not see into it any clearer than she did herself; at the same time she is anxious they should learn of it, and realize something of the spirit-world before they are called to pass over to it.

She says her husband is with her, and he also sends greeting to family and friends, and wishes them to know he has outgrown his condition of suffering. It seems as though he had to bear a good deal, when he was here, for quite a long while. It is all passed away now, and he is trying to understand life in the spirit-world; it seems more beautiful to him than it ever did before, but she knows anything about spirits coming back, either. It looks to Lotela as though he had something to do with the church people, and was expecting to find things very different from what he did when he went over the big waters. He has changed his mind now, and he wants his people to study it up and learn for themselves.

Lotela says, Good moon to you; hope you'll all have a nice New Year.

He gives the name of Henry Rogers. He has been here for several years. He is tall and has dark hair. He wants to send his greetings to his people, and to toll every one how glad he is that he has passed from the earth and its conditions. He did not understand much about the other life, and found things strange to him in a room, many were there, but he took him some time to get used to them. Now he has got a good hold of things over there, he understands himself better than he ever did before. Somehow or other, many times on earth he did not know what to make since he went over, and has come to an understanding, better than he ever could seem to do while he was here.

Rosa Clark. A young lady calls herself Rosa Clark. She says: "I have many times thought it would be a great privilege if I could speak once more to my friends on earth. I know they have sorrowed and I have sometimes felt that I could not bear to see them grieve over those whom they mourned as lost. I have come to my home, and placed my hand on my dear sister's head in moments when she has felt depressed, and I have been pleased to think she sensed my influence, although she did not understand its source, for it brought her peace and consolation. Still, this has been only a partial gratification, because I have longed to give the tangible touch, or to speak the conscious word that would be received and understood by all those I have loved, and you will please to take my message, and say it is filled with affection, with soul-sympathy, with good wishes, and all that can pass from one heart to those whom it loves. I will feel indeed that I am blessed. If ever the time comes when I can reach my friends in private, giving to them those tokens of my identity and expressions of esteem which I desire very much to do, I shall feel indeed that my cup is running over with joy; but if it does not come to me, I shall await the time with patience until my dear ones join me in the bright home that I have found."

She says she is interested in music when she was here, and had what you would call a musical atmosphere around her. I get from her that she is in that atmosphere in the spirit-world, trying to develop her powers and to bring out that which she always felt was within, but which she could not give expression to as she wished when on earth.

Mary Franklin. One comes now way from Chicago, who gives the name of Mary Franklin. She is very anxious to reach her children, because they seem to be bound up in—well, not exactly in material things, but partly in them and partly in church matters, and she would like to get near to them all. The spirit has been in the other world a good while. She says she did not understand this return when she passed out, and it took her a long while to realize it was true.

She cannot blame her children for not accepting it, because she did not see into it any clearer than she did herself; at the same time she is anxious they should learn of it, and realize something of the spirit-world before they are called to pass over to it.

She says her husband is with her, and he also sends greeting to family and friends, and wishes them to know he has outgrown his condition of suffering. It seems as though he had to bear a good deal, when he was here, for quite a long while. It is all passed away now, and he is trying to understand life in the spirit-world; it seems more beautiful to him than it ever did before, but she knows anything about spirits coming back, either. It looks to Lotela as though he had something to do with the church people, and was expecting to find things very different from what he did when he went over the big waters. He has changed his mind now, and he wants his people to study it up and learn for themselves.

Lotela says, Good moon to you; hope you'll all have a nice New Year.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Sance held Feb. 10th, 1888.

William Cushman. My name is William Cushman, and my home was in Belfast, Me. Hattie and Sarah are here with me. I have tried to see you several times before but have failed.

As we have left our beautiful spirit homes and come into the earth-life, as it is commonly called, we feel that we have much we would like to say. Father and mother and all send greeting, but I have not time to say more than we can hardly look in or be heard. We thank the great God that in his own good time the scales will be dropped from her eyes and she will see more clearly. I have often felt on coming to earth that it is but a step from our homes beyond; only a thin veil separates us from you. When I was on earth I heard it talked of that the spirit could return, but gave it little thought. When I felt that the angel whisper was coming for me I said to myself, if one returns, another will; if another does, William Cushman will. I found the spirits together, and I can express to you from you. When I was on earth I heard it talked of that the spirit could return, but gave it little thought. When I felt that the angel whisper was coming for me I said to myself, if one returns, another will; if another does, William Cushman will. I found the spirits together, and I can express to you from you.

Reuben Hall. There's a brave here, quite a large man, who seems to be disturbed about some affairs of the people. He's got a boy here in the earth-life he wants to help along. This son of his is concerned about some machinery—he works with machinery, and is with it a good deal. He has been using his brain until his father in heaven is disturbed about some affairs of the people. He's got a boy here in the earth-life he wants to help along. This son of his is concerned about some machinery—he works with machinery, and is with it a good deal. He has been using his brain until his father in heaven is disturbed about some affairs of the people.

Hannah Brown. My name is Hannah Brown, and I come from Portland, Me., where I still have some friends. I have tried many times to make myself known to you, but have always failed. I have one friend in your city whom I stood by a little while ago, and I thought, oh if I could only just let you know, Clara, that I am here, I should be much happier. The days we were together were very pleasant, and I am looking forward to the time when we shall again clasp hands in the beautiful and bright beyond, where no partings come.

I did not understand, while I was here enjoying life so much, that there was really such a name to come to me. Mother would say "Hannah," but I was so giddy and so light-hearted? I felt it was my nature to be so, and I feel the same to-day. I would not be anybody else but Hannah Brown if I could.

I feel happy in my soul just to give my name and say a few words to my dear friend Clara. Dark days have come to you, but there will be many light ones; and these will be the brighter in the future because of the clouds that have come. I am often near you, for I can step into your home, see and hear what is going on, and walk around with you; and I feel that you must know we are not far away from you.

Eben Manson. I have been trying for three or four years to make my voice heard in this meeting, but have felt that if I could only just make the children and mother (as I usually called her) know I have been here, and that my name will be placed in the paper, I shall be happy. I have turned away and say: "I do not understand why it is that this one and that one can communicate with their friends, but father never comes."

Mary has some of the power herself, but is cramped in the use of it. I would say to that dear daughter: Go on and do the angels' work. Having been given this power from birth, she has a great deal to give out to mortals—if not held back by another.

I would like to say a word to the Doctor. He doubts, because of some things wrong that were said in the meeting, that he is not a true Doctor, but let me tell you. Just for one moment let the reason God has given you: if you sit it, throw out the chaff and hold on to the wheat.

Many times we talked over these matters, and he said to me: "If there is any truth in the spirit's returning to the earth, will you

come and give me some test after you pass out?" I looked at him earnestly and said: "Doctor, I'll try to do it." "Well," he said, "what shall that test be?" I answered: "I will not tell you that, because mortals will say I read it out of your mind."

After a while there was an instrument I could speak through, and I gave him good proof, as I thought, and as he acknowledged. I was right beside him. I stretched my arm out and I said: "Doctor, there is n't room for one more puncture!"

He had filled my arm with morphine to deaden the pain. He was good as gold. At any time in the night when he felt I needed him he was ready to come.

I would like to say a few words to Augustus and Annie: Learn all you can, children. You won't learn any too much in earth-life, for as that life is a life of advancement, so ours in the spiritual world is one of progression and improvement.

There are many who will remember Eben Manson, and be glad to hear I have been able to get control of this medium. I was a ship carpenter. I thank the Great Giver for all good and perfect gifts, that he in his wisdom knew how to make wise provision for the return of his children who can never die. My home was in Newburyport, Mass.

Helen Chapin. I know my mamma and my papa will be glad to have me send them a letter. They live in Hyde Park, Mass. My name is Helen Chapin. I want them to know that Grandpa Chapin is here too, and Uncle Charlie.

I am all well now, mamma; nothing is the matter with me, and I am so happy with Uncle Kirk and Grandpa and Uncle Charlie and it is so nice here; we have so many beautiful flowers and such sweet music! A pretty lady came and took me away. Oh! mamma, do n't cry for me. I am growing; I am larger now than I was when I left you. Sometimes you sit and think, and wonder why Auntie Sarah is with me, we are all together. We wonder how it is that Grandpa lasts so long. The angels will come for him sometime.

I have come often and stood by the side of Aunt Betsey, since she has been having trouble, and dear little sister Florence. I do come a good many times, and you feel I am there sometimes.

Charles Atkinson. I feel a chill running over me, because I passed out through the water. I would like to send a few words to some loved ones of mine in different surroundings. I know how they felt when I passed away; they hardly knew how it would be with me; but I found as good a home as any millionaire could have, and I do not depend upon whether you place your name on the list in the churches or whether you have money; but it does depend upon the life you live here, for you are building your homes every day.

I would like to send greetings to Annie, also to the children, Edward, Fred, and Bertie. I wish them to remember that I am not dead; he has only passed out of the mortal into the immortal. It seems to me nothing more than changing one's coat. I've got a perfect one now; there are no rents in it. I feel, when I look at myself, to be in a perfect body, and new and more at ease.

I will say to Mabel, do let the angels come nearer and nearer to you, and then you will not be quite so restless as you have been. Mother says, "Mabel, why do n't you give way and let the spirits come?" and you answer, "Oh! I do n't know but what it is my father won't bother with them." Let me say to you, dear one, try, try to forget yourself, and let the spirits do the work. I know, dear child, that you have powers which were given you at birth, by the Great Father above, to be used by the angels for the good of the world. You have tried several different kinds of occupation, but without satisfactory results, and a good deal of the time it is because the spirits are often around you, trying to use your organism. If you will only give way and let them control you, then you will feel more satisfied, more quiet, and more at ease.

I would say to Benjamin that Harriet is with me—not all the time—we are separated and divided just as we used to be here. My name is Charles Atkinson, of Charles City, Ia.

Sarah Childs. My home was in New Haven, Conn. I have friends in Hartford and in New York City, and also in Salem, Mass. I feel that if my letter goes out from this postoffice, perhaps they may see it accidentally. I know what they will say: I do n't believe Sarah can come back here. If so, she must be very unhappy to see how many troubles we have had since she went out. I want them to know that I do n't seem to be unhappy in spirit. She feels these troubles; when she comes to earth, she comes into sympathy with them. I am sorry that there are wrongs.

I did n't know when I passed out, that I could come back and talk. I was glad to see that the loved ones were not far away from us, that the guardian spirits watched over us; I did n't understand that one could communicate through another. I often said: "If they can come back and report, why do n't they come direct to us, and let us know what they are trying to dictate to them? They understand their business, and I did n't. I know now they must have an instrument to use."

Irving Card. I am Irving Card, of Mason City, Iowa. I thought while dwelling in the mortal form, that this was all moonshine; that they went over into the graveyards and got names. I understand now that was my ignorance; I did n't know half as much as I thought I did. To-day Jane is in pretty near the same pew that I was in. Martha is a little more liberal. I would like them to know I do come. They are in New York City. I would like them to know, also, that Irving Card is able to give his name without going to the graveyards or anywhere else. If Jane do n't wish to know anything while she is on this side, let her lock her doors and put the key in her pocket, but when she comes to our side she's going to know, and she'll be the first one that will want to come back and make herself known. I have tested it for myself, therefore I speak from experience.

Mary Noyes. My name is Mary Noyes, from Scotland Hill, West Parish, Haverhill, Mass. I would like to say a few words, for the loved are waiting, looking over your paper from week to week to know if there will be something from me. I would like Charles to realize that I am around you, and Miranda and little Charlie and Gracie too. I come often, and I would like sometimes as though they could sense me sitting in the old arm-chair—where I used to sit.

When the summons came to me so hastily I had no time to say good-bye. It was said that I went out of heart-disease. I find they know just as much about that as do the angels. I would like to say to Charles (father, as I used to call him) that I would like him to know I am so happy in my spirit-home. How many times we drift around him in the old accustomed places. Any is with me sometimes, and I see Cyrus Foster, but not very often. We do n't come in contact as frequently as some others. Father and mother wish to be remembered to the loved ones. We all feel, in writing a letter, as if we might put in something for the rest of them.

I would like to have him know more about this, although he has tested it a good deal. But he may say to me: "Mary, you need n't say anything to me. I firmly believe the spirit returns and has the power to come into communication with us." I thought I knew a great deal about it before I left, but I found I did n't know anything comparatively. I went out suddenly, and it did n't seem but a few moments before I knew I was back on the earth again, and I heard Charles, with the tears streaming down his cheeks, say: "Oh! Mary, I can't let you go. The angels called me to the other world. I only went for one moment, and that is all that separates me from him."

I want to tell Gracie to be careful and take care of herself, because she is not strong. And also to tell Miranda that I am satisfied with what she has done since she came into the

Lizzie Marsh. Lotela want to tell you about a little papoose that is real anxious to come back. She says she's got an aunt, and calls her Aunt Maria Belton, in Springfield. The little one's name is Lizzie Marsh. She comes back with what looks like a basket; it seems to be of bright paper, made on wire and of different colors. The basket is full of flowers. She says she brings it to her aunt, who made her a basket like that one time, and filled it with sweet things; she was coming to see a Christmas offering. She sends love, and says she has found her own mamma in the spirit-world and lives with her, and a great many others who are very kind to her.

Henry Rogers. A brave is here who knows somebody in this

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 25, 1888.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bowdoin Street. -Séances on Tuesday and Friday...

Children's Progressive Lyceum No. 1. -Séances every Sunday at 10 1/2 A. M. and 7 P. M....

The Ladies' Industrial Society, connected with the Boston Spiritual Temple, Berkeley Hall...

Children's Progressive Lyceum No. 1. -Séances every Sunday at 10 1/2 A. M. and 7 P. M....

First Spiritual Temple, Berkeley Hall. -Séances every Sunday at 10 1/2 A. M. and 7 P. M....

Spiritualistic Phenomena Association. -Ladies' Aid Parlor, 133 Washington Street...

College Hall, 34 Essex Street, Sunday, at 10 1/2 A. M. and 7 P. M....

Engle Hall, 616 Washington Street, corner of Essex. -Séances at 7 1/2 P. M....

Independent Club, 1031 Washington Street. -Séances at 8 P. M....

Mishawum Hall, City Square, Charlestown. -Séances at 8 P. M....

Chelsea. -The Ladies' Social Aid Society meets in Mrs. Buffum's parlour, 190 Chestnut Street...

Berkeley Hall - Boston Spiritual Temple. -Last Sunday, Feb. 19th, the morning exercises were held by Mr. and Mrs. Lillie...

Evening. -The preliminary exercises consisted of a vocal selection by Dr. C. T. Buffum...

The Ladies' Industrial Society. -On the evening of Feb. 14th the members and friends of this Society held a social meeting at Lyceum Hall...

First Spiritual Temple, corner Newbury and Essex. -Last Sunday the exercises were held by Mrs. Lillie B. Manchester...

Children's Progressive Lyceum, Faine Hall. -A large number of people - both children and adults - attended the social session of the Lyceum...

Grand Reception was tendered, Sunday, Feb. 12th, to Benjamin F. Weaver and wife, by the Adonis Club...

Spiritualistic Phenomena Association. -Ladies' Aid Parlor, 133 Washington Street. -Our hall was filled at both sessions last Sunday...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant...

Bridgeport, Ct. -The Morning News records that the Spiritual Society had a pleasant time at its hall on the evening of Feb. 13th...

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall...

Here is what a Washington correspondent of the New York World telegraphs to that paper under date of Feb. 11th. It is a shocking comment upon the administration of our Indian affairs by the general government...

How did he get so rich? Chief Red Cloud and his people charged that he robbed them of at least half of their rations and annuities. McGillicuddy's immediate successor as agent, Capt. Bell, U. S. A., reported to the Commissioner of Indian Affairs in 1886 that McGillicuddy had been drawing rations and annuities for two thousand and six hundred Indians more than there were at that agency...

IN THE WEST.

Topeka, Kan. -The earnestly looked for BANNER OF LIGHT reached our good Methodist sister, Mrs. S. Dunbar, with back number, and is a welcome visitor. The cause of Spiritualism has been given a new impetus late in our city under the efficient management of Rev. Mr. Woodburn...

Chicago, Ill. -On Feb. 5th the Children's Lyceum met, with eighty in attendance. After the usual exercises the recitations were given by Mamie Phelps, Grace Garner, Edna Halle, Lottie Bryan, Ethel Garner, Victoria Binuwise, Edith Brown, Milton Oppenheimer, Mrs. Doan, Alice Phelps, Willie Phelps, Joseph Smythe, Sidney Oppenheimer and Stella Oppenheimer. The Lyceum Journal, edited by W. B. Sinn, was read by Rev. Mr. Woodburn...

Worcester, Mass. -The spiritual meetings that have opened at this place are mainly carried on through the energy and indefatigable interest of L. L. Bulard, assisted by that earnest advocate of free thought, the clergyman, Rev. Mr. Woodburn...

Trenton, N. J. -Milton Baker writes: "We are having very fine meetings of the Association at present. For two months past our hall in Taylor Opera House has been crowded; at present, under the administration of Mrs. Abner, the hall is so full that we cannot seat all who come to hear her lectures and to receive her tests. Mrs. Burnham has been here three times before, and has always left a beautiful influence in favor of Spiritualism..."

Waverhill, Mass. -Music Hall. -The First Spiritual Society of this city met at 2 P. M. in Music Hall, Sunday, the 19th instant, to listen to that wonderful test medium, Mr. Joseph D. Stiles, but from some unexplained cause he did not put in an appearance. Consequently, they were sadly disappointed, many coming from the suburban towns to hear him. A season of social intercourse was held, after which President Sturges announced that Mrs. Hattie C. Mason of Boston would occupy our platform next Sunday, the 20th, and the audience dispersed. W. W. CURRIER.

Seabrook. -The Newburyport Mass. Herald states that Charles W. Hidden was to give an entertainment in magic at the Town Hall, under the auspices of John A. Logan Post, G. A. R., on the evening of Feb. 22d, and adds: "Mr. Hidden gave an entertainment a short time ago under the auspices of the Relief Corps, and created an excellent impression."

How did he get so rich? Chief Red Cloud and his people charged that he robbed them of at least half of their rations and annuities. McGillicuddy's immediate successor as agent, Capt. Bell, U. S. A., reported to the Commissioner of Indian Affairs in 1886 that McGillicuddy had been drawing rations and annuities for two thousand and six hundred Indians more than there were at that agency. The Indian Office estimated that "stolen" goods which he chooses to call it, at \$137,000 a year, and on this and other grounds the Indian Office suspended his accounts to very large sums. Second Comptroller of the Treasury Butler told me last fall that McGillicuddy was before the Treasury as a defaulter in a very large sum. I asked if it would reach a million, and he replied: "I don't think I ought to give you the exact figures, but the total is very large."

A few weeks later the announcement was sent out to the press that McGillicuddy had been vindicated from the charges made by the Indians, by Inspectors Pollock and Ferguson, Capt. Bell, Dr. Bland and others, as his accounts had been pronounced correct by the Second Comptroller and the books balanced. He was ill at the time, but later I called upon Second Comptroller Butler and asked if he was willing to tell me how McGillicuddy had got his accounts with the Government adjusted. He did not seem disposed to make any statement. I then asked how he explained the charge made by Capt. Bell that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls. Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

Mr. Butler rang a bell and Chief Clerk Terrell appeared. Mr. Terrell, Dr. Bland asked for an explanation, said Mr. Butler, stating that he had been a defaulter in a million and a half, and that he had been drawing rations and annuities for two thousand and six hundred Indians who had no existence except on his rolls.

MANLY PURITY AND BEAUTY. CUTICURA REMEDY CURE. SKIN AND BLOOD DISEASES. FROM PIMPLES TO SCORFUM.

NO MAN CAN DO JUSTICE TO THE ESTEEM IN WHICH THE CUTICURA REMEDIES are held by the thousands upon thousands who have been made happy by the cure of agonizing, humiliating, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great skin cure, and CUTICURA SOAP, an exquisite skin soap, prepared from it, externally, and CUTICURA RESOLVENT, the new blood purifier, internally, are the cure for every form of skin and blood disease, from pimples to scorfum.

Hold everywhere. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, 50c. Prepared by the FOTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases." Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP. Rheumatism, Kidney Pains and Weakness speedily cured by CUTICURA ANTI-PAIN PASTER, the only pain-killing plaster.

OUTSIDE THE GATES. OTHER TALES AND SKETCHES. BY A BAND OF SPIRIT INTELLIGENCES, THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

And Love shall wipe all tears from their eyes; and the faces of the sad shall glow radiant in the light of Eternal Day. Outside the Gates, or, A Tale of Two Worlds. The story of a man who has been dead for several years, and who has returned to the living world, and who has seen the spirits of the dead, and who has seen the gates of the other world.

This new volume consists of two parts: the first, containing a series of articles by Spirit "Benefactors," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep interest to the living mind, and which would do well to be read and reflected upon. Also, the personal history of a spirit, "Outside the Gates," in which the narrative is so ably depicted by progress in spirit-life from a state of unhappiness outside the heavenly gates to one of peace in the Sun-land of Eternity, and the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world.

The second part of this interesting book opens with "Moran's Story," in which the author, through the mediumship of "What I Found in Spirit-Life," by Spirit Susan - a pure and simple relation of a life pursued by a gentle and noble spirit, and the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world.

The books of Allan Kardec upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is exceeded by every one who has surpassed all his previous efforts, and effectually cleared up the doubts and questions which have long troubled the progress of the human spirit. The ground taken throughout is consistent, logical and sublime; the ideas of duty, human freedom, and the spirit-communication and many other equally profound and perplexing subjects in connection with the spirit-communication, and the life of the spirit, are treated in a manner which is both instructive and inspiring. This is a perfect reconciliation of scientific with spiritual truth, and a complete vindication of the doctrine of the immortality of the soul, and the laws of nature, carried with it the unmistakable impress of an unusually excellent intellect.

Cloth, 12mo, unbound paper, pp. 488. Price \$1.00, postage free. For sale by COLBY & RICH.

GENESIS: The Miracles and Predictions according to Spiritualism. BY ALLAN KARDEC, author of "The Spirits of the Dead," "The Book of Mediums," and "Heaven and Hell." Translated by the Spirit-Guides of W. J. Conville.

This book is the study of three subjects - Genesis, Miracles and Prophecies - and the work presents the highest teachings thereof received during a period of several years, in fulfillment of the prophecy in the Bible of a large number of the very best French and other mediums.

The books of Allan Kardec upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is exceeded by every one who has surpassed all his previous efforts, and effectually cleared up the doubts and questions which have long troubled the progress of the human spirit.

Cloth, 12mo, unbound paper, pp. 488. Price \$1.00, postage free. For sale by COLBY & RICH.

CLEAR LIGHT FROM THE SPIRIT-WORLD. BY HATE IRVING. TABLE OF CONTENTS. - The First Night of my New Life. My Investigations into the Spiritualism of the Jewish Scriptures. The Spiritualism of the Greeks. My First Experience in Spiritualism. How I Saw the Immortals. How and Where I Saw the Immortals. My First Experience in Spiritualism. How I Saw the Immortals. How and Where I Saw the Immortals.

Being the report of the hearing granted by the Senate Judiciary Committee, on a resolution, Oct. 26, 1887, to inquire into and regulate the practice of Medicine and Surgery in the State of Massachusetts. BY THE SENATE JUDICIARY COMMITTEE. For sale by COLBY & RICH.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue. - The First Society of Spiritualists held meetings every Sunday at 11 A. M. and 7 1/2 P. M. Admission free.

Metropolitan Church for Humanity, Rev. Mrs. T. B. Storer, pastor, will hold services every Sunday at 11 A. M. and 7 1/2 P. M. in the Metropolitan Church, 69th Street, between 5th and 6th Avenues, New York City.

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner 7th Street. - Services every Sunday at 11 A. M. and 7 1/2 P. M.

American Spiritualist Alliance. MEETS AT 210 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

AMERICAN SPIRITUALIST ALLIANCE. MEETS AT 210 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

JUST ISSUED. A REVIEW OF THE SEYBERT COMMISSIONERS' REPORT. WHAT I SAW AT CASSADAGA LAKE.

BY A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSSBORN'S CASE," "VIRGIL'S POLY," "LAWYER'S CROSSBORN," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man who has heard of the Seybert Report. Hon. A. B. Richmond, the author, whose eloquence as a criminal lawyer, and his reputation as a statesman, has at once secured the confidence and attention of the reader, has in this volume replied to the "Preliminary Report of the Seybert Commission," with a soundness of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded.

It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter.

It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter.

It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter.

It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter.

It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter.

It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter. It is a volume which will do much to clear up the confusion of the public mind, and to show the truth of the matter.