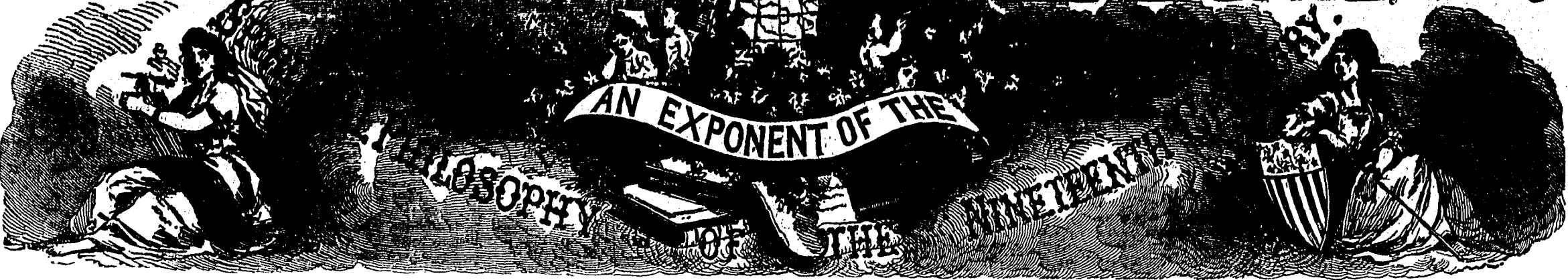


# BANNER OF LIGHT



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## 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 we desire it to be 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 have seen, must also bear the responsibility of their statements. —*Publishers B. & L.*

### Cromwell F. Varley's Scientific Demonstrations of the Verity of Spiritual Phenomena.

In 1869 a discussion was engaged in in the *Pall Mall Gazette*, London, regarding spirit-phenomena, more particularly those occurring through the mediumship of Mr. D. D. Home, in the course of which Prof. Tyndall requested that "men with scientific appendages to their names" should give him some facts. The well-known and since departed electrician, Cromwell Fleetwood Varley, responded with the following letter, (which appeared in the first number of *Daybreak*, April 1st, 1869,) which, though treating upon what is at this day generally admitted to be true, is of interest showing the quality of evidence one scientist placed before another nearly thirty years ago:

MY DEAR SIR—Mr. Wallace has forwarded me your letter to him, dated 7th inst. In compliance with your desire, I will endeavor to describe briefly some of the "physical phenomena" I saw on two occasions, in the presence of Mr. Home, together with the precautions I adopted to guard against trickery. To facilitate the explanation, permit me to premise that the object of the séance was to demonstrate to the "physical" manifesters that the "spiritual" phenomena were not the result of trickery, and that there was some other intelligence at work besides Mr. Home and the observers. I had repeatedly heard from well informed people of extraordinary manifestations occurring in the presence of this much-abused gentleman, and became very anxious to ascertain for myself the nature of them.

Having no introduction, I called one Tuesday morning in the spring of 1869 at his residence, 134 Sloane street, and told him that I was Electrician of the Electric and International and Atlantic Telegraph Companies, that I was well acquainted with electricity, magnetism, and other physical forces, that I had heard of extraordinary phenomena occurring in his presence, and was desirous of seeing them, and of investigating their cause. I asked him if he would permit me to witness them. His answer was, he would "be delighted to do so." At the same time he warned me that he could not promise that any manifestations would take place, that the phenomena were of a delicate character, and that it generally required several sittings before the necessary rapport was established to permit of anything delicate.

The next day I received a formal invitation for myself and Mrs. Varley, for Thursday evening, between seven and eight o'clock. Mr. Home was residing in furnished apartments, and the drawing-room into which I was introduced on the Tuesday, and in which the phenomena occurred on the Thursday, was over a chemist's shop.

On each of those occasions I examined the staircase to see if the floor was of unusual thickness or not, so as to permit of the introduction of machinery, and I also went into the shop underneath and examined the ceiling under the drawing room, but there was nothing unusual. The room was rather scantily furnished; there was a couch, about a dozen chairs, and nothing else capable of concealing any quantity of apparatus.

Eight of us sat down at a large, heavy, circular table. I had previously arranged with Mrs. Varley to observe very closely, to look out keenly for anything resembling trickery, to observe the room, the furniture and those present for anything that might appear suspicious, and if anything unusual happened to note it carefully, and fix it in her memory, so that we might collate our observations. On a slip accompanying this I gave you in confidence the names of those who were present, all excepting one whose name I do not recollect, and their positions around the table. Finding so many ladies I felt some disappointment, fearing it would prevent a rigid scrutiny.

The lady who sat on Mr. Home's left, i. e., between me and him (and whom I will call Mrs. A.), and who had devoted considerable attention to the subject, entreated me, as did Mr. Home, to use my utmost endeavors to satisfy myself with regard to the phenomena, and he again urged me on no account of etiquette or otherwise to hesitate to make a complete scrutiny.

I availed myself of this. After sitting at the table for twenty minutes the first phenomenon occurred. We heard a number of sounds or raps, as they are frequently termed. I examined the table underneath, while Mrs. Varley observed above. There were four full-sized gas burners in the room, burning brightly, all hands were on the table, all feet, as previously desired by Mr. Home, were turned back under the chairs.

The following simple telegraphic alphabet was then explained to me:

3 sounds or movements, or action of any kind, Yes.  
2 sounds or movements, or actions of any kind, Doubtful, i. e., that neither No nor Yes would answer the question.

3 sounds or movements, etc., of any kind, the Alphabet, i. e., that the alphabet was to be run over, or repeated aloud, and on the right letter being reached the fact was indicated by three sounds. In this manner words could be telegraphed easily, though slowly, by any one capable of producing the signals in question.

Mrs. A. audibly expressed a wish that I should be touched—immediately five sounds were heard and telegraphing commenced. We were informed by this means that the communicator was afraid to approach me. I made no remark, but simply kept a sharp look-out, and endeavored to find whence the sounds proceeded. Shortly after, the table tipped up, first on one side and then on the other, remaining sometimes for many seconds in the inclined position, having described an arc of about 30°. I examined under and over the table—all hands were resting gently on it, and I could see no indication whatever of any exertion of muscular force on the part of any of us. About this time the sounds became louder, and there were two distinct kinds of raps—the one being a lower, but louder note than the other. The lighter and higher sound communicated that it had now lost its dread of me, and would move my coat. It was pulled or jerked three times, about half a second of time elapsing between each pull. As these jerks were given to my coat, low down on the right-hand side, between my chair and that of Mrs. A., the thought flashed through my mind that this could not be accepted as evidence, but that, if any contact were pulled above the table, so that I could see it, it would be far more satisfactory. The instant this thought had passed through my mind, the flap of my coat, on the right-hand side, within a foot of my face, was turned up three times. Immediately, and in order to test it carefully, I mentally wished the left-hand collar to be moved in a similar manner. Before the thought had been put into words in my own mind, the left-hand flap moved three times, as requested.

Shortly afterward information was signalled that I should be touched, and the pointing without moving I again inaudibly desired that my right knee should be touched three times, and instantly I felt three distinct pressures. I mentally said, "Left knee," and it was touched three times without waiting a second. I mentally said, "Right shoulder," and it was instantly touched, but I could see nothing. I then mentally said, "Left shoulder," and finally, "Top of my head," and was touched accordingly three times at each place—the whole occupying not more than ten seconds. As I did not speak or move, or make any gesture, no one was aware of what had taken place until I described it to them. The table was tilted about a great many times, and by means of the signals we were instructed to stand up, which we did, resting our hands lightly on the table; the latter, after rocking about for a little while, suddenly rose up bodily from the floor, fourteen or fifteen inches, moved about, and then descended. I examined underneath during this phenomenon, but there was nothing visible. The hands were well over the table, and it certainly was not supported by them. It then occurred to me, as my undergarments had been so exposed to the early phenomena, that if the table rose off the floor again, I would wish it to be moved in various directions; after waiting three or four minutes, the table rose again into the air about twelve or fifteen inches, and remained up for half a minute, then it nearly instantly descended, and I wished it to move in various directions, and it did so, before those thoughts had assumed the shape of words in my own mind.

During a portion of the séance, as many as four distinct kinds of raps were heard at the same time, and many people were asked questions and receiving answers at the same moment. When requested, the raps were produced on the walls, on the ceiling, on our chairs, which latter were distinctly shaken by them; and on several occasions the whole vibrated sufficiently to simultaneously attract the attention of every one.

Several of us, while seated in our chairs, were suddenly twisted round; and subsequent experiment showed that it required a good vigorous effort to perform a like operation by the hands. These twistings occurred only once, and were far from as severe as those who were near to Mr. Home. The séance continued till about eleven o'clock; Mr. and Mrs. Home, as well as Mrs. A., pronounced it unusually successful, and expressed surprise at such a display of force at my first investigation.

On the following evening Mr. Home and I compared notes, found that she had put a great many questions mentally and received answers as rapidly as I had.

It was between twelve and one o'clock when we reached our dwelling at the other end of London, five or six miles from the place where the phenomena had taken place. Before retiring, I requested Mrs. Varley to sit with me in the drawing-room, and once more think over carefully what we had seen, together with the tests we had employed to guard against delusions; while so engaged, although five miles away from the medium, the sounds or raps commenced upon the walls of our own house.

The next evening I received a letter from Mr. Home, in which he informed us of the fact that we had heard these sounds in our own house.

I saw him shortly afterward and asked him how he knew this, and he said that the same power which had produced the phenomena at his house had produced the sounds in my own room, and had informed him of the fact and instructed him to write to me as an additional evidence.

Second séance at my own house, at Beckenham, Kent.

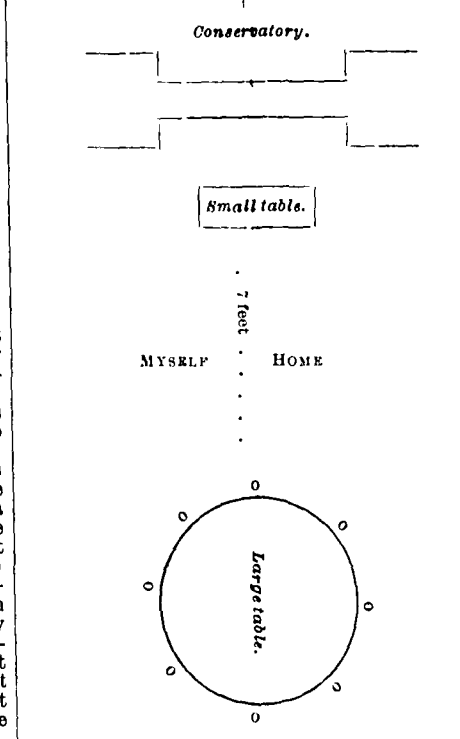
Present: D. D. Home, a lady, a city accountant, a merchant, a gentleman, the first officer of a ship, Mrs. Varley and myself.

I purchased this house in the latter part of 1865, while it was in course of erection, and before any of the flooring was laid; I am, therefore, well acquainted with its internal structure.

In the summer of 1864 I requested Mr. Home to keep his promise of giving me a séance at my own house, and I invited the people to meet him. He had never been in the house before.

We had a great many phenomena similar to those already described; there were some, however, different from those we had seen in his house. During the course of the evening he became apparently nervous, and requested me to hold his hands, and said, "Oh! look behind you," and became somewhat alarmed.

hind Mr. Home's back, Mr. Home and I being the nearest to it. We were seated thus:



Shortly afterward the side-table began to move. This table is mounted on castors, and it was driven up to me by some invisible means, no one being near it, and while I had hold of both Mr. Home's hands and legs. A large ottoman, capable of seating eight persons, was moved all over the room, and we were all driven by it up to the pianoforte.

Imposture was impossible. Phenomena of this kind were abundant this evening. As many of them occurred in the dusk of the evening they hardly came within the scope of your demand, viz., under a "bright light." I have witnessed the "physical phenomena" more than twenty times; but the higher psychical phenomena, which convey better proof to those who actually witness them than do the physical, have been witnessed by me more than a hundred times both in England and America.

You may ask why I have not published this before. The answer is simple—you yourself know how all new things are received in this world of contention.

I have endeavored, whenever opportunity, health and business would permit, to ascertain the nature of the force by which these phenomena are produced, but I have not progressed much further at present than to find out the source whence the physical power is abstracted, viz., from the vital systems of those who are present, and especially from the medium. The part of the subject under discussion, therefore, is not yet ripe for publication.

As to the phenomena themselves, there are numerous accounts on record—some excellent—of phenomena of this kind in this and the previous century. We are only now re-studying what has been investigated by the philosophers who lived two thousand years ago; and when some good Greek or Latin scholar, who has made himself acquainted with the presenting phenomena, which have been presenting themselves so numerously since the year 1848, will properly translate the writings of those great men, the world will find out that what is happening at the present time is only a new edition of an old page of history, studied by keen intelligences to an extent that will redound greatly to the credit of those good and clear-headed old sages, who seem to have risen far above the narrow-minded prejudices of their age, and to have investigated the matter under discussion to an extent in some respects transcending our present knowledge.

(Signed) CROMWELL F. VARLEY.  
J. Tyndall, Esq., F. R. S.

### Unexpected Materializations.

To the Editor of the Banner of Light:  
Because there had been no arrangements made for holding a séance, and nothing of the kind had been expected, the phenomenon related below is of especial value as bearing upon the fact of full-form materialization.

Last evening Mrs. Effie Moss called, socially, upon Mrs. Clark and myself at our apartments, arriving about 7:45 P. M. Seated in our chamber, a general conversation was carried on for about a half hour, when Mrs. Moss was fully entranced by her chief cabinet control, "Jack," who, after greeting us, began using his medium to manipulate Mrs. Clark's hands and arms, desiring, as he said, to try and impart to her some strength, Mrs. Clark being an invalid.

After about twenty minutes "Ben" took control and had a talk with us, and then her familiar child control, "Lillie," came and gave us greeting. Lillie said our children were very anxious to come in the form and greet us, and wanted to get the medium in the closet, and she was going to take her there.

Now off our chamber is a dressing-room, about ten by eight feet in size, and at the far end of this room a closet, six by three feet, has been made by setting up a frame and covering it with cretonne. In this closet-made closet I placed a chair, and Lillie took her medium and seated her therein, and Jack told us to take seats just in front of the door. The gas was turned off, but the grate was full of glowing coals and gave a strong light.

In a few moments our son Eddie came to the front of what we will now designate as the cabinet; but, after trying several times, was unable to approach us. Jack said Eddie, with others, had been out to a florist's, and had some flowers for his mother, which he had hoped to bring out to her, but was unable to do so, and said if she would "come up to the cabinet Eddie would place them in her hand. She went up and received a handful of out flowers—roses, pinks, ferns, geraniums and heliotrope, all fresh and sprinkled with water.

Then Lucille Western came, called us both up, and taking a hand of each walked with us through the dressing-room and out into the

chamber before the bright grate fire, and said she had come to redeem the promise she had made to appear before us in our own home. She appeared to be about five feet five inches in height. Then our daughter Fannie came, about five feet one inch in height, estimating these by my own height. She also walked out before the grate, and stayed and talked with us for fully ten minutes.

Then the little Indian maiden, "Spring Water," the familiar control of Miss Anderson, came, full of glee, and asked for music. Mrs. Clark went to the piano and began playing, and Spring Water, with bare feet, danced gracefully for several minutes in the dressing-room, and calling me to her, placed her arms around me and stood on my feet on top of a large trunk, and then called Mrs. C. to see where she had placed me. Spring Water came less than five feet in height and very slight in figure.

Then "Giptia," the spirit sister of the medium, came and took our hands and conversed with us. Mrs. Clark returned to the piano and began playing a waltz, when a beautiful spirit, slight and graceful in figure, announced as the aunt of Spring Water's medium, appeared robed in lace, belted in at the waist with a broad, lilac-colored ribbon, and advancing through the dressing-room into the chamber, executed a most graceful waltz.

Then our son Eddie succeeded in taking on a form, and taking a hand of each of us, conversed with us for some time. Then Cornelia, a dear friend of us both, came, and taking a hand of each walked out before the grate fire and showed us her features, then returned; and Mrs. Clark having leaned up against a trunk, Cornelia climbed to a seat upon it, and, laying her head fondly upon Mrs. Clark's shoulder, conversed with her of the time when she was with us before passing over. She remained for a long time, returning to the medium to renew her strength and again coming out to us.

Many spirits greeted us from the cabinet who did not take on a material form; but little Lillie materialized and gave us a loving greeting ere they all bade us good-night.

Here, Mr. Editor, in our own home, where no preparation of any kind had been made for a séance, where confederates were out of the question, and with a light sufficient to enable us to distinctly recognize the expressions of the countenance, even at the cabinet, our friends came to us, walked out into our chamber, and conversed as familiarly and naturally with us as when they had their home on the mundane plane. They fully identified themselves, all appearing in their own proper shape and size.

WHAT MORE CONVINCING EVIDENCE OF THE FACT OF SPIRIT RETURN IN MATERIALIZED FORMS CAN BE ASKED FOR THAN WAS GIVEN TO MY WIFE AND SELF?

JOHN FRANKLIN CLARK.  
New York, March 24th, 1888.

### Materialization at the South.

To the Editor of the Banner of Light:  
At last Charleston has what our most ardent Spiritualists have for a long time wished—a materializing medium. Mrs. Smith, a lady from Sumter, S. C., was here a few years ago and gave dark séances, but they were not convincing for skeptics. A short time since she returned and sat for materialization at the solicitation of a few chosen friends; and yesterday she gave her first public séance.

With about twenty-five gentlemen and ladies I had the good fortune to be present. The séance was held in the parlor of a private house, a black curtain across a corner of the room forming the cabinet. Several gentlemen examined it before the séance, and found that it was totally impossible that any one could get in there, except in front, through the opening of the curtains, in presence of the sitters.

The medium, dressed in black, sat on a common cane-seat chair; the light was lowered and the curtain closed. After a little singing, in a few minutes the curtain opened and a little child, apparently about two years old, came out and called for her mamma in a tiny voice. The child was not recognized. Presently another child came, of about the same age, and called her name, "Mimi," which was recognized by her grandmother in the audience. Then a tall spirit, dressed in white, appeared; but she could not speak, and nobody recognized her. Afterward (as her name was called by the control) a gentleman in the audience recognized her as his mother. One beautiful spirit materialized just inside the curtain (at the opening), and dematerialized the same way, so that all could see the form. In all about nine spirits appeared; but no others were recognized, owing perhaps to the yet undeveloped state of the medium.

Among the spirits appearing was one with a baby in her arms. She showed herself twice, and afterward the control, a Mr. Owen, requested the writer to take down the message of this spirit and send it to the BANNER OF LIGHT, as her friends would see it therein. The message is as follows:

"My name is Mrs. Florence Wilson; my maiden name, De Young; and I am from Houston, Texas. My brother George is with me, also my friend, Mrs. Betty Hampton. Her maiden name was Betty Thompson, and she is with her brothers, George and Charles. I desire my mother to know that I am alive, and tell her that my life now is the real life, and here is but the shadow."

After the materialization several spirits performed on some musical instruments in the cabinet. We could distinctly hear three instruments at the same time. Then a spirit was heard to moan terribly, and said, "The Lord have mercy upon the guilty!" and after a while she said, "L. A. N. is guilty." A lady in the audience recognized the spirit. Another spirit called the name of George. A gentleman responded, and the spirit made himself known as a friend who died in the up-country, of which the medium could not have known anything. A voice was then heard saying very quickly, "If ye perish!" In German, when presently a terrible noise was heard behind the curtain. Bricks and mortar seemed to fall, and all the noises of an earthquake were represented. A gentleman in the audience said that he had been there during the earthquake by falling bricks, and that the noise was identical, the same as on the night of the 31st of August, 1856, in their home, as the poor girl was running out of the house and got killed by the falling bricks of the chimney.

Several other spirits manifested, but they were of minor importance, and I will not occupy the space of your widely circulated journal with the recital. Suffice it to say that we know there is a conscious life here after death, and that the spirits of the so-called dead can and do communicate with the people of earth when the proper conditions are given them to do so.

Respectfully,  
FRANK MELCHERS.  
Charleston, S. C., March 14th, 1888.

## Free Thought.

### TEST CONDITIONS.

To the Editor of the Banner of Light:

I have bought the good BANNER OF LIGHT in almost every town in the United States and Canada within the last ten years, and at last I have found "Patterson," who wants mediums to always sit under "test conditions," so as to satisfy and convince every one that they are not frauds. Well, Mr. Editor, I am a medium, but do not sit as a public medium. "Patterson" says that ninety per cent. of those who thoroughly believe in Spiritualism are of his opinion, while the ten per cent. remaining are "knowing ones who are ever ready to accept anything." Now, Mr. Editor, will and can you right here that ninety per cent. of all old Spiritualists seem to desire that a medium be used like a dishonest dog, and chained up—or down rather—every time that he or she may sit for manifestations. These "thirty-year-old" Spiritualists are the hardest people in the world to convince of spiritual truths. They insist on each occasion, a manifestation that will knock a bullock down, or else they are not satisfied. I have seen representatives of this order of Spiritualists try to corner Charles E. Watkins, on Casadaga Camp-ground, until a combination of three or four of them, if allowed full swing, would wear the life out of him in a day; while at the same time Mr. Watkins was giving, hourly, tests that would convince anything short of a solid rock. For one I do not blame him when he at last rebelled against such stupid, inhuman badgering.

"Patterson" says that he admires the zeal of the ten per cent. among Spiritualists who accept manifestations without test conditions. So do I admire their zeal, Mr. Editor, but I admire their brains and common sense more!

What a shameful, humiliating and disgraceful sight it must be to the spirit-world to see its mediums bound like felons, hand and foot, to the floor: what a nice condition of things, when a sinner comes to a medium to communicate with the dear loved ones! I have had my blood boil to see a man who called himself a human being bind a slight but real man, or woman, as one would bind an ox, until the medium would beg for a little mercy, and then have the imputation of fraud thrown out—all because they were flesh and blood, and could not stand such rough usage. I have seen Mrs. Sawyer, the materializing medium, tie a heavy chair, with her body bent down so that both her hands could be (and were) tied to the lower round of the chair, and, after the séance was over, three-fourths of the audience, even then, did not believe that she (the medium) had produced all these manifestations. I examined her wrists afterward and found that I could lay my finger in the grooves and indentations made by the cords. And Mr. "Patterson" likes this kind of usage toward humanity—does he? What is his gauge for test conditions, pray? Mine would be to test by putting something inside which may prove as a medium for the reception and comprehension of knowledge and common sense.

It is time that we talked and argued somewhat in favor of our mediums. Test conditions, forsooth! Yes, I say test conditions for the suspicious church-goer who sneaks slyly in to see how much fraud he can find in a Spiritualist circle; I say test conditions for the "thirty-year-old Spiritualist" who dares not trust to his thirty years of "fraud-hunting," and who at the end of thirty years wishes to insult the spirit-world by binding like thieves those who have been chosen by it to bear the cross of mediumship.

"Patterson" says that a long experience has taught him that you must always have "test conditions"; which convinces me that "Patterson" is neither a "thirty-year-old" him, and is really in danger of becoming an "old fogey."

"Patterson" says also that if all Spiritualists—or if Spiritualism—would take the broad stand which he recommends, the cause will command respect. If that be the rule, let us not bind up J. C. Street, the Keelers, Watkins, Mansfield, the Fletchers, and all of our medium speakers, box them up and send them on in cattle cars, or as freight, to Casadaga in August next, so as to command the respect of the world? I will guarantee that there will be people enough on the ground with credulity as thick as their craniums, who would desire, were it possible, to keep them under lock, and boxed, for the whole term of the meeting.

Putting mediums under "test conditions," "Patterson" says, would compel all and every one who came in contact with them. Does he know what he is talking about? I know of hundreds of fossilized specimens of humanity whom you could not change from their orthodox faith unless you change the condition of their skulls by putting something inside which may prove as a medium for the reception and comprehension of knowledge and common sense.

"Patterson" is unfortunate in his statement that when a medium gives him a certain order or class of communications, that medium is not fully developed; since there are those who, hearing both sides, will undoubtedly arrive at the conclusion that the development necessary for appreciating such messages may be lacking in his own mental make-up. The fact is that mediums are as a class better developed to give a test without test conditions than ninety-nine out of a hundred sitters are to receive a test; for but very few know when they get a test away.

"Patterson" further says that the peculiar one-tenth of the Spiritualists who accept spirit manifestations without test conditions, form a very small part of the world's population. In return let me assure him that the number of "Pattersons" on earth would not make a corporal's guard as compared to the noble souls who have sense enough to know when they get a message from the spirit side of life—and who do not wish to put all mediums under strict test conditions to find it out either.

Once upon a time Mrs. Cora L. V. Richmond was speaking in Chicago, Ill., when a pompous lawyer proceeded to ask several questions which were to him, and the little knot of people who were with him, of great importance. After he had propounded the questions in a very grandiloquent style, he added: "Mrs. Richmond, we would now like to know whether you can answer those questions so that we can understand them?" Mrs. Richmond, being under control, very meekly and politely said: "Oh! yes; I can answer all those questions, but I cannot find you all brains with which to understand the answers." So with most of the mediums; they can give good tests, but, Mr. Editor, can they furnish people with brains to know when they get a test?

Yours for truth, honesty in sitters, fair play toward mediums, kindness toward all.

J. W. DENNIS.  
Buffalo, N. Y.



According to an old superstition of the medical church, whenever a cock crows a life is being lost. The reason that cocks crow so persistently in early morning hours is because the morning papers are being set up.—*Ltfe.*



## THE BANNER OF THE SEA.

BY CHARLES MACKEY.

I had a dream, a bonnie dream,  
Three times it came and went,  
And thrice it left a light and gleam,  
As of a purpose why 'twas sent.  
A dream of mist and blinding haze,  
Whereof the cause was wholly sound.  
As of the hum from crowded ways,  
Where streams of life go eddying round.  
The church bells tinkled in fog and glooms,  
Faintly pealed over world and sea.  
But clear 'mid the pauses of the booms  
I heard the roaring of the Sea.

Sadly the waves and the fro  
Rock'd and away, they knew not why:  
I could scarcely see them come or go,  
So thick the vapors draped the sky.  
They look'd half form'd, gigantic, vague,  
Things of the cloud, but not of the Sun,  
As of a City of the Future,  
Where Hope and Healing there were none.  
Some were lawyers with wigs and gowns,  
Some were priests—some were of the sea—  
And some were kings with crowns and crowns—  
And they heard the roaring of the Sea.

"Why dost thou linger in the mist?"  
I ask'd a sage of snow-white head.  
"Not thou emerge from that white mist;  
I cannot see my way out of the sea."  
"All things are out of gear and line,  
Men worship money, they only gold;  
Each thinks his neighbor but of doubt,  
And tramples his neighbor to the sod.  
Ever the weak goes to the wall,  
None of us know what the end shall be,  
Except that misery and battle lie,  
We hear the roaring of the Sea."

I mingled in the priestly throng,  
And asked of one who seem'd the chief,  
"If in the mist be lighted long?"  
"Ay, long," he said, "but without relief!  
We know not whether we are lost or stand,  
Or whether we wander in or out;  
We find no comfort, nor guiding hand,  
Nor any slanting but of doubt.  
We feel a quiver of earthquake shocks—  
We would be bold, and yet be free,  
We tread on the edge of perilous rocks—  
We hear the roaring of the Sea."

I question'd one, that seem'd a king,  
From the vapors, misty crown he wore,  
Why to the shadows he seem'd to cling,  
Shadows below and shadows above—  
He answer'd sadly, "Ask me not!  
I strive to follow my father's trade,  
I walk as I may—God wot—  
Stumbling and falling, and yet not dead,  
The time is pass'd for light Divine,  
The people have ceased to bend the knee,  
The end is coming, and the end is nigh—  
I hear the roaring of the Sea."

Down there came like a river in flood  
A crowd of people haggard and worn;  
And they roar'd and yell'd and clamor'd for blood,  
Frenzied and furious, and forlorn.  
"What do you want?" I ask'd of one;  
He answer'd, "The Earth for its children dear,  
Farms as free as the light of the Sun,  
And fair pastures for the shepherd's care,  
Of corn and wine, and sheep and bees;  
All that the Earth produces free,  
Why should we starve, mind the hurrying sheaves?  
We hear the roaring of the Sea."

The billows, rising, roaring sea—  
The stilling, calm, blinding mist;  
A Chorus big with a new 'twas be,  
And a ruddy sunshine not upstir.  
Hear it, ye preachers of the seas!  
Take heed, ye wise, without a word,  
There's something better than a word—  
There's a future for man!  
Each for himself, and each for his,  
That never was issued by God's decree—  
There's a fresh light on the morning skies—  
There's health in the roaring of the Sea.

## TRIBUTES TO THE WORKERS.

## Testimonial to Miss Hagan.

The Sunday services held on the 25th ult. at Grand Army Hall closed the engagement of Miss Jennie B. Hagan with the Union Society, although she spent through the Anniversary services, at which she spoke and improvised poems. The following testimonial to her merits was unanimously adopted by the Union Society at the close of her address on Sunday evening:

CINCINNATI, O., March 26th, 1888.  
The Society of Union Spiritualists, of Cincinnati, desire to testify to the high regard in which we hold Miss Jennie B. Hagan, for her services to the cause of Spiritualism, and for her labors in the cause of the oppressed. Those who have listened to her inspired utterances in this city, in prose and verse, will unite with us in the declaration of "the world," as Spiritualists use the term, is clear, concise and exhaustive; that her delivery is persuasive, her poetry brilliant and soothing, and her heart reaching to the hearts of all unprejudiced minds. Since last she ministered unto this people, one year ago, her soul has been enlarged, and her influence has been extended, and she has been blessed in her receipt and assimilation, and it is hoped we are wise enough to make the most of its grand and noble significance.

We sincerely thank this minister of the better revelation for all she has done for us and for the cause of Spiritualism here and elsewhere, and especially do we thank her for the kindness of heart which has prompted her to give her valuable services to the celebration in this city of the Fortieth Anniversary of Spiritualism—services of great value, as we well know from experience, and services which should be appreciated and remembered on account of the liberal spirit in which they are proffered.

To spiritual societies and congregations in all parts of the world, we wish to express our appreciation of the especially valuable and effective upon the platform, and that their value is largely enhanced by a personal presence which is dignified, unselfish, and gentle, and which has more eloquent than any language.

## Mrs. Amelia H. Colby-Luther.

As noted in THE BANNER last week, this talented speaker concluded, March 20th, a month's successful engagement in the Union with the spiritual Temple Society meeting in Berkeley Hall. At the close of the morning address, George C. Paine offered the following preamble and resolution, which were unanimously and enthusiastically adopted by the audience, and feelingly responded to by Mrs. Luther:

Resolved, That the thanks of this audience are hereby presented to Mrs. Colby-Luther and her husband for their interesting, instructive and uplifting address, which we have been privileged to listen during this and our previous engagements, and which we feel sure will be a source of future good to all who have been privileged to hear of the privilege.

## New Publications.

A KISS FOR A BLOW: A Collection of Stories for Children, illustrating the Principles of Peace. By Henry C. Wright. Ten Illustrations. 16mo, cloth, pp. 241. Boston: Lee & Shepard.

A book that will never grow old. Though first published many years ago, its lessons are as much needed and as truthful, and its interest as deep now as then. During fifty years of his life Mr. Wright addressed over fifteen thousand children for the purpose of pressing them with a peaceful disposition and the duty of returning good for evil. The origin of the book's name was in this wise: One day Mr. Wright addressed a number of children in Philadelphia, and mentioned that he was soon to publish a book for children, on the subject of peace, and related several stories he intended to put in it. He describes the sequel as follows: "After I had finished several come running to me: 'What name are you going to give to your little book?' they all inquired. 'I hardly know what to call it,' said I. 'Suppose I should call it 'A Kiss for a Blow'; how would that do?' 'That is first rate,' said they all. From that moment my mind was decided to give it this title."

REMINISCENCES OF A PREACHER. A Theological Romance by William McDonnell. 16mo, cloth, pp. 232. Boston: J. P. Mendon.

No one who has read the author's previous works, "Exeter Hall," "The Healers of the Earth," etc., will fail to greet this as a powerful means of loosening the chain and breaking the fetters of creed bound mortals. It partakes of all the strong features of Mr. McDonnell's other writings. It abounds with many pathetic passages of deep feeling; but when error is taught for truth and darkness set forth as light, the author places no obstacle in the way of the torrent of denunciation that flows from his pen against such examples of "man's inhumanity to man."

CASELL'S NATIONAL LIBRARY.—The latest numbers of this excellent series of standard works, for a dime each, are "A Voyage to Lisbon," by Henry Fielding; "Pittacus's Lives of Solon, Publilius, Philopomen, Titus Quinctius Flaminius, and Catus Marcius," "Prometheus Unbound, with Adonais, The Clouds, Hymn to Intellectual Beauty, and an Exhortation,"

by Shelley; "The Republic of the Future; or Socialism in the Future," by Anna Bowman Dowd; "King Lear," by Shakespeare; "Seven Discourses on Art," by Joshua Reynolds; "History of the Early Part of the Reign of James," by Charles James Fox; "Diary of Samuel Pepys from October 1667, to March 1668." Each paper, pp. 102. New York: Cassell & Co.

## A. B. FRENCH AND HIS HOME AT OLYDE.

BY WARREN CHASE.

The many friends of Bro. French in the East, and all readers of THE BANNER who have listened in times past to the eloquence that has so inspiringly issued from his lips, will no doubt be glad to learn from one who knows the reason of his partial withdrawal from the platform work he so ably performed for several years.

I had often heard regrets, and sometimes accusations, as if he had deserted us and our cause; and I am glad to be able to assure all that he has in no sense deserted us, but is as much a Spiritualist as he ever was, and as ready and able to defend his views.

First, a large and able local business which he had carried on for years, for reasons I need not mention, required his time and presence at home, and no one, knowing the circumstances as I do, could blame him for attending to his business, though it came from the platform as an anxiety, and that of him from the platform as an anxiety, and that of him from the platform as an anxiety.

Second, his anxiety, and that of his friends in Clyde, to have a place for liberal and spiritual lectures, induced them to join with a remnant of a Universalist Society—which was really first organized by and preached to by an old friend of mine, who had often welcomed me to his house and his church, where I have often spoken; this Society had become too poor to keep up preaching or to repair the church, and by joining with them they have raised a sufficient sum to reseat, paint and fit up the edifice, and really valuable building (in which I lectured March 20th), and now they have such place and have engaged a speaker (Universalist) for each alternate Sunday, who told me himself that he was a Spiritualist, and wrote his sermons by spirit influence—and the one I heard, proved it to me.

The truth is, Spiritualism has taken no back step in Clyde, O.  
March 27th, 1888.

## The White Lady.

The death of William I. Emperor, of Prussia, and the precarious health of his son and successor, recall to mind the traditional apparitions of Bertha von Rosenberg, the "white lady." Baldwin has written her history. She lived in the fifteenth century, and was the daughter of Ulrich, Governor of Commanen, a viceroy of the Roman Catholic troops against the Hussites. Her husband, Baron Johann von Lichtenstein, was very unkind to her. Her descendants married into the houses of Brandenburg, Baden and Darmstadt; and she is said to have appeared to members of those families from time to time in case of impending misfortune or an approaching death. She was seen, it is affirmed, in the Royal Castle in Berlin in 1840, a few weeks before the death of the Prussian King. Emperor William forbade all mention of her, yet her appearance in January, 1881, is positively asserted. Several times she has spoken. At her appearance in Berlin, in 1828, she uttered these words: "Veni, judica reus mortuus; iudicium mihi adhibe super!" Come, judge the living and the dead! the judgment still continues for me.

## From Our Dumb Animals.

Is There any Future Life for Animals?  
We answer, John Wesley, the founder of Methodism, thought there was. So did those eminent Christian historians, Jeremy Taylor and Bishop Butler. Coleridge advocated it in England. Lamartine in France, and Agassiz in America. Agassiz, the greatest scientist we ever had on this continent, and a man of profound religious convictions, was a firm believer in some future life for our dumb animals. A professor of Harvard University has compiled a list of one hundred and eighty-five European authors who have written on the subject. Among the leading clergy of Boston who have publicly expressed their belief in a future life for animals, are Joseph G. Taylor, a Unitarian, James Freeman Clarke, Unitarian. Some ten years ago a man fell by will to Mr. Bergh's New York Society about a hundred and fifty thousand dollars. Relatives contested the will on the ground that he was insane because he believed in a future life for animals. The judge, in sustaining the will, said he found no more than half the human race believed the same thing.

## Geo. T. Angell.

If the fact that twenty six persons were last year killed by cars, and that in Philadelphia, on roads only in Chicago, forty-one in Philadelphia in 1887, and thirty-eight in the same city in 1886, not to cite the same kind of fatalities in other places, carries any argument, it is that we should not enter any city on a level of their own. That is a reform which must some day come.—The Advance, Worthington, Minn.

## Spiritual Meetings.

ALBANY, N. Y.—First Spiritualists hold meetings each Sunday evening at Van Vleet Hall, 119 State street. Ladies in aid of the spiritual Temple Society meet each Friday afternoon and evening, D. M. S. Fero, President; J. D. Chalm, Jr., Secretary.

CLEVELAND, O.—The Progressive Lyceum, No. 1, meets regularly every Sunday at 10 A. M. in the Lyceum, corner of Broadway and Broadway. CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10 A. M. at Church Hall, No. 278 West Fifth street. Rev. J. H. Smith, Pastor. The public are cordially invited. Seats free. Sunday school meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your friends.

CHICAGO, ILL.—The Chicago Association of Universalist Spiritualists and Mediums, 504 Madison street, meets at 7 P. M. on the 1st of every month. Spiritualists, come, and bring your friends.

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SECOND EDITION.  
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. THORNTON'S CALM

VIEW FROM A LAWYER'S STANDPOINT,"

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

Thisable and comprehensive work should be read by every thoughtful man who has heard of the Seybert Commission. Hon. A. B. Richmond, the author, whose entire

evidence as a criminal lawyer, and high reputation as an author, has in this volume replied to the "Tribune's" charge, which has done more to injure the cause of Spiritualism than any other single article.

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The author, who is







"TIN HOUSE."—Prof. Henry Kiddie contributes the principal paper, its subject being "The Spiritual Movement." In it he alludes to the inception, to facts along the path of previous history, forecasting its coming, and remarks that to cause it to be of practical benefit to mankind it should become dispossessed of selfishness, a love of the marvelous, dogmatism, arrogance, unreasonable skepticism, and a self-opinionated intellectualism. Dr. Wellington relates a very interesting experience with Charles H. Foster, resulting in a conviction of immortality in one who had reached the age of seventy-two and had "never believed in God or a future life." Mrs. Ida P. A. Whitlock, Dr. George Dutton, and "Kit Clover" furnish instructive articles, and a translation from the German by Mrs. Dawley supplies "A Well-Authenticated Example of Telepathy."

BUCHANAN'S JOURNAL OF MAN.—The opening article is a consideration of the interrogatory, "Are we in the sunlight of a new day, or is it the early dawn?" experiences with psychography being given to aid in a solution of the problem. A characteristic letter is given from Luther R. Marsh, Esq., of New York, describing seventy-five paintings in oil received by him, most of which were produced in his presence without human touch; introducing which Dr. Buchanan relates similar experiences, including a painting upon a card placed between two states held in his own hands, the medium being six feet distant. The time occupied did not exceed one minute, and it required a month for the oil to dry. Under the headings "Progress of the Marvelous," "Progress of Women," etc., many interesting items of intelligence are given. Boston: 6 James street.

A court of justice in St. Louis, Mo., on a recent occasion, as it appears from accounts given in the papers of that city, resolved itself for the time being into a council of religious inquisition. The case on trial was one in which it was to be decided whether the custody of children should be assigned to the wife or husband. Mary Duff being on the witness stand, the opposing counsel endeavored to impeach her credibility after ascertaining that she was a Spiritualist! The witness was finally allowed, however, to testify. The most singular part of these proceedings was that such interrogations were in total violation of the constitution of the State, yet were permitted by the Court.

Mrs. Emma Harding-Britten was to deliver an address Sunday, April 1st, at the Holborn Town Hall, London, on "The Origin and Spirit of Easter (and) The 31st of March, 1848, a new era in Human History."

#### ALL SORTS OF PARAGRAPHS.

JACQUEMINOT.  
Who is there now who knows his story?  
What is left of him but a name?  
Of him who shared in Napoleon's glory,  
And dreamed that his sword had won him his fame!  
Ah! the fate of a man is past discerning!  
Little did Jacqueminot suppose,  
At Austerlitz or at Moscow's burning,  
That his fame would rest in the heart of a rose!  
—Beattie Chandler, in the American Magazine.

The remark made by one of the fair speakers at the Woman's Convention, Washington, that editors are the vilest men on the face of the earth, is one upon which it may not seem desirable to comment. But it may do no harm to suggest, for the benefit of women who consider editors unnecessarily harsh, that the gentle orator has never been in the habit of invading newspaper offices with unprintable manuscripts in hand. Editors are, as a class, nice enough when they are not annoyed by bores.—N. Y. World.

Yes, indeed. And the "bores" thus so pointedly alluded to are unreliable daily newspaper reporters.

The damage by the late extensive flood in Germany amounts to \$50,000,000!

"MINUTE MAN BRIDGE" was swept away in the Concord (Mass.) flood of the 22d ult. The neat structure spanned the river at the "Battle Ground." It was built about thirteen years ago, to take the place of the "Old North Bridge," made famous by Emerson's battle hymn commencing "By the rude bridge that arched the flood." The structure which has just been swept away has been more commonly known as the "Minute Man" bridge, from the fact that just beyond it is French's famous bronze statue of the minute man.

The Boston Christian "scientists" are engaged in a wordy war over their competency and incompetency to heal by that method. The best thing that could happen to the community would be to have them engage in a Kilgusian war. Then they would not kill any but their own kind.—Worcester Daily Telegram, March 10th.

We feel sorry for the man who exhibits his infirmities in public, and is not sensible of his misfortune.

THE RIGHT PAR EXCELLENCE.  
And so every day he gave the Almighty  
Advice which he deemed of great worth;  
And his wife took in sewing  
To keep things going  
While he superintended the earth.

The *cachetis loquendi* appears to be contagious in this city and New York just now. It is a very troublesome complaint.

Those who are gone you have. Those who departed loving you still, and you love them always. They are not really gone—those dear hearts and true: they are only gone into the next room. And you will presently get up and follow them.—Thackeray.

Rev. Heber Newton in predicting the use that woman will make of her coming citizenship thinks that she will extinguish "that crowning barbarism, war," and that she will preserve morals and "compel the State to a higher function than that of policing property—she will police manhood and womanhood."

AN ACKNOWLEDGMENT of impressionable mediumship is made—to all intents and purposes—by George Eliot, when she says in "Daniel Deronda": "Some feelings are like our hearing; they come as sounds do, before we know their reason."

An explosion occurred at Rich Hill, Mo., on March 26th, in which one hundred miners were buried, and forty dead bodies were taken out.

The London (Eng.) Corporation opened its sleepy eyes long enough, recently, to reject proposals for the electric lighting of the streets of that city, and then went to sleep again, not having discovered that any improvement upon the old system of out-of-door illumination had been made since its last nap.

A secret enemy, pretending to be a friend purely for policy and pelf, is base and detestable, says the N. Y. World.

Storms have been the order of the season for the past ten days. Minnesota's railroads have been blocked with snow; Wales and Scotland have experienced the heaviest snow storm of the winter; and swollen rivers have wrought great damage in Alabama and Tennessee.

SPRING, GENTLE SPRING.  
'Tis the first day of Spring,  
Ad all the birds sing  
Their sweet tender songs to the roses;  
The lilacs wild bloom  
Odor wilder's too—  
Such a time we're having, oh, roses!  
—The Washington Critic.

The French have evacuated the New Hebrides.

Miss Mollie Fancher, of Brooklyn, is a believer in oration, and a member of the New York Society.

CURE FOR A SPRING COULD.—An exchange remarks that a horse's nest applied externally is recommended as a cure for sore throat. It is suggested that the horse's nest be first removed before making the application.

If the "Greek Calendar" for '88 is to be believed, M. Aurelius Antoninus, A. D. 160, should be entitled to his share of pioneer work in establishing the "Faith Cure," (7) for is he not credited with saying: "Take away thy opinion, and then there is taken away the complaint, 'I have been harmed.' Take away the complaint, 'I have been harmed,' and the harm is taken away?"

#### Movements of Mediums & Lecturers.

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

Joseph D. Stiles' engagements for the current month are: April 8th, Clinton; April 15th, Lynn; April 22d and 29th, Portland, Me.  
Geo. F. Colby has been lecturing at Grenada, Miss. He was listened to by large audiences and created great interest.—Religio-Philosophical Journal.  
Charles Dawbarn speaks during April two Sundays in Lynn, Mass., and three at Bridgeport, Ct., with week-day addresses at Hartford and Boston. During May he lectures to the First Society in Philadelphia.  
J. Oleg Wright is to address the friends in Troy, N. Y., Sunday, April 8th, morning and evening.  
Bishop A. Healy speaks in Glen Falls, N. Y., April 8th, April 15th, 22d and 29th he will be in Troy, N. Y. Would like engagements for May.

Mrs. Mary O. Knight can be addressed at Fulton, Oswego Co., N. Y. She has just filled a successful engagement with the friends at Toledo, O. The second Sunday of April she will lecture in Lorraine, O., on her way homeward.

J. Frank Baxter last Sunday, April 1st, gave addresses and demonstrations in Haverhill, Mass., and will lecture and describe there again on next Sunday, April 8th. Friday evening, April 6th, he, with C. W. Sullivan, will give an entertainment for the Friends of Clifton. The last three Sundays of April he will labor in Providence, R. I.

Dr. H. P. Merrill will give messages and tests in Salem, Mass., Sunday, April 8th, and probably April 15th. Will be in Boston during the portion of the week. Those desiring to correspond with him for engagements in Massachusetts can address care BANNER OF LIGHT.  
Charles E. Watkins, medium for independent state-writing, is engaged to lecture and give tests at the Lake Pleasant Camp-Meeting the coming season. He has purchased a beautiful cottage, which he will occupy with his family during the camp meeting season.  
Mary L. French has been lecturing in various towns in Massachusetts and New Hampshire during the winter; was in Lynn in March; will be in Albany, N. Y., during April.

Mr. J. T. Little, vocalist, with Mrs. R. Shepard Little, inspirational speaker, Edgar W. Emerson, the well-known test medium, will start for California May 21st to attend the June Camp-Meeting at Oakland, returning in the month of July. They can be engaged for the last Sunday of May by friends of the cause at Kansas City or Denver. Those wishing their services for that Sunday, and perhaps one or two week-day evenings, will communicate with Mr. and Mrs. Little, addressing them at Melrose, Mass., Box 37. Mr. Emerson will return directly to the Eastern Camp-Meetings, but Mr. and Mrs. Little can be engaged for two Sundays of July on their way Eastward.

Mrs. A. E. King is to speak in Quincy, Mass., Sunday, April 8th, afternoon and evening.

#### Lake Pleasant.

The fifteenth annual convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, 1888, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th.

#### Onset Bay Grove Association.

The Camp-Meeting of this Association for 1888 will commence at Onset July 15th, and close Aug. 12th. Able speakers and mediums have been engaged, and a successful season is anticipated.

THE EXQUISITE laces shown in the upholstery department of John H. Pray, Sons & Co. have excited the admiration of connoisseurs.

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

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

AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, ON EACH ALTERNATE WEDNESDAY AT 8 P. M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members. NELSON CROSS, President, 44 Maiden Lane, New York.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion thereafter. When an advertisement is inserted in the first and every subsequent insertion on the seventh page, special notice forty cents per line, Minion, each insertion.  
Business Cards thirty cents per line, Agate, each insertion.  
Notices in the editorial columns, large type, loaded matter, five cents per line. Small type, five cents per line. Payment in all cases in advance.

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

Only small and light cuts will be allowed in the advertising columns. When our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.  
Electrotypes of pure type matter will not be accepted.  
The publishers reserve the right to reject any and all electrotypes.

THE BANNER OF LIGHT cannot well undertake to touch for the honesty of its many advertisers. Upon their face are certain and undeniable facts. If an advertiser is dishonest or improper persons are using our advertising columns, they are at once informed to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

#### SPECIAL NOTICES.

Consumption Surely Cured.

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

Respectfully,  
T. A. SLOCUM, M. C., 181 Pearl St., New York. N12 13000

Dr. F. L. H. Willis may be addressed until further notice at 46 Viole Park, Avenue B, Rochester, N. Y. 13000

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 11

H. A. Kersey, No. 3 Bigg Market, Newcastle-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. Mors.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 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.

Facts Social Seances, or School of Psychic Phenomena.

THESE convocations will be held every Wednesday evening at FAIR MEMORIAL HALL, commencing WEDNESDAY, APRIL 11TH. At these meetings the different subjects connected with Psychic Phenomena will be discussed, and, if possible, the reasons brought out for the difference of opinions, including "Christian Science" and all other schools of Mental Healing, as well as Holography and Spirit-Healing. All of these will be handled freely and fairly, without prejudice.  
Each evening there will be experiments in State-Writing, answering Sealed Letters and Test Mediumship, by best mediums.  
We have put our price at 25 cents, to enable all to have an opportunity to see the best phenomena at low price.

MRS. S. S. MARTIN, Magnetic Treatments, Hours 2 to 7 P. M. 708 Tremont St. A17

#### 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 2d.

1031 Washington Street,

Under the auspices of the INDEPENDENT CLUB.

SEEDS! Special 30 Days' Offers!

MAKE great specialty of growing the choicest flower seeds, and to induce every reader to try them, will send, postpaid, all the following 14 pkts, worth of \$1.75 to 500 seeds and mixed colors in each, for only 30 cents: New Large German Fancy Panates, the finest ever sown; over 60 distinct sorts, and an endless variety of this and markings, all mixed (containing Spectator 400 Price by Mass Hort Society, judged by a panel of points). Large Double Aster, in color; Superb New Goldenrod, like Aster, bloom all summer; Phlox D. grandiflora, 20 colors; New White Mignonette; China & Japan Pink, 10 vars.; mixed; Imp'd Dill, Purple, 16 colors; Stocks; Pinks; Everlasting; New Giant Candytuft; New Nicotiana, fragrant as tobacco; Snapdragon, 12 colors; Dole, Pompano Aster, 20 colors; Dole, Portulaca. For etc. etc. etc. stamps, I will send 2 packets, all the above and 18 other new and choice sorts, including the most elegant striped and variegated Petunias, 14 vars.; Dole, Daisies; Verbena, 100 vars.; New Golden Mignonette; New Mammoth Frilled Marigolds; Faint N. New 1600. Gattardina; Chrysanthemums; New 2000. White Aster; Mignon; best white; New Dole, Stems; New Dwarf Zinnias, etc. send 5 sample papers Panates, Aster, improved Price Sweet Williams, 30 vars. mixed, Dole, Pinks and Daisies. L. W. GODDELL, Pansy Park, Doughty P. O., MASS. A17

#### The Soul.

A MONTHLY JOURNAL, DEVOTED TO THE THEORIES AND PHENOMENA OF

SOUL, MIND AND INTELLIGENCE.

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#### Great Planet Reader.

Will give Past, Present and Future, with the lucky months to commence business; your lucky signs for traveling; what diseases you are liable to; give cures and preventives; calculated from planet, moon and stars. Experience! All Clairs, &c. Well-Authenticated Example of money through registered letter to Mrs. R. S. SHEPHERD, 41 Milwaukee Avenue, Chicago, Ill. A17

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Will give Trance Settings daily, also Magnetic Treatment from 1 to 5 P. M. 30 Chapman Street, corner Shawmut Avenue, Boston. 10\*

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BUSINESS and Test Medium, No. 3 Moreland Terrace, 1000 Essex Street, Boston Highlands. 10\*

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78 Montgomery Street, Boston, Mass.

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Forty Years

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SPIRITUAL ROSTRUM.

BY WARREN CHASE.

A SEQUEL TO "THE LIFE LINE OF THE LONE ONE," AN AUTOBIOGRAPHY OF THE AUTHOR, AS

THE WORLD'S CHILD.

WHO GAVE THE FIRST PUBLIC LECTURES IN THIS COUNTRY IN DEFENSE OF SPIRITUALISM, AND WHOSE NAME IS FIRST ON THE LIST OF CALLS FOR COPIES OF "NATURE'S DIVINE REVELATIONS," WHEN IN PRESS IN 1847.

No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause who has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.  
As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistence, efficiency and self-sacrifice. He has been a pioneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that are to follow and destroy it. For this reason this autobiography of his should find place in the home of every friend of human progress and spiritual enlightenment, and be valued as a monument to his memory and his work.

CONTENTS.

CHAPTER I. Internal and External Forerunners of Social, Political and Religious History of Modern Spiritualism, Personal and General, resulting in a Social Effort by the Author.

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An Address delivered by PROF. W. D. GUNNING on Easter Sunday in the Unitarian Church at Keokuk, Iowa. Paper. Price 10 cents.

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Very pleasantly written, suggesting the possibility of tracing the mysteries of spiritual mediumship, by tracing the analogies offered by the subtle forces of Nature. This little work has been entirely revised, and a considerable more matter added to it and will be found an unanswerable argument in favor of Spiritualism. Paper, Price 10 cents.

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## DIGESTIVE TABLETS,

The Great English Remedy for

# DYSPEPSIA

AND

# INDIGESTION.

There is no doubt that the medical fraternity are amply justified in deprecating and opposing the indiscriminate use of proprietary medicines, or, indeed, of any unscientific method of treating disease. But it must be admitted that there are remedies that are of necessity classed under this head, which, by their intrinsic value, have compelled the adhesion of scientific men, and through years of success have established a public favor. Some of them are the result of many years of experiment and study by eminent physicians, and are placed in the hands of chemists to manufacture, as they could not be produced on a scale large enough to reach the general public except by this means.

Twenty-five years ago an eminent London physician, possessing a wide practice, alike among titled nobility and in the homes of the humbler classes, was startled by the alarming prevalence and growth of those annoying and dangerous maladies—Dyspepsia and Indigestion. These diseases yielding only temporarily to the best-known remedies, he was led, after careful research and investigation, to a long series of experiments, which, after many failures, rewarded his patience and skill with the discovery of a stomachic which not only relieved but CURED these distressing derangements of the digestive organs.

The chronic case of dyspepsia, by careful and continued treatment, has yielded as surely to its influence as the ordinary case of indigestion. The physician employed it in his private practice with great success, and within a few years the demand for the preparation became so great that the formula was placed in the hands of a chemist, who made it a regular article of manufacture and trade, and since that day thousands of suffering individuals have found relief by its use. This preparation was Peptonix.

The great success of Peptonix in England led to their importation by the Allston Co. about five years ago, and at the beginning of the current year this Company commenced their manufacture in Boston. Since that time the demand has grown so rapidly that they have been compelled to largely increase their capacity, and it has been with the greatest difficulty that they have filled their orders. Hundreds of boxes are being sold daily, and Peptonix are rapidly growing in popularity. They are warmly commended on all sides by well-known people who have used them. Peptonix are bound to surpass every article now before the public for the relief of Dyspepsia, Indigestion, Heartburn, Acid Stomach, Waterbrash and other gastric troubles. They are extremely pleasant to the taste and quick in action. One tablet will usually relieve the most severe distress in a few moments, and perseverance in their use has never failed to effect a permanent cure. They contain nothing injurious, and can be taken with perfect safety by invalids and delicate children.

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The chronic case of dyspepsia, by careful







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Asst. to the Editor

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