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# The Spiritual Rostrum.

# DISCOURSE

Delivered by

MRS. NELLIE J. T. BRICHAM, Before the First Society of Spiritualists of New York City, on Sunday Morning, Dec. 2d. FOUNDED ON SUBJECTS FURNISHED BY THE AUDIENCE.

(Reported for the Banner of Light.)

A correspondent of the BANNER OF LIGHT writing from New York says, "old Spiritualists should grow out of first principles, and adopt and practice advanced teachings." Question. What are the first principles to be rejected and new ones to adopt?

We are often called upon to criticise or explain difficulties and errors in the writings of others, or to explain that which is not always clearly understood. Those who write sometimes take it for granted that those who read will understand the particular standpoint from which they reason. It is true that a correspondent has said old Spiritualists should grow out of first principles, and adopt and practice advanced teachings. To tell you what the writer meant we should have to read his mind, and that would involve some peculiar unfoldment of mediumship which we do not possess, so we cannot tell you exactly what he means, but we will tell you what we mean.

We accept and adopt the idea that old Spiritualists should grow out of first principles, and adopt and practice advanced ones, yet we would not leave the statement in that way; it needs qualification, otherwise it is likely to be misunderstood. What are the first principles, the very first teachings? We mean, of course, of Modern Spiritualism. The first given to the world were some phenomena-the impression of sound without visible cause. The sound was not wonderful because of its volume, but because of the intelligence it revealed. The rap, whether it comes as lightly as the dropping rain of the springtime, or as heavily as it is possible for sound to be, however it may come, is comparatively of no importance unless there is something back of it, that impels it, that makes it worthy of our attention and investigation. There are those in public to-day who, without any deep thought of Spiritualism, reject it, saying it is all exposed; that the world knows what the raps meant, and just how they were produced. But, friends, it is not the tone or volume of a sound, but the intelligence that comes by means of it, giving messages of love and affection, proving to those who do not believe that there is another world, and that those beyond may manifest through it, and give proof of their presence, which is of importance. You have a letter from a friend. You read that open letter; you do not hear the salutation of your friend, you do not feel the close clasp of the hand, the endearing tone of the voice that is dear to you; it is only a piece of paper with some irregular black lines and marks upon it. How do you know it came from your friend? You do not hear his voice. But you say: "I know by the thought that is expressed I know by the ideas that are in this letter, by the proofs of the individuality of my friend, that it is from him. I am not deceived, I cannot be, in the letter." But, friends, when from the other world there claims to come a communication to you, the public say you do not depraved and hardened as to commit murder hear the voice, you only see the movements cannot find himself in peace and happiness by that come through the phenomena; it is not thinking that he has been saved by the blood of plained-at least, some of them can be ex- | of hate finds lodgment; if in your lives a desire plained-and all will be in some way. But you | to injure another takes root and grows until it say: "It is not that which I have heard in the | blossoms and has its fruitage in that which is sound merely, it is not that which I have seen | baseness, why, friends, the evil deed that in the motions merely, but it is the intelligence | springs from the evil thought is natural enough. and affection it brings to me from beyond, that | But the injury that is done, the world says, is tells me I cannot be mistaken in it." So old Spiritualists adopted as their first principle the belief that the man lives after death, and that he lives as himself and not as some one else; and not only that he lives, but that his memory and love will drift him back to you, and into the world that lies beyond before the lesthat, in suitable ways and under certain favorable conditions, he can communicate with you still. These are the first principles of Spiritualism which led, step by step, to other things. The fountain of communication was concealed, but it had not ceased to flow. They taught that heaven and hell were spiritual conditions; that God was an Infinite Spirit; that the law of love and justice and harmony prevails through the universe, and though it may not blossom to-morrow or in the spring, though it may take decades and centuries, it awakens-no soul can remain constantly. He will bloom sometime and fill out its fruit for

spirit-land. He will be no further advanced strange element which bids it rise. Do you these externals. How Shakspeare, with that excent in the added experience of dying. And so upon awakening, with a broader horizon, iniquity than the ivory ball? Do you suppose of shuffling off this mortal coil. You drop the with less clouded perceptions, the soul commences to reach upward and learn to understand itself. and it blossoms and grows and ripens. So the teachings of Spiritualism advance. These are first principles.

Now, friends, though we say old Spiritualists should grow out of first principles, do not misunderstand us. When we say grow out of a thing, we do not mean we should hate or reject it, though it may be no longer valuable to us. For instance, much in that which is called Christianity has grown out of Paganism-Pagan customs and ideas. But, friends, there was so much nourishment for truth in mythology and Paganism that Christianity gathered it and simply reconstructed it. It grew out of Do you not see that it is bearing forward all

in accordance with the spirit of growth and one might say, and utterly bitter in condemnof? Such a person is not spiritual or reasona-

ny and evenness and beauty of natural pro-

vet." in the Jewish religion. He had grown out of noblest and the truest. So it is that the Spiritualist stands and looks back at old superstitions, the old errors crumbling and dissolving. | fective, must be embodied? and says, "These are errors, but they concern me no more than the dead leaves of the tree

and bright with the mantle that June has bestowed upon it."

suppose the human soul is harder in its sin and wonderful power that belonged to him, speaks God has given the quality of elasticity to this dust of the earth just as the quicksilver, when substance so that it shall rebound, and none to subjected to certain chemical conditions, drops a human soul? Why, friends, there is such a the silver which clothed it. You drop the earththing as moral elasticity, and when any soul is ly bodies, and stand spiritual bodies. What

say-when any human soul falls into the dark- rial bodies, only expressing your real self far suffering and pain and anguish it endures. So spirit, you would not mind the fading eyes, the pain is a process of purification, and all regret stealing away of the bloom from your cheeks pray for clear weather. only dredges the harbor so that it may be deep- and lips, if you knew that that which is eternal. lie at anchor there.

word "whomsoever" is like a beautiful ceiling loving thoughts, pure thoughts; speak words Paganism as man grows out of youth and youth under which people of different natures may that spring from the seeds of such thoughts; do out of childhood and childhood out of infancy. | congregate; a beautiful sky, under which the deeds that grow like fruit from such thoughts sinner whose sin crushes him may stand side and impulses, and the spirit will grow unto that is best, leaving behind all that it needs no by side with the saint. The same sky arches such loveliness that angels will come to look at longer, not with bitterness and hatred, not over them both, and covers the person whose you in order to see what lovely flowers can with condemnation, but only reasonably and offences are slight and the willful murderer as grow in earthly soil. well. "The Lord loveth whomsoever He chastevolation. Spiritualists may grow out of a eneth." It is not the spirit of hatred that ical compound? When they meet in the spirit-world church, out of some creed; but, friends, do you God loves; it is not the spirit of selfishness; it and become one in thought, do they then receive their suppose that a good one becomes acidulated, as | is not any element in your lower nature which | instructions through revelation or otherwise ? has unfolded so that crime has become possible ing and hating that which he has grown out that God loves. Look at the earth when the tion or the answer to it until you reach the winter is beginning to die away; all the seeds spirit-world. We will tell you just a little. It ble or large in any way. Mark the rose that and flowers and roots and bulbs are frozen and is not necessary that you should dwell largely grows out of the soil. There was nourishment | covered over-dead. No; not dead, but sleep- | upon these subjects. There are so many that into the bud and blossom. It unfolds thus under the icy winter of its selfishness and wick-lations to each other, that we are glad when from the earth that is beneath it—it grows out edness, we say, "There is no leaf or bud of we find few of such questions. of it and is lifted above it. But it is not with promise there." But God knows that under- In the other world, when you have passed

terward it shall find peace.

Friends, there is one intelligence which is m-grieving in heaven.

leaves this world, morally, intellectually and | stance it will rebound. There is in the ball the | conceal your real self, are your spiritual bodies. | time to show you much about it. There is no dropped by the hand of justice, as one might kind? Why, bodies that look like your mate-

ened, and the ships of heaven may ride in and the loveliness of your life, was visible to the spirits. Would you know the secret of beauty? Be sure these words are true: "The Lord We would not give you the preparations of the loveth whomsoever He chasteneth." That chemists, but tell you to think good thoughts,

The affinity of male and female spirits-is it a chem-

You do not realize the meaning of this ques-

scorn or condemnation, rather only the harmo- neath the winter's cold the seeds and bulbs from your material bodies, you will find your and roots are waiting for the by-and-bye. Sure- friends. Your friends, we say, with special gression. And so when a Spiritualist grows [19, if the earth can awaken from its winter can-' emphasis. Some whom you have thought your ] out of a church he says, "I hold in my Spiritu- | not the human soul awaken from itsewinter, friends here you will find you have misjudged all the good and beautiful and true there was mist of evil the element of good is waiting truth, and there may be a moment of bitter- ences from either side cannot pass. until the way shall be 'far anough, waiting ness, perchance. Yet, after all, you will find

visible, the intelligence of God, which some peo- But, friends, if you go down into your own It challenges the attention of the Materialist concern the tree when it is green and fresh ple say is not embodied. But it is embodied; an soul here, you will find a something that speaks with its surprising physical phenomena, demon-

spiritually, precisely so he will awaken in the great power of elasticity, an expression of this When you die you simply are removed from argument, but only assertion. It seems to us a useless doctrine; that identity is the one glorious thing that should be carried on forever; it is something so precious to us, and precious, because those we love we love forever. How can our child be the child of some other mother and father? or our mother, the dearest and truest of women, the mother of some one else? Why, friends, these ties of relationship, these links of identity, are dear to us and we hold ness of mental anguish-as it reaches the low- better. Oh! friends, if you knew how beauti- them so; and we tell you that the doctrine of est depths it rebounds, it is lifted up by the ful some of you are to-day to the vision of the reincarnation is like a mist, in which if it is thick enough you will lose your way, and we

Original Essays.

# The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. 1-INTRODUCTORY.

The object of the series of articles to which this is introductory, is to prove the truth of our oft-repeated assertion that Spiritualism, or the faith in man's vital connection with an unseen world of spiritual forces and entities, is, when divested of ignorance and superstition, when divorced from sense and materialism, the natural faith of the human soul in all ages and climes, and has been ever since that soul had a place in the economy of the universe; and that all the great systems of religion without an exception, Brahminism, Buddhism, Judaism, Mothere, which it lifted through its tiny rootlets ing. And so when we look at a human soul belong to your life here and your practical re- hammedanism, Roman Catholicism, even Protestant Christianity, are based upon this one foundation: an open communion between the

Spiritualism declares that spirit is the central, primordial power of the universe; that this spirit is infinite; that all human spirits are expressions of it, and are bound together by it alism everything true in my old church; every- even though it be the frozen soil of hatred? and overestimated; and in that clear, white, into one grand fraternity of souls, united by a thing beautiful in my old religion, I have it God does not love the wrong; the Infinite ; light of eternity all the particles of earth drop subtle spiritual chemistry to the Divine Spirit. When Jesus taught, he grew out of the Spirit of good is not in harmony with the de- away as though they had never been. When rendering it absolutely impossible that there old Jewish church, but he had in his religion grading and depressing; but under the fog and you find the reality then you understand the should be any dividing space over which influ

Spiritualism, like nature, has two sides, the the old, but he carried with him the best and until the awakening of the soul; and then af- that you have only been mistaken in the out- practical and the ideal. On the practical side side, and you will find in the lives of others we have facts by the million; facts which make Does it necessarily follow that intelligence, to be et- such blossoms of friendship that everything their appeal to every possible condition of huwill be made up to you. There will be no great man development from the lowest to the high-

an invisible force with

So, friends, we believe that a Spiritualist, an old Spiritualist, as you would say, will receive all the nourishment he can from the old of the bud, just as this beautiful day has grown out of the early morning with all its promise of rose and gray blended together. Thus when we look upon the faith of a Spiritualist we will never ignore the true in the phenomena; we will always recognize the good in the phenomena of Spiritualism and in the physical manifestations, sifted and separated from delusion and wrong. When we look at them we will see the lower rounds of the ladder of progress reaching to the higher truths, to the grander unfoldment of spiritual conditions. When we know that we are spirits, that we will live in eternity, that we shall never die, then we turn and say, Let us make life beautiful; let us adorn it with all that is lovely, all that is noble, for only the good, the pure and the true are eternally beautiful. Since we are not to die, let us make life so beautiful that any one shall find the answer to the question, "Is life worth living?"

When you have climbed above the lower rounds of the ladder it does not mean that you should remove them or say to others, "Take one bound and stand with us." Remember that we learn little by little. Spiritualism is not to be held merely as a beautiful theory, a dream of grace and loveliness; but it is first the bud, out of which the higher blossom shall come, and the fruit shall grow and ripen.

In what condition upon entering the spirit-world is a man who has committed premeditated murder?

A person whose nature has been so disordered, so dissolute, a person whose nature is so from your friends; the phenomena can be ex- the Lamb. If in any man or woman the spirit done to the victim-the injury is inflicted upon the murdered man-or on the friends who loved him, and who suffer a grief that is deep down in the heart. The injury is partly to one who is so suddenly and unwillingly sent from this world sons here have been learned; but the injury lies deepest, and darkest, and saddest upon the one who inflicts it. So one who does murder enters into our land in darkness, his nature bound and fettered by the bonds of hate, all discordant, all full of those tones that make the music of life impossible until this state shall have been passed.

Now in this mental disquietude, in this anguish-the overwhelming, unutterable anguish of regret, which deepens as consciousness must suffer, and in suffering for the wrong he

ntelligence to be effective must be embodied. of the reality of friendship a something that strating t That intelligence is embodied in the universe, | cannot be mistaken. It is that which endures an intelligence behind it.

in every particle of matter, in all there is in through all storms and trials; it is that which most practical in all the past religions, and re- telligence of an embodied Infinite Intelligence, is a wonderful spirit of usefulness; there is a we have the question :

#### What kind of a body does a spirit occupy?

This question arises from what we have already said, and it is naturally asked. "Men and women, while in their bodies, have a certain effectiveness, but when they die, how is it then?" When you die you will find yourself as perfectly embodied as you are to-day, only it will be a spiritual body, not a body of this gross substance. Did not Paul express this when he said "But some will ask. 'How are the dead raised up? and with what bodies do they come?" And then he proceeds to explain it as well as he can, choosing various illustrations, all tending to show that each has a body after his own kind, and all will be identified in the spirit-world as perfectly as the different kinds of grain are identified, or as the stars that differ one from another in glory. He says that

there is a natural body and there is a spiritual body. That should not read just as it does, beback to you, and you will say : "Truly, 'Home, cause the spiritual body is just as natural as sweet, sweet home '! anything else. There is nothing that is not

In that world it is true you will find in your natural in the wide universe. If this be true, then that text should read, "There is a matelationships of life; but you will not find there rial body and there is a spiritual body." That expresses it better, for your spiritual bodies are natural. Do not suppose for a moment that your spiritual bodies are not in your posbelongs to the lower life and not to the higher, session now. Do not imagine that there is some wonderful wardrobe in heaven, so that when a man or woman or child dies some master of ceremonies or some angel takes down one of the highest and noblest forevermore. Then these spiritual bodies and says, "This is warranted to fit." No; your spiritual bodies are with mind without the gross vehicle of earthly here, within you; it is that wonderful form on which these particles of matter centre and by practical revelation, but by that which round out, and from which they take their comes to the love of man by the blending of inshape. This is a difficult thing to explain tuition and revelation. to you. Suppose you take a magnet and go

Do spirits of other planets communicate with us into a room where the air is filled with steel through our mediums?

filings. On passing it through the air it attracts to itself the steel atoms, and is perfectly covered with them, and the particles for spirits of other planets to communicate with us. We'do not know. But we know this, that take the form of the magnet. It is clothed it is much more probable that the communicawith that which it has taken from the atmotions you receive come from spirits who have sphere. Take a globule of mercury and place gone from this planet. They are nearer to you it where there is fine silver, and it will take on, in sympathy, parallel to you in most things, not the dust of the rock, not the particles of and so they are most naturally attracted to you. earth or gross matter, it will gather to itself the particles of silver until it has all that it can Those who come from other planets would be carry. Then you cannot see the mercury, but attracted to their own.

only the silver with which it is clothed. Do not advanced spirits know for a certainty whether Now it is true that every child has a spiritual reincarnation is a fact or not? If so, why is it not given body, a spiritual organism. It is the divine idea. us to know? And when the little body grows it shapes all

Yes; advanced spirits know for a certainty, the unseen particles. Feeble at first, they grow and we should tell you that they know there is and unite; they are gathered in the various ways that nature understands, and so the garthat assertion of reïncarnation, and if we say laws. advanced spirits know there is not, you might

ment of the little life is formed by this divine question their truthfulness. We cannot make ideal. So, as you are sitting here to-day inside of your material garments that you wear, are has done he will begin to improve. If you take your physical bodies. Inside of your physical know it. The doctrine of reincarnation is built astonished at the distinctness and clearness an ivory ball and throw it upon some hard sub- bodies, which partly express you but more often up on assertion, and of course we have not with which they point to the grand fact that

To the scientist it presents a new science, or space, and everywhere where the methods of grows broader and better in all states of afflic- rather we should say a new chapter in the scijoice in and love and retain all that is best and divine operation reveal themselves. It is the in- tion. There is in the world friendship; there ence of Physiology, entitled Psychology.

To the deep thinker, who allows his intui-We answer, then, that wherever intelligence is something that speaks of the kindness and love tions to guide his reason, it offers spiritual as he grows out of it, just as the rose grows out effective it must be organized and embodied : it that dwell in God the giver. Now, in the spirit- ideas of the most exalted type; a theology the cannot be expressed otherwise. Following this world you will find that its homes have no dis- most profound; a religion and a philosophy the cordant element. When the singer's voice,  $a_{\pm}most$  transcendent. Hence its infinite scope little while ago, vibrated through the room and power, reaching out as it does toward the with those words, "Home, sweet, sweet home," whole world, and promising to fold within its what were you thinking of? Why, friends, embrace every inhabitant thereof.

you know you were thinking of home, not of What, we ask, can there be outside of a phithe voice and face of the singer of home, as losophy that pertains to every power and atyou knew it long ago, when you lived with tribute of the soul of man, and reveals to him your brothers and sisters, before the links be- all those capacities and capabilities that permit gan to break and the dear ones began to scat- his attainment to a condition that demonstrates ter. Or you were thinking of the place you are the power of spirit over spirit, and proves to living in now, or of the place where mother is? him that within his soul lie infinite progress Perhaps some of you were thinking of your and unending attainment.

eternal home, where death can never come; This, we affirm, the Philosophy of Spiritualor your thoughts flashed from one to another, ism does, and hence we claim it is a sublimely for, after all, the human mind is cosmic. Let religious philosophy, and in demanding its reus tell you that in the spirit-world in your cognition as the basis of all the great religious dear home beyond, you will find an outgrowth movements of the ages, we do not fail to recogof the old; all the elements of sweetness reg- nize the fact that it has always had a variety ulated. You will find a home with no jar, no of phases, a diversity of moods, all adapted to discord, and when first seen there, perchance the demands of the different ages, and the some memory of your singer to-day will come changing conditions of the human mind in its various degrees of development.

How wonderfully and beautifully do we find it adapted to the saint and to the sinner, to the home the sweetest and the purest of all the re- savant and to the savage, to the rudest barbarism and to the highest civilization; coming those unions which here on earth you express | now in one form, now in another; manifesting in the word marriage. Let us assure you of | itself in signs and wonders to one, to another in this, that all earthly passions, all of earth that the still, small voice, to another through beneticent gifts of healing, to another by prophewill be wanting. Out of that will grow the cies, to another by the power of discerning diviner, the holier, the sweeter, the purer, spirits, to another by the divine gift of inspirawhich is now underneath, but which belongs to tion, under whose influence his brain thrills with the exalted ideas of the poets and seers, thought answers thought, mind communes the philosophers and sages, the great, grand souls of the past and the present who open up speech, and in that better world it will not be to him the infinite realms of eternal life.

Yes, it is indeed the source and reality of religion. It is the vital power of faith, and by as careful study as we have been able to give to the history of all religions, we have learned that each of them originated in the develop-

We would not say it is an impossible thing ment of man's spiritual nature, so that one or more individuals became revelators of religious truth through the awakening of their own powers and perceptions, so that they became what are termed in the present day mediums. They were known in the past by the various names of prophets, seers, sybils, inspired men and women, magicians even-for magic among the ancients was not trickery, but a profound science that had schools and academies and learned professors, and among its students were enrolled many of the finest minds of the past. It was to past ages what science is to the present, and its teachers were men whose exalted aim it was to develop new

no such thing as reincarnation. But there is truths and to prove their facts by universal In going far back as we propose into the dim-

ness of the past we shall have but comparativeyou understand a thing simply because we | ly few guides to aid us, but I think we shall be

every soul. These are first principles. Spiritualists are taught that just as man BANNER OF LIGHT.

# Bunner Correspondence.

Tonnessee. MEMPHIB.-Allie Lindsay Lynch writes: "I notice in THE BANNER of Dec. 1st. a letter from Cleveland, O., wherein the writer quotes from my recent

letter, written in praise of the book, "Gleanings,' and published in The Hetter Way, and also speaks of the author as a recent graduate struggling bravely while waiting for practice. As my letter to The Better Way brought mea letter of inquiry as to where the book could be purchased, and seeing it advertised in the last again to speak in its praise, I pen this letter. I am not paid or even invited to do this. Dr. Symes has perhaps never heard my name, but the is a brave Spirtualist and 'Gleanings' is a grand tribute to a natural religion. From its pages 1 quote a few passages :

religion. From its pages 1 quote a few passages: 'We find that there is in society a super-silly class who fancy and even confess that they know all—a band of intellectual finishers, so to speak—persons who have an unhappy conceit that they are "thor-oughly posted." These last named persons are ac-customed to read Orthodox monthiles and trans-At-tiantic quarterlies, but are not at all accustomed to think upon the practical and progressive questions as now discussed from the private and public platform. And yet these self-same persons have a conceit that they cannot be further informed." In certain pridential minds are dwelling doubts re-specting the utility of a consideration of these sared themes. Most persons are educated to regard religion

and that nothing can transpire above or beyond specting the utility of a consideration of these sacred themes. Most persons are educated to regard religion as too holy a matter for debate. We think that any-thing is too holy for an angry debate, but nothing is too sacred for a calm investigation! "The plea that religion is too sacred for public dis-cussion appears absurd when it is recollected this subject is publicly debated in every publit in thristen-dom." Not the wisest man living can point to a single trace in all the universe of a dead law, or a law that ever has or ever can cease to operate un der favorable conditions, or conditions like to

A lo Talmage!

The beta and the set as the author further as an arrival to the set of the se This is true, and yet as the author further says

This is true, and yet as the author further says: 'Sometimes we hear them preach thus: "The Bible has stood the test of ages; no closeness of inspection, keenness of investigation or stricture of criticism, has been able to defeat its claims. Moses's account of creation is simple (admitted!) and sublime. (?) The volume of desthy is suddenly thrown open; time is proclaimed; creation arises; and a new race of intelli-gence appears on the scene. Nothing can shake the plain narrative of Moses. The Bible is perfect in all its parts—full of excellencies—and, taken as a whole, is without contradiction or inconsistency."

Yes, but a few months since an intelligent friend writing me made a similar statement. Less than a week ago this same friend, a church-member, wrote me as follows: "If I were perfectly satisfied that the broken ties of love and affection will be relinited in another world; that the parted shall meet again, and live and enjoy each other's society eternally; that there is a world beyond for poor struggling humanity. then would I be happy. But what a mystery! Who can forecast the future?' I have been at work seattering good seed in that ground, and I can detect in those words wee sprouts appearing. To return to Gleanings,' I must give you one more good excerpt : \*Gleanings,' 1 must give you one more good excerpt: 'Regarded as a record of physical events, the Mo-sale history cannot be sustained, hence many minds are driven into symbolical interpretations. The crea-tion of the world, the garden of Eden, the temptation and fail, the deluge and tower of Babel, are received by many as symbolical relations—as types of spiritual experience and events—referring equally to nations and individuals…. Every figuresymbolized some par-ticular idea. Thus a beetle did not stand for a beetle alone, but also for the world; an asp corresponded to royally; an eagle to courage; the flon to strength; a rain's head to intellect; a duck to a doctor of medi-cine; and a goose to a doctor of divinity.' The waso stings with its tail, and this is a rood bit

We shall consider in our next Ancient India. The wasp stings with its tall, and this is a good hit at the goose. I could go on selecting gems from this rich casket of truths, but THE BANNER will be kind Most persons speak and write of the human

if it permits me space for thus much, and I will only add. Friends, Spiritualists, investigators, preachers, purchase, read, grow."

#### Pennsylvania.

PITTSBURGH.-J. H. Lohmeyer. Secretary of the Pittsburgh Society of Spiritualists, writes: "Edgar W. Emerson closed a very successful season with our Society Dec. 10th. The members and their friends, a great many of these church-members, filled our hall to overflowing, and at least two hundred persons were unable to gain admittance Sunday evening, that being the last of the engagement. Those who came to the abundant evidence that it is not without an hall and did not gain admission were very much disappointed.

ego, or more properly a soul, for our spirit friends assure us that such as die at birth, or marvelous to all present. We often hear the ques-The tests given through Mr. Emerson were perfectly even before, do put in an appearance in that those asked, how is it possible for him to know all these things? who gives him the power, and how can we do otherwise than accept it when he tells us a is an acknowledgment to the fact that the Spiritual Philosophy has come to Pittsburgh to stay. The ministers of the different denominations de nounce us from their pulpits, the press ridicules the return of our friends from the spirit-world as nonsense, and Spiritualists, and all others who are trying to investigate, as deluded : but all these denunciations only give oil to the flames of the fire of truth, and if any one will take the trouble to come to our meetings he will see that Spiritualists are not what these minis ters and editors are trying to make people believe hey are. Mr. Emerson, during his short stay with our Society has given some remarkable proofs of spirit return numbers of these tests were given to members of churches, and as Mr. Emerson's guide gives them very clearly, the recipients had no opportunity to deny the messages that came from their friends, and at the same time it gives these people food for thinking, and they will soon find that the church and the Christian religion cannot satisfy them any longer; their eyes are opened, and they gain the knowledge that the so called dead can return and speak, and give them the assurance that there is no death, no Orthodox hell nor heaven, and no devil to torment them if they fail to believe as the church and the Bible teach: but to the contrary, that their salvation depends on themselves and as they live here, doing good wherever they can. so will their home be in the spirit-world, bright o

#### ly all received a measage. I watched as closely as 1 was able, and could detect no movement of foot or toe, or even a muscle. To our questions of how she made the sounds she replied she know no more how they were made than we did; they were as much a mystery to her as to others; they were claimed to be given by spirits who once lived in earthly bodies, and she thought they were, and it was the only explanation she could give.

During the investigation the sofa feet were set on glass dishes a distance from the wall. She who is now known as Mrs. Margaret Fox-Kano stood on the sofa; the raps continued as before, on the floor, on issue of THE BANNER, I to-day replied, and wishing the wall, doors, overhead, and in any place requested. Now, it appears, she claims it was all a fraud; that she made the sounds with her toes. I think it will require something, more than her assertion to convince intelligent persons she made those raps with her toes, and require a great deal of credulity in any one to be lieve it. Her say-so will never disturb the faith of any one who has become a Spiritualist from investigating

the phenomena; it will only stimulate investigation, as has been the result from the time the Rev. John Murray first proclaimed a more liberal gospel in Potter's Church: every attempt to arrest the truth results in a more rapid progress of a knowledge of it among men.'

NEW YORK CITY .- John F. Bassford writes: "The most convincing séance for materialization 1 have witnessed for many months was held at the residence of Mrs. Effle Moss, 265 West 38th street, Dec. 12th, three ladies, one centleman and invself being present Forms illuminated with crosses, stars and other emblems came from the cabinet, two and three at a time, the medium accompanying them, and passed around the circle. My spirit wife and daughter came together,

approached each, and conversed fully ten minutes, to the satisfaction of all. Such a seance was enough to convince any skeptic. The conditions were very favorable and satisfactory to all. Mrs. Moss is a grand medlum. Let us encourage the good work, and reap the reward that is in store for all who promote it."

#### Missouri.

ST. LOUIS .- J. D. Stillman, M. D., writes: "Perusng the letter of Tennyson calls to mind an episode in my own spiritual or trance-waking experience some twenty years ago. Naturally a skeptic. I was induced to attend a few spiritual séances in Memphis, Tenn., in 1867, without any convincing effect upon me until at one of them 1 suffered myself to relapse into mental concentration, which I might have denominated a stupor, when I became physically and mentally transported into a condition of activity that took me away from the scance to the residence of an old physician, who was in a comatose state from an attack of choler: and sunstroke. In this condition I remained with him for two days and nights, and succeeded in restoring him fully, to the great surprise of all concerned. After this I went to my office, where I became perfectly ab sorbed in writing; I know not for what purpose, as I took no particular interest in what I wrote. I know, also, that I was equally engaged in chemical com pounds, the data of which were afterward, to me perfeetly blank, and I have now no remembrance of them. I only know that there was fixed upon my mind, as though graven in stone, a method of preparing a condensed liquid compound which I had placed in a bottle in my office, to use in cholera.

I continued for a long time chained to my writing by the ecstasy of seeming to be in a sea of unbounded elements of life, harmony and contentment. I awoke occasionally, as business or necessity compelled me to from this reverie, but at the first opportunity relapsed into that waking trance to note common occurrences, much as a balloon voyager would view the recedin panorama of earth as it faded from his sight. I seemed as in this atmosphere of condition for nearly a year, like a floating cloud on the horizon of time, that had no beginning, and was never to end. The stern realllies of life, however, and the philosophic effort to break these chains, persuaded me that no-practical purpose had been served, as the manuscripts which 1 conceived were not for me were taken away by those interested in what they considered supramundanc intelligence, as they insisted that 1 was constantly in a semi-trance condition. I deemed it prudent to return to my professional life with such energy and purpose that 1 might

be free from the entrancement. The features of this condition seemed to be unconsciousness of personality, an universal sea of princi-ples and powers, that produced life by their scintillations of contact with matter, all forms of life. From that day to the present, however, I have never believed. myself the same individual that I was before, as my seems above the considerations of selfishness. I am seemingly carried along in the reatm of progress, to which I feel myself in some way to be an important factor in future time, and life seems to me a dream of the great possibilities that are to dawn upon man by the advent of truths, facts and philoso phies that will make the inhabitants of this earth as changed in character and condition as though it were a new earth and a new heaven united, as man ap proaches the summit of human grandeur, and the earth is transformed into a paradise of bliss."

dozon times within the fast three years, and the half to that Miss P. should know anything about them. Nearalways well filled. All the friends of the cause are pleased with the grand teachings she utters, and i think it is sufe to say that every one within sound of her voice receives ideas of Spiritualism that lead them to believe there must be something in it."

The Spiritual International Congress in Barcelona, Spain. (Translated specially for the Banner of Light from the French Review Apjrite, Paris, by U. G. Helleberg, Cincinnati, O.)

French Merue Opinic, and Chainnail, 0.5 Chainnail, 0.5 The 8th of September, 1888, at 9 o'clock in the evening, various representatives of the dif-ferent nations assembled in a large hall beauti-fully decorated and brilliantly lighted. The hall contained over two thousand people and official functionaries, who enjoyed the pleasant place of meeting and the perfume of beautiful flowers, which were disposed everywhere. The lowers, which were disposed everywhere. following countries wore represented : Belgium, Chili, Brazil, France, Holland, Italy, Algiers, Spain, Portugal, Cuba, Mexico, Germany, Rus-sia, Turkey, Peru, Columbia, the Argentine Republic, the Islands of Balcares, Confu, etc. At an open space between the public and the rostrum were placed four large tables for the journalists and stenographers. Unanimously were elected one honorary President and four effective Presidents; six Vice Presidents; four Secretaries. All these functionaries were peo-ple of high culture and standing in various

Barcelona is beautifully located in a plain. barceiona is beautifully located in a plain, dominated by high mountains, and has a popu-lation of nearly four hundred thousand. The new part of it has wide streets, ornamented with palm trees and beautiful flowers, and is splendidly lighted with electricity and gas. During all the sessions the throng of highly in-tellicent people in the ball was so great that During all the sessions the throng of highly in-telligent people in the hall was so great that many had to be refused entrance. The periodi-cal press of Spain took great interest in the proceedings, and spoke well and respectfully of this undertaking. It was agreed that what had been said and done at the Congress up to the 15th of September should be printed in three lan-guages, namely: Spanish, French and Italian; and that another more extensive Congress should take place in Paris the 1st of September, 1889, to which all spiritual societies and people

# **DECEMBER 29, 1888.**

### December Magazines.

THE VACOINATION INQUIRER Informs Its renders that the London Boolety for the Abolition of Compulsory Vaccination proposes to change its name to The National Anti-Compulsory Vaccination Alliance. The discussion in the House of Commons upon a motion made by Mr. Bradlaugh to omit the appropriation of £1.864 for bonuses to public vaccinators is reported, the result being its adoption by a majority of 109 in a vote of 199. London: E. W. Allen, 4 Ave Maria Lane.

THE PHRENOLOGICAL JOURNAL - Portraits are given of W. E. Gladstone, Michael Davitt, Bill Nyc and W. D. Howells, with a brief sketch of each. Among a variety of other subjects. "Southern California as a Health Resort" is treated upon. New York: Fowler & Wells Co.

THE INDEPENDENT PULPIT .-- In the opening artiele, "Ruin or Reason," the writer makes a strong and urgent appeal for pecuniary aid for this able exponent of liberalism, and backs it up with a generous subscription, suggesting that it become the nucleus of a Sustaining Fund. Waco, Texas: James D. Shaw.

THE ESOTERIC .- "Occult Phenomena and Forces from the Scientific Standpoint," etc. Boston: 478 Shawmut Avenue.

THE CONVERTED CATHOLIC .-- New York : James A. O'Conner Co., Bible House.

MENTAL SCIENCE MAGAZINE.-Chicago: Mrs. Katie L. Swarts.

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

SPIRITUALIST LECTURERS.

[THE BANNER publishes from time to time a List of Spir- manuar of extension and extension and expected high the proper density of t tualist Lecturers, with their post-office addresses attached. without charge; and in consideration of so doing it seems to us interested parties should be more particular than many of them now are in notifying this office when they change their localities, or when they retire from active labors in the THEO. F. Prates, Monon, White Co., Ind. LYDIA A PEANSAL, Disco, Mich. LYDIA A PEANSAL, Disco, Mich. M. G. AMOS PERICE, Boy 133, Lewiston, Me. A. S. PEANE, Bunkirk, N. Y. MIS, LUNT PARKER, Box 230, Maple Rapids, Mich. PROF. W. F. PECK, 8 Worcester Square, Boston, Mass. On G. PRIEGEL, 00 North 24 street, 8L, Louis, Mo.\* CALEB PRENTIAR, 10 Hudson street, Lynn, Muss. MISS, JUNN G. PRIEGEL, 00 North 24 street, 8L, Jouis, Mo.\* CALEB PRENTIAR, 10 Hudson street, Lynn, Muss. MISS, JENNIE RHIND, 33 Boylstou street, Boston, Mass. MISS, JENNIE RHIND, 33 Boylstou street, Boston, Mass. MISS, JENNIE RHIND, 33 Boylstou street, Cherago, III. J. WILLIAM ROYLE, Trenton, N. J. D. F. H. ROSCOC, 25 Stewart street, Providence, R. I.\* DR. F. H. ROSCOC, 25 Stewart street, Providence, R. I.\* DR. F. H. ROSCOC, 25 Stewart street, Providence, R. I.\* DR. F. H. ROSCOC, 25 Stewart street, Providence, R. I.\* MIS, STRIED AVIE 5MITH, Brandon, VI. MISS, P. M. BOYLE, SMITH, Brandon, VI. MISS, S. SMITH, Achol, Muss. GLES B. STEBBINS, 107 Heary street, Detroit, Mich. JULINT, I. SEVERANCE, M. D., Milwaukee, Wis. MIS, JULIA A. B. REVER, Tampa, Fia. MIS, L. A. F. SWAIN, Union Lakes, Minn. J. W. Stavker, BYROR, MIWAUKE, Wis. JOSEN, J. MISS, WORD, SCHMAN, MASS. AUTIAN, B. STILES, Weymouth, Mass. AUTIEN, B. STILES, Weymouth, Mass. AUTIENE, M. BENCER, MULIEN, SCHWIGH, STANKINCO, N. Y. MISS, L. M. SPENCER, MILLIN, MORE, SPINCH, WORCHTO, MASS. MRE, JULIA C. SMITH, Hotel Cabe, Appleton street, Boston. ARE, JULIA A. B. AULDING, 4 Frontstreot, Worcester, Mass. MRE, J. M. STILL, MORTIS, N. Y. MISS, B. C. W. STULH, MORTIS, N. Y. MISS, B. M. MULLIN, SCHMOR, STONO, MORES, MASS. MISS, W. MISHI, M. MISS, N. Y. M

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tions,

all truth has come into the world through

man, and that all revelation comes through

human channels. Also that no remotest nation

is without its spiritual facts and its Spiritual

Philosophy, which is the seed of its religion,

and from which springs up the tree of knowl-

edge whose leaves are for the healing of the na-

We shall attempt to prove that the spiritual

facts that have marked the progress of Modern

Spiritualism rest upon the same basis with the

spiritual facts of all ages and all nations, and

he who would ignore the manifestations of to-

day must, if he would be logical and consistent,

ignore also those of the past, for one grand law

runs through the whole, binding them indisso-

lubly together into a science sublimer far than

that which traces the pathway of the majestic

planets that whirl through space; a science

that traces the pathway of the immortal soul,

reveals its marvelous powers and attributes,

and maps out and defines its glorious destiny.

It must be borne in mind throughout these

articles that we base our faith in spirit-com-

munion precisely where all science is based,

namely, on the eternity and immutability of law,

those that produced its first manifestations.

All science rests here, and hence the man who

learns to-day how the sun or moon becomes

eclipsed, knows just exactly how they became

eclipsed six thousand years ago, and he who in

his insane folly attempts to deny the scientific

facts of to-day concerning that phenomenon

assails equally the demonstrated facts concern

As with material facts, so precisely with spir

itual. If in Hindu, Egyptian, Jewish and

Christian records we find testimony clear and

direct, proving that men and women possessed

spiritual attributes and faculties, through

which they could hold communion with de-

parted spiritual beings, through which they

could discern spirits, heal the sick, make the

blind to see, the lame to walk, cleanse the

lepers, make the deaf to hear, and bring back

the nearly-departed spirit to the body made to

glow with a new life, then to all eternity these

must be, through the immutability of law,

gifts and powers of the human spirit, and he

who denies that it is possible for men and wo-

men to-day to see spirits, hold communion with

spirits, heal with the touch or speak with

tongues, extends his denial to every such fact

that has ever been testified unto throughout

We shall be compelled to make these articles

as brief and concise as possible, although the

testimony is so abundant, that we could easily

MIND; WHAT IS IT?

BY WARREN CHASE

mind as a unit, and always separate it from the

person and the brain in which it dwells while

incarnated. Notwithstanding our custom of

treating it as a unit, we all speak of making up

our minds, as if they were composed of parts;

we use the possessive case, as if the mind was

not the individual, the ego, but something

What we are or should be without a mind is

demonstrated by the newborn or the unborn

infant: A body without a mind, but we have

owned and controlled by the ego.

the world wherever recorded.

extend each into a volume.

ing all the eclipses that ever occurred.

or outside of law.

life and grow up there. That there are no two human minds or bodies exactly alike in this life has long been accepted | truth? and many more questions to this effect. There as a fact. By this it would seem that each was made up of parts and particles, and differently constituted. That the mind of each individual, as made up and developed in this life, remains an entity, or a property, of the soul that made the body and brain for its use here, is fully and completely established by Modern Spiritualism as it never was as a scientific fact before; and now we may analyze the human being and find the mind as one of its parts, and not an effect, as is a motion of the arms or feet.

It is plain that the brain does not produce the mind, but the mind uses the brain as it does the several parts of the body, always in proportion to the quantity and quality of the organs, as in the case of muscles and nerves of the arms or legs.

That the ego or soul is back of and superior to both body and mind, seems plain to me-The body evidently belongs only and exclusively to this world, notwithstanding the Christian absurd theory of a resurrection of it for a future and superior state. The mind evidently begins its identity and organic existence here, however its particles, like those of the body, had existence before: those of the body in substance, and those of the mind in elements. It is now clearly demonstrated that the mind goes out of the body at death intact as an organic entity, and if we take the evidence of dreams, and the multitude of testimonies of our spirit-friends, it builds up, possesses and controls a form there largely resembling the body out of which it passed.

Whether this spirit form is the work of the ego, or soul, as the earthly body evidently is, or whether it is the work of the mind, is not yet settled in any theory. Whether the mind retains its organic entity through other and future changes and transitions is not yet clear to us, but that the soul which knew enough to make this body, and make up the mind, has style eternal existence, seems a settled fact in nature, although in conflict with Christian theology.

Cobden, Ill.

# Written for the Banner of Light DEATH.

BY HELEN HAWTHORNE.

Death is the door that opens into light. The darker hour that ushers out the night. Is but the pall, so grim and dark, spread o'er a secret-won-Is but the milestone, set to mark One stage of Life's great journey done. For Life is more than breath that warms this clay, And Death is but a passage through which Life Goes its unending way.

Prof. Phelps, of Andover, having endeav ored to inaugurate a new crusade on the old-time "Satanio" plaze, thinking people will do well to read that pertinent work by Allen Put-nam, Eag., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

. . .

dark, just as they make it. I can record hundreds of names given and recognized by the friends. Mr. Emerson gave a test séance at Newcastle, Pa. This town has a recognized name for puritanical ideas, and there seems to be great consternation among the ministers; they are afraid some of their flock may stray from their fold. Mr. Emerson had a very fine audience, and was much pleased with the conditions given him. He also held a very satis factory séance at Chartlers, a few miles from Pitts burgh, for a few railroad officials and employés, a number of whom were skeptics. They were so pleased a the results they wanted him to give another, but he

was unable to comply with their wishes for want of time. As it was late before the seance closed, Mr Emerson was anxious about getting back to Pittsburgh but to his surprise they had a special engine and parlor car waiting, and he was returned to the city in fine Mr. Emerson is without doubt one of the best test

mediums in the spiritual ranks. We wish him a long life on this planet, and whenever he is ready to leave this earth-life we are satisfied the dear ones from the Summer-Land will take him to the beautiful home that is prepared for him. Mr. Emerson will be with our Society in January, 1890. We hope the dear angels will keep him in perfect health, that we may have the satisfaction of seeing him often in our midst as an everwelcome friend and brother. Mrs. C. Fannie Allyn will follow Bro. Emerson with a five weeks' engage-

ment."

New York. GORHAM.-J. Valentine writes: " In the winter of 1851 I received a letter from Dr. M. A. Cushing of Glens Falls, N. Y., informing me he had engaged Maggie Fox to hold a number of sittings at his rooms and requesting me to attend. I accepted the invitation, and arriving there was placed next Miss Fox. I held her left hand; she rested her feet on mine. I was requested to watch and detect any movement she might make. After the circle was connected by taking hold of hands, five raps were heard. Miss Fox informed us it was a call for the alphabet. A gentleman repeated the letters, and messages were given to differ-

#### Illinois.

PEORIA.-J. Madison Allen writes: "In a late issue of Die Sonne, a German paper of this city, I find the following question and answer, taken from a Berlin spiritualistic journal:

'Frage.-Hat der Spiritualismus wirklich eine Zn-kunft auf Erden und sollte es wahr sein, das zum ende des Jahrhunderts die Intelligente Welt von ihm überzeugt sein wird?

Antwort.-Zu welcher zeit der Spiritualismus von Antwort.-Zu welcher zeit der Spirftualismus von dem grössten Theil der Gebildeten anerkannt sein wird, können wird nicht sagen, glauber aber, dass es in einem Menschenalter geschehen wird. Die Zu-kunft gehört unbedingt dem Spirftualismus; der selbe ist von den Jenzeltigen in seiner jetzigen Form sozu-sagen den Menschen aufgedrängt worden, und die Geisterweit wird auch dafür sorgen, dass er bestehen bleibe. Wir erblicken in ihm die einzige Rettung des Menschengeschiechts aus den unhaltbar gewordenen. Zustanden und das einige Mittel, die Menschen auf höhere sittliche Bahnen zu führen.'

The above may be thus translated

Question .- Has Spiritualism a future on the earth, and is it likely that by the end of the century the intelligent world will be convinced?

Answor .- At what time Spiritualism will be recognized by the greater portion of the civilized world, we cannot say, but we believe that it will be brought about in a generation. The future unquestionably belongs to Spiritualism. The same, in its present form has been forced upon man, so to speak, from beyond and the spirit-world will also see to it that it remains permanently. We discover in it the only rescue of the numan race from its deplorable present condition, and the only means by which man can be guided to the higher moral plane."

#### Massachusetts.

LOWELL.-" Prevorst" writes: "Prof. Cadwell has been entertaining and instructing our people. On the evening of Dec. 8th, Dr. Folsom, one of our principal lentists, was present, when some interesting experiments were made. A boy the normal beat of whose pulse was 80 had it reduced to 60, then increased to 70, then back to its normal condition of 80, so it was declared by Dr. F., who with watch in hand timed the pulsations. Prof. C. then rendered insensible certain parts of the body, Dr. Folsom stating that no preparation known to the medical profession would render one part senseless without affecting other parts, but Mr. Cadwell had by mesmerism done this.'

#### Kansas.

TOPEKA.-A correspondent writes: "There are about two thousand Spiritualists in this place. The First Society of Spiritualists has from fifty to sixty members. It holds a Conference or Fact Meeting every Sabbath afternoon and one in the evening, at which one or more of our resident mediums or others give their services. In our hall we hold fortnightly ocials, and quite frequently socials and circles at private residences. Among our mediums are Mrs. Kel-ley, Mrs. Emma E. Hammon, Mrs. Norton and Mrs. Hatch. Mr. Markley is the President of our Society, and the prospects for its growth and extended usefulness are quite encouraging.'

ent individuals, the recipients usually acknowledging the friend or acquaintance, but expressing wonder

ness and fear. Our work does not attain its perfect development until the day when all our forces, which now are scattered, shall be associated, and work pursued with a united accord to the same great

In the struggle of progress against ignorance, superstition, skepticism, pride; the assertions of the institutions from the Middle Ages; the dogmas of the official science; the intolerance dogmas of the official science; the intolerance constituted by the churches; the invectives of the adversaries of the liberty of conscience; the mockery of the ignorant and envious, the obscure arts of those who propagate mistrust and hate between nation and nation, between brothers and brothers: We answer with the sublime example of our fraternal bond of sen-timents our tolerance our constant love for all timents, our tolerance, our constant love for all that is true, good and beautiful!

Among true Spiritualists there is no nation-Among true Spiritualists there is the among ality; there are neither Spaniards, Frenchmen, Germans, English, Russians nor Italians, etc.; Charling there are not even savages, The Germans, English, Russians nor Italians, etc.; for Spiritualists there are not aven savages. The aim of our work is to leap with one bound over the political frontiers, those obstacles to the great humanitarian work which our true breth-ren in France for a century have sought to re-move. We are all brothers and sisters in the great universal nation which, in its turn in the great whole of life, is only a humble and small part of the sidercal republic... Brothers and sisters, do you know what Spir-itualism is in relation to humanity's improve-ment? It is the centre of moral gravitation

ment? It is the centre of moral gravitation toward which the terrestrial humanity, through patient research, makes an incessant march toward universalization and the communion of souls, in divine harmony and eternal concert with all beings of the universe.

#### Catarrh Oured.

**Vermont.** WILMINGTON.—John F. Bassott writes: "Spirit-ualism is on the gain here. We have been fortunate in making engagements with that glitted medium, Mrs. Neilie J. T. Brigham, who has lectured for us about a

• Will also attend funerals.

# **DECEMBER 29, 1888.**

# Banner of Bight.

#### BOSTON, SATURDAY, DECEMBER 29, 1888.

#### What Shall be Taught?

の影響

In a recent Sunday morning locture, the able and eloquent Rabbi Schindler made the above question, in its application to the public schools, the theme of his discourse. He opened with the remark that history is full of the narratives of enthusiasts who have spent their means and their lives in the vain endeavor to abolish poverty, and its field is strewn with the débris of schemes and enterprises which have exploded, one after another, carrying death and destruction into the camp of their instigators and friends. Socialism, said the Rabbi, was one of the different schemes proposed that found the greatest favor among the masses. In our time it has become a by-word, an epithet, denoting an element dangerous to the social welfare. Yet the Socialistic philosophy has not retrograded, but has seen so suceessful a realization as no prophet of old has •ver predicted for it.

The army and navy of a nation were pronounced the very first socialistic success. Our mail system is another. Finally it took form in the public schools. The state compels us to intrust our children to its guardianship. Every member of the state is taxed for the support of the public schools, on the ground that the community at large is benefited-if its members are well disciplined and educated. Every parent consequently has the right to demand that his child shall receive not only a proper education but the best that can be obtained. Its foremost duty is to prescribe such a course of education as will fit the child into the system of civilization of which it is to become a part. What shall the public schools teach, becomes

then a question of the first importance. Today it absorbs the thoughts of all. We have hitherto, said the Rabbi, trodden the road of utility too much, and the curriculum of our public schools must sooner or later break down under its own weight. The true philosophy of teaching the young is this, that every human being stands in a relation to the world outside of him, while he is himself the representative of another world within. These two worlds, the inner and the outer, crave communication by means of the senses and the mental forces. Man gives and takes, receives and disburses. Hence he should be schooled in childhood so that his brains may allow of an easy and quick transit of thought: his thoughts should be liquefied, and his organs of speech properly trained to give expression to his thoughts through sound, or his hands properly educated to communicate the dictates of the inner world to the outer one by means of visible or tangible tokens.

The supporters of this view claim further that it must be left to the individual taste and energy to enter afterward upon such a course of studies as will enable one to gain a livelihood. Pestalozzi, who lived at the end of the last and the beginning of the present century, was the representative of this doctrine. The results of his method of instruction were so marvelous that teachers from all over Europe flocked to him in Switzerland to learn from him, and they afterward spread his method over Europe. Pestalozzi cared nothing for any particular branch of science, but merely en-deavored to develop the mental capabilities of the child. He liquefied the thoughts of his pu-pils to such a degree that they were able to think and express themselves in a proper man-ner upon any subject that attracted their at-tention. While, said the Rabbi, we may ac-oept the theory represented by Pestalozzi, we might just as well at the same time use such studies as the means for mental development as would be profitable to the future citizen. As Rabbi Schindler has, since the delivery of this discourse, been elected by the united suffrages of both parties in this city to a place on the Boston School Board, we trust that his influence may prove a powerful assistance in the direction he here so strongly emphasizesand which to our mind embodies the whole sum and substance of the office of the public school *i.e.*, the following out of a course of instruction and training which shall best fit the future citizen to take his proper place, the one most advantageous to the whole, in all that concerns true life in the great republic.

corrected at once. I sat down to think about it. Here were the two witnesses on their ways home, and what could I do, I worried myself for a few minutes, and then I heard a voice which told me I had put the other certificate in a book in the parlor; and sure enough, there it was where the voice directed me. I filled it out, and sont the parties away rejoicing with a clear and good certificate."

This experience started a train of thought in Dr. Wild's mind regarding the reason of his having asked them to sign the second certificate, and he intimates that some good angel may have foreseen that he would make the mistake he did and be placed in the dilemma he found himself, and so led him to the duplicate act. Had it not been for it, it would have been quite a long time before he could have given the married couple a certificate according to law, which would necessarily have put them to great inconvenience. After citing instances of a like nature-one of President Lincoln and one of President Garfield, showing spiritual guardianship and guidance-Dr. Wild says:

guardianship and guidance—Dr. Wild says: "My own idea is that there is a medium like our atmosphere, but of a different kind, in which these thoughts can be felt and seen, be-cause we are spiritual beings. As out of the vagarles of astrology has come the beautiful science of astronomy, and as out of the uncer-tain alchemy has come the science of chemis-try, so out of these experiments will come some science to us some day."

ome science to us some day.' DOWN ON DONNELLY;

OR. CRUSHING THE CRYPTOGRAM

"The Sonnets present evidence for Shakspeare's author-ship like the links of chain-mail in an armor of proof. And the man who wrote the Sonnets must also have written the Poems and Plays. This can be established by those princh-ples of scientific demonstration that have been applied to both in the present work. The same unlearned man wrole both! Then the server history in the Sonnets is in agree-ment with the public history of the time, and both are in antipodal antagonism to the Great Cryptogram."- Mr. Ger-ald Massey, in his new edition of "The Servet Dramo of Shak-speare's Sonnets.

aperet sonnets. A Poet on the Poet! That should herald A real Champion's advent. Go it, Gerald! Punch puts it pleasantly in the vernacular, For only owls and humbugs ape the oracular Ignatius now, the "Moon-Raker" gone frantic. Who hunts for mare's-nests under the Atlantic, And Shakspeare's text, is naturally stilted. But under Massey's mace he must have wilted Like the pricked bladder that he is. Yes, go it! A noet, sure, should understand a poet. But under Massey's mace he must have willed Like the pricked bladder that he is. Yes, go it! A poet, sure, should understand a poet. You show 't was Shakspeare, he who sweetly sonneted! Who wrote the Plays—and Donnelly is bonneted! Your monumental book's a trifle bulky (Five hundred pages turn *some* critics sulky, My massive Massey), but 'tis fuil of ' meat,' And sown with Song as masculine as sweet. Mellifluous echoes of the master-rhymes, Whose music filled the Great Armada times, Three centuries since, and still moves heart and brain More than the pageantries of Druy Lane. "Tush! none but minstrels' like of sonneting." Sings Shakspeare's self with an irole ring. Minstrels at least will thank you; for the rest Who have not time or heart for the Great Quest After the Secret of the Sonnets, these May dip and taste where there's so much to please Both student bee and social butterfly; Whilst *du* will track with grateful heart and eye Your slaughtering of that colossal Sham Egregious Donnelly's Great Cryptogram!

#### New Publications.

SERMONS FOR ALL SECTS. By Caleb D. Brad-lee, Senior Pastor of the Church at Harrison Square, Boston, Mass. 12mo, cloth, gilt top, pp. 283. Boston: W. B. Clarke & Co. We have in this volume twenty-eight discourses largely imbued with spiritual thought, and liberal and progressive views of the past, present and future of mankind. Among the subjects are "Holy Trifles," "Failures and Anticipations," "The Mount of Transfiguration," "The Importance of the Present Hour," 'Everything Uncertain," and "Death Impossible." We can in no better way convey to our readers an idea of the author's general style and trend of thought than by quoting from his treatment of the subject last men-

to pass through stone walls and associate with mankind when he chose, to repel all approach, and to instantly vanish from any place at will. He further says that the powers he possesses can be attained by any human being, and gives his reason why they are not. With this as the basis the writer builds up a remark

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able story, abounding with phenomenal events. DAYS SERENE. Illustrated from the Original Designs of Margaret MacDonald Pullman. Engraved on Wood and Printed under the Directions of George T. Andrew. 4to, cloth. Bosion: Lee & Shepard.

Of the size and general style of "Nature's Hallelujah," issued by the same publishers two years since, and which won at sight the favor of holiday gift-seek ers, this volume is greeted with like expressions of admiration. Its contents comprise numerous sketches on land and water illustrative of the serene days of all seasons, the spirit of which is embodied in verses from Goethe, Tennyson, Wordsworth, Lowell, Whit tler and others; the verse being engraved in quaintly fantastic letters and woven in with the sketch it relates to, on superfine, heavy paper, each page 10x14 inches. The binding is in keeping with the fine artistic taste and skill of the contents, and is richly embossed in silver and black.

THE PROPLE'S BIBLE: Discourses Upon Holy Scripture. By Joseph Parker, D. D. Vol. IX. 8vo, cloth, pp. 360. New York: Funk & Warnella & Wagnalls. The author reaches in this the first and second bool

of Chronicles, annotating such passages as he judges worthy of treatment. He is certainly to be credited with an industry and zeal in the pursuance of so formidable a work.

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#### Jennie B. Hagan in Meadville.

Miss Hagan has of late been very successful in her labors in Meadville, Pa.--as noted by us last week.

The resident Spiritualists were pleased and instructed, and skeptics were surprised by the exercise of her wonderful gifts. On the last evening of her engagement—that of Dec. 6th— Miss Hagan spoke on several subjects handed to her from the audience, her effort being well Republican of the audience, her enor being weiner Republican of the 7th. The first of the themes considered was, "How does it happen that those who do not investigate Spiritualism are wiser in their opinion than those who do?" wiser in their opinion than those who do?" She replied in a very able manner, in the course of her remarks saying that Spiritualists who have studied the subject deeply will tell you that while they believe in the power of spirits to return to earth, and the many other phe-nomenal manifestations, they realize that life in this world is far too short to complete inves-tigation. The investigator who is done and tigation. The investigator who is deep and anxious never makes a loud noise, but the little

searcher goes through the world shouting. Two orthodox clergymen were present who manifested great interest, especially when in reply to questions of a personal nature Miss Hagan said, "I think very little while I am speaking. I scan the faces of my audience; sometimes I think of my home, or some pleas-ant event of the day passes through my mind. I have only a common school education, and do not claim any special gifts of my own. The thoughts come to my mind and the words to my mouth without effort."

#### A Clergyman's Experience.

Rev. Joseph Wild, D. D., pastor of a Congregationalist Church in Toronto, Canada, to whose far-seeing views of spiritual truths we have previously alluded, related in a recent lecture an interesting experience of his own. He said:

"A short time ago a couple came to me to be married. I called in two witnesses who were visitors at my house, to subscribe their names. After I had married them I asked the witnesses to sign the certificate, which they did; and then I put it aside whilst I filled out the rest When Leame to the marriage certificate I could ont find it, though I hunted for it high and low, and was a little confused. However, I re-called the two witnesses, told them I had mis-placed the certificate, and asked them to sign another, which they did. The next morning these two visitors went to their several homes, both wide apart from Toronto. In the after

by a body from whence the spirit that once gave it life had fled. There is no light in the eye, no smile upon the face, no grasp of the hand, no motion; all is still-

the late, how grap of the late in the lowes this passage: The light in the eye is gone; but was it the light in the eye we loved, or behind the eye, shining through the eye, using the eye simply as a servant, a medium, and a transmitting power? No smile on the face? Yes; but was the smile on the face, or did the face re-flect the smile? No grasp of the hand? Yes; but did the hand make the grasp, or a personality behind the hand that willed the saturation? No motion? Why, of course, no motion, for the motion was not in the body except by the order of the person that has left the body, and taken another and a better form, and given up the old form that through its ald more life may come to the ground, trees, flowers, air and everything. It is all life; life given to nature, a higher life gone to God, and nothing really lost, only changed, and changed for the better evermore.... In this way of looking at the matter, funeral services become salutations to heaven in behalf of the new-comers that are entering, one by one, into the city of our God; and congratulations to Nature that all the time rich donations are poured into her treasury, by which the earth is perpetually re-newed, enriched and glorilied." The author argues that even mations, though they ness-oh, how still! and then follows this passage:

The author argues that even nations, though they seemingly disappear, do not; they are on earth still in new, better and holier form, and the races of to-day are the great-grandchildren of the races of the past. You and I," he says, "have something in our bones and blood of Egypt, Assyria, Babylonia, Judea, Phœnicia, India, and Persia.... So that, in a certain philo-sophical sense, I am not only an American, but a Roman, a Grecian, a Persian."

His belief in the immortality of all things is finely expressed in an allusion to Nature :

expressed in an allusion to Nature: "Nature changes all the time. Yes: but Nature never dies. Do those leaves that you tread under your feet on an October or November day, perish? Are they annihilated? Is their work done, and is our fare-well to them a finality? Oh, not they will go into the hungry earth, and through many changes, at last will fall into your hands in the shape of a huscious peach or rosy apple or july pear, or else as a violet or rosebud or faponica will bless your eyes, cheer your heart, and somehow spiritually say. We do not die, we have never perished: We are blessing the world forever and ever; and like you, oh mortals, we are im-mortal." The truth set forth in this, the closing passage of this

The truth set forth in this, the closing passage of this discourse, our readers will fully endorse ; it is an idealism with many, but with a Spiritualist it is an everpresent and enduring fact:

present and enduring fact: "We all of us have dear ones watching us from the other side of the river; and to-day let them come at our summons, in holy troops, to receive our salutations, invisible, but real; absent, but present: removed, but promoted; called dead on earth, called angels in heaven; loving us better than ever before, caring for us more than they ever could in the fiesh, praying for us more than they ever could in the fiesh, praying for us all the time, and waiting to carry our souls up to the new home, when the bell of heaven rings, and our names are selected; All hall, beloved spirits—all hall, now and forever;"

A STRANGE CONFLICT. By John M. Bachelor. 12mo, paper, pp. 298. New York: J. S. Ogilvie. No one who reads this book will question the propriety of giving it the title it bears. In a long-unused part of an old castle two men proceed by the light of lantern, discovering concealed doors, removing stones from dust-begrimed walls, till they reach a doorway in front of which they pick up a scrap of paper directing them to press the palm of the hand on the middle of the fourth stone, and should the hand get cool, substitute the other so as to warm the stone. Following this order the heavy door swings open and reveals a long passage, along which they advance until they come to a massive iron-bound door, bearing marks of great age. Speculating upon how they shall open it, they hear a noise on the other side and knock. Immediately it swings open and reveals a small, luxurlously-furnished chamber, lighted by a rose-colored these two visitors went to their several homes, both wide apart from Toronto. In the after-noon of the following day I had the certificate returned to me, and it was pointed out that I had put the wrong name for the man. It was an important wedding, involving considerable property, and the persons wished the certificate lamp suspended from the celling. Seated in an easy

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Valies abades or opinion terrained. Therained. Therained and peruse anonymous letters and communica-tions. The name and address of the writer are n all cases indispensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or link line around the article he specially desires to call our attention to. The BANNER is to

can our attention to. When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

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 **F**ight. BOSTON, SATURDAY, DECEMBER 29, 1888. [Entered at the Post Office, Boston, Mass., as Second Class Matter.] THE BANNER IS ISSUED EVERY THURS DAY MORNING FOR THE WEEK ENDING ON SATURDAY. PUBLICATION OFFICE AND BOOKSTORE, Bosworth 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, 39 and 41 Chambers Street, New York. COLBY & RICH, PUBLISHERS AND PROPRIETORS ASSISTANT EDITOR.

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137" Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John \_\_\_\_

#### Editorial Misconceptions.

The ignorance and misconception of the average secular journalist regarding Modern Spiritualism and everything relating thereto, even after forty years of exposition, is often something marvelous; but we find in a recent issue of the Washington Post an exhibition in this line that is quite phenomenal and monumental. In commenting upon the alleged *expose* by the "Fox sisters" in New York and Boston, that journal indulges in the following extraordinary outburst of historical wisdom:

" Spiritualism is the last of the great religious movements of the world, and its founder was or is Margaret Fox Kane and her sister Kate, or Katle, as she was generally known. They were to Spiritualism what Confucius was to the Chinese religion, what Mohammed was to Islamism, what Buddha was to Buddhism, what Christ was to Christianity. On their words and works the faith was founded, and it has grown until almost every land has its disciples among its people. | Organic bodies, in fact, are all of them to be So with the other religions. But now comes the startling difference. Confucius, Mohammed, Buddha, Christ died in their faith and made it glorious. The Fox sisters live to come before the world and pronounce their faith and their works lies and shameful trauds, to denounce their followers, and to ask forgiveness of God and man for their infamous deceit. It is the only instance on record of the founder of a great sect living to condemn and deny its tenets. Even Tom Paine and Voltaire died believing in their disbeliefs." The idea of classing the Fox sisters with Confucius, Buddha, Mohammed and Christ as ducting blanket. The heat of the interior of "founders of a great religious movement" is something wholly original and stupendous! The astute editor should have secured a patent for this idea at once, as the most original and the result of a volcanic eruption. No such marvelous invention of the century. It would probably have puzzled him, however, to specify in his "claim" what great "religious" or even moral truths these sisters have ever discovered, or announced, or advocated before the world as the basis of a great religious movement. That Spiritualism, as a movement, embodies and is founded upon grand moral and religious truths of the most vital, potential and farreaching character-in fact, all the truths that are embodied in all systems of the past- is an undoubted fact; but that the discovery, demonstration, elucidation, or promulgation of these moral and religious truths has in any marked bottoms of ships collect and alloy with themdegree depended on, or been furthered by, the Fox sisters, it would be difficult to show. They are entitled to all the credit that belongs to them, and this they have received in in solution as chlorides and other salts. The unstinted measure. But they did not even originate the "rappings" which called the at- | variety of plants and organic growths, is additention of a startled materialistic world to the fact that we are surrounded by a host of invisi- like a mountain stream. ble intelligences. These rappings had been heard in sporadic instances, and in various parts of the world, long before the Foxes were born; and when these sounds broke out in the little house at Hydesville, without any conscious agency on the part of these children, and to the terror and discomfiture of the whole family-as is proved by the fullest testimony, and affirmed by the sisters themselves for forty years-the chief part they had in the matter was the discovery by one of them that the invisible cause of the raps was an intelligent being, that " could both see and hear "; whence followed the adoption of a code of signals by means of which intelligible communication was established. For this discovery the Fox girls should have all the honor that is due them. But they did Tribune, which we find going the rounds of the ly visiting the periodical dépôt we asked the not originate, and had no monopoly of the press, illustrates the "Regular" methods so "raps." These soon extended to various parts completely that we transfer it to our columns of the country, and were heard in the homes of as an evidence of what the Allopaths will do many people who had no connection with or when they have the power. The Tribune is personal knowledge of the Foxes, manifesting | right in its query as to "small business": everywhere the same intelligence, and making the same claim to be the product of excarnated spirits. But this original clumsy mode of communication by raps was speedily superseded by more expeditious methods, and in time, through numberless channels, a flood of light and thought was poured upon awakened humanity.

#### BANNER OF LIGHT.

sequence? We sincerely wish the experiment

could be tried just for once, and the results

carefully noted. Among the numerous legis-

lative experiments that are likely to be tried

again is the oft-repeated effort of certain

medical zealots to obtain the passage by

the Massachusetts Legislature of a law to pro-

hibit all but the self-styled "regular" phy-

is the very kind of work which is rightly called

'law tinkering." It has nothing to do with

justice or equal rights, but merely undertakes

say to a specially-favored class, who themselves

press for the legal bestowment of the privilege,

that they only shall have the right to cure and

relieve the ailment of all the rest, in spite of

the notorious fact that they more frequently

fail of doing both than otherwise. Well may

the curse of our democratic system is "law-

making." It adds with equal truth that every-

body wants to go into the law-manufacturing

business, and that the business presents the

The ratio of supply and demand in this busi-

ness it regards as an inverse one. All are eager

to produce, but none to consume. The fewer

new laws needed, the greater the increase in

the output of the ever-grinding mills of legisla-

tion. It ranks the case as fairly one of the

most serious political diseases of our time.

'What an ocean of speeches and talk have not

the parliaments of our century produced!

not inflicted upon the suffering nations! Yet

we profess ignorance of the true causes of the

appalling increase of insanity and other forms

The Christian Scientists.

saturday Evening Gazette, as well as of others,

not only the "regular" physicians, but the

modern army of "Christian Scientists," "mind

curers," and others of their ilk have reaped

golden harvests from the weak nerves and simi-

lar ailments which characterize the present

thunderstruck if the names of the believers and

dabblers in these modern cults should be pub-

lished. The wife of one of our most prominent

and wealthy men, says the Gazette, has become

so fascinated and involved in the theory of the

"Christian Scientists" that she no longer takes

any interest in church work, and is the cause

of great grief to her husband. She made a pro-

ill, she would not consent to have any physi-

cian see or prescribe for it.

of mental aberration or debility." The case is

indeed

spectacle of a curiously one-sided industry.

the outspoken Minneapolis Tribune say that

#### very small extent. If at all, set forth through the

agency of the Fox sisters: much less are they in the least degree dependent upon the word approaching session of the Massachusetts Legisor authority-the "faith" or the "works"-of these sisters. Herein Spiritualism differs lature to pay the serious consideration which is its due to this vital subject, all the more vital essentially from what is alleged of the other since it has developed into a public nuisance, of great religious movements above cited. It has tinkering the laws merely because of a Legisno human founder. Hence the defection of lative meeting. The natural inquiry arises these sisters, or of a hundred other instruments in many minds-suppose the Legislature should who have been similarly used, can have no apfor once decide that it is better to do nothing, preciable or lasting effect upon the great moveand as soon as possible thereafter adjourn and ment itself. Its origin and its motive-force are disperse? Would there be any special imperilfar above and beyond all such fallible agencies. ment of the public peace and security in con-

Judas, one of the chosen apostles of Christianity, betrayed his Master to death for thirty pieces of silver; and Peter, though selected to be the "rock" on which the Church should be built. denied with an oath any knowledge of the man Jesus. Yet these defections did not destroy a single truth which the Nazarene or his disciples had taught, or prevent its spread in the world. They only afforded occasion for sicians from exercising the gift of healing. This a momentary triumph and jubilation of the powers of darkness," like that we now see repeated in our own day, but which was then speedily followed by a pentecostal "outpouring in the most arbitrary and despotic manner to of the spirit," in new forms and with more potent demonstrations, such as we shall no doubt

witness in due time if we possess our souls in natience. The Post concludes its sage observations with the following remarkable piece of materialistic advice :

"The dead are gone and the resurrection is not yet. The world is too busy for that now. It will come a enough, and Spiritualism will find its greatest work in getting the living ready, rather than in disturbing those who have given over living."

What sort of a notion this editor can entertain respecting "the dead," who have "given over living," and yet are liable to be "disturbed" by Spiritualism, or Spiritualists, before the proper time for "resurrection," it is difficult to conceive. Let us assure him, on the basis of all we know of Spiritualism, that there is not the slightest occasion for anxiety on that score! On the contrary, Spiritualism proves the truth of what Jesus told the Sadducees of What a countless number of laws have they his time, that "the dead are raised "-not that they shall be, at some far-off resurrection day. The ancient patriarchs, he affirmed, were then "living." They whom this editor imagines to be "dead" and to have "given over living' are resurrected already, and more alive than ever. It is, in fact, they who, through Modern

Spiritualism, are seeking to "disturb" him, and such as he-to awaken them from the materialistic stupor in which they are dreaming, to a knowledge of the spiritual realities with which they are environed thus getting them "ready" for a truer life here and a happier one hereafter. Verily, while such crude notions as those ex-

hibited above prevail among conductors of our leading secular journals, there is urgent need for the enlightenment which Spiritualism brings.

#### Facts About Land and Water.

In the course of his eight current lectures in Boston on the "Effect of Geographical Condi- state of society. It says that Boston would be tions on Life," Professor Shaler discussed the effect of geographic development on organic life, and the geographical history of the continents. He called attention to the important fact that the difference between continents and mountains lies in the fact that mountains. are sharp, while continents are very wide, triangular masses, pointing in every case toward the south pole. The higher forms of life are found on the surface of the land; and the existence of all life on the earth depends upon the constant presence of water on the surface. considered as water engines driven by solar

#### Tinkering Legislation.

The Banner of Light

There is ample time between this and the Is all that it claims to be. It is a true exponent of the Spiritual Philosophy of the nineteentli century. It has outlived calumny both from within

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and without our ranks. Its nearly thirty-two years of existence is proof of this. It circulates in every civilized country.

Since its advent quite a number of other papers devoted to the Cause have sprung up and ceased to exist, while THE BANNER has continued, after passing through multitudinous vicissitudes, because of its faithfully doing the work for the denizens of the spirit-world, who planned its publication. This is well known to our older patrons; but as a new generation of readers has come upon the stage, who are not conversant with the facts, we feel to briefly advert to them now, and to further say that the MESSAGE DEPARTMENT, which was inaugurated by a band of devoted spirits-(the free meetings at which the spirit-messages are given were established at the same time)-has been continued consecutively from the issuance of

the first number of this paper to the present. Thousands of decarnated individuals have at these meetings and through this Department reported-men, women and children, the great majority of whom we never knew or heard ofnineteen-twentieths of which messages have been rerified, proving beyond doubt the direct return of the spirit, under proper conditionsthus establishing the fact, through demonstrable proof, of the immortality of all mankind.

All true Spiritualists should become personally interested in the Message Department, knowing as they do how anxious their spirit friends are to have this Department continued. The friends of the Cause, therefore, are earnestly invited to render this establishment all the pecuniary aid within their power.

#### Obituary.

We are in receipt of a letter from Barcelona, spain, under date of Dec. 3d, 1888, announcing the demise of DON JOSE M. FERNANDEZ COLA-VIDA, founder, editor and proprietor of La Revista de Estudios Psicologicos. He was the founder and ex-President of the society of "Friends of the Poor," of Barcelona; founder of the society of Mutual Succor; honorary member of many scientific societies, both in Spain and in foreign countries; honorary president of the First International Spiritual Congress and of its Permanent Commission, and the most According to the testimony of the Boston indefatigable propagandist of Spiritualism in Spain. He was born on the 19th of March, 1819, and departed for the spiritual life at 12 o'clock, noon, Dec. 1st, 1888. His body was buried on the 2d.

#### "Why I Became a Spiritualist."

We shall reprint next week, by permission of Allen Thorndyke Rice, Esq., editor, an important-paper titled as above which appeared in *The* North American Review for December, '88. It is from the scholarly pen of A. E. Newton, of Arlington, Mass., and has by him been revised and corrected for our columns.

Rom \* At this time when there is so much bickering in our ranks, we feel to call attention to the closing remarks of Prof. W. F. Perk, in the longed visit to Europe with a view to her cure, but that did not avail to wean her from her questionable beliefs. If her child were to fall grand address entitled "The Science of In-

mortality," delivered by him at the Cassadaga Lake Camp-Meeting of Spiritualists last Ap-"Very likely "-the Gazette reflects-" weak | gust, and published in full in THE BANNER. women, with nervous temperaments, can be He said:

# **DECEMBER 29, 1888.**

#### Lyman C. Howe

Closed his highly-successful engagement at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, on Sunday, Dec 2:8d, with a lecture on the Atonement-a brief abstract of which we shall publish next week. Mr. Howe is, we understand, expected at Taunton, Mass., next Sunday.

Sunday, Dec. 30th, at 2:45 P. M., Mr. Caswell will be the medium to officiate at the Temple. Mrs. H. S. Lake will resume her ministrations at the Temple the first Sunday in January. She is a favorite with the best minds wherever she goes, and deserves all the praise she receives.

10 We are in receipt of a letter from E. J. Huling, of Saratoga Springs, N. Y., (which arrived too late for use last week) in which he states that the peripatetic P-r-o-f. Starrwhose peculiar operations we have exposed for years-has of late been delivering a course of lectures, etc., in that place, intended as "death blows to Spiritualism." Some of the Saratoga papers allowed themselves to be made cats'spaws to pull out fiery "chestnuts" for the benefit of Starr, but we can assure them that his highly ærated and bombastic "yarns" as to what he has done and can do are about the only blows" he can give to the cause. The clergymen of Saratoga and others, who pay their money to be imposed upon by this traveling mountebank, are certainly welcome to all the comfort they can obtain from Starr and his ilk. Mr. Huling says in conclusion :

"The lectures of Starr have aroused so much interest in Spiritualism that several new faces appeared at the last Sunday services. These new-comers listened attentively to the lectures of Mr. George H. Brooks, who is speaking here for four Sundays of this month. On Sunday evening, Dec. 16th, Mr. Brooks paid his respects to Starr, taking for his subject, 'Truth Crushed to Earth Shall Rise Again,' and dealt trenchant blows upon the Orthodox, who have been preaching a kind of immortality for centuries based upon old and incomplete ecounts, and refuse to investigate all modern phenomena similar to those told about in their ancient records.

The society here is ending the year in good shape Weekly socials are being held with a good attendance. and we expect soon to have a Lyceum in working order, also a Ladies' Aid Society."

Harvey Lyman also writes from Saratoga to the same effect regarding Starr, and adds:

"We are having good meetings here. Last month Mrs. Emma Paul, of Vermont, gave some very fine lectures. This month we have G. H. Brooks, of Washington, D. C., who is a fine man and a good speaker."

1937 At a meeting, Dec. 9th, in Odd Fellows Hall, San Francisco, held by Mrs. J. J. Whitney for the purpose of giving tests of spirit presence, she became controlled, says the Goldon Gute, by a child, who called upon a person in the audience to speak, and when there was no response, she said: "I mean the man with the picture in his pocket of Ida." This was a wonderful test to the gentleman, he being a stranger, who said he put the picture in his pocket just before starting out, hoping the spirit might come and give him some evidence of spirit return.

Bà 'It is said that \$800,000 have already been collected toward building a Catholic University in Washington. The bishops assert that the university will act as a bulwark against the rise of rationalism and free thought in America. We do not believe it will have any effect whatever in that direction. Rationalism and free thought have largely made this country what it is to-day-the most prosperous nation on the earth.

OBSERVER'S letter from New York, which we shall print next week, will contain an account of a highly interesting and important occurrence (at Washington) in the early history of Spiritualism, which modern readers canno fail to find of interest, while the elder ones will eniov the reminiscence

#### felicitously labelled rabies legislandæ. The danger is that our civilization will be crushed and buried under the mountain of laws it is piling up. And lest the excuse for persisting in this fatal work should be taken away, a few men are trying to switch off legislation in the direction of their own pecuniary interest, under the plea of curing bodily ills! Rabies,

The moral, spiritual and religious truths thus promulgated from the spiritual world, through countless instruments, constitute the real foun- | ship. On the whole, is n't the County Medical Society dation of Spiritualism as "a great religious in rather small business when it engages in a crusade movement." These truths have been to but a like this?"

heat. Birds, insects and the higher forms of plants are limited to or dependent on the land. In the formation of land volcanoes exert a large influence. Essentially they are outbreaks of steam under a high pressure, the lava and ashes being merely incidental. Beds of sand and mud, containing a small per cent. of water, are gradually forced down by the accumulations above them, the lower layers becoming thus covered with a water-tight and non-conthe globe finally converts the water of these now deep layers into steam, whose pressure finally overcomes the resistance above, with thing as a general submerging of the land ever took place, since in such a case all land-life would have disappeared. This latter statement of the Professor is a bold one, in the face of the Hebraic record which all good Christians are required to believe in-ark and all! The speaker laid peculiar emphasis on erosive action, and the importance of this action and the attendant solution of mineral substances in water. The ocean contains, he said, nearly, if not quite, all substance found in rocks, in either mechanical or chemical solution; and consequently in the course of time the copper selves enough silver from sea water to make it profitable to extract it. Lead, gold and other

mineral elements of the rocks are likewise held very fact that the sea is occupied by a great tional gvidence that it is not clear and pure,

This idea of matter held in solution by the sea-water is suggestive and confirmatory of the reports given by returning spirits through mediums concerning that larger ocean, the atmosphere, which surrounds our planet; these revenant spirits have from the first declared that all the elements known to material life on earth are in tenuous existence in the air around us, and can be utilized by those in the higher life who possess a knowledge of the chemical laws necessary for the purpose-as seen in the phenomena of materialization, independent slate-writing, etc.

#### Meanness Extraordinary !

The following paragraph from the New York

"A druggist in this city was recently fined \$60 for prescribing some simple remedy for a woman who came into his shop and complained of being ill. The charge was that he had practiced medicine without a license, and the County Medical Society caused his prosecution. Of course it is plain that it is the physiclan's duty to prescribe medicine, and the pharmacist's to prepare it, but to prohibit druggists from giving advice to customers who complain of trifling ailments is to subject poor people to a needless and cruel hard-

assisted and cured by such means, if there be sensible women are so led away, it is time that some outery should be made and that the public be warned of the spread of these new and sometimes dangerous doctrines." Contrasting one class of women with another, it states that the number of women in Boston who have to | cause to rejoice that "though a man die, he shall live work early and late, day in and day out, for their livelihood ought to put society-idlers and busy-bodies to shame. These women never have a chance to discover whether they have nerves or not. They could as easily make a voyage to the moon as be able to pass hours daily on a sofa or bed. Only too often do they know that they are ill, but there is no chance for them to rest or even to groan by the way; they must keep in harness till they drop. Happy are these, however, in being safe from

the reach of the "Mind Curers" and their ilk. Their very slavery to work-sad as it is-is their most effective protection. All things have their compensating side, and this is their peculiar and satisfying compensation. If ever there was a will-o'-the-wisp theory sought to be applied to practice, it is this modern Christian Scientist" fallacy.

#### Independent Slate-Writing.

We understand that Mr. C. E. Watkins is having wonderful success in diagnosing disease by independent slate-writing, and by occult telegraphy. He is associated with a talented physician of this city, it is said, thus combining his wonderful psychological powers with the best of medical talent. Under these circum-

stances no wonder he is having good success in eradicating disease. His address is 107 Falmouth street, Boston.

FT Thousands, no doubt, of people who are not subscribers, read THE BANNER each week. They are the borrowers ! An old lady in a small New England village (who was many years ago a subscriber,) said to us with apparently great satisfaction, "Why, you don't know how much my BANNER is appreciated in our village. A dozen people here borrow and read it every week: sometimes it is called for before I have an opportunity to look at it myself; and when for their approval.

it is returned it is nearly worn out." We replied that we were gratified to know the paper was so highly appreciated. But on subsequent proprietor how many BANNERs he sold each week. His reply was, "We had a regular call for twelve last year, but no purchaser this season." His last year's patrons had been borrowing the old lady's copy, it seems! When we explained the matter to her, she was so aggrieved (she being a devoted Spiritualist) that she had been the direct means, although unconsciously, of cutting off twelve patrons, that she left us fifty dollars by her will!

97 "Of all the materializing mediums I have seen," says Judge Cross of New York, 'Mrs. Moss is the most satisfactory, owing to the perfect ease with which the forms converse with their friends, making sure of their identity.'

'As love is the bond that unites all life, all intellino organic trouble; but when influential and gence, the underlying principle upon which all progress, all happiness is based, eternal life whispers to man: "If thou wouldst attain to the highest seats in the temple of spiritual progress, thou shouldst love thy fellow-man; let justice and charity be thy watchwords; let good deeds be thy armor, and thus, when thou comest into thine inheritance, thou shalt have again."

> Is it not quite time, we seriously ask, that this bond that unites all life-the bond of love -be more fully adhered to by Spiritualists everywhere? We should sink all minor discords in the one grand effort to promote the interests of the Spiritual Cause, to the end that superstition and bigotry give place to holy communion with those who have passed to spirit-life.

The Popular Science Monthly (so-called) leads off in its last number with a paper on The Psychology of Deception," by Prof. Jastrow of the University of Wisconsin. The closing sentence reads thus:

"With the spread of education, with the growth of the capacity to profit by the experience of others, with the recognition of the technical requisites that alone qualify one for a judgment in such matters, with a knowledge of the possibilities of deception and of the psychological processes by which error is propagated, the soil upon which Spiritualism and kindred delusions can flourish will be rendered unfit."

There! intelligent reader, what do you make of such a sentence? It is, in our estimation, a mere jumble of words, showing to what straits bigots resort to cast obloquy upon the grand facts that underlie the Spiritual Philosophy of the nineteenth century.

87 Senator Hoar presented in the United States Senate last week a petition signed by 3,228 citizens of Massachusetts, praying for the adoption of a constitutional amendment which will prohibit the interference of any religious sect with the system of common public schools. The petition is the expression of a late public gathering of citizens of Boston, held in Faneuil Hall, and now asks the Senate to speedily frame such constitutional amendment for submission to the Legislatures of the several States

ST The London Times libel suit is drawing its slow length along. It has just been ascertained that Mr. Walters, who has been supposed to be the proprietor, possessed only one-sixteenth share of that paper, and that the ownership was divided among one hundred individuals. If this is the case, it is no wonder that the Times is losing its old-fashioned grip. "When a newspaper once finds itself distributed that way, it has struck a snag that will do it a great injury in the end," says the Boston Evening Record

Mr. J. W. Fletcher will lecture in Berkeley Hall, Berkeley street, this city, on Sunday, Dec. 30th. at 2:45 P. M., before the Independent Club. Subject: "Spiritualism: the Record of 1888.'

A letter from Cortland Ball, St. Louis, Mo., will be published next week

13/2 John F. Whitney's letter concerning spiritual and other matters in Florida will appear in these columns next week.

107 Dr. W. A. Hale, clairvoyant physician and surgeon, is located at 46 Russell street. Charlestown District, Mass.

#### Farewell Reception to Mrs. Ada Foye and Debut of Miss Clair Tuttle in Cleveland, 0.

On Friday, Dec. 28th, at Memorial Hall, a farewell reception will be tendered Mrs. Foye, who has so successfully demonstrated the fact of spirit communion in this city the past month.

It is to be a grand affair and a double event. Miss Clair Tuttle, daughter of Hudson and Emma Tuttle of Berlin Heights, is to make her debat as a dramatic reader. Miss Tuttle's character costumes are of the finest and have been made especially for the occasion. and will add greatly to the unique readings she proposes to give.

Miss Sadie Turner, the promising contralto, has kindly consented to sing, and Mrs. Chas. Van Wormer will preside at the plano.

#### The Council Fire.

Dr. T. A. Bland has resuscitated The Council Fire, and will continue the good work he has heretofore done for the Indian in its columns. The issue for Januarythe first since its suspension-is full of much matter of interest, largely bearing on the Sloux controversy now going on. Dr. Bland's views in this direction seem to be achieving-as they deserve to-wider recognition and acceptation as time goes by, and intelligent inquiry is applied to the Indian question. Those who feel to aid a good cause should send \$1 to Dr. Bland, at 1121 10th street, Washington, D. C., and receive The Council Fire for one year.

## "Echoes from An Angel's Lyre."

The collection of a dozen songs, with piano accompaniment, bearing the above title, cannot fail to become a familiar object in the homes of Spiritualists, and an indispensable requirement for their social gatherings. It supplies an amount of sheet music that in ordinary form would cost three dollars for a single dollar, and which has the advantage of being bound, and hence more durable and convenient for use. See advertisement.

#### Vaccination.

This ancient humbug has taken a new start. A Dr. James E. Reeves, of Chattanooga, claims to have discovered yellow fever microbes. Of course he will wish to vaccinate everybody with them. If this vaccination craze keeps on spreading, it will be a miracle if the "human frame divine" does not become a mass of diseases deliberately put there.

The price of the book "Nature's Laws in Human Life," (308 pp.) has been reduced from \$1.50 to \$1.00 per copy; and that of the pamphlet entitled "An Epitome of Spiritualism and Spirit Magnetism" from 35 cents to 25 cents (postage extra). For sale by Colby & Rich at the Banner of Light Bookstore, 9 Bosworth street. Boston.

Attention is called to the card of Dr. Conant, Skowhegan, Me., regarding a compound vapor bath of his own invention, for the removal of diseased conditions from afflicted humanity. He is in possession of many testimonials as to its marked efficacy.

# DECEMBER 29, 1888.

# BANNER OF LIGHT

## EVOLUTION.

(An anonymous author recently sent the following to Rev M. J. Savage, of this city.) So you came from a monkey, you tell mo? No kinsman of mine, then, that's flat; But 'i is fow who can grappie with history, And trace such a birthright as that.

But, indeed, I 'm not over-ambitious, And haven't the slightest desire To take for my mother a monkey Or call a gorilla my sire.

It strikes me that somewhere in history. Recording creation's great plan, We have it decided and certain, God in the beginning made man.

A man, not a monkey, reinember, But a being of beauty and shape; No gorilla, or ugly baboon, Or pitiful, chattering ape.

You may deem me both simple and foolish. But in the beginning I see God made man in his own upright image. And that is sufficient for me.

Yet philosophy, ponder the mystery— I begin where creation began; And there, without ape or gorilla, "God in the beginning made man."

TO WHICH HE REPLIED: You are very sincere, madam, doubless; So have been people wiser than you; And yet they have piously sneered at What afterward proved to be true!

The poor, abused Bible has often Been turned to a cudgel, whose blo 'T was hoped would give a quietus To all Moses chanced not to know. se blow

Galileo's new moons were delusions; The earth did not meve, and was flat; And every new wonder of knowledge Was implous, false, and all that.

But, spite of the folly thought plous, The truth, not of man, but of God, Still breaks through all clouds, like a sunrise Bright allke in the star and the sod!

One line seems to you all-conclusive— "God in the beginning made man"; But, pray, can your wisdom inform us Just when God's beginning began?

Can you tell me why 't is not as noble To lead life on, up through the ape. As out of the dust, dead and formless. The great human wonder to shape?

Sure, the ape is God's work; so contemptuous To sneer at one part of his plan Is hardly the best way to honor Him who, by some process, "made man"!

When I hear foolish people whose title To decide on so mighty a matter Is only a prejudice plous, I fancy I still hear the "chatter"

That *hints* the ape theory strongly, But only goes far to suggest That still there are cases remaining Where *progress has met with arrest* 

Decease of Samuel E. Sewall. Samuel E. Sewall, the venerable Boston lawyer famous for his connection with the anti-slavery cause and his work in behalf of woman suffrage, passed away in Boston Dec. 20th, aged 90 years. Mr. Sewall's interest in the anti-slavery cause dated from his acquaintaince with William Lloyd Garrison. His generous pecuniary aid made it possible for Mr. Garrison to establish the Liberator and carry i through the first year, and up to its thirty-fifth and final colume he repeatedly helped to keep the paper affoat He was also an important member of the New England Anti-Slavey Society formed in 1832. Early joining the Liberty party, after its formation, he was for several years its standard-bearer as candidate for governor of Massachusetts. The women of Massachusetts owe Mr. Sewall a debt that is incalculable, and by them his memory will be cherished. For nearly half a century he has labored incessantly to secure the amelioration or repeal of the laws bearing heavily against them, and has never relaxed his efforts to obtain for them equal rights of person and property, of the custody of their children and the fullest civil and political equality.

He was a life-long friend of James Freeman Clarke, of Longfellow and of Whittier, the latter of whom dedicated to "Samuel E. Sewall and Harriet W. Sewall of Melrose" his prelude to " In War Time," in his published poems, alluding to them as "friends of many years."

The funeral services were held on Sunday, Dec 23d, at the Church of the Disciples, corner of Warren Avenue and East Brookline street, this city, being largely attended-many leaders of the anti-slavery and woman suffrage causes being present. On this oc casion, in addition to a touching culogy of the deceased by Rev. J. H. Heywood, of Melrose, Mrs. Eduah D. Chency said

ALL SORTS OF PARAGRAPHS. number its second volume. It is in quarto form of sixteen pages, and ably edited by James II, West, Among its contributors are Wm. J. Potter, B. F. Underwood, M. J. Savage, Mrs. E. D. Cheney, Francis E. Abbot SEE where the glad NEW YEAR speeds on space, WitH happy Greetings, meant for all mankind ! and Charles K. Whipple, Publication office 620 At-As leaps A meer to the vanward place, Leaving his Pent competitor behind. lantic Avenue, Boston.

And golden mem'ries crow  ${f N}$  the elder band

Whose mortal course is more mat Urely run.

we tender cordial thanks.

otic if they do not feel so.

May each, while beams displa ${f Y}$  or mist descends.

To Life's best use and aim be c'er address Ed, Till o'er the spirit Heaven's bright radi necbends, And tolling years dissolve in waveless Rest! John W. Day.

We are in receipt of many Christmas Presents from thoughtful friends this joyous season, for which

The process of simplifying the German language is

proceeding at an encouraging rate. The Germans no

longer speak of a patrol as a "patrouille," but as a

"truppentheilennachtigspaziergang," and look patri-

Author (to printer)—" Are you in favor of interna-tional copyright, my friend?" Printer (struggling with a page of blind MS)—" No, sir! I'm in favor of inter-national type-write."—Burlington Free Press.

1888

But no one seems to grieve.

1889.

We welcome him with zest,

And hope he will his mission fill

It appears that they have oil kings in Russia also. The late dispatches announce that the Noble broth-ers, petroleum refiners at Baker, spent \$2,500, and another oil king at the same place \$2,000 in entertain-ing the czar on his way through that town not long since. Our American oil barons have as yet no czar to honor, poor things!-*Texas South-West*.

Bishop Vladimir, of the Greek church in America.

has the largest diocese in the world. It includes all North America to Buenos Ayres, in South America.

The Bishop lives in Sitka, but spends a good deal of

Mr. O'Flynn-Poor, ould Peter Flannigan was run

over this mornin'. Mrs. O'Flynn-Och, an' was he

kilt? Mr O'Flynn-How could he be kilt, you fule.

POT 22 IS on the work.
" The number, slr, is number 4." She slowly said it o'er and o'er.
" Our teacher says—and she should know— That 2 and 2 are always 4. — Youth's Comparison.

Twenty-five hundred pounds of nitro-glycerine con-

tained in several magazines at or near Bradford, Pa., exploded with terrific violence on the evening of Dec.

22d. Nine persons were injured, two fatally; houses

half a mile distant were demolished; window-glass

and furniture were at a discount, and the worthy citi-

Here is what the Medicos are reported in the daily

press to have accomplished: "The man in pursuit of health, if he has carefully followed all the medical advice offered him from pro-fessional quarters, has given up meat, vegetables, milk, tea, coffee, fruit, tobacco and most of his clothes. Now comes the news that hats, by reason of their hard margins, "exercise a constricting influence round the head," and compress the blood vessels of the scalp, with results of the direct character. Of a truth man is much afflicted "

NAVAL .- The Secretary of the Navy has invited pro-

posals for the construction of a new armored coast de-

ense vessel of about four thousand tons displacement.

The contractor is to complete it within three years.

"Where do you live, my little maid?" "I live right here, at No. 4." "Why, how is that, my little maid, For 22 is on the door."

his time in San Francisco.

whin his loife's insured ?

zens were badly frightened.

press to have accomplished :

s much afflicted.

What next ?

By doing his very best.

Young eighty-nine steps in so fine,

December snows have froze his nose

It is the fate of eighty-eight

To take his final leave;

Were we to take as much pains to be what we ought to be as we do to disguise what we really are, we might appear like ourselves, without being at the trouble of any disguise at all,-*Rochefoucault*. On pinions fair may Peerless joys expand, Where youthful gaile Y fronts the rising sun;

An Albany compositor wrested Scripture after this fashion: "They would strain at a goat and swallow a canal!"

Those things are the best for a man to take on a journey which will float with him if he is shipwrecked, -Antisthenes, B. C. 426.

So remarked the learned Greek, long before the Nazarene martyr said, " Lay up your treasures in heaven "; and both are endorsed by Modern Spiritualism, which -proving that the real man survives the wreck of the body, and that the possessions valued in the mortal world go not with him-teaches him to seek to accumulate the spiritual wealth of good actions done, which will float with him into a screne harbor beyond the storms of time.

On one occasion missionaries from Buffalo, N. Y., proposed to start a mission on the Indian reserve. In answer to this proposition Red Jacket [Sa-goy-e-wa-tha] replied: "Your talk is fair and good: but I pro-pose this: Go, try your hand in the town of Buffalo for one year. It needs missionaries badly; if you can do what you say--if we find that a mission does your triends good, and makes them more honest and sober, and less disposed to cheat the red man, then we will let you come among us."-*Pipe of Peace*.

GLESTAN STELIK.-The following is a verse of "The Star Spangled Banner." as sung at a Volapük soirée, Aug. 10th. 1888, at Chautauqua, N. Y., by Miss Hovey, of Bridgeport, Conn. Patriotic Americans will please ioin in:

Sagolöd, li-logol, da lulit gödela, Kelos ävendelo so pleido päglidos, Kel me pilfs e me stels du polig felta Su dhaems peljälö ko gloikka sindos ? Gint ledik filemas Ed in lut sit göbas Eblöfoms du nelt, us binom stän okas; Sagolöd va nog steläglestän et vebom Ove län libikas, jamepas ove lom ?

CAMBRIDGE WOMEN SUFFRAGISTS .- The Woman's Suffrage League met on an evening last week at the residence of Mrs. Elizabeth Cobb, No. 855 Main street, Cambridge. Col. T. W. Higginson presided, and there was a good attendance. The principal address of the evening was made by Prof. Carruth, of the Kansas University, who gave an interesting account of the actual workings of the municipal suffrage in that State

THE SALOONS AS A BANK.

THE SALOONS AS A BANK. You deposit your money—and lose it! Your time—and lose it! Your strength—and lose it! Your strength—and lose it! Your self-control—and lose it! Your self-control—and lose it! Your home confort—and lose it! Your home confort—and lose it! Your homes—and lose it! Your children's happiness—and lose it! —The Voice, (N. Y.)

MODERN LONDON .- The metropolitan police dis trict of London comprises 687 square miles, within which there are about 4,900,000 inhabitants. It contains more Roman Catholics than Rome itself, more Jews than the whole of Palestine, more Scotchmen than Edinburgh, more Welshmen than Cardiff. It has 1000 ships and 9000 sailors in its port every day. It has a birth every four minutes, a death every six minutes and an average of eight accidents a day in its 7000 miles of streets. It builds 28 miles of new streets and 9000 new houses every year. It has over 200,000 habit ual criminals, and its beer-shops and gin-houses, if placed continuously side by side, would extend over 75 miles. There are delivered in its postal districts in a year 250,000,000 letters.

A year 200,000 retters. A curious letter written by Tennyson in 1874 has just come to light, in which the Laureate declares that from boyhood he has had experience of "a kind of waking trance." The letter asserts emphatically that the spirit of the writer is capable of transferring itself into another existence; that it is not only real, clear, sim-ple, but that it is also infinite in vision, and eternal in duration. For, he continues, that when he comes back to "sanity" he is "ready to fight for the truth" of his experience, and that he holds it—the spirit, whose sep-arate existence he thus repeatedly tests—" will last for acons and acons." Tennyson has never been here-tofore identified with Spiritualism, but this utterance suggests a clearer interpretation of the well-known mystle lines in section xev, of "In Memoriam," be-ginning with "The dead man touched me from the past.

The dead man touched me from the past. And, all at once, it seemed at last His living soul was flashed on mine."

-Frank Leslie's Illustrated Newspaper.

# The Lyceum Fair.

The Fair held in Berkeloy Hall the last week was a success, and if earnest service on the part of the workers will accomplish wonders, this

The net result of the Fair was \$338.00. May

the new year bring to the Lyceum Association all its orichly deserves. HENRY O. TORREY, Cor. Sec'y.

Boston, Dec. 15th, 1888.

#### **Special Notice.**

The date of the expiration of every subscrip tion 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 escape inconvenience 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 extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

BO 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.

#### For Sale at this Office :

THE WO WORLDS: A journal devoted to Spiritualism, Occuit Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF IRALTH. A Progressive Panily Health Magazine. Published monthly in New York. Single com. 16 campairs.

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Cal. Single copy, 10 cents. THE BETTER WAY, A Spiritualistic weekly journal. Pub-lished in Chichanati, O., Single copy, 5 cents. THE FATH. A Monthly Magazhie, devoted to Universal Brotherbood, Theosophy in America, and Aryan Philosophy.

Single copy, 20 cents. THE ESCTERIC: A Monthly Magazine of Advanced and Practical Ecoteric Thought. Published in Boston. Single copy, 15 cents.

#### ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent inser-tion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

(F) Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.



5

of the workers will accomplish wonders, this Fair was no exception to the general rule. It seems as though circumstances were against us in certain directions—such as the weather—yet the Lycoum came out with flying colors, and whatever has been accomplished has been dono by members of the Association and parties who are not Spiritualists. Among the list of Boston firms who donated largely are Shepard & Norwell, Houghton & Dutton, Macullar, Parker & Co., Horace Par-tridge, W. S. Butler & Co., Jones, McDuffy & Stratton, N. G. Woods's Sons, Walter Lowney and others. To all who so kindly assisted in helping the cause along we return our kindest your kindness. Obesity is fatty degeneration. The danger lies in in-



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to see if they are inclined to be such as you would like to know. A knowledge of Human Nature would save many disap-pointments in social and business life. This is the most comprehensive and popular work ever published for the price, 25,000 copies having been sold the first year. Contains 200 large octavo pages and 250 portraits. Send for it and study the people you see and your own char-acter. If you are not satisfied after examining the book, you may return it, in good condition, and money will be re-turned to you. We will send it carefully by mall, postpaid, on receipt of price, 40 cents in paper, or §1 in cloth binding. Address FOWLER & WELLS CO., Publishers, 777 Brondway, New York. SENT FREE. If you will mention the BANER or

777 Brondway, New York. SENT FREE. If you will mention the BANNER OF LIGHT, In writing, we will send you free a sample copy of the Phrenological Journal and Science of Health, an illustrated Magazine of Human Nature, \$1.50 a year, 15c, a No.; also a ratalogue of books on Phrenology, Physiognomy, Health, Mesmerism, Psychology, etc. 2w D29

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"The voice of him who now lies silent before us has "The voice of him who now lies sflent before us has for long years past spoken to us in the cause of the right. His life speaks to us as nothing else can. He has been given the full span of life to do his work in. In his dying he dies fully ripe. In his heart was a well-spring of happiness. He had a wonderful confi-dence in human nature. He was never depressed by his failures in a great cause, as he was afforded an opportunity to try again. Let us give heartfelt thanks for what he has done for humanity, and let us ever bear his memory in our hearts."

#### Decease of Oliver Ditson.

The entering into spirit-life on the afternoon of the 21st inst. of Oliver Ditson withdrew from our midst the professors of music in this country, and largely in others, his name has for near half a century been a household word, and will continue to be for a long time to

hold word, and will continue to be for a long time to come, though no longer, as the world judges, a par-ticipant in its activities. Mr. Ditson took his initiatory steps in music publish-ing in 1832, as a partner of Col. S. H. Parker, becoming sole proprietor of the business in 1840, since which time he has applied himself with a remarkable degree of assiduity, attending personally to its minutest detail, until about fifteen months since, when illness com-uolad but to retire. pelled him to retire

pelled him to retire. Though a strictly business man he was no stranger to the amenities of social life, and avoiding all osten-tation, his career was marked with hundreds of acts of charity, which though not known here by any other than their grateful recipients, he has ere this found to be widely known in the world of which he is now an inhebitant. inhabitant.

inhabitant. Carrying with him to that life the traits of patient industry and unswerving integrity that distinguished him in this, he will, applying them as is unquestion-ably his wish to the furtherance of beneficent works.

ably his wish to the intributance of bencheant works, largely increase his own happiness and that of his fellows in that life and in this. Mr. Ditson was a Unitarian. He had many oppor-tunities to familiarize himself with Spiritualism and was favorably disposed to it, a large number of his intimate friends being Spiritualists. ---

# SPIRITUALISM.—A friend in the country "would like to know if there is much Spiritualism in Boston." We do not know exactly, but we presume there is, if we may judge from the fact that last Sunday's Herald contained no less than thirteen notices of Spiritual meetings held on that day! This seems to show con-siderable liveliness. One of the lecturers, Mrs. Colby-Juther, is called "the female Ingersoll." She is a woman of ability, Liberal in her views, fearless and independent in her attacks on theology, and is blessed with so powerful a voice that she keeps all her hear-ers wide awake.—Boston Investigator. Ves. Bro. Seaver is ould correct in his reply to a

Yes, Bro. Seaver is quite correct in his reply to a correspondent. There are many Spiritualistic Sunday meetings held in Boston, and in fact all over the country-as the reports in THE BANNER each week fully attest. But if the editor had examined the *(llobe, as* he did the Herald, he would have found an equal number in the latter paper, also-all which are paid for, while this paper publishes all such notices gratuitiously. And yet the papers alluded to above frequently publish articles derogatory to the Spiritual Cause, notwithstanding the fact that our societies are composed of as respectable people as can be found in the churches.

# Sanatoriums at Lakewood, N. J. The readers of the BANNER OF LIGHT will be glad to learn that Dr. B. F. Sinclair, of Lakewood, N. J., (a well-known fall, winter and spring resort for invalids and those who need rest) has opened a small but homeand those who need rest) has opened a small size holde-like Sanatorium, where invalids can receive magnetic treatment, sun baths, massage, etc., etc. Dr. Sinclair is one of the best and most powerful of magnetizers, and has had excellent success. With his new institu-tion, and patients under his direct care, he ought to meet with still more gratifying results. M. L. H.

## To the Editor of the Banner of Lrght:

To the Editor of the Banner of Lrght: If it is in order I would like to suggest to the readers of THE BANNER that if each could appropriate a small sum as they may be able, as a New Year's Gift to that venerable worker, WARREN CHASE, his cot-tage fund would be casly made up and his auxicity relieved. S. M. C.

Charlotte—" I think the 'Ocean Sonata' at Profes-sor Stuckenspieler's recital yesterday afternoon was very beautiful, and at the same time so descriptive." Consin Tom—" Oh, yes, very descriptive. In the part representing a storm I observed some high C's." Brother Bob—" Yes; and in the part representing a calm I noticed a flat C." And as Charlotte heard a suppressed titter she returned wearly to her reading of "Robert Elsmere." and wondered if those young men ever thought actionaly unon any subfect — *lastor* men ever thought seriously upon any subject. – *Boston Transcript*.

The worst man in Perry County, Kentucky, is known as "Tom Smith." There are sixteen indictments against him for murder. It is said that while reputed fearless in the daytime, he is a prey to the most torturing dreams when asleep. While in jail at Hazard he frequently terrified the other prisoners and guards alike by yells and screams of horror, which he would visible presence of one long known to the public of explain when awakened by saying that spirits seemed Boston and its vicinity. To pupils, amateurs, and to be after him. His terror was genuine, and too apparent to admit of question, the account goes on to say. No doubt he is thus troubled by those he murdered; and he will be troubled a great deal worse when he meets his victims face to face in spirit-life.

> The first railroad built in China with the sanction of the government was completed in August. It runs from Tientsin to Taku, fifty miles, and the trains are crowded with passengers.

#### THE FATE OF THE RED MAN.

Hark! what murmurs arise from the heart of those

mountainous deserts! Is it the cry of the Foxes and Crows, or the mighty Be-Who, unharmed, on his tusks once caught the bolts of

Who, unharmed, on his tusks once caught the bolts of the thunder.
And now lurks in his lair to destroy the race of the red man?
Far more fatal to thee and thy race than the tread of Behemoth,
Lo! the big thunder-canoe, that steadily breasts the Manager Part of the steadily breasts the

Missouri's

Missourr's Merciless current; and yonder, afar on the prairies,

Merchess current; and yonder, and on the pranes, the camp-fires Gleam through the night; and the cloud of dust in the gray of the daybreak Marks not the buffalo's track, nor the Mandan's dex-terous horse-race; It is a caravan, whitening the desert where dwell the Camanchest

Camanelies! Ah! how the breath of these Saxons and Celts, like the blast of the east wind, Drifts evermore to the west the scanty snokes of thy

wigwams. -Longfellow.

LONDON, Dec. 23d.-Sir Francis De Winton estimates that, it will be at least another fortnight before the reception of news from Stanley himself ria the Congo.

THE NEW VERSION .- The revision of the Old Testaent has revived the hopes of some people who expect to have things smoothed for them all through this life. It was this interesting fact that induced Shuttle to attend church on Sunday. "How did you like the sermon?" inquired a friend, as he passed out of the vestibule. "Never was so disgusted in all my life Why, the man took 'Thou shalt not steal' for his text." "That's a good text." "It's the same old text. I thought the new version would read, 'Thou shalt compromise for twenty-five cents on the dollar."

MEMPHIS, TENN., Dec. 23d.-The elegant passenger steamer Kate Adams, running as a semi-weekly packet between Memphis and Arkansas City, was burned this morning near Commerce, Miss., forty miles south of this city, and about forty lives were lost

To side with truth is noble when we share her Ere her cause bring fame and profit, and 't is pros-perous to be just."

SHOCKINGLY "PUNCTUATORY."-A Boston daily remarks that on account of anticipated trouble at the Isthmus, the French government will send a man-ofwar to Colon for a brief "period."

"Brick" Pomeroy returned from London in Novem ber, where he made arrangements to raise all the money required to complete the Atlantic-Pacific Railway Tunnel in Colorado. From this time on he will devote more attention to his paper, Pomeroy's Advance Thought, \$1.00 a year, and during the coming year will fully explain why the Democrats are so often defeated and the Republicans come again in power. In his publicly-stated prophecy that Grover Cleveland could not be reflected, he proved himself acquainted with the drift of public sentiment, even if he gave of fence by so doing. Advance Thought is a free lance and one with a long reach, and well filled with most interesting matter. In it appears, with each number, a long chapter of the life-experiences of "Brick" Pomeroy. Those for the coming year will be descrip tive of the rows, rlots and ruptures he was in with his paper, the LaCrosse Democrat, during the war, and will be red-hot reading. Send \$1.00 to M. M. Pomeroy 234 Broadway, New York, and for it receive Pomeroy's Advance Thought for one year, and be sure to save every number.

Troy is about to celebrate its centennial. Of course this isn't Troy on the Scamander, but Troy on the Hudsop. Troja fult.—Boston Herald. Hudsop.

#### Movements of Platform Lecturers.

(Notices under this heading must reach this office is nday's mail to insure insertion the same week.

J. Frank Baxter is lecturing in Western New York this month, Sundays, in Buffalo. Having already visited several places, he is announced for Palmyra, on Wednesday and Thursday evenings. Dec. 26th and 27th. He lectures in Portland, Me., the first two Sundays of Jan. 1889, and is open to negotiations for week evenings in Maine or Massachusetts, in January, up to the 18th of that month. Address, 18t Walnut street, Chelsea, Mass.

Cheisea, Mass. Mrs. E. Cutler, trance medium and psychometric reader, will finish December engagement in Albany, N. Y.; will be in Philadelphia, Fenn. in January; in February in Taunton, Mass. Would make engage-ments for March in the East, and give benefits to soicities needing help. Address her at 311 South Fourth street, Philadelphia, Penn. John Slater is at present holding platform services

at Metropolitan Temple, San Francisco.

Charles Dawbarn is now located at Oakland, Cal. Abby N. Burnham spoke Dec. 16th and 23d before the First Association of Spiritualists in Lynn, Mass., to increasing audiences. She will speak there again Dec. 27th, in Boston, Dec. 28th.

Dec. 27th, in Boston, Dec. 28th. Frank Algerton, the boy medium, cill be in Brad-lord, Pa. in January; in Lynn, Brockon and Chelsea in February; address, care of Ind Bendent Lecture Bureau, 6 Beacon street, Boston, Mass.

Bureau, 6 Beacon street, Boston, MASS. W. J. Colville's engagement in San Diego, Cal., has been so successful that he has been importuned to re-main there till Dec. 31st. He will lecture Sunday, Dec. 30th, in Lafayette Hall, 7th and D streets, at 2:15 and 7:15 r. M. He will be in Los Angeles Jan. 1st and 2d. His work in San Francisco will be inaugurated in Irving Hall, Post street, Friday, Jan. 4th, at 7:45 r. M. He will speak in Metropolitan Temple on Sundays, be-ginning Jan. 6th.

J. W. Fletcher will lecture in Providence, R. I., next Sunday evening, subject: "The Lights and Shad-ows of Spiritualism," followed by a test scance. Gerald Massey is now in New York City, where he may be addressed in care Mrs. North, Sculptor, 19 E. 14th street.

14th street. Miss Emma Nickerson will lecture and give tests in Springfield, Mass., Dec. 30th; in Lynn, Jan. 20th; in New London, Conn., March 31st. Address care of 1n-dependent Lecture Bureau, 6 Beacon street, Boston, Mass.

Mass. Mrs. A. E. Cunningham will occupy the platform of the Fall River Spiritual Society Dec. 30th, and will be in Newburyport, Mass., Jan. 6th, 1880. Would like to make further engagements as a platform test medium. Address 459 Tremont street. Boston:

Mrs. H. S. Lake concludes her engagement at Paterson, N. J., Dec. 30th, when she will at once return to Boston

Horsford's Acid Phosphate. Beware of imitations.

(F<sup>\*</sup> Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of

The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to rouch for The boost of its many alteritises. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that disknows to rimproper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they du-cover in our columns advertisements of partices schow they have proved to be diskonorable or uncorthy of confidence.

SPECIAL NOTICES.

**Dr. F. L. H. Willis** may be addressed at 6 Avenue B, Vick Park, Rochester, N. Y. O6 13w\*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w\* O6 -

**H. A. Kersey**, No. 3 Bigg Market, Newcas-tle-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 county em-braced in the Universal Postal Union.

# A DVERTISEMENTS.

# PAUL CASTOR,

# Medical Clairvovant, Physician and Surgeon,

WHO has been before the public for the past twenty-five years, and for the last two years boarded at 218 Colum-bus Avenue, Boston, where he continues to perform some of the most wonderful and miraculous curves ever performed by man. Special attention given to all Chronic Diseases. All medical examinations at office, §3. Examination by lock of hair taken from base of brain, without handling too much, and sealed up, g3. Communications by mall must contain stamp for return answer. Money may be sent by registered lefter or postal note. Patients will be treated at their homes. If desired, §4. Office hours 9 A. M. to 4 P. M. 218 Columbus Avenue, Boston. IV\* D29



Cream of Mecca with the unan-

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- dy for external and purest reme-dy for external application in skin diseases ever made ? Send 10c. to W. E. & W. P. THAYER, 231 Savin Hill Avenue, Boston, for sample box and book. For sale by Drug-gists.

# Amende Honorable,

IN a recent issue of THE BANNER, the writer advertised the loss of "a Sheet of Music from Memorial Hall, Cleve-land, O.," and now, having discovered the article, where she doubtless put it hereid, desires to acknowledge that she was hasty in her judgment and incorrect in her conclusions, and, as far as possible, to neutralize the effect of her unjust im-putation by this "Open Letter." HELEN STUART-RIOHINGS. Ashrille, N. C., Dec. 17th, 1888. 183W D29

Pamphiet, pp. 24. Price 5 cents; 12 copies, 50 cents; 25 do. gl.04; 100 do., \$3.50. For sale by COLBY & RICH. ANIDROSIS! By the Compound Vapor Baths any lady or gentleman in public practice or family use may contract and give bonds to disinfect the suffering body of the tainted secre-tions upon which overy symptom of disease finds its cause. For indisputable ovidence, address DR. CONANT, Skowhegan, Mc. Agents wanted. D29 THE SCIENCE OF IMMORTALITY,

WIKS. HATTIE E. CARR, CLAIRVOYANT. Communications and Tests. 34 Dwight w\* Description of the street, Boston. Communications and Tests. 34 Dwight Description of the street, Boston. Communications and Tests. 34 Dwight Description of the street, Boston. Communications and Tests. 34 Dwight Description of the street, Boston. Communications and Tests. 34 Dwight Description of the street, Boston. Communications and Tests. 34 Dwight Description of the street of the st

(AN hear from friends in Spirit-Life by sending Sealed / Letters to DR. C. BUTT, Palatine, Cook, Co., Ill., and enclose \$1.00 and two 2-cent stamps. 4.... Mrs. Jennie K. D. Conant,

the regular rates. Electrotypes of pure type matter will not be recepted. The publishers reserve the right to reject any  $0^{\text{F}}$  SCOTLAND. Business, Psychometrist and Trance 20 Bennet street, Boston. 10\* 000 10\* 029

# MRS. BUNNELL,

 $\begin{array}{c} 7 \\ \text{SHARON ST., Boston, truthfully diagnoses disease free;} \\ \text{cures successfully every disease.} \\ \text{Describes friends and} \\ \text{chemics: tells whom to marry; business matters directed,} \\ \hline D^{29} \\ \text{Lw} \end{array}$ 

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"Echoes from an Angel's Lyre."

A Collection of New and Beautiful Songs, with Music and Chorus, in Book Form,

by the well-known Composer,

#### C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet-music size, neatly bound in boards, and is embellished by a finely executed title page, the symbolical picture of which was depicted to Mr. Longley by his friend, the lato Dr. S. B. Brittan, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:

print. Its contents are as follows : Only a Thin Veil Between Us.' "There are Homes Over There." "Mother's Love Purest and Best." "Open those Pearly Gates of Light." "They 'Il Welcome Us Home To-morrow." "All are Waiting Over There." "On the Mountains of Light." "On the Mountains of Light." "In Heaven We'll Know Our Own." "Glad that We're Living Here To-day." "We'll All Meet Again in the Morning Land." "The Angel Kisset Me." "We 'll All be Gathered Home."

The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable holiday gift for friends. **Price \$1.00, postage 12 cents.** For sale by COLBY & RICH.

Lectures by Gerald Massev. We have received from Mr. Massey a supply of his inter-esting Lectures in pamphlet form. The following is a list of the same:

THE HISTORICAL (JEWISH) JESUS AND

the Mythical (Egyptian) Christ. PAUL AS A GNOSTIC OPPONENT, NOT the Apostle of Historic Christianity.

THE LOGIA OF THE LORD; OR THE PRE-Christian Sayings Ascribed to Jes

GNOSTICAND HISTORIC CHRISTIANITY. THE HEBREW AND OTHER CREATIONS Fundamentally Explained.

THE DEVIL OF DARKNESS; OR, EVIL IN the Light of Evolution. LUNIOLATRY: ANCIENT AND MODERN.

MAN IN SEARCH OF HIS SOUL, DURING Fifty Thousand Years and how be found it.

THE SEVEN SOULS OF MAN, AND THEIR Culmination in the Christ.

**OUR FOES** 

WITHOUT AND WITHIN.

Two Discourses having especial reference to Mrs. Margaret Fox Kane's recent denunciation of Modern Spirit-ualism, given through the mediumship of

MRS. R. S. LILLIE,

Before the Boston Spiritual Temple Society, in Berkeley Hall, Sunday, Nov. 4th, 1888.

A Lecture by Prof. W. F. Peck.

Delivered at Cassadaga Lake Camp-Moeting Aug. 11th, 1888.

Price of each of the above, 25 cents, postage free. For sale by COLBY & RICH.

THE COMING RELIGION.

#### BANNER OF LIGHT.

All in flede be were in a war a to a standard

# Message Department.

FREE SPIRITUAL MEETINGS. These highly interesting meetings, to which the public is

eordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS.

AT SO'OLOOK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 3 o'cloc precisely.

MRS. M. T. SHELHAMER-LONGLEY will occupy the plat-form on *Tuesday afternoons* for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration. MRS. B. F. SMITH, the excellent test medium, will on *Priday afternoons* under the influence of her guides give de-carnated individuals an opportunity to send words of love to their earthly friends—which messages are reported at con-siderable expense and published each week on this page.

siderable expense and published eacli week on this page. The should be distinctly understood that the Mossages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly tree-whether for good 2: evil; that those who pass from the mundane sphere in an undeveloped condition, event-nally progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these eolumns that does not comport with his or her reason. All express as much of truth as they perceive-no more. The Ti is our earnest desire that those who recognize the messages of their application. The Natural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the aitar of Spirituality their floral offerings.

THE BANNER must not be addressed to the mediums in any mse. LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelbamer-Longley.

Report of Public Séance held Nov. 13th, 1888. Spirit Invocation.

**Spirit Invocation.** Oh! our Infinite Father, thou source of all love and blessing, we would come into close sympathy with thy boly spirit, and draw that sense of happiness and peace which only a contemplation of divine things can bring. We would gain instruction from thy laws, we would read the secrets of the universe, and become strong in truth and wisdom. Oh! may we join with the angels in sending forth aspirations and in receiving inspirations from the eternal fount of all knowledge. Oh! may we come into sympathy with our fellow beings and grow in harmony with each other, so that we shall join in one fraternal band of brotherhood and feel that we are indeed linked together, that we are thy children, that only one heart and one life enfolds us all, and so may we now receive the inspirations and the divine blessing of heaven, under which we may grow and expand in spiritual grace and beauty. Amen.

#### Charles Cleveland.

Once more, Mr. Chairman, it is my privilege to take a stand upon your platform, and to min-gle with the band of spirits who operate from this place. This, to me, is a central avenue, through and by which earnest spirits may not only find communication with their friends on carth but also appain explated with other scale earth, but also come in contact with other souls of the immortal world, which contact may inspire and stimulate or strengthen those spirits spire and stimulate or strengthen those spirits in their search for knowledge. I am here to-day upon my usual mission: not to present any grand word to the world, but to bring with me spirits who are in need of the magnetic strength and light which they may find in your circle-

room. A few are under my protection to-day at this place who are in need of human sympathy; and we trust that every one will feel kindly disposed, and send out a thought of love to such unfortunate souls as are here, who, through earth's discipline, did not round out the higher parts of their natures, but who sank in weak-ness under the strain laid upon them; for, Mr, Chairman and friends, such sympathy and brotherly love, flowing forth from your hearts to those whom you may not see, and who nevertheless are human beings present with you from time to time, in need of a helpful thought or a kindly hand stretched out to them, will or a kindly hand stretched out to them, wind afford such assistance as you may not under-stand, but which is really of practical use to a spirit in search of light. I do not propose to introduce my *prolégés* to you this afternoon, Mr. Chairman, because it is

not necessary for them to report on the mortal side, so far as coming into communication with earth's children is concerned. They have done with the things of mortality, and are now the wards of the spirit-world and its higher intelligences: they have been brought under the jurisdiction of spirits who are kindly disposed toward knowledge and experience which they require, to round out more fully their own spiritual na-tures; but I bring them here because at this place is a sea of magnetism. You may not see or understand it, but nevertheless it is here, and when such unfortunates are brought within its atmosphere they feel renewed in spirit, stimulated in courage, and realize that they are not friendless and forlorn; consequently they speedily learn, under its influence, to reach out a hand to those who would help them, and at the same time to make a new effort for their own uprising. Now that I am here, Mr. Chairman, and your spirit-president has kindly invited me to an-nounce myself, I will do so by telling every friend who may care to hear of my return that I am in fraternal sympathy with each one who is engaged in a work of love for humanity, that I often come to this city to visit old scenes and seek to renew old associations in spirit, sending out what influence I possess to be used in practical ways, if possible, for those who are in need of spiritual influence. And if any friend de-sires to hear from me, let him send out a call from the depths of his soul, and I will respond. In the secret of his own life he may receive such impressions as I can bear, which perhaps may afford to him knowledge concerning the life which is now mine. I am (harles (leve-

connection between the spirit and the form until the latter has become thoroughly disor-ganized. Undoubtedly some thought or knowl-edge or intuition of this great law of material attraction may have come to the old prophets and patriarchs, and so they conceived or formu-lated the theory and opinion of a long period of sleep for man, from which he should be awak-ened at the final judgment day to receive his just deserts before a great tribunal of the Su-prome Being. It is vory easy for the human mind to formulate a theory or opinion, and to clothe that theory with its own imaginations and crude ideas, assuming certain thoughts and forming certain conclusions in regard to it, and thus covering up from sight or from attention the element of truth which has been the start-ing-point of the said theory. Undoubtedly the Nazarene himself, an inspirational teacher and a sensitive medium, impinged upon in his sus-contible nature by influences from enter bus its.

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Advantage of the second possible for a spirit to remain tethered to the body even after the latter had yielded to the embrace of death.

embrace of death. What is meant by the assertion that we shall see God in the flesh? Well, it is possible for every individual to behold God not manifested as an individualized form apart and independ-ent of all other forms and objects in life, but if the spirit becomes sufficiently sensitive and re-ceptive to truth, it may so expand in knowl-edge as to take cognizance of things and objects in the universe, to study and understand them so as to behold the Supreme Spirit or the work-ings and manifestations of the Supreme Being while they are in the flesh, and they may also behold the Great Spirit in the flesh, as mani-fested in its divinity through the higher traits and attributes of humanity.

and attributes of humanity. We believe the Nazarene wished to teach that, eventually, as man progresses from one edge and power, reaping a comprehension of edge and power, reaping a comprehension of truth, and reading the secrets and mysteries of the universe, and making them his own, he would eventually develop such a strong spirit-uality of nature that he himself would mani-fest or express even a divinity which he had drawn from the Great Infinite Spirit and Source of all Life, and which made him a part and child of that great infinite soil ; and thus would God be manifested to man in the flash Bod be manifested to man in the flesh. Not for his own generation did the Nazarene

speak, nor for those immediately to follow: not for the centuries close at hand did he teach and labor in the world, but for the centuries that were to come, the generations that were to fol-low after man had advanced in spirituality, grown in beauty of thought and of comprehen-sion, thrown off the crude ideas and tendencies which belong to materiality alone, and devel-

oped into that strength and power which would make him understand, read and learn the laws of life, and how to operate, how to live in ac-cordance with them, and how, in a measure, to control them for himself.

Q.- Is vocal or instrumental music desirable in a scance-room t - If so, what are its effects, and which is to be preferred : vocal or instrumental t

A.-It matters not. That which creates har-mony of thought and sympathy of spirit be-tween those who are sitting for spirit-manifest-ations, and also between the sitters and the spirit-world, or the spiritual attendants, will assist in the operation of those spirits who come wishing to manifest. Whatever creates harmony in the séance-room will send those elements of beauty and of sweetness into the atmosphere, which may be utilized by attendant spirits in their desire to reach their mortal friends

Vocal music, the singing of sweet and grand words, will generally draw the hearts of those who are present into close communion together, and thus there will flow forth from each one a magnetism at once uplifting and cheering, which is attractive to returning spirits. In-strumental music, also, may harmonize those who are present and evoke sweet sounds which are agreeable to attendant spirits: in short, make of the séance-room a place of beauty and of joy, where those who wish to reach their mortal friends from the unseen world will be pleased to come and make effort to accomplish some good result for humanity.

Q. By DeLass Wood, Danielsonrille, Ct. Does a superabundance of electricity in my hands, and at times in my entire body, indicate a probable development of mediumship?

A. It may do so, although we have seen in-dividuals largely charged with electrical force who have not developed any special phase of mediumship. But it is sometimes the case that a person who is so overcharged with electrical force does attract spirits who understand how to utilize this superabundance of electricity and to make it of use in the manifestation of their power and their presence to mortal com-prehension: therefore it may be that your cor-respondent is brought under the influence and the charge of a band of spirits looking toward his mediumistic development for a spec work, and that these attendant spirits will able to utilize that abundance of force for the manifestation of their presence, through physical movements or some external expression which will call the direct attention of mortals to their work. Electrical force drawn from the organic form of man may be utilized very beneficially by spirits who wish to draw the attention of the world to their existence. This electrical pow-er may be used in the movement of physical objects, in the communication of spirits by tel objects, in the communication of spirits by tel-egraphic signals, by rappings upon pieces of furniture, or by other forms of mediumistic manifestation; so, if your correspondent feels that he is passing through a process of develoption to it, to afford his spirit attendants every opportunity for the unfoldment of their work and the accomplishment of their designs, for and the accomplishment of their designs, for undoubtedly they have in view the end of making converts to spiritual truth and of manifest-ing the power of spirit over material things. It is sometimes the case, also, that a person It is sometimes the case, also, that a person possessing a superabundance of electrical force may be utilized by spiritual guides and guards, in sending out to others in mortal life some part of this great power, to stimulate them in their work, and make them strong in the flesh affect them. If this be so in the case of your correspondent, he will find himself relieved of that over-pressure which may sometimes affect him, if following the impressions which come work of laying on of to his mind he pursues the hands to those who are affected by disease or magnetically or sympathetically attracted.

have lived many ages, who have passed through human experiences, have gained rounds upon rounds of human growth, but we have no record of any one such individual whose light of ex-

Q.--[By C. D. Miller, Stanwood, N. Y.] About nine years ago I became clairaudient, and in possession of healing power, but was obliged to discontinue its practice until three years since, when I resumed. From that time I have experi-enced the influence, but it has been quite weak. Should you udge that if I continue to sit it would become as strong as formerly ?

A.—It may be that your correspondent has suffered some physical depletion of vitality, or nerve aura, the presence of which may be ne-cessary for the direct work of healing which he has formerly pursued, or it may be that the spirit friends attending your correspondent have desired to change his labors, his method of labor or his mediumicite phases of manifest. of labor, or his mediumistic phases of manifest-ation, and thus they have not utilized his mag-netic forces of late as fully as before. We can-not tell just what is the solution of this case, but it can certainly do no harm for him to continue his sittings, and to seek by earnest prayer-ful aspiration and desire the presence and help fulness of wise and good spirits who may be drawn to him in his work. This we should ad-vise. We think it probable that by so doing the full amount of his vigor and magnetic useful-ness may return to him, he may be able to send forth again that impartation of strength and of health to others which he desires, and which has formerly been of such service to his fellows.

Q.-To what extent is a person responsible for acts resulting from inherited proclivities to do wrong I

-Only to such extent as he willingly and willfully submits to and encourages the exercise of these inherited traits and tendencies We believe that every person has a certain amount of moral responsibility, and that the violation of this responsibility will react upon himself in suffering at some time in his experi-ence. It is true that some individuals are more weak-minded than others; they have not a positive will-force at their command, and therefore it is easier for them to fall under temptation and to yield to weakness. Such individuals are frequently found going astray; they have inherit ed this weak moral nature, and perhaps cer tain evil traits and tendencies, from their an-cestors. They are not to blame for this inher-itance. They should be encouraged and asitance. They should be encouraged and as sisted by friends and associates, in every possi-ble way, to overcome their weakness and to de velop strength of character. We believe that every person has the power of developing strength of character of his own under certain strength of character of his own under certain conditions, but he must not only put forth all his own power, and exercise as far as possible what will force belongs to him, but he must also be surrounded by helpful associations and congenial conditions, which will assist him to rise above the evil and to attain the good. It is a law of Nature, one that we cannot con-trovert or overcome, that if man does, wrong, willfully or not, he will suffer. It is a law of Nature on earth that if he violates any natural mandate he must pay the penalty; if he

mandate he must pay the penalty; if he stretches his arm out to the fire it will burn him he will suffer smart and pain- and it is the same in the spiritual realm. If a man stretches out his moral sensibilities into the the cannot fail to pay the penalty through suf-fering and pain. This is the inevitable law of human life, and ever exerts itself; and al-though a man has inherited his moral weakthough a man has inherited his moral weak-ness, although he has become the victim of hereditary law, yet the time will come when his moral sensibilities will have so far unfolded and increased in power that he will see he has committed offence. and will therefore suffer contrition and pain because of such insight. However, it rests with the spirit himself whether he shall suffer without mitigation or not. If he can clearly see that he tried to do his best under the depressing conditions, if he can real-ize that it was not so much his own fault as ize that it was not so much his own fault as that of his ancestors that he committed these

wrong deeds, then will his pain be mitigated: he will try to atone for his past by helping oth-ers to rise above their lowly conditions, and in seeking to do this good work he will find the pain passing away from him, strength of mind and character will unfold within him, and peace, and at last happiness, will come.

confidence of your spirit-friends, yet you may perhaps yield to a disposition of harshness, of coldness, in your outward life, toward those whom you meet; perhaps you cultivate and send forth a spirit of dislike against certain of your fellow-oreatures; perhaps you are not sym-pathetic by nature, cheerful and kindly in dis-position, and thus, you area an atmosphere human experience, rounds of human growth, but we may all the second sec

door against them, bar their entrance to your lives, and they cannot come. Yield to a loving, gentle disposition, give freely of your smiles and kindly words to your human fellows, do not stint the flow of your own gentle, loving hearts, but let the milk of human kindness go forth, and you will be well repaid, for you will not only attract to yourself congenial natures, loving friends on earth, but you will draw around you beautiful spirits from the other life, those who are tender and affec-tionate, who desire to bless you and lead you onward and upward. Your own friends will thus be assisted in coming to you; undoubtedly they will be able, after a time, to impress your hearts with a knowledge of their presence, and they will find the doorway of your lives wide open, so they can pass in, folding their own thoughts close to your hearts, and bringing to you peaceful influences, which will help you along with the struggles of life.

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

# Report of Public Séance held Nov. 16th, 1888-Continued from last issue. Freddie Warren.

[To the Chairman:] Please, sir, can I come? I was a little boy when I passed away-only seven years old—and I have been gone three years; that would make me ten now, would n't it? They teach me to say "passed out," instead of died. I know the people said I was dead. But we do n't find people dead; they only just come right through what we call the

Cloud, to where we are. I want this letter to go to papa and mamma, because they don't know very much about our coming, although they have heard that we do come right home where our own people live. Oh, sir, they had lovely flowers when I went away away.

I have a teacher, just the same as I would if I had staid here and went to school. I lived in Brighton, Mass. Grandma told me not to forget to say that, else you would n't know who was.

[Pointing into the audience.] Oh! that's a [Pointing into the audience.] Oh! that's a lovely lady right down there, because the spirits come to her so much. Grandnia says I must n't point to be partial. I did n't mean to, only I saw so many spirits I could n't help speaking. A sweet little girl comes close to her to-day. The children—the boys and girls—play to-gether in the happy Summer-Land. The beau-tiful flowers bloom all the time; then we have what we call the crystal river, which seems like a stream of beautiful clear water running

like a stream of beautiful clear water running along; and the birds sing so sweetly. We do n't have any snow like you do here; it is always sunshine. Do n't you think you would be happy if you had the sunshine always and no rains

Won't you please, sir, just to send this letter to my papa, George Warren? My mother's name is Nancy, and mine is Freddie Warren. I thank you for writing it down for me. Grandma is with me to-day, and sends love to them all, and says to tell them she is taking care of Freddie.

#### Sarah Ricker.

I thank God for the children! It is delight-ful to know that they are so happy and so well cared for in spirit-life. Many times while I dwelt in the mortal, doubts would come to me as to whether we should find our children as to whether we should find our children again; but on passing over the first sight which greeted me was that of children gathering around, with bright and happy faces and arms full of flowers, strewing the path before me. Oh! it is sweet to feel that there is compan-ionable in which there is compan-

onship in spirit-life, and also that an attrac-tion still draws us to dear ones yet left in the mortal. Let me say to you, sir, this is a noble work you are engaged in, opening channels of communication for us; for we might come, and it you did not open a door we could never make you know we were here. The beauties of spirit-life can never be half expressed by us. You must wait until you come to be spirits as we

have listened to the truth that spirits can communicate with mortals. I find that heaven is a place of happiness, and that it is our privilege still to progress on-

and that it is our privilege still to progress on-ward and upward. It is hardly one year since I left the mortal life, but let me tell you I have not left the earth, by any means. I have, been with the dear ones many, many times. As I entered spirit-life dear old Grandma Ames came to me, saying, Daniel, you have much to learn. I looked at her in astonishment, because I be-held her in a perfect form. I said, Grandma, you do n't look as old as you used to. She re-plied that the spirit never grows old. I am thankful that this opportunity of speaking has been granted to me, for I feel that some good will come from it to those who know not of spirit return; that is, they will seek to learn a little on this side. Daniel J. Ames, of Rutland, III. m

## Theodore Noyes.

**Theodore Noyes.** I too, Mr. Chairman, am very glad to be able to speak a few words, that they may feel in the home that those who have passed out of the body are not dead. Hannah says she has been many times in the home and has spoken pri-vately; also that Moses has given a few words, but I never have made the attempt to speak. I trust these words will reach some one in the family, and that they will learn from one and another, by putting this and that together, that we really are live people. I feel thankful to know this is a truth. I knew a little of it before I passed away, but not as much as I might have done, and therefore I am trying to learn on the other side. When we say "the other side," it seems as if it was just this side, the par-tition is so slight that closes you out from us. tition is so slight that closes you out from us. How many times has this been told you; still it is just the same with you, you do n't under-stand it any better for the telling. It is a beautiful home, and never have I met

a spirit that will say he wishes to return. More than that, I have seen spirits almost afraid to enter the earthly atmosphere, for fear they would not get back to the spirit-home again. So you must know that that home is attractive.

Hannah wishes to send greetings to Calvin, and say to him there are some little changes

and say to him there are some in the changes coming in the family. In the hall, on the last Sabbath day, I tried hard, as I stood by the lady on the platform, to make myself known, but I failed. We try to do this, not so much for ourselves as for morto some that they may speak for us. My name is Theodore Noyes, of Haverhill, Mass. It is many years since I passed out.

#### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Noc. 23.- Philander Studley; Jeanie E. Newman; Fidelia Austli; Forest Huling; Elmira Gage; Herbert U. Steere; Levi Jenison; Isabella Danlels; George Adams; Aaron Keyes; Minnehaha; Curtis Allen.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

THE MERAOES GIVEN (THIOUGH MRS. B. F. SMITH) As per dates will appear in due course. Dec. 14.-Lemmel B. Raunce; Rev. John Keith; Asa Cas-well; John Peak; Georgie Lacrosse; Frank Crasby; Ann E. Cole; Harriet E. Darling; Horace Griffith; Frankle Watts; Elmira Richmond; Charles E. Merrill.

#### Japan.

Japan. The Mikado has the bluest blood of any ruler on the face of the earth. The present dynasty of Japan runs back to the gods, and his Impe-rial Majesty is the one hundred and twenty-tirst Emperor of Japan. The Japanese have their history and their mythology, and the present Emperor comes from Jimmu Tenno, who was the first Mikado, and who ruled Japan six hun-dred and sixty years before Christ was born. This man was a descendant of the sun-goddess, and Mutsuhito, the present Emperor, traces his descent directly from him. Japanese history gives the story of each of

Japanese history gives the story of each of the one hundred and twenty Emperors between the two, and if you will think a moment you will see how far back 660 B. C. is. This was be-fore Rome had become an empire. England fore Rome had become an emptre. England was unknown even to the Romans, and hundreds of years were yet to elapse before Cassar pene-trated Gaul. The present Emperor was born in Kiota, Nov. 3d, 1852. He was declared heir apparent to the throne when he was eight years old, and he succeeded on the death of his father in 1867. He was crowned in 1868, and was mar-ried at the area of seventeen in 1869. ried at the age of seventeen, in 1869.

#### China.

Probably the magnificent state of the royal baby of Spain surpasses that of any other in-fant of western lands, but the retinue of the Imperar of China shows how they do such

# **DECEMBER 29, 1888.**

#### **Questions and Answers.**

CONTROLLING SPIRIT. -- We will now attend to your questions, Mr. Chairman.

QUES. - [By Mrs. B. B. Kendrick, ('ayuga, N.Y.] What is the spiritual interpretation of the passage in Job: "On the last day I shall rise out of the earth, and in my flesh I shall see God"; and the month of Lawue "All that are is their and the words of Jesus: "All that are in their graves shall...come forth"; since Spiritualists teach that the real man never enters the "earth" or a "grave," and never again has any affinity with or use for the body that decays when he becomes a dweller in the world of spirits, which event immediately follows his leaving this ?

ANS .- In ancient days the belief was somewhat prevalent that the spirit of man fell into slumber at the time of death, and so remained for a long period of time. We presume that even Job himself had conceived the erroneous idea, and that he believed that as death approached the body he should fall asleep, not to awaken until summoned from his slumber by the Great Eternal, and that then he should arise again in

Eternal, and that then he should arise again in the flesh, not only to be judged for his earthly life, but also to meet with his Creator. The day has passed when such a belief can find root in the hearts of humanity, and there-fore we do not, at the present time, hear it stat-ed very widely that may shall sleep until the last trump calls him to indgment; but there is a great truth underlying this error, as there is a foundation for all erroneous ideas that have grown and spread, and even for old supersti-tions, and the truth which we find at the root of this old idea, which has been clouded and of this old idea, which has been clouded and crowded upon by false conceptions of life, is this: there are spirits who do not immediately rise out of the condition of earthly life, even when death has claimed the mortal form, because they are so earthly in their tendencies and attractions, so physical in their conditions and inclinations, that they cling strongly to the material life, and although they are obliged to loosen their hold upon the external form, yet for a time they do not rise above its surround-

for a time they do not rise above its surround-ings and its conditions. We know it to be a fact that there are and have been spirits who do not leave the place where their bodies are confined until the mortal clay has dissolved entirely and its elements have become dissipated in the atmosphere; they seem to be bound to the spot where the organic form is laid, and cannot sever the magnetic

Q.--[By George D. Danforth.] Does individu-ality ever have a beginning ? and if so, will it not ave an end?

A.—If individuality has ever had a beginning, it must have been so far in the remote past that we, of the spirit-world, have no record of its occurrence. We do not know when life beits occurrence. We do not know when life be-gan, when individuals first sprang into existforth from some abstract form or atmospheric sea of life, neither have we any records con-cerning these things, therefore we are justified in believing, until our knowledge increases on the subject, that individuality never began, and consequently can never end. We know, or think we have reason to know, that the human antity always did exist; not perhaps in the same condition and association as it exhibits upon this planet earth, but always as an intelupon this planet earth, out always as an inter-ligent force, always as an individualized unit, capable of unfolding from within the grandest possibilities, energies and powers. So far as we understand anything of the law of human exinterstand anything of the law of human ex-istence, we learn that the individual is ever to press on, always increasing somewhat in power, always unfolding somewhat in energy and in expression. As man advances grade by grade in experience, he seems to be stimulated to make new effort, to expand with new growth, he puts forth birder possibilities of achieve-

Q. [By A. J. Hollingsworth.] Some persons when inforceated give indications of character entirely differing from their own. Is this a re-vealment of themselves usually kept concealed, or is it attributable to an independent spirit influ-ence holding them in control and exhibiting its own peculiarities t

A .- This may be attributed to either one or the other cause of which your correspondent speaks. It may be that a person under intoxication may reveal certain traits and tendencies of his nature usually kept in subjection in his normal moments. When reason has full sway over the organism, and a sound mind controls the body, the higher tendencies and attributes of the individual are in the ascendency, and he may exhibit traits and tendencies totally unlike those which are displayed when he is under the influence of strong liquor; for at such times, when under the influence of intoxsuch times, when under the influence of intox-icants, the lower and baser traits and charac-teristics, which he may have inherited from some remote ancestor, which may have been handed down to him by pre-natal conditions and influences, exhibit themselves, and the man appears to be a very different person from what he is at other times.

On the other hand, these strange incongrui-ties and characteristics which display themselves when a person is intoxicated, may not be the exhibition of his own mind at all; they may be caused by the close attendance of some un-seen spirit. Some mediumistic natures are more susceptible to the influence and approach of invisible spirits, when under the influence of some stimulant or of some narcotic, than when in their own normal condition. The intoxicating liquor, affecting the brain structure and also the nervous organization, may bring an also the nervous organization, may bring an individual into a susceptible, negative condi-tion, through which he is easily approached by those spirits who desire to make use of his organism, and at such times these traits and tendencies which he displays may be, and probably are, exhibitions of some foreign spirit manifesting its own characteristics in outward life.

Q.--[By Chas. S. Simmons.] Spirits in their messages frequently express regret that their friends on earth do not open the door so that they may enter. Please inform us what is implied by the term "open the door," and in what manner we can accomplish what they so deeply regret our not doing. not doing.

A.—You can close and bar the door, so to speak, of your life against spiritual approach and spiritual communication, by the influence of your own minds. By cultivating and exercising a spirit of coldness and distrust. of suspi ing a spirit of conness and distrust, of suspi-cion, and perhaps of misjudgment, against any one human being, you may create around your-selves an atmosphere which may be as hard as adamant, impenetrable by good and loving spirits. It may be that you are harsh and disyou do not believe that the dead have the power of communicating with mortals; you do not believe it possible for those whom you have loved, whose forms you have laid away, to mingle in your homes, and in your families make their merone known Presence known. You may like to believe this, but after all.

you do not think you can be convinced; you do not see what possible evidence could be brought

are, then you will understand for yourselves. t is a grand, a glorious truth, to know that we find our own.

Many have looked upon the face of a friend as it has lain in the casket, and said: Oh! I love to look upon it, but why did they take my dear one away? In wisdom have they been taken, dear mortals, but never in this life can you un-

derstand why it is so. I have heard it said: "If spirits are coming they will come to me of their own accord.<sup>31</sup> Let me ask you if we should come to visit you in the flesh, and sit down and talk to you for a long time, while you merely assented, how long do you think we would stop with you? Not very long. So just turn the tables for a mo-ment, and consider how it must be with us, who are more empitties in the misit form then who are more sensitive in the spirit form than ou can be in the mortal. I am thankful to-day that I have been given

the privilege of speaking here for there are loved ones far away in Oakland, Cal., who are waiting for a word from some dear one who has passed over. I have been here before, and the thought has come to them: "Why do we never hear anything from Sarah Ricker?" and it has

been spoken many times. Think not, loved ones, we are idle, or that we have lost aught of our affection for you. Oh! no, the old attraction still holds us to you, although we have not spoken. More enlighten old theology is fading away, and spiritual truth is taking its place. My name is Sarah Ricker.

#### Daniel J. Ames.

I hardly know, Mr. Chairman, whether to make the attempt to speak in this meeting. I feel that all I can do is to acknowledge here that I was in the dark. I knew not of spirit return. I always believed that the spirits of the departed ones hovered around us, but as fo anything further, I dared not think it, and so plodded along in just about that way. I would say to all dear friends that are left, to my dear wife and children, I am aware of what has hap-pened since I left the mortal. I know of the trouble that came into the home only a little

Dear wife, when you were nearly prostrated with grief on account of the separation, if you could have known that I was right there it would have been a comfort to you. would have been a comfort to you. I attended the funeral services, and heard the words spoken over the old form. I knew, as I said, of what came to the home in a little while that we en-

came to the home in a little while that we en-joyed so much; when it went up in the flames. I have been with you, and have realized all more fully than you could have told me. In Rutland, Ill., I shall be remembered. They will say: "It cannot be possible that he would go into a Spiritualist meeting and mix with those people," for I hardly dared utter the name of Spiritualism in the mortal form. I belonged to the church, and thought that was going to sustain me all the way through. The words that were spoken at the services were from I. Corinthians, xv:57. Now I will say to you it would have been more appreciated if they had taken the fifty-first verse. Not

if they had taken the fifty-first verse. Not that I come to find fault, but to let them know that I see things differently from what I ever did in the mortal form. I shall be remembered in Parsonfield, Me.

for that was my native place. I am confident that by means of some of the friends or through in experience, he seems to be stimulated to make new effort, to expand with new growth, he puts forth higher possibilities of achieve-ment, and so goes on, age after age, becoming more highly exhilarated as an individualized entity, more fully conncious of his being, of his entity, more fully connections of his being, of his mood; they cannot lowing y impress your mind with that great electrical force which he draws therefore we know of no end. We have records of individualized spirits who

Emperor of China shows now they do such things in the East. The list of his attendants was as follows: Eighty nurses; twenty-five fan-bear-ers; twenty-five palanquin-bearers; ten um-brella-bearers; thirty physicians and surgeons; seven cooks ; twenty-three assistant-cooks servants and messengers; fifty dressers (to put on and take off the imperial clothes); seven priests. With thirty cooks and thirty doctors, It is perhaps a wonder that Kuang Hsu, Em-peror of China, has lived to be seventeen years old.

#### Verifications of Spirit-Messages. PAUL DILLINGHAM.

It is my privilege to verify the truth of the message, coming a few weeks ago, from PAUL DILLINGHAM. He wiss a resident of this place from boyhood. He passed beyond some five years ago, leaving a wife and child to mourn his loss. FAY MCFADEN. West Pawlet, Vt., Dec. 17th, 1888.

HARVEY SLADE AND CHARLES BRISTOL. The communications recently published from HAR-VEY SLADE and CHARLES BRISTOL are both recog-VEY SLADE and CHARLES BRISTOL are both recog-nized here, where they were known. Harvey Slade was a Baptist minister who some thirty years ago in-vestigated Spiritualism and gave up preaching. He officiated at Beekman Huling's funeral in 1864. Charles Bristol was a whitewasher, as he says, and is well re-membered by many old citizens, who see his charac-teristics in the communication. E. J. HULING. Surational Springs, N.Y. Harvey Stade Saratoga Springs, N. Y.

To the Liberal-Minded. As the "BANNER OF LIGHT Establishment' is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

#### Passed to Spirit-Life,

From Boston City Hospital, Dec. 11th, 1888, Mrs. Rosilla M Manum, wife of A. E. Manum, of Bristol, Vt., in the 49th year of her age.

year of her age. Sister Manum was a firm believer in the Spiritual Philoso-phy, and being somewhat of a medium, was fully convinced of the power of spirit return. Her many friends will miss her smilling face from Queen City Park, where she was a constant attendant from the time the camp-meetings first commenced at that place. Ever a loving, tender wife and mother, a kind and sympathetic friend and neighbor, ready to ald the sick and suffering, she will be truly missed. Her remains were conveyed to her late home in Bristol, where the funeral was held, the discourse being delivered by A. E. Stanley of Lelcester. Her sorrowing husband and son have the heartfeit sympathy of the entire community in their great bereavement. F. A. EMERSON.

From Malden, Mass., Tuesday, Dec. 11th, suddenly, from heart disease, Mr. Henry H. Hyde, aged 76 years.

heart disease, Mr. Henry H. Hyde, aged 76 years. Mr. Hyde resided in Malden more than fifty years, and served the town as Selectman, Assessor and Overseer of the Poor; he also filled many other minor offices in the town; was ward officer in one of the districts since the organiza-tion of the city. He was also for twenty years in the Gov-ernment service at the U. S. Storehouses on Long wharf, Boaton, also Agent of the Kennebec Steamboat Company, and when he reitred from active service in that capacity, his only son, Charles H. Hyde, succeeded him. Mr. Hyde had many friends of long standing, who appreciated his worth as a man. He was remarkably active for one of his age, and was a constant attendant at the Spiritualistic meet-ings in Boston, being present at the Boston Temple Society meeting the Bunday previous to his exit. He was also pres-ent at the Ladies' Ald Society gathering the Friday evening provious. A good honest man has gone to his reward, and joined loved ones gone before.



Ab, Mr. Pharisee, is there in all this a cause for such self-gratulation? Is this great Baby-lon that we have builded? Did we lay the prairies, build the mountains, dig the water-

country we are!

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courses, or fill the rocks with their treasures of coal and gold and silver? Did we make the territory great? Did we or our fathers frame coal and gold and suver? Did we make the territory great? Did we or our fathers frame the institutions that have given us a history like that of no other people? Not at all. A thousand years ago King Alfred found in the Mosaic laws the germs of free institutions and sowed them in English soil. Other statesmen followed, cultivated, developed what he had started. The Magna Charta established the rights of the people as against the despotism of the kings; the constitutions of Clarendon, the rights of the people as against the despotism of the church; Simon de Montfort and his com-patriots, the rights of the people as against the explusive authority of a landed aristocracy; the English reformers, under Henry the Eighth and Queen Elizabeth, the rights of the nation to be free from foreign prince and potentate; the Roundheads, under Oliver Cromwell, the supremacy of the people represented in the House of Commons. These battles were fought on other soil than ours; these victories won by other heroes; we are not as other men are be-cause we have a grander opportunity. We aball other heroes; we are not as other men are be-cause we have a grander opportunity. We shall be a greater Nation only as we see our opportunity and make good proof of it, proving our-selves worthy of all the history which has pre-ceded and all the possibility which may follow. — The Christian Union.

(From Alcyone, Springfield, Mass.)

What I Saw at Cassadaga Lake. A REVIEW OF THE SEYBERT COMMISSIONERS' RE-PORT. By A. B. Richmond, Esq. Boston: Colby & Rich. 8vo, cloth, pp. 244. \$1,25, postage free.

This is a scathing criticism on the absurd and unjust report of the Seybert Commission. Lawyer Richmond brings to bear his methods of procedure before juries -marshals the evidence in overwhelming detail, sums It up, and drives it home upon the mind of the reader till no other conclusion can be reached than the one that the phenomena he saw at Cassadaga Camp were not produced by any kind of trickery. The work is excellent to place before a skeptic.

Mr. Richmond was an intense unbeliever before he went to the camp, and beside, he had just read the report of the Seybert Commission, and settled down to the conviction that all spiritual mediums were decelyers, and all so-called spiritual manifestations fraudulent tricks. He had a legal friend who had become a believer in Spiritualism, and he was anxious to undeceive him. Hence he went to the camp-meeting sure he could detect all the trickery.

This is how he reports a portion of what he saw:

This is how he reports a portion of what he saw: "I visited a slate-writing medium.... I had pur-chased two slates at a store on the grounds. I marked them and cleaned them, and kept them in my hands. I opened the slates; the modium put a piece of pencil be-tween them of the size of No. 4 shot; I closed the slates, and held them together. I held one of the peliets I had prepared in my hand. I held the slates above the table, in open day-light, firmly grasping their ends. The me-dium placed the ends of his fingers under the slates close to my face; I traced the movement of the peliet trom my left to right. Soon the pencil coased to move; the medium removed his fingers; I opened the slates, and saw a communi-nication on the lower one that nearly covered its sur-face. I read it, opened the paper in my hand, and the communication was an infelligent answer to that interrogatory; the writing not unlike the familiar hand of the one to whom I had addressed the guestion, and whose name was signed to the communication." Mr. Richmond visited other slate-writing mediums,

Mr. Richmond visited other slate-writing mediums and obtained similar results, always on his own slates, which never left his hands. Finally he received a mes sage between two slates from Mr. Seybert. It read as follows:

"DEAR SIR: Do all you can to combat the error into which my Commissioners have fallen. They were un-worthy and unfaithful. H. SEYBERT."

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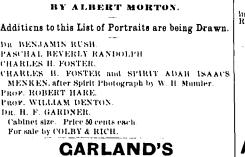
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ting. With numerous inustrations. The object of this work is to point out the myths with which the Old and New Testaments abound; to show that they were held in common with other nations; and then trace them to their ovident origin and explain their meaning. "It has long been acknowledged by the most eminent Bib-lical students that the Hebrew Scriptures contain a large invihical element; but, so far as we know, the present is the first complete and scholarly attempt to trace these myths to their source, and ascertain their original signification."-Boston Courter.

their source, and ascertain their original signification. — Boston Courter. "Never before has there been given a volume to the read-ing world that shows the research for the origin of these myths as does this one just published by J. W. Bouton, of New York."—*Hoston Times.* "It is unquestionably true that the results of a rational-latic study of the Christian Scriptures are nowhere else so accessible as they are made in the work before us."—*New York Sun.* ork Sun. 1 Vol. Royal 8vo. Cloth. About 600 pages. Price §2.50. Sent, postpaid, by COLBY & RICH.

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BANNER OF LIGHT

the English Ianguage. He said to Dr. Hicks, "I will do so," and leaving us, in a low moments returned with a male spirit. Mr. Clark then took the medium's right hand in his, and placing his loft upon her forchead, asked the Doc-tor to take hold of her left hand. Then we all united our will-force to expol the female spirit that was con-trolling, and to bring in the male spirit. Soon we saw a change coming over the face of the medium. It brightened up with a smile, and soon an effort was made to talk in English. After a time, en-couraged by our words to get a more perfect control, the spirit succeeded in making himself known, and proved to be a physician, who had been an acquaint-ance and friend of the medium when on this plane of life, and who had but intely passed on. We desired him to make the acquaintance of the Swedish spirit, and in conjunction with her to assume the chief charge of the medium, which he said he would do. Doctor Hicks saw the spirit that had been gently forced from the control standing at the side of her medium looking very disconsolate, for she realized that she had been east out by a power she could not resist, and seemed to fear her medium was to be taken from her. When the physician was about to give up the con-trol, he was requested to yield it up gradually, so that we might bring the medium back to her normal con-dition, and prevent the little spirit coming in until we gave her permission, wishing thus to enforce the les-son upon her that there was a power that she could not overcome. Mr. Clark removed his hand from the medium's techned and velocating her dedaute up read undy a up and the deside of the she da to fear her medium was to be a she out in to we reare.

we might bring the medium back to her hormal con-dition, and prevent the little spirit coming in until we gave her permission, wishing thus to enforce the les-son upon her that there was a power that she could not overcome. Mr. Clark removed his hand from the medium's forchead, and releasing her hands made upward passes, and after considerable effort brought her into her normal state. Dr. Hicks then saw the physician for some time it was suggested that the little Swedish spirit should again be permitted to control her me-dum, to assure her that there was no desire on the part of the spirits or ourselves to send her away or to take her medium from her. So we invited her to return, and as an evidence of our desire to aid her, Mr. Clark placed his hand upon the medium's brow, though there was no need of our assistance. Instantly she took control, and if one might judge from her song, she was filled with joy at again finding herself in control of her medium. Talking kindly and pleasantly to her, and getting with her friend who was present, and then only for the stipulated time, and guard her against all unde-veloped spirits, she sang *adien*, *adlen*, and quietly gave up her control. Som afterward this spirit left the room and then spirit Aglos told Dr. Hicks her story as follows: When she was a young girl of fifteen years and was receiving a musical education as a vocalist, she lost both of her parents by shipwreek. The shock she then received dethroued her reason and made her a midding place differ in that wreeked mental cond-tion, and had been since that time a wandering spirit, going hither and thither, finding no rest. In her wan-derings she came in contact with the medium in question, and gained control of her organism, wholly ignorant obligation to respect the rights of the me-dium. He said the spirit had, now entered upon a line of improvement, and would soon be a blessing to her-self and her medium. He said that we would be astounded did we but know of the multidues of spirits that were in a simi-

observed cases given by Dr. Cetlinski, Mrs. Coleman Mr. Jeaneret, Mrs. Beach, Dr. Wyman, Dr. Hicks and

## Spiritualistic Meetings in Boston.

Banner of Light Circle-Room, No. 9 Bosworth

see notice on sixin page. L. B. Wilson, Chairman. Berkeley Hall, 4 Berkeley Street. – The Boston Spiritual Temple services at 10<sup>5</sup> a. M. and 7<sup>5</sup> p. M. Mrs. A. H (5bhy-Lather speaker for December. R. Holmes, President Albert F. Ring, Treasurer; Oscar L. Rockwood, Correspond ing and Recording Secretary.

# Notes by the Way.

To the Editor of the Banner of Light: A gentleman carrying on business some fifty miles from Boston called upon no recently and related his experience regarding Spiritualism and the gift of healing by and through the magnetic and spiritual forces. He said, in substance, that he lost a child, a few years since, by so-called death, and this event caused him to investigate the philosophy and phenomena. He received good tests of the truthfulness of Spiritualism, also was informed that he possessed the healing gift to a large extent

Spiritualism, also was informed that he possessed the healing gift to a large extent
One year ago he was in the presence of a lady whom he had known for many years. She had been treated for consumption for a long time, by various medical advisers, and was considered to be in the second stage of the disease, having ulcers upon the lungs. In a Joking way he informed her that he had been told that he possessed the healing gift by the laying on of hands, when another lady present asked him to see if he could not relieve the sufferer. He consented, and the results were so beneficial that he construct to give her treatments until she is now comparatively a well woman-able to do her work.
He said that soon after he commenced to give her treatments, she would go into an unconsclous trance or sleep, and while in that state would correctly describe her physical condition-the intelligence doing this claiming to be the spirit of a prominent physician while in carehife. Several other intelligences also purported to come through her organism, the lady hersels of the vibrough her was willing to bear witness in private to the verticy of his gifts-gifts which he did not propose to exercise openly through fear of the opposition of a bigoted public, ido on by the solf interested hard of the "Regulars" in medicine.
There are many now in the community everywhere who, like this man, have the apostolic gift of healing the interested in a mapkin, for similar reasons. When will people generally gain mental stamina enough to declare to the Allopabile fraternity and its abettors, that medical hard of the "Regulars" in medicine.

netic healing in the interest of (unsuccessful) media-valism in medicine are alike an insult to the patient and an outrage on the practitioner! Notice has recently appeared in THE BANNER of the transition of the East Indian Sattay. While at Saratoga Springs last August I had several pleasant conversations with him in relation to his views on many points related to human life and the spirit-world. The Spiritualistic society at Saratoga employed him for several Sundays to give his views of the Hindu religion and its relation to Spiritualism, and in them he alluded to so-called Christian Science. I will at this time only allude to his view of living on earth forever; to that end he argued that all there was of him was spirit; the material body was spirit, and by the right mode of living there would be no end to earth-life. This he claimed was the Hindu belief, and that the so-called Christian Sciencist had a smattering of the same views, and were advancing them as new doctrines-merely for the money they could make out of such a course - whereas in East India information on these subjects was as free as the air, and could be obtained by simply searching for it. He, to further this peculiar view, refused to eat meat and other nourisbing things that would go to sustain

He, to further this peculiar view, refused to eat meat

He, to further this peculiar view, refused to eat meat and other nourishing things that would go to sustain the material body in this trying elimate, so different from his own, and gradually allowed the spirit to lose hold on things material; the result was the separation of the two-which mortals call "death." Evidently he did not realize the relations of life in the spirit and the material spheres in a common-sense practical manner; the results show this at least. He was quite a young man, and seemed to be well informed concerning the Hindu doctrines; he was posi-tive in his nature and assertions. He did not seem to care for money except to pay his necessary expenses. His highest ambition seemed to be to make marifest his doctrines in this country, so that the "Christian Scientists" might not palm off their faint conceptions of the Hindu philosophy upon a credulous people as something new! At East Brookline street, Boston, Mass.

#### Pleasant Occurrences.

A number of the friends of MRS. M. A. CHANDLER, feeling a desire to express in a tangible form their high appreciation of her faithful work, met at her rooms

appreciation of her faithful work, met at her rooms, 33 Common street. Boston, on Wednesday evening, Dec. 19th, to tender her a reception, and also to pre-sent to her a token of their respect for her worth as a woman, and her ability as a medium. After singing by the assembly, Mrs. A. Morrill, as the originator of the happy affair, in a few appropri-ate words presented to Mrs. Chandler a fine, solid gold watch-chain, that had been purchased by the united contributions of those assembled, as well as of some who were unable to be present, but who sent kind words of interest and congratulation. Mrs. C., though taken entirely by surprise, was aided by her controls to give a feeling, appropriate and apprecia-tive response.

tive response. Miss Minnle Stone, who very kindly volunteered her Miss Minnie Stone, who very kindly volunteered her aid on the occasion, gave songs with guitar ac onpa-niment. Remarks were made by May Andrews, and others; recltations presented by Miss Stone and Lillian Rich; and Mrs. S. J. Hosmer, of South Boston, pleased the company with the delightful music of the zither. The partaking of refreshments, the singing by the com-pany of "The Isles of the By-and-Bye," and the ex-pression of congratulations and kind wishes to the me-dium, closed the services of the successful occasion. M. **DECEMBER 29, 1888.** 

Spiritualistic Meetings in New York. Columbia II all, 878 6th Avenue, between 40th and 50th Streets. The People's Spiritual Meeting. Ser-vices overy Sunday at 3% and 74 P. w. Medlums and speakers always present. Frank W. Jones, Conductor.

Arcanum Hall, 67 West Bith Street, N. E. cor-ner Gth Avenue.-Meetings of the Progressive Spiritual-ists are held every Bunday at 3 and 8 p. M. Reliable Speakora and test mediums always present in spirit phenom-enal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritural Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Bunday at 23 P. M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 524 Street and 7th Ave-nuc.—The First Society of Spiritualists holds meetings every Sunday at 11 A.M. and 74 P.M. Admission free. A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Conference. - The Monday evening Conferences, presided over by Mrs. Mary C. Morrell at her parlors, No. 230 West 36th street, are usually well attended,

No. 250 west soft street, are usually well attended, and topics of vital importance, spiritually and physi-cally, are discussed. Monday evening, Dec. 31st, the regular conference exercises will be held at 8 o'clock. These will be suc-ceeded by social exercises (Watch Meeting) until the dawn of the New Year, and all interested will be cor-dially welcomed. dially welcomed.

Spiritualistic Meetings in Brooklyn. Johnston Building, Flatbush Avenue, near Ful-ton.-Brooklyn Progressive Spiritual Conference every Sat-irday evening, at 8 o'clock. F. W. Jones, Conductor.

The Progressive Spiritual Conference at its meeting of Dec. 15th was addressed by Mr. W. W. Sargeant upon "Evidences of Immortality." Mr. Sar-Bargeant upon "Evidences of Immortailty." Mr. Sar-geant is a scholar, a clear and logical thinker, and able to express much in a few words; his éssay was well received. Dr. E. J. Wright, Mr. William C. Bowen, Mr. C. L. Harris, Mrs. Emily B. Ruggles and Mrs. E. C. A. Hall filled up the remaining time of the conference with remarks pertinent to the subject of the address. F. W. JONES.

Philadelphia, Pa.-It was near Christmas, but

a few years ago, that the writer of this bade farewell to his most beautiful and spirituelle daughter, a little to his most beautiful and spirituelle daughter, a little girl of five years, who passed out from the form of clay. Farewell. did I say? Only to the form, for on the day her beauteous form was to be placed in mother earth, to the friends assembled, dear old President Wood related how he had had a communication from his little Helen, who had brought our little one; that father and mother need not grieve, for they—the spirit-children—were to have a Christmas-tree in the beau-tiful Summer-Land. We had our Christmas-tree, and our little one was there in spirit. Many the comfort-ing messages from this little angel have we had. She keeps us near to the spirit-world, and cheers us in our trials of earth. The Children of the Lyceum hold their jublice Dec. 28th.

The Children of the Lyceum hold their jubilee Dec. 28th. Prof. W. F. Peck is doing a good work for us. Au-diences immense, delighted, enthustastic. Many new members are being added. Surely we must feel greatly encouraged. Bro. Peck is an earnest worker. His lectures are replete with new ideas and thoughts—log-leal convincint

The Trustees have a surprise for the friends in the way of speakers and test medlums the coming year. They evidently mean business, and seem determined to carry the war into the enemy's camp. With a Merry Christmas and Happy New Year to all, I am, fraternally, DEACON T.

Haverhill, Mass.-The annual social gathering of the Female Benevolent Society of this place was held on the evening of Dec. 12th. It was presided over held on the evening of Dec. 12th. It was presided over by the Mayor of the eity, George H. Carleton, who made approprinte, introductory remarks, reviewing the past history of the Society, which has had an ex-istence of seventy years. Addresses were made by others, among whom was THE BANNER correspond-ent, Mr. E. P. Hill, who responded in a line of talk in allusion to the early beginning of the Society, which was in the age of the "pine knot" and tallow candle as an evening light. At supper, which was one of the best, two hundred and fifty were provided for. During the evening a number of liberal contributions to the funds of the So-clety were made. Excellent vocal music was supplied by Mrs. West, who sang "Charity," by Faure, and "Guardian Angels," by Gounod, Mr. Miller accom-panying.

panying.

Haverhill, Mass.-Unity Hall.-Joseph D. Stiles spoke for the First Spiritualist Society Sunday, Dec. 23d, before good audiences. The subject of his remarks at 2 P. M. was upon "Immortality." At the conclusion of the lecture he gave a seance under the control of his familiar spirit, Swift Arrow, reporting thirty-five full names, nearly every one of them being ully recognized. The 7 P. M. lecture was followed by a séance wherein

were reported seventy-four full names of spirits, with many incidents of earthly experiences, making recog-

nairy inclucits of cariny experiences, making recog-nitions complete. E. B. Fairchild will occupy the same platform next Sunday, with appropriate services in the evening in memory of our ascended brother-workers in the spiritual vineyard. W. W. CURRIER.

Hall.—The exercises Dec. 23d at this hall were un-usually interesting, while the large attendance of both scholars and friends was very gratifying to the officers of the Lyceum. After the usual exercises by the chil-dren, Mrs. Butler was called to the platform, and Con-ductor Weaver in behalf of Mr. Milligan, present-ed her with a beautiful pet dog. Mrs. Butler responded in her usual interesting manner for the gift. We trust our friends will not forget the regular Wednesday meetings held at 10a Washington street, but will come and see us. All are welcome. H. O. TORREY, Cor. Sec'y.

College Hall, 34 Essex Street. - The meetings at this hall were well attended the 23d. Singing by Mrs. Chamberlain, after which Eben Cobb, manager took for his theme, "The Saving Power of the Spirit took for his theme, "The Saving Power of the Spirit of Truth, Contrasted with the 'Blood of Christ." His remarks were eloquent, and well received by an ap-preciative audience. Arthur McKenna, Mr. Redell, Mr. Fernald, Dr. Taylor, Miss Peabody, Mrs. Nellie Thomas and Mrs. Downs participated in psychometric readings, tests and remarks, and Dr. W. S. Eldridge diagnosed diseases. llagnosed diseases. The Fraternity Club of Singers is expected next

for the election of officers takes place, and all members are requested to attend. This meeting will be held at 6 Beacon street, Room 5. Next Sunday Mr. J. W. Fletcher will deliver a lecture entitled "The Record of the Year." This will be a retrospective glance at the Spiritualistic events of the year, with morals to be drawn therefrom, and hints as to the future growth. F. V. FULLER, See'y.

The Ladies' Industrial Society held its regu-

ar meeting at No. 4 Berkeley Hall building Dec. 18th.

After a very enjoyable supper the meeting was called

Children's Progressive Lyceum No. 1, Paine Hall .- The exercises Dec. 23d at this hall were un-

unday to discourse fine music

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last, afternoon and evening, Dr. W. A. Hale, Chair

man. Good audiences were in attendance. Instrucman. Good audiences were in attendance. Instruc-tive remarks and convincing tests were presented by Mrs. A. E. King, Mrs. M. A. Chandler, Mrs. I. E. Downing, Miss Nettle M. Holt, Dr. Eldridge, Mr. Fernald, Mrs. Rich and Dr. Hale. Good nusle through-out the day-Mrs, Campbell planist, Dr. Hale organ-ist. Next Sunday test services, interspersed with short speeches; also the child medium. Miss Emma Ireland, will be present. M. M. HOLT.

Banner of Dight. BOSTON, SATURDAY, DECEMBER 29, 1888.

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

EACH ALTERNATE WEDNESDAY AT 8 P.M.

THE ALLIANCE defines a Spiritualist to be : "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritual-ists are cordially invited to become members—officer resi-dent or non-resident—and to take an active part in its work. NELSON CROSS, Prendent.

J. F. JEANERET, Secretary, 44 Maiden Lane, New York. JOHN FRANKLIN CLARE, Cor. Secretary, 89 Liberty street.

#### The American Spiritualist Alliance.

The regular meeting of The Alliance convened at Mrs. Wallace's residence, 219 West 42d street, New York City, on the 19th inst. After the election of two new members and the usual formal business had been disposed of, Mr. Clark stated that he had that morning the pleasure of conversing with an ascended brother, Dr. S. B. Brittan, one of the earlier members of The Alliance, in which he had taken great interest while here, and still continued to be deeply interested in its work and welfare. Bro. Brittan said that what The Alliance needed was a good, old-fashioned Methodist revival among its members; that most of them seemed to think they had done their full duty when they paid their dues. But this was a great mistake; that they should cease trying to see how much they could get and begin to try and see how much they could *give*; that tests of spirit presence might be all well enough for strangers, but the members of The Alliance should have grown beyond the desire for tests, and should endeavor to see what they could do for the uplifting and enlighten ment of humanity.

Mr. Clark then called the attention of The Alliance to the subject of obsession by undeveloped spirits. The opinion of its members was asked as to the cause of obsession, and the proper course to be pursued to secure for the mediumistic persons a complete control of their own organism, and also to place the obsessing spirit in the line of progression.

The subject was suggested by the statement of Mrs. M. E. Wallace at the previous meeting of The Alliance of a case of obsession in which she had been called upon to render aid in enabling the obsessed lady to gain control over her own organism. The case, as related by Mrs. Wallace, was as follows:

and control over her own organism. The case, as re-lated by Mrs. Wallace, was as follows: About two weeks ago 1 received a call from two ladles of this city, the elder of whom told me that her younger friend was suffering from the control of some spirit, and that unless she could be rescued from such control she would be sent to an asylum for the Insane: that she had determined to try and find some medium who could help her friend, and had called upon one who had assured her that he believed the wise and highly advanced spirits that formed Mrs. Wallace's band could control the obsessing spirit. The lady said that her friend some months ago, knowing nothing of spirit phenomena, had gone with her to a seance and formed one of a circle around the table; that when the circle was over they found that her friend was entraneed, and themselves powerless to dislodge the controlling spirit. The spirit held the lady for several hours, re-fusing to leave, and declared that now she had got back to the earth-plane she was determined to remain. At one time the spirit held her medium for four days consecutively, and would take control of her at all times and in all places, refusing to leave and falsely calling herself Christine Nikson, though the young lady in her normal condition did not understand a bar of music. She had lost all power over herself; and her family were contemplating placing her in an asylum.

calling herself Christine Nilsson, though the young lady in her normal condition did not understand a har of music. She had lost all power over herself; and her family were contemplating placing her in an asylum. This, said Mrs. Walhaee, was her condition when they came to me. I told them I did not know what my guides could do to help her, but I would give them a chance to try, and invited them into my library. The-spirit controlled her medium, and began to laugh in a peculiar manner, and then to sing. She would not let me place my hands upon her medium nor come close to her. As I talked to her and approached, she retreated, and finally defied me, saying *they* had got control of the medium—for there seemed to be more than one spirit—and that they would hold her in spite of herself and everybody else. My chief control then came in and spoke through me, saying *i*. "The very works you have spoken proclaim your darkened condition. We say to you *no'* a thousand times *no'* you shall not con-trol this earth-child to her detriment." Then, offering up an earnest invocation to the Source of Life to give them wisdom and power to lead those undeveloped ones up out of darkness into light, in tones of authority, he pointed out to them their duy toward their medium, until the spirit gave up the attitude of definee and be-gan to weep. gan to weep.

Then in tones of tenderest love he pointed out to her how she could be of great service to her medium and to herself, and assured her that he and all the bright spirits she saw around her loved her, and would teach her how to control her medium wisely if she would try to learn; and that if she would obey their instruc-tions no one should be permitted to take from her the medium she had found. Then, said Mrs. Wallace, my Lillic controlled me, and placing my arms around the neck of the young medium, asked the spirit if she would not like to be the same to her medium that she (Lillic) was to me. The spirit said that would please her very much. Lillic then said to her, "I do not like your assumed name of Nilsson, and am going to give you a new one. We are going to call you "Guiding Star," be-cause henceforth you are to keep near your medium and not allow any spirits to control her; and we wish you to promise us that you will not control your me-dum again until she comes here one week from this day, "Ill you promise us that ?" The spirit hesitated for a time, but finally made the promise, and I lille assured us that she and others of her mother's band would come to her and her medium during the week. On the next Thursday morning the young lady. how she could be of great service to her medium and to herself, and assured her that he and all the bright her mother's bank would shall be a standard of the set. On the next Thursday morning the young lady called again and said the spirit had kept her prom-ise, and had not controlled her, but had been near her all the time, and seemed to be just ready to take

After a very enjoyable supper the meeting was called to order by our president, and the exercises were m-troduced with a solo by W. H. Briggs, entitled "An-chored." accompanist, Miss Ellen F. Burnett. In response to an *encore* Mr. Briggs sang "Dreaming." Mrs. Colby then addressed the friends in her usual logical and earnest manner. A duet was sung by Mrs. Hattle Mason and Mrs. Hattle C. Stafford. Mrs. Kate R. Stilles talked of Inspiration and gave an orig-inal poem. "Babyland." An intermission allowed time for increase of membership, when Miss Nicker-son recited an orignal poem—"A Song out of Silence." Mr. Lees gave "Old Saws and New Sayings," from Sermon on the Mount. Capt. Holmes filled a few minutes with "A Sunset Picture," Mrs. Mason and Dr. Brown added to the interest of the meeting, and the evening closed with inspirational singing that united all hearts, as hand-clasps and good-nights were ex-changed. EMMA J. NICKERSON, Sec'y.

Mr. Jeaneret, Mrs. Beach, Dr. Wyman, Dr. Hicks and Mrs. Wallace. The general opinion was this: That obsession was the control of a mediumistic person by undeveloped or insane spirits, and that the proper course of treatment was to first gain the confidence of the spirit hy gentle, kind and sympathetic words and actions, and then, after having gained the spirit's confidence, to instruct it as to its true position, and show it how it could change the conditions it was in, and enter into a better state, thus saving the spirit and medium at one and the same time.

state, thus saving the spine and means the same time. After the discussion by the parties above referred to, Mrs. Moss was controlled by Spirit S. B. Brittan, who addressed The Alliance, and Mrs. Coleman was controlled by Dr. Channing, who spoke to us. Miss Vell was also controlled. The next meeting will be at the same place Jan. 2d. JOHN FRANKLIN CLARKE, Cor. See y.

Street. - Free Meetings are held every Tuesday and Friday afternoon at 3 o'clock promptly. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

onizing each other. Spiritualism will soon or into leaven the whole lump, and we shall all be in a realm of purity of thought and our lives flow on for the bene-fit of humanity and in harmony with the Divine Spirit. Mrs. C. M. Bagley remarked that the last speaker had given the theory and she would elinch the truth by giving proof of spirit presence, and did so to the satisfaction of all, giving among other names, John Mayo, of Waltham, Mrs. Dr. Fenwick, of Chelsea, Capt. James Townsend, of Stoncham, and Geo. Hoyt, who was formerly a dealer in hay and grain upon Canal street, Boston. All were recognized. *Evening.*—After singing by Mrs. Nickerson, Mrs. Whitloek spoke earnesity upon the claims Spiritualism makes upon us, and the duties involved in its accept-ance. Mrs. C. M. Bagley gave clear and convincing tests of spirit presence. One control remarked that when

Mrs. C. M. Bagley gave clear and convincing tests of spirit presence. One control remarked that when living he used to talk a great deal, and many thought him crazy; but he did not wish to be forgotten, and gave the name of Chauncy Barnes. Wallace Wright and his wife Katle, who went down in the ill-fated steamer Columbus, announced them-selves re-united and happy. Madame Beals, a well-remembered medium, also came and gave hearty greeting to her Boston friends. Edgar W. Emerson will occupy the platform next Sunday, and the usual test circle Thursday evening, to which any and all are invited, especially those who are in doubt about this philosophy.

Independent Club-Berkeley Hall. - On Friday evening a most enjoyable and entertaining programme was carried out. Mr. J. W. Fletcher made general remarks, and cited illustrations and experi-ences from his visits to Springfield. Miss Jennie Rhind spoke in an acceptable vein, relating an anecdote to show her standing in relation to the work of the Club. Miss Emma Nickerson gave an inspirational address of exceeding interest

Miss Emma Nickerson gave an inspirational address of exceeding interest. W. H. Randall being called upon, responded with remarks of a very spiritual nature. Capt. Holmes said the name of Charles Summer, referred to by preced-ing speakers, recalled many reminiscences of our statesman; he closed by reciting an original poem, written at the time of Mr. Summer's demise. Mrs. Kate R. Stiles was heartily received as usual, and the beautiful poem, "Christmas Chimes," was a pleasing tribute to the evening's interests. Next Thursday evening the annual business meeting for the election of officers takes place, and all members are requested to attend.

her all the time, and seemed to be just ready to care control. At this second séance with this medium I had with me Dr. Hicks, who being, as you know, both chair-voyant and charaudient, was able to see and talk with the spirit, and described her to me to be a fair young gtrl, very fond of singing. Soon after entering my library, said Mrs. Wallace, the spirit controlled her medium and began to sing as if she were wild with delight at again having con-trol

the spirit controlled her medium and began to sing as it she were wild with delight at again having con-trol. Dr. Hicks saw what appeared to be a temple near by, and heard therefrom grand and noble music pro-duced by the volces of many singers, and he asked the spirit if she did not hear the singing. She said, "No." Then he said: "Look yonder, do you not see that great building?" and he pointed toward it. The spirit, looking in the direction indicated, said she saw the building. "Now listen," said the Doctor. "Do you not hear the grand singing?" "Yes, yes, I hear it," said the spirit, and she seemed creatly pleased. "Well," said the Doctor, "I will introduce you to my friend here, Aglos, and he will take you there and in-troduce you to the singers, and you may join them, when you can sing all you like." This seemed to please her, and we continued to talk to her for a con-siderable time, again securing her promise that she would not control her medium at her home, but only when she was with her friend; nor let any other spirits comtrol her. We made an appointment for them to come here again on the following Monday evening. It was arranged that Mr. J. Franklin Clark should be with us at the next scance for the treatment of this case, and on the appointed evening there were present the two ladles, Dr. Hicks, Mr. Clark and myself. Mr. Clark was the last to arrive, and after being in-troduced he emphasized and enforced upon the mind of the medium what had already been pointed out to her, that it was her duty to claim and demand that her own individuality should at all times be respected, and that the spirit should be made to understand that she must never attempt to control her agains ther wishes. Mr. Clark noticing that the spirit had already got

Mishes. Must have attempt to control her against her wishes. Mr. Clark noticing that the spirit had already got control of the medium's right hand and was using it as if picking the strings of a musica' instrument, and that the medium's attention was being concentrated upon her hand, suggested to the medium that it was the method used by the spirit to get full control, and told her to press her tongue firmly and with an effort against the roof of her mouth, and thus concentrate her mind by the exercise of her will in opposition to the will of the spirit, and thus baffle her effort at con-trol. trol

trol. The medium did this, and retained the control of herself until all had been said to her that we desired, and was then requested to make herself passive to the spirit, which she did, and instantily the spirit had con-trol, and began to laugh and then to sing. Finally we said we wished to talk with her, and she ceased sing-ng.

said we wished to talk with her, and she ceased sing-ing. I was then controlled by my chief guide, and offered up a fervent invocation. As I did this, I stood close in front of the obsessed medium, who was seated with Dr. Hicks upon my right, and Mr. Clark at my left, the four thus forming a square. As I spoke Mr. Clark stretched out his left hand to near the medium's fore-head, and she gradually settled backward until her head rested quietly against the back of the large chair in which she was seated. I then tried to have the spirit talk with us, but she could speak only in the Swedish torgue, which none of us understood. But we all united in trying to win her confidence and affection by trying to teach her a few English words. After some time Mr. Clark requested my control to bring some one to control the medium that could speak

Ing and Recording Secretary.
First Nybritumi Temple, corner Newbury and Excter Streets. "The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraterni-ty School for Children meets at 10<sup>4</sup>5 A.M. Afternoon service at 24; and Wednesday evening Sociable at 7<sup>4</sup>2.
Berkeley Hall, Berkeley Street. The First Inde-pendent Club holds lectures every Sunday, at 3 P. M. F. V Foller. Secretary.

pendent Club holds lectures every Sunday, at 3 P. M. F. V. Fuller, Secretary. Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.—Sunday meetings at 24 and 74 P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may oc-cur suitable for a public platform. J. H. Lewis, President. Children's Progressive Lyceum No. 1.- Sessions overy Sunday at 11 A. M. In (large) Paine Memorial Hall, Ap leton street, near Tremont. All seats free. Every one in clied. Benj. P. Weaver. Conductor; H. O. Torrey, Corre Secretary. 1031 Washington Street.-The First Spiritualist La

1031 Washington Street. - The First Spiritualist Ladies' Ald Society meets every Friday. Mrs. A. E. Barnes, Président; Mrs. H. O. Torrey, Secretary. Private séance, for members only, first Friday in each month; doors closed at Jr. M. Public meetings every Friday enalsg at 75.
 Berkeley Halt. - The Independent Club meets every Friday at 2 n. M. Séance, followed by sewing-circle. Supper Served at 6 n. M. Schuert, Mrs. Ada Simmons, Treasurer; F. V. Fuller, Screttary.

Fuller, Secretary College Hall, 34 Essex Street. -- Sundays, at 10%

Engle Hall, 616 Washington Street.—Sundays a 3 and 7% P. M.; also Wednesdays at 3 P. M. Dr. E. H. Math

6 WS, Conductor. **A** Public Nocial Meeting will be held every Thurs-day evening at 7%. In the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager. **Lodies' Ald Parlors, 1081 Washington Street.** Sundays at 2% and 7% P.M. F. W. Mathews, Conductor.

America Hall, 724 Washington Street.-Services each Sunday. Dr. W. A. Hale, Chairman.

Obcises.--Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock Cambridgeport. - Meetings are held every Sunday even-ing at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec-retary.

[THE BANNER forms were necessarily put to pres one day in advance the present week : we have therefore found it necessary to condense the local reports which came in at intervals on Monday, and to give only the announcements minus details.]

#### The Boston Spiritual Temple-Berkeley

Hall.-On Sunday, Dec. 23d, after the song "Angels Ever Bright and Fair," beautifully rendered by the accomplished songstress, Miss Alice M. Black, with accomplished songstress, Miss Alice M. Black, with Miss Ellen F. Barnett as accompanist, the guides of Mrs. Luther discoursed to a large and attentive audi-ence upon "Experiences in Spirit-Life of Martyred Victims of the Christian Church, and Their Relations to the Unfoldment of Modern Spirit-World." In the evening she spoke on "Death in the Spirit-World." Next Sunday Spirit Thomas Paine will discourse upon the common-sense and radical truths advocated in his earth-life. O. L. R.

#### Spiritualistic Phenomena Association, Ly ceum Hall, 1031 Washington Street.-Large au-

Spiritualistic Phonomena Association, Ly-ceum Hall, 1031 Washington Street.—Large au-diences assembled last Sunday. The exercises opened with the singing of "Beyond the Shadows," by Mrs. Mary Nickerson, Prof. Willis Milligan accompanist. After remarks by President Lewis, Mrs. Ida P. A. Whitlock read "Only Remembered by What I Have Done," followed with an invocation and remarks con-trasting Christianity with Spiritualism. The Christian world is, she said, rejoleing to-day over the birth of Christ, and Spiritualists over the continued existence of their friends in spirit-life. John Calvin in his day gave creeds by which men and women might be born again, and be sure of a future life. Martin Luther fol-lowed, a little more liberal in his thoughts. Both pre-sented new thoughts, but were limited in their views regarding the future. Father Murray, of the Univer-salist church, came later, and declared he could not believe that the All-wise Father would punish his chil-dren eternally; and lastly come our spirit-friends, teaching no creed or form of worship, but believing that for every sin a man commits he must suffer, and through suffering be purified and fitted for an eternity of happiness. The men I have named were true to their convictions, bigoted, it is true, but living and acting up to the light they had. Spiritualism could not have attained its present strength through the roligious truths taught by these me and their followers. Progress is marked upon thought from that day to this, and the heil of orthodoxy is rapidly becoming a thing of the past. Let us accept the truth from whatever source, and the truth shall make us free. To-day we have the church upon one side, Spiritualism upon the other, both believing in a heaven and a future life, yet antag-

Engle Hall, 616 Washington Street .- The three meetings at this place were well attended last Sunday. Dr. Eames, Mrs. T. J. Lewis, Dr. Mckenzie, Mrs. Hancock, Mr. Redell, Mrs. Dr. Robbins, David Brown, Mrs. Conant, Dr. Thomas, Dr. Mathews, Mrs. Wilson and Mrs. Hattle Mason particlpated, in a pro-gramme consisting of singing, tests, psychometric readings, etc. Next Sunday, the 30th, Mrs. Temple, fire-test medium, will again be at this hall.

Parlors at 20 Bennett Street, Boston.-Last Sunday evening Mrs. Jennie K. D. Conant, under the nfinence of her control, gave some eloquent remarks and satisfactory psychometric readings and tests which were highly appreciated.

Buffulo, N. Y .- Sunday, Dec. 16th, was a disagreeable day in Buffalo, the rain incessantly driving; out a good-sized audience convened for the afternoon exercises. Mr. Baxter, after singing and reading chose for his subject, "Binding Obligations of Spirit-

exercises. Mr. Baxter, after singing and reading, chose for his subject, "Binding Obligations of Spirit-nalists," and gave a timely lecture-one which every Spiritualist in the land might hear with profit. A business meeting followed for an hour to some purpose; yet the adjournment was for future meeting and further action. In the evening the storm continued, and the andi-ence was considered small, numbering nearly two of Spiritualism and their Resultant Philosophy." "Facts outweigh all argument and sophistry." said the speaker, and then cailed attention to facts and phenomena, independent of the excarnated spirit phases, and showed how unequivocally they upheld Spiritualism. Mr. Baxter handle would-be exposers without gloves, and paid well-merited attention to Starr and Kellar, who of late have been exhibiting in Western New York - the latter, at the time, in Buffalo. Notwithstanding the controversial methods of Mr. Baxter, he is so well grounded and shows himself so thoroughly the gentleman, that he commandus respect and hearing, gains commendation, and receives, as on this occasion, well-directed applause. The house was particularly harmonious, and this alded to a most successful séame at the close of the evening discourse. Remarkable and accurate descrip-tions were given and some personal tests. The meet-ing was a treat to all who braved the elements to hear, and repaid them threefold for all they undertook. Mr. Baxter will continue two Sundays more in the city. VIDEX.

Baxter will continue two Sundays more in the city. VIDEX.

Brockton. Mnss.-On Wednesday evening, Dec. 19th, Mrs. A. H. Colby-Luther lectured for the Ladies' Aid Society of Brockton. It seems fitting to say in praise of her lecture that it was full of truth and praise of her lecture that it was full of truth and common sense. She spoke at some length of the creedal power which rules in our world, which we all realize to be true. She also thought that the money which is to day expended to support our crim-inal courts, to fee our judges, lawyers and jurors, might be expended much more wisely in educational schools for criminals. She thought instead of send-ing men out of their bodies for committing crime they should be put in graded schools where there would be some chance of making them better. Angels bless Mrs. Luther in her ministrations for the good of humanity. MRS. EMMA BOOMER. humanity. MRS. EMMA BOOMER.

Maverhill and Bradford.-Last Sunday the services at Brittan Hall were of more than ordinary interest on account of the Christmas hour. The hall interest on account of the Christmas hour. The hall was handsomely decorated for the occasion with over-green, holly, laurel and flowers. Mrs. Lizzle S. Man-chester was the speaker in the afternoon. In the evening the sermon was a double one, it being spe-cially arranged for the Christmas observance, by the presence of two mediums, Mrs. Manchester and Mrs. M. Louise Chase of Merrimaeport, and many names and messages were given. Mrs. Manchester will occupy the platform next Sunday. E. P. H.

Worcester, Mass .- Mrs. Emma Miner occupied our platform Sunday, the 16th inst. Her subject in the afternoon was "The Elements of Character," and in the evening "Foundation Principles." The lectures were full of sound reasoning upon these subjects, and of the practical application of the teachings of the Spiritual Philosophy in our dally lives. Societies abouid keep Mrs. Miner upon the platform. 8.

Toold, No. 56 West Brookline, street, Boston, Mr. Ly-man C. Howe was expected, but on account of a previ-ous engagement he was not able to be present, but sent a letter of regret. Some thirty friends were con-vened on the occasion, and an enjoyable entertain-ment was realized, which continued until a late hour. It may not be generally known by Spiritualist sthat Mrs. Lord Webb has been before the public from the early days of Spiritualism as a physical medium, also that of late years she has been afflicted with partial blindness, and while in this state the gift of independ-ent slate-writing has been unfolded to her through her mediumsblp—which clearly shows that there is an in-telligent power about and independent of her, which accomplishes the convincing phenomena witnessed at her scances.

accomplishes the convincing phenomena witnessed at her scances. In Mrs. Lord Webb's long experience and labor as a physical medium, I have never heard of any one easting doubt upon her probity. She greatly needs the sympathy and patronage of the public in her un-

fortunate condition. The Psychical Research Society could, no doubt, if its members wished, obtain the services of Mrs. Webb as a medium in its investigations.

Chesnning, Mich .- The inspirational speaker, Mrs. Nellie Baade, of Capac, Mich., gave three splendid lectures here Datac, or Capac, Mich., gave three spien-did lectures here Dec. 8th and 9th, two on the Spirit-ual Philosophy, and one on Temperance. The latter was pronounced by many to be the best ever given here; and this is saying a good deal, when we consider that Volney B. Cushing, of Maine, Col. Smiley, of Mis-souri, and many other speakers of State note have ad-dressed our people under the auspices of the W. C. T. U., and during the political campaign. Mrs. Baade is what is termed a "Christian Spiritualist," and her lec-tures always prove to be of a high order, and of such a nature as the Orthodox find least objectionable. I wish there were more, or all might be classed under this head in the rauks. For I believe the Bible to be the best spiritual book we have to-day, and that it con-tains the best arguments we have for convincing the people (especially the Orthodox, and those who refuse to investigate) of the truth of spirit-return and spirit-communion. For if they believe the Bible topy must credit its narratives when they are properly interpreted to them. It should, therefore, in my opinion, be treat-ed with all due reverence, instead of being scoffed at, as I have heard some do, who say we have proof enough without it, and therefore no use for it. MRS. W. MILLER. did lectures here Dec. 8th and 9th, two on the Spirit-

New Bedford, Mass .- On Sunday, Dec. 16th, Mr. and Mrs. C. P. Longley appeared upon the platform of the spiritual society of the above named city, afterthe spiritual society of the above named city, after-noon and evening. In the afternoon Mrs. Longley (formerly Miss Shiehamer) lectured under the influ-ence of her guides upon the subject: "Life or Death; Immortality or Annihilation," to a large and attentive assembly. At 7 P. M. the lady answered questions from the audience, receiving the marked approval of her hearers at the close. At both the above sessions Mr. Longley favored the audience with vocal selections from his own beautiful compositions, and awakened such interest that the people lingered after the close of the meeting, while the gentleman, by request, continued his service of song.

song

New London, Conn.-February last we organized, and now our society has fifty members. We meet twice a week, and the most intelligent classes are,

E. Winslow, Secretary.

Lowell, Mass.-B. S. Freeman writes, Dec. 23d, that Frank T. Ripley has addressed the society in this place for two Sundays with good success. His tests have been universally recognized. Next Sunday Mrs. Fannie D. Smith, of Brandon, Vt., occupies the plat-form. The meetings are held in Post 185 G. A. R. Hall, Wyman's Exchange.

Lynn, Mass.-Our platform was occupied Dec. 23d by Miss Lucy Barnicoat from Boston, who gave us two short addresses. After each lecture she gave over an hour to psychometric readings, they being pronounced among the best of the season, and being perfectly recognized in all save a single instance. L. S. K. 

TOPEKA, KAN.-A new society of Spiritualists has been organized here under the name of Ists has been organized here under the name of the Religio-Harmonial Society, with F. P. Ba-ker as President, Milo Norton as Secretary, and A. H. Slayton as Treasurer. It is our desire to put ourselves in correspondence with lecturers and mediums of all kinds who go backward and forward between the Pacific and Atlantic coasts, with a view of making engagements to stop here and lecture, or give such other exhi-bitions of spiritual power as the mediums may desire. Mrs. S. R. Stevens will occupy the plat-form temporarily until other arrangements can be made. F. P. BAKER, President. be made.

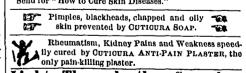


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Parables and Teachings from the Other Side.

17

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BY HENRY S. OLCOTT.

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twice a week, and the most intelligent classes are, many of them, embracing Spiritualism. The ranks are filling here more rapidly than in any place I have known in an experience of thirty years as a medium, during which I was well acquainted with Dr. James R. Newton, and healed the sick with him. The obsequies of Geo. H. Dart were held Dec. 8th. Mrs. R. Shepard Lillie delivered the discourse, and a more fitting one for such an occasion was nover given from platform or pulpit. Henry Miller is the President of the Plerpont Ly-ceum Association, Orlo Atwood, Treasurer, and Mrs. E. Winslow, Sceretary. DR. T. G. SWIFT.

An informal reception was tendered MRS. JENNIE LORD WEBB on Thursday evening, Dec. 20th, at he room, No. 56 West Brookline street, Boston. Mr. Ly