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WHY I AM A SPIRITUALIST.

In answering this question it is proper that the term Spiritualist should be first defined, or at least that the writer should state the sense in which he is willing to accept it as applicable to himself. It is well known by such as have taken the trouble to inform themselves in the matter, that there are Spiritualists and Spiritualists. There are, doubtless, numbers who assume this designation, or to whom it is popularly applied, with whom the undersigned has very little in common, and has no desire to be classed. In some quarters the term Spiritualist is regarded as almost synonymous with open-mouthed credulity, wild fanaticism, general looseness of morals, scoffing irreligion and measureless folly. Without attempting to depy that some occasion has been given by persons called or calling themselves Spiritualists, for such an estimate. I shall endeavor to show that the term more properly applies to persons who hold convictions and cherish aspirations of which no rational, pure-minded or devout man need be ashamed, but which are worthy the serious regard of all thoughtful people.

- It should be noted that, in being thus subject to diverse conceptions and interpretations, Modern Spiritualism is by no means peculiar. There is no form of belief, no system of religious faith, or of rationalistic philosophy even, extant among men, but has its lower as well as its higher interpretations-its unworthy as well as its worthy representatives. Christianity is surely no exception to this rule. The crude notions and practices prevalent among the more uncultivated of its professors differ widely from the convictions and observances approved in the most intelligent and refined churches in Christendom. And often members of the same sect or church are found greatly at variance in their conceptions and expositions of Christianity, as well as in their practical exemplifications of the same. Fair-minded inquirers will judge any system by its best, rather than its worst, expositions. A Spiritualist, formerly, was one who be lieved in the doctrine of Spirifualism; that is, in any system of spiritual philosophy, as opposed to Materialism-like those of Berkeley and Fichte, chiefly speculative in character. But more modernly the term has come to signify also, according to Worcester, "a believer in the doctrine that the spirits of the dead hold communication -with men;" or, according to Webster, "one who believes in direct intercourse with departed spirits." Neither of these latter definitions, however, is strictly accurate since. if it be true that spirits communicate, it is manifest that they are neither "dead" nor "departed" from our world. It would be more exact to say, "One who believes, or knows, that communication with excarnated spirits is possible and actual." This necessarily includes several postulates, namely, (1) that man is in reality a spirit, or a spiritual being; (2) that he is capable, as a spirit, of surviving the death of his physical body, and (3) of living on as a conscious entity, (4) in a world or state which, though invisible, is not far removed from our mundane existence. Thus it will be seen that, as the term is mod ernly used, Spiritualism involves simply a question of fact, provable by sensible and rational evidence, like the facts of astronomy, of chemistry, or 'of telegraphy; and a Spiritualist in this sense is one who has become convinced of this fact, aside from and independent of religious belief, theological dogma, or moral codes of any description. It is true, however, that , the subject is so closely related to both religion and morals that a conviction of this one basic fact, with the new knowledge and fresh influx of thought that are apt to come with it, are likely to result in some modification-at least, expansion-of previous religious conceptions, and perhaps othical notions also, depending much upon the nature of the views antecedently entertained. And it is somewhat common for undiscriminating minds, even among avowed Spiritualists as well as their opponents, to regard as essential parts of Spiritualism the particular theories or views they as individuals have come to entertain, whether religious or anti-religious, theistical or atheistical, rational or irrational, refined and spiritual, or crude and gross. Opponents are specially liable to nake this mistake, particularly as regards anything which appears to them objectionable and offensive. But candid inquirers who may read

liever in the reality of communion with the for practical good sense than for sectarian zeal, so-called "dead," or more correctly, with ex: | and I was not long in finding that I held many carnated human beings. It does not necessarily of the doctrines of the sett in a sense peculiar imply adhesion to what some one has rightly termed "that compound of atheism, agnostieism, irreligion and blatant individualism " (to which might sometimes be added sensualism) which is frequently, but erroneously, called "Spiritualism." Beyond the simple fact of recognized spirit-communion, all theories of religion, all doctrines of theology-all questions about the existence of God, 'the Devil, Christ, the Bible, creation, salvation, atonement, reincarnation, the condition and destiny of spirits, etc., and all debatable questions in morals-are matters of distinct or after-inquiry, regarding which Spiritualists are no more fully at one than are other people. Each independent thinker has his own opinions, depending much upon his previous status, his capability for dealing with such subjects, as well as his predilections and the consequent grade or department of the vast environing spirit-world with which he is most closely in *rapport*.

It should be added, however, on this point that since the word spiritual, in its ordinary significance, designates "that which pertains to spirit." "separated from things of sense," refined, "pure, holy, divine," etc. (see lexicographers), it is plainly incongruous and improper to apply it to any notions or practices of a gross. unspiritual or sensualistic character. Mere believers in spirits and their doings, who are chiefly engrossed with marvels, and eager for startling novelties, or who mainly occupy themsolves with the phenomenal and scientific aspects of the matter, irrespective of and indifferent to any morally refining and uplifting tendency it may contribute-of both which classes there may be large numbers-are more properly designated as Spiritists, and their belief and practice Spiritism. They and it lack the element designated by the particle ual.

The term Spiritualist, then, properly pertains only to such persons as, in addition to a recognition of spirit-existence, presence and communion, hold to doctrines of an elevating, refining, spiritualizing tendency, and aspire to exemplify these in thought and life, seeking to make spirit-communion contribute to that high end.' Such aspiration establishes a tendency to look beneath the surfaces of things-to inquire into causes, hidden meanings and realities-to interpret all systems of religion, philosophy and morals according to the spirit rather than the letter, and, to view the universe from the of simple and honest character, with her young standpoint of the spirit instead of that of matter.

In the comprehensive sense thus defined, I

term, means no more than merely to be a be- ands under the influence of a pastor more noted to myself, while others I was either unable to accept at all or gradually repudiated.

As to belief in a future life, this had been taken for granted, mainly on the force of early education and as a part of the current Christian doctrine; but as I grew older and came in contact with intelligent people who were skeptical regarding existence after death, I often wondered at the paucity of positive evidence on the subject, though I do not remember to have seriously doubted it for myself. But it seemed to me that if all human beings who have lived actually continue to live as conscious beings, there ought to be some available proof of it'in addition to the evidence found in the Bible records more than eighteen hundred years old. If spirits and angels could once visit earth, why should they not now? Consequently, all accounts which came in my way of supposed manifestations from the invisible world, or of visions of it or its inhabitants at the approach of death, etc., were read and pondered with eager interest. But few such accounts fell in my way, and none were very satisfactory, especially in view of the prevalent skepticism with which all such matters were regarded in the Church as in "the world." I then knew next to nothing of the mass of evidence bearing on this subject which has accumulated through all history, and in all nations which have a literature, but which has been discredited and largely suppressed by the ma terialistic tendencies of modern times.

When, in 1848, the startling announcement went abroad that, at Hydesville and Rochester, N. Y., an invisible intelligence, claiming to be whuman spirit, had found means of communicating by signals from the silent world, the statement caused a thrill of hope that it might prove true; but when I learned, that the reve lations made regarding the nature and conditions of the after-life did not accord with the notions I had been taught. I naturally concluded that the mysterious "rapper," if a spirit at all, must be an "evil and seducing" one.

Some months later the strange "rappings broke out in Boston, where I then resided. An intelligent gentleman, with whom I was associated in employment, and whom I highly esteemed, informed me that they were occurring in the family of one of his neighbors, the "mediums" being a woman in humble station, but daughter. Day after day my friend brought me statements of what he witnessed and mesavow myself a Spiritualist, and now am pre- family; and I soon saw that he was not only origin of the phenomena and messages, but, to my dismay, was being, as I feared, dangerously misled as to religious opinions., I felt that in but saw that the only way to rescue him was Suffice it to say, that I soon found my friend had strong reasons for his belief in . the spiritorigin of these novel phenomena, and, instead of being able to rescue him from a shallow delusion. I was myself face to face with a problem which demanded intelligent and courageous solution. There was evident intelligence behind the mysterious raps, and I had at least one proof that it was not altogether evil disposed. But opportunities to personally pursue the inquiry under favorable circumstances were then few, and I was in no haste. Reading and pondering everything which came in my way relating to the matter, in the light of my previous education, the theory that "evil and seducing spirits" were seeking through this novel method to mislead humanity, seemed the most probable explanation. But I was not wholly satisfied with this solution. Might not my ideas of the conditions of supposed "departed" spirits be mistaken? All I had been able to learn on the subject from the Bible and from my religious teachers was confessedly vague and unsatisfactory. Some of the new views presented seemed at least rational and worthy to be true. I could not come to a decision with At length opportunity offered to visit the well-known Mrs. Hayden, in whose presence the demonstrations were much more probut her personal integrity was strongly vouched caution against imposition, I was greeted by an twenty years deceased)," who stated several particulars regarding himself, which were known to me, and one, as to the cause of his death, which was unknown (but which I subsequently learned was doubtless correct). Till then I had held a sort of vague notion that any facts communicated in this way might be in some way ance or mind-reading on the medium's part, or by crafty invisible beings, and by some occult process told by the "raps." But this theory would no longer serve. The sounds then indicated an urgent desired to communicate further to me, and using the alphabet and pencil in the customary way, I was astonished to see a spontaneous message grow letter by letter on the paper before me not only glowing with parental affection, but breathing an exalted religious tone, and which seemed eminently characteristic and worthy of heard of from this source, the communications

ligious character. Why should I not accept this message as from

my revered parent? The proof of extra-mundane intelligence, in this as in other cases, seemed incontestible. Yet the possibility and danger of being deceived by crafty and designing beings-or by a being "of fathomless intellect and fathomless guile," as a prominent clerical writer had phrased it-had been so strongly impressed on my mind that I hesitated long. It was urged that "Satan himself can be seemingly transformed into an angel of light." But why, Ithought, should "eviland seducing spirits" alone be allowed access to humanity, while loving parents, friends, and holy beings are shut away? It seemed incredible that it should be so. The same Bible which warned against deceivers taught also that "the angel of the Lord encampeth round about them that fear him," and that "ministering spirits" are "sent forth to minister to them which shall be heirs of salvation"; and it enjoined that we "try the spirits whether they be of God," plainly implying that the latter class may ap proach'us, and that it is within our power and province to distinguish between the two classes. to guard against the machinations of the evil and to avail ourselves of the ministrations of the good. It also enjoined us to be "not forgetful to entertain strangers, for thereby some have entertained angels unawares.'

Instead, then, of cowardly shrinking from any contact with these denizens of the invisible world, or from any inquiry regarding them, as I found my fellow-Christians generally disposed to do, it seemed plainly my duty to qualify myself to discriminate between them, and, clad in the panoply of conscious rectitude, guided by supreme love of truth and purity of aspiration, boldly to meet these messengers claiming audience from the invisible realm, test their quality and purposes, and avail myself of any good they might peradventure bring. And it seemed just, also, that the test applied to determine their character should not be merely avowed belief in doctrines popularly esteemed "orthodox"-since it is easy for deceivers to profess any belief-but rather practical fruits; and the obvious tendencies of their influence and teachings.

It was not long after determining on the duty of hospitality to these visitors from the unseen shore, that their presence began to be manifested in my own home, through the instrumentality of a member of my own family, and in hours of quiet seclusion. They made their presence known in various, but unmistakable ways. One notable early occurrence was as follows: In consequence of a severe and painsages which he received in interviews with this ful illness, my companion was at one time but seldom an opportunity of suitable quiet brought, as it seemed, very near to death's door. One evening, on my leaving her to get a | these celestial visitants do not make their preslittle rest, she bade me adieu, hardly expecting | ence known and impart some message of into survive the night. Soon afterward she felt terest, affection or instruction-some gift of herself leaving the body, and soaring above it, gazing back upon it as it lay upon the couch: then she was seemingly wafted upward, passing through what appeared to be an atmosphere of undulating music, and was ushered through an illuminated portal into a vast amphitheatre, in which were assembled what seemed "an innumerable company of angels," who broke forth into a chant of greeting. Among these she was soon recognized and greeted by relatives and friends who had "gone before "-her own father, bringing a tiny babe she had lost some years previously, being among the number. One was brought to her, and introduced as my father, whom she had never seen in this life, and she was able to give me afterward a singularly correct description of his person as she saw him. During the interview which followed, and which may have lasted some hours-as the nurse fell asleep, and there was no one to take note of time-she witnessed and was told many things of great interest and instruction, tend ing to solve problems which had long perplexed her own mind and mine, but which cannot be here recounted. At length she was apprised that she must return to her body, but was very reluctant to do so, as she seemed happily es caped from all the ills and sufferings of earth. She was reminded that there were important duties remaining for her to perform on earth, and when these were accomplished this heavenly home would await her. The thought of her family and her infant babe reconciled her to a return, and she seemed to pass back over the same route by which she had ascended. She found herself again in the body, but, to her surprise and delight, the pain and disease had wholly disappeared, and she quickly regained her wonted strength and health. But the power of passing into the spiritual state (that. is, the state of quickened or opened spiritual perceptions, in which spirit-beings are seen and heard) has remained ever since, and can be exercised partly at will, provided no untoward influence interferes. That this experience was no ordinary pur poseless dream, no argument is needed to show and that the spirit sight and hearing, or clair voyance and clairaudience, which have followed are not an abnormal or diseased action of the faculties, as some may suppose-although first coming into activity as a result of severe suffering-is evidenced by the fact that a good degree of health is found requisite for their exercise-the best health for their best use. Years, of experience have tested their reality, and taught something of the laws of their exercise. To complete my narrative: The spirit claiming to be my father afterward manifested heeding. They have not, indeed, saved us from great persistency in efforts to satisfy all mydoubts, regarding his personality. Gradually my father, from whom it claimed to come. It he, and apparently others, acquired power to differed from anything I had before seen or control (on permission) my companion's hand /life's purpose. But their ministrations have to write without volition on her part; also to illumined even the darkest experiences with

ualist, in the authorized modern sense of the | ing been greatly modified from the old stand- | of a frivolous and sometimes offensively irre- | verse-she retaining complete consciousness the while, and aware that the writing and the speech were not hers but from another person, who was ordinarily seen and recognized by heron approach. Such was my skepticism, however, that months elapsed before accumulating. evidence compelled me to confess my full satisfaction. When, at length, I conceded my doubts removed, my father, addressing me through the vocal organs of my wife, used substantially the following impressive language:

NO. 17.

"My son, I have been thus persistent in my endeavors to satisfy you of my identity, for an important purpose. It has not been to gratify curiosity, or to astonish you with marvels, but to bring you valuable instruction. When I was, in the body I taught you the lessons of, religion and of rectitude, to the best of my knowledge. But after entering the world of spirits I soon became aware that I was mistaken in regard to many things. Clearer light has dawned upon me, and I have been anxious to impart it to you and my other children. I have constantly exercised a guardian care over you, and have found your mind susceptible to my influence to a greater degree than are the others. I have guided you in many things, unconsciously to yourself; and now that you recognize my presence, I can approach you'. more nearly and aid you more effectively," etc. He then invited me to come to him freely with questions and doubts, as I would if he were in the body, and he would do his best to help to a solution. Naturally, a very free intercourse followed, as opportunities presented, and much that was new, interesting, and seemingly valuable, was obtained. Ere long, however, on my applying to him for light on some difficult problem which had arisen in my mind, he surprised me by saying:

"Let me advise you, my son, when you want wisdom on any important matter, to apply to the Great Fount of Wisdom and leave him to send it by whomsoever he will. You have been accustomed to call upon me, and by so doing you establish a mental rapport with me which shuts out others.- Now, there are hosts in this sphere who are vastly wiser than I am, in comparison with whom I am but a child in attainments. It is better not to call upon persons, but to open your mind in pure aspiration to the Infinite, and the answer will be sent through the channel best adapted to minister to you.

This advice seemed so eminently wise and proper that it has been substantially acted upon ever since, and the results have been most satisfying. Rarely are individual spirits called upon for any purpose (even though the less advanced often request that it be done), and seclusion. occurs that some one or more of spiritual illumination, or some accession of physical vigor and health according to the needs and exigencies of the hour. The opening of the spiritual senses spoken of (clairvoyance and clairaudience) has been attended by the development of an acute percention, or nower to distinguish the auras or atmospheres of different persons-spirits as well as mortals-thus giving an instant and intimate knowledge of their real qualities and characters (psychometry). This appears to be a sufficient safeguard against the approach or subtle influence of the evil-disposed, or of deceivers professing to be what they are not. The visitors referred to are not always seen, the clairvoyant power not being at all times in activity; but they are always felt, and thus their quality is known. Old friends and acquaintances, of course, are readily recognized, and are often among our visitors; sometimes strangers give their names, and occasionally some sketch of their earthly history, if asked, and many an interesting surprise has been enjoyed in this way; but more commonly no name s mentioned, or it will be withheld if asked for -the messenger claiming that his duty is strictly impersonal and official-that he comes in obedience to an authority beyond himself, and that his message must bear its own credentials. The subject matter of these messages and conversations has been infinitely varied, and any adequate presentation of them would require volumes. Our attendants seem to have an intimate knowledge of all our concerns, and of even our thoughts; they manifest a kindly and vigilant interest in our physical health, often suggesting means for its preservation, or remedies for its restoration if impaired. and frequently impart a direct healing force, of conscious, immediate benefit. They have taught us the reality of the "gift of healing" as anciently practiced, explained its rationale, and instructed in its successful exercise in numerous instances. They have warned against impending dangers-on one occasion saving our lives by preventing our taking passage in a steamboat on which a fearful disaster occurred-the occupants of the stateroom we had engaged (but did not occupy) being scalded to death. They sometimes volunteer valuable advice regarding material interests-though for reasons which cannot be fully explained here, we deem 'it neither wise nor safe to ask or depend upon the advice of spirits in matters not pertaining to their proper sphere, yet counsel volunteered from an obviously welldisposed and intelligent source may be worth all the ills and trials of life, and probably it is not best they should do so, since the discipline of suffering is doubtless an important part of

pared to state intelligibly and explicitly why I becoming thoroughly convinced of the spiritam one:

1. It is because for more than thirty-five years I have enjoyed the privilege of conversing, more or less freely and frequently, and in some way he must be the victim of a delusion, the privacy of my own family, with beings (invisible to myself) claiming to be excarnated to go with him, find out the trick, and expose human spirits -- many of them relatives and it to himself. Accordingly I accepted his invi personal friends well known in their earthly tation to accompany him to an interview. lives-and who have given conclusive evidence of being what they claim to be.

2. Because through this intercourse and the demonstrations and experiences that have accompanied it. I have been led to entertain conceptions of the universe-material and spiritual-of Deity and the Divine Providence; of the spirit-world and vits relations to this; of man, his duty and destiny, in fact, of all which is embraced in the domains of Religion, Philosophy and Ethics-which are, to my view, not only eminently rational, but expanding, uplifting, spiritualizing and soul-satisfying'beyond anything and everything I have been able to gain from any and all other sources.

. In order to justify the first branch of this answer, it is necessary to make some statement of the facts or evidences which have proved to me the reality of spirit intercourse; but in the brief space at my disposal no extended recital of what has covered so many years can be attempted. Nor, perhaps, would it be of much use, since it is not possible to convey in cold print, to readers who are inexperienced and skeptical in such matters, any adequate idea of the force of evidence, whether of distinct personality or of personal identity, which at out further knowledge. tends a free conversation and interchange of

thought between friends. No outside person can be a competent judge in such matters. Let it be noted that I am stating why I am a Spir- nounced. She was an entire stranger to me, itualist-not giving proofs that should make others such. It is desirable that, in so import- | for by friends. At her table, taking every preant a matter, all persons should witness and know for themselves, and then their faith will intelligence claiming to be my father (then stand on no uncertain ground. I am confident that no sane mind, meeting with similar proofs, or even a tithe of them, could avoid the same conclusions with myself; yet my convictions should not answer for another.

But it may not be out of place to briefly mention some of the steps by which my present convictions were arrived at, with indications picked out of one's mind, perhaps by clairvoyof the nature of the evidence on which they rest, and the quality of the "angelic ministrations" enjoyed.

I was born and reared under the influence of New England Puritanism of the most rigid type, as it prevailed threescore years ago, and at an early age accepted the faith of my fathers in a general way, becoming a member of an Orthodox Congregationalist Church, and actively devoting myself to the work of the Church. My mind was so constituted, how: ever, that I could accept no dogma or duty until I could see what appeared to me a rational basis for it. The creed of the particular Church with which I united happened to be, as I afterthese pages will please note that to be a Spirit- | ward found, of an unusually liberal type, hav- | usually being meagre answers to questions, or | control her vocal organs, to speak and con- | the light of hope and trust in the Eternal Good-1.1

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#### ness, whose unfalling care is convincingly exemplified in and made rationally credible by these angelic ministrations.

But the chief sphere of their service to its has been the moral, religious and/spiritual, in the best sense of the latter word. They have seemed most carnest to promote personal improvement, roundness of character, the overcoming of all faults and the stimulation of all. that is noblest and best, and to urge the application in human society of those higher principles of action—justice and brotherhood—which alone will, redeem our world from its abounding evils and bring "the kingdom of heaven." on earth. Especially have they illustrated the mture and value of "inspiration," as well as other "spiritual gifts" of primitive times. But this interesting) branch of the subject cannot here be enlarged upon. It must suffice to say that our celestial teachers have not led us to repudiate (as some so-called Spiritualists seem inclined to do) all religion, nor even that form of it known as Christianity; but rather have aided us to attain a far higher sense of what religion is in its essence-to see what is valuable and permanent in all religions-and to recognize far deeper meanings in the words and life of the Christ of Judea than the Church has ever exemplified-meanings which the scorning world is sure to miss.

I had hoped to give from my note-book some specimens of the simple and practical, sweet and hallowed lessons given from day to day. from this source, but space will not permit. Nor can I more than allude to the general philosophy of life and of the universe which these teachers have opened to us-eminently rational as well as truly spiritual. L will only say that they never attempt to dominate or control, but respect one's mental and moral freedom to the fullest extent; they suggest, stimulate inquiry, seek to instruct, to enlighten, to uplift.

.In all these manifestations and ministrations from the supernal world there is nothing "supernatural" in any objectionable sense of the word. Natural (from natus) means that which is born. If man is really a spiritual being, he is born so, and in process of time he is born out of the cumbrous flesh into a more spiritual state of existence. Then, if love forms any part of his spiritual constitution, he will naturally and necessarily feel an interest in and care for those who are left behind, still "struggling in the mire of earth," and will seek to serve them if he can. Angelic ministration, then, is highernatural, not un-natural; and instead of being a thing intrinsically improbable and incredible, to be disputed and antagonized to the last extent+("spirits are the last thing that I will give in to," are the words of a distinguished savant) -is a thing most natural, reasonable and to be expected in a universe where 'LOVE has any part-where God, who is love, reigns.

If any imagine that it detracts from the regard due to the Supreme Being to recognize the agency of intermediate beings as ministers of wisdom and of good to us, they should remember that it is the good, or the God in them, which alone prompts them to this kindly service. The Infinite Spirit of good surely dwells in all loyal beings, and it is by and through their personal agency that he is everywhere present "to will and to do." This affords a rational and intelligible—I think the only rational and intelligible -conception of the Divine omnipresence and providence.

While my convictions have been formed mainly on the basis of facts of the class described, occurring in the quiet of my own family, and through the instrumentality of one who has never acted for pay (and thus has no motive for deception, even supposing deception possible, which is not conceded), I am also familiar with phenomena of various other classes, produced through numerous other instruments, probably equally trustworthy, which afford abundant corroboration to the same general truth. Of course, I am not unacquainted with the various theories, often learned and highly ingenious, advanced by "scientific" men, and men not scientific, to the stamp was the head of a thimble showing account for and explain away these facts on the industrious mother's sign. A letter then different grounds. I have made it a point through all these eventful years to carefully note and consider everything of importance that has been put forth against the view which has been forced upon me; but am obliged to say, conscious of the full meaning of my words, that no "explanation" which has been offered -no theory of "automatic or unconscious cer-ebration," of "diseased or abnormal action of the brain," of "separate activity of the cerebral hemispheres," of "hypnotic hallucination," 'self-delusion," or what not, as urged on the one hand; or of "masquerading and deceiving "demons," "astrals," "shells," etc., spirits." as set forth by others-at all meets the case However astute or pretentious these expositions, or however plausible the case they have made out, a single interview with one of these celestial visitors, under favorable circumstances, has sufficed to brush aside the flimsy reasonings and give to the winds any doubts they may have raised. To question the distinct and excarnate personality of these intelligences is intellectually impossible, while to repel them indiscriminately as deceivers and ministers of evil or semi-conscious "elementaries," would be to do violence to the moral nature - in fact, to "blaspheme against the Holy Ghost." Nevertheless, the fact is not to be disguised, because established by abundant experience because established by abundant experience, that unwise and promiscuous dealings with the unseen world are full of danger. Frivolity, in-sincerity, or any sinister, mercenary, or selfish purpose, invites, by the very law of spiritual affinity, the presence of beings of a correspond-ing quality, with whom any familiarity is un-profitable, and liable to prove perilous. Spirit communion should be sought only for the high-est and worthiest ends—only in the earnest commution should be sought only for the high-commution should be sought only for the high-est and worthiest ends — only in the earnest love of truth and good for their own sake. But this fruitful theme cannot here be dwelt upon. A word to the wise is sufficient. To conclude, it will be seen from the fore-going that I am a Spiritualist perforce of proofs personal to myself, so strong that were there no other of like belief in the world I should still be compelled to be one. But the fact that millions of other persons — in all parts of the civilized world, including in their number some of the brightest intellects and acutest men of science the age has produced, have, within a few years, been brought to substantially the same conviction by similar proofs, independ-ently witnessed, does not weaken my assur-ance. ance. Nor does the fact that a body of professional scientific men and experts acting under the auspices of a respectable University in our country—some of them eminent in special de-partments of investigation—have, after a few ill-conducted attempts at experiment with cer-tain professional mediums—attempts notable chiefly for what tild not occur—gravely an-nounced that they have discovered nothing but evidence of trickery and fraud, have any appreciable weight in the case. Even were all the professional mediums in the world proven to be unconscionable tricksters—which seems hardly more provable than that all other pro-fessionals are equally untrustworthy—such a fact would have no bearing upon the convic-tions herein set forth. ance. Nor does the fact that a body of professional

TEMPTED. . • NY MARE HOTOHKINS

Dearest, I dreamed last hight a dream of heaven; An angel loosed the chains that bound me here-It was not Death-I felt no pain or terror; I took the angel's hand without a fear.

Dearest, I was so giad to leave carth's trouble-s To leave the heavy crosses and the care. The angel said I might forget all sorrow. And hud eternal happiness up there.

Denrest, we floated up into the starlight, A bove the clouds, far up, my soul and 1 -It was not death—we felt no pain or terror, We only knew that heaven's gate was nigh.

Dearest, I cannot paint for you the glory That dawned upon my weary, walting eyes, The opal gleam of that translucent river, The sweet, linimortal flowers of Paradise.

Dearest, the angel led me through that clty, By golden streets unto that mansion fair, Builded of rainbow-mists and flashing lewels-Its spiendor, dearest, was beyond compare.

Then said the angel: "This shall be thy dwelling, Here in this city of the good and blest; Thou no'er shalt know another thought of sadness In this ctornity of peace and rest."

Dearest, I thought of you; the splendor faded; Heaven was not heaven without your presence The jowels dimmed, the rathow mists had melt My heavenly mansion seemed not half so fair. ce there

Dearest, I thought of you on earth, so lonely; I turned, and to the walting angel cried: "Forgive me, but I cannot stay; a loved one Walts desolate upon the other side."

Dearest, the angel looked at me in wonder. "Is earthly love, then, strong and true as this? Wouldst thou go back again to toll and trial, And leave this realm of pure celestial bliss?

' If this should be thine only chance of heaven? Ohi ponder well the losses and the gain; ', by-and-bye, thy thred soul should languish, And, fainting, weep and supplicate in vain!"

Dearest, in words like these the angel tempted; I closed my eyes to all that vision fair; My soul reached down for yours beneath the starlight Heaven was not heaven without your presence there!

THINGS WORTH RECORDING.

In turning over the pages of a journal that records events that occurred long ago, one is conscious of the lack of many little items and impressions one wishes to know about. It is as'if the pen had hurried through all detail, seized upon the most important points for that period, unmindful of the characteristic descriptions which mark different epochs, and left the future to be criticised in a very different present. Few people, even of literary ability, have kept journals really worth the reading. But correspondence gives a more perfect picture of any time, inasmuch as it is a direct appeal to the recognition of another. In a journal one appeals to one's ideal self, and trusts to memory for detail; in correspondence a description must be given more or less minute, according to the previous knowledge of the one addressed concerning the place and circumstances.

With this feeling we lay aside our yelloweaved journal for a time and turn to more

sacred relics of the past. In a New England pattic stands an old, leath-er-covered trunk. Its brass nails, abundantly driven, hold the cover securely to its place. The lock has not been in use since the memory of a past generation, for honor in those days was seal and rivet. One might spend many thoughts on that old stanch traveler. On what stage-coaches has it been tossed? How many miles has it journeyed, swung under the carryall? What beautiful surprises has it enclosed? How simple must have been the wardrobe that could be hidden there! But the contents press ipon us for recognition rather than sentiment.

During a summer's visit we unbound a few of the packages, nicely tied by hands that long ago ceased their tender offices of reverent care. There were letters, old almanacs, papers yellow with age, bits of old-fashioned silk. It seemed sacrilege to touch them, but we had an object which we thought worthy of the means.

The letters were mostly written on foolscap paper, and the postage was from twenty-five cents to ten. No envelopes were known in those days, for an extra enclosure called for extra postage. The folding of a letter required skill and patience. The wafers were large almost as a silver dime, and when wax was used it was put on with great care. Sometimes represented more than a few items of news: it was usually a semi-monthly record of events, a history of home life, or a journal of city events.

and analyze testimony, "I should," he said, "het be an honest man, if after such authority I denounced wint I personally knew indihing about. I felt that I should despise myself, and ought to be despised by others, if I should pre-tions that had such authority as to their truth. I have since seen, myself, the many physical manifestations which, place this movement in the sphere of scientific researcell, I have seen tables moved without contract, and raised willolly from the floor; a adtar, played by an invisible hand, and direct independent inned-writing. I know from whence the rap proceeded, and was about. I felt that I should despise myself, and I it is, moreover, confidently asserted that these ought to be despised by others, if I should pre-sume to express opinions against manifesta-tions that had such authority as to their truth. I have since seen, myself, the many, physical de-rangement, and it is a positively affirmed and believed that muy persons who were suffering manifestations which, place this movement in the sphere of scientific research. T have seen tables moved without contact, and raised wholly from the floor; a grittar, played by an invisible soon became satisfied that the medium did not know from whence the rap proceeded, and was ignorant from whence the rap proceeded, and was ignorant from whence the communication came. There was always an intelligence back of every mode of manifestation. I was always tally. I think that the physical manifestations inte-tally. I think that the physical manifestations inte-ligence, there must be mind somewhere. Sup-ment that, I am fond of vasing: If there is intel-ligence, there must be mind somewhere. Sup-municate with me in Washington. He sends his communication through the electric tele-graph. The communication is received, and written down here precisely as the communi-ation is taken down by a medium. How is a with a fariend in New York wishes to com-municate with me in Washington. He sends his communication through the electric tele-graph. The communication is received, and written down here precisely as the communi-cation is taken down by a medium. How is ment that I am fond or using: If there is intel-ligence, there must be mind somewhere. Sup-pose that a friend in New York wishes to com-municate with me in Washington. He sends his communication through the electric tele-graph. The communication is received, and written down here precisely as the communi-cation is taken down by a medium. How is the communication from my field conveyed the communication from my friend conveyed to me? The answer is, by electric fluid. But the electric fluid does not make the communication, the mind of my friend does that. If the mind is not that of any one present that gives a communication through a medium, there is but one source for it, it must be spiritual." I was naturally anxious to know if the Ex-

Governor had any personal experiences to re-late, and I put a question to that effect. He

"I am a subject for impressions, as I believe most thoughtful men and women are." How many times persons are inluenced by some in-terior feeling to do this or that, to go or not to for they seldom stop to ask whence comes this directing power. I was one of a number of public men on board the war-steamer Princeon, which lay in the Potomac, when the terri-ble disaster occurred which sacrificed the lives ble disaster occurred which sacrifieed the fives of many distinguished men. It was last year, you remember. Com. Stocktorh had invited a large party of ladies and gentlemen to take a trip down the river as a trial of the steamer's movements, and the firing the gun. called 'Peace maker.' It was of wrought iron, of im-mense weight and calibér. I had in charge two ladies. It was announced that the gun would ladies. It was announced that the gun would be fired three times. I took a good position for observing the first firing at the breech of the gun. I was delighted at the range of the shot, and remained during the second firing. After dinner I went to the stern of the vessel, but dinner I went to the stern of the vessel, but finding the gun was being loaded again I took my former position to enjoy my former pleasure; the ladies had gone below. I waited a moment or two, when a sudden impulse came over me to leave the gun. I had no fear, and I could not tell why the impulse seized me. I went at once to the cabin; and 'immediately heard the report of the gun. In a few moments came the news that five distinguished men were killed. The gun had burst at, the very spot where I had stood during the previous firings. This I believe to have been a spiritual impression, and why it was given to me and not to others. and why it was given to me and not to others, I cannot say, unless it was because I could be impressed of the danger, and others could not;

impressed of the danger, and others could not to oause me to give warning." You can imagine my pleasure at hearing this recital. I must close this letter, for I have filled every blank space of my paper. Yours lovingly, in the hope of the New Jeru-salem.

Diary, May 1st, 1854 .- We have just received a copy of the memorial presented by General Shields to the Senate and House of Representatives in Congress assembled. We call it a very interesting document, and think Ex-Gov. Talimadge a very brave man to defy public opinion, and pursue a high-minded course fitting his-conceptions of a great and important subject, for the movement was entirely his. although I believe S. B. Brittan's able pendrew up the memorial. Thirteen thousand signatures were attached to it, headed by N. P. Tallmadge. The memorial is herein appended.

A MEMORIAL.

To the Honorable, the Members of the Senate and House of Representatives of the United States in Congress assembled.

Your memorialists, citizens of the Republic of the United States of America, most respect-fully beg leave to represent before your Hon-orable Body, that certain physical and mental phenomena, of questionable origin and mysterious import, have of late occurred in this country, and in almost all parts of Europe, and country, and in almost all parts of Europe, and that the same are now so prevalent, especially in the Northern, Middle and Western sections of the Union, as to engross a large share of public attention. The peculiar nature of the subject to which the memorialists desire to so-licit the attention of your Honorable Body may be inferred from a partial analysis of its phenomenal aspects, which are imperfectly comprehended in the following brief generali-zation : 1. An occult force, exhibited in sliding, raising, arresting, holding, suspending, and other-wise disturbing numerous ponderable bodieswise disturbing numerous ponderable bodies-apparently in direct opposition to the acknowl-edged laws of matter, and altogether tran-scending the accredited powers of the human mind—is manifested to thousands of intelligent and discriminating persons, while the human senses have hitherto failed to detect, to the satisfaction of the public, either the primary or the proximate causes of these phenomena. 2. Lights of various forms and colors and of different degrees of intensity appear in dark rooms, where no substances exist which are llable to develop a chemical action of phospho-rescent illumination, and in the absence of all the means and instruments whereby electricity the means and instruments whereby electricity is generated or combustion produced. 3. Another phase of the phenomena which we desire to bring to the notice of your august body is presented in the variety of sounds which are now extremely frequent in their oc-currences, widely diversified in their character and more or here significant in their character and more or less significant in their import These consist in part of certain mysterious rappings, which appear to indicate the pres-ence of an invisible intelligence; sounds, such as are occasioned by the prosecution of several mechanical and other occupations, are often heard there are other which resemble the mechanical and other occupations, are often heard; there are others which resemble the hoarse voices of the winds and waves, with which, occasionally, harsh, creaking sounds are mingled, similar to those produced by the masts and rigging of a ship while it is laboring in a rough sea. At times powerful concussions occur, not unlike distant thunder or the dis-charge of artillery accompanied by an oscillacharge of artillery, accompanied by an oscilla-tory movement of surrounding objects, and in some instances by a vibratory or tremulous inction of the floor of the apartment, or it may be of the whole house wherein the phenomena occur. On other occasions harmonic sounds are heard, as of human voices, but more frequently resembling the tones of various musical instru resembling the tones of various musical instru-ments, among which those of the fife, drum, trumpet, guitar, harp and piano have been mysteriously and successfully represented both with and without the instruments, and, in fither case, without any apparent human or other visible agency. These phenomena appear to depend, so far as regards the process of their production, on the acknowledged principles of acoustics. There is obviously a disturbance of the gensational medium of the auditory nerves, occasioned by an undulatory movement of the air, though by what means these atmospheric undulations are produced does not appear to be certain abnormal states of the system, and by causes which are neither adequately de-fined nor understood. The invisible power fre-dent of the Spiritual Center at Barcelona; the summan states of the system, and by causes which are neither adequately de-fined nor understood. The invisible power fre-denominate the normal operation of the facul-ties, suspending sensation and the capacity for voluntary motion, checking the circulation the animal fluids, and reducing the tempera-ture of the links and portions of the body to death-like coldness and pricing the tempera-ture of the links and portions of the body to death-like coldness and portions of the body to the animal fluids, and reducing the tempera-ture of the links and portions of the body to death-like coldness and pricing the tempera-ture of the links and portions of the body to the animal fluids, and reducing the tempera-ture of the links and portions of the body to the animal fluids, and reducing the tempera-ture of the links and portions of the body to the animal fluids, and reducing the tempera-ture of the links and portions of the body to the animal fluids, and reducing the tempera-ture of the links and portions of the body to the animal fluids, and reducing the tempera-ture of the links and portions of the body to the animal fluids, and reducing the tempera-ture of the links and portions of the body to the animal f ments, among which those of the fife, drum, trumpet, guitar, harp and plano have been mysteriously and successfully represented both

ed for a scason it may be for hours or daya together after which the faculties of the mind and functions of the body are fully restored. It is, moreover, confidently asserted that these phenomena have been succeeded in numerous

conclusion, and entertain the opinion that the acknowledged principles of physics and meta-physics will enable scientific inquirers to acphysics will enable scientific inquirers to ac-count for all the facts in a rational and satisfac-tory manner. While your memorialists cannot agree on, this question, but have honestly ar-rived at widely different conclusions respect-ing the probable causes of the phenomena here-in described, they beg leave most respectfully to assure your Honorable Body they neverthe-less most cordially concur in the opinion that the alleged phenomena do really occur, and that their mysterious origin, peculiar nature and important bearing on the interests of mankind demand for them a patient, thorough and scien-tific investigation.

tific investigation. It can not reasonably be denied that the va-It can not reasonably be denied that the va-rious phenomena to which the memorial refers are likely to produce important and lasting results, permanently affecting the physical con-dition, mental developments and moral char-acter of a large number of the American peo-ple. It is obvious that these occult powers do influence the essential principles of health and life, of thought and action, and hence they may be 'destined to modify the conditions of our being, the faith and philosophy of the age, and the government of the world. Moreover, deeming it to be intrinsically proper, and at the same time strictly compatible with the car-dinal objects and essential spirit df our insti-tutions, to address the representatives of the people concerning any and every subject which people concerning any and every subject which may be fairly presumed to involve the discov-ery of new principles which must or may issue in momentous consequênces to mankind, we, your fellow-citizens, whose names are appended to this memorial, earnestly desire to be heard on this occasion. In pursuance, therefore, of the objects con-

templated by the present memorialists, and in view of the facts and reasons herein contained or referred to, your fellow-citizens most re-spectfully petition your Honorable Body for the appointment of a Scientific Commission to which this subject shall be referred, and for the appointment of a Scientific Commission to which this subject shall be referred, and for such an appropriation as shall enable the Com-missioner's to prosecute their inquiries to a suc-cessful termination. Believing that the pro-gress of science and the true interests of man-kind will be greatly promoted by the proposed investigation, the undersigned venture to in-dulge the hope that their requests will be ap-proved and sanctioned by the wisdom of your Honorable Body. And to this end the peti-tioners will ever pray." ioners will ever pray. We will make extracts from one more letter

We will make extracts from one more letter: WASHINGTON, Feb. 4th, 1855. •••--In reply to your questions I will say Gov. Tallmadge did not seem to vherish any keen disappointment at the cool reception of his Memorial. Perhaps a year's interval has softened any irritation he might have felt. He said: "The Memorial is preserved in the Nation-al Archives, and there it will remain as long as our government exists. It is a part of the history of our country. I was chagrined that Gen. Shields should in presenting the petition have made a speech so unwofthy the subject." This caused me to get L. to hunt up the speech and debate for me. Sure enough, Gen. Shields narrated instances of black magic from Corne-lius Agrippa, alchemist, astrologer and maginarrated instances of black magic from Corne-lius Agrippa, alchemist, astrologer and magi-cian, to Cagliostro, who allowed the ladies of Paris to invoke the shades of the illustrious dead. He closed with Burke's aphorism: "The credulity of dupes is as inexhaustible as the invention of knaves." Laughter followed from the Senators, and one said: "What does the Senator propose to do with the petition?" Another rises with the proposal that it be re-ferred to three thousand clergymen. First Senator, "Isuggest it be referred to the

# Bunner Correspondence,

#### Massachusetts.

NEW BEDFORD, -Geo, Ö. Stott writes: Spiritualism more than holds its own in Now. Bedford ; its influence is constantly deepening and spreading. Not only are there large num-bors professing their belief in its beautiful truths but a still greater number who will nof confess they do. In the Mechanics' Hall, Sun-day, Dec. 23d, exceptionally fine and apprecia-tive audiences met to greet our local medium. Mrs, C. M. Nickerson, whose mediumship is of a most powerful and varied type; In the afternoon, with wonderful eloquence, power and precision, she traced the history of the progression of life from the remotest night of time up to the period when man began to assume human characteristics and responsibili-ities, showing how, the harmony of evolution and spreading. Not only are there large num-

ities, showing how, the harmony of evolution had been , repeatedly jarred and broken by man's gnorance, and how, instead of studying his own nature, he had gone for instruction to a church, that from its foundation had perse-

his own nature, he had gone for instruction to a church, that from its foundation had perse-cuted all bold truth-seekers. In the evening, she lectured upon 'Man's Progression and the Material Elements that Surround Him.' The reason, she said, why there is so much multiplying of words and spreading of ink over the subject of 'nouthenon, and phe-noumenon.' is because the fact of the oneness of spirit and matter in essence, though two in manifestation, is not realized. This truth is half, grasped by many, and they tell us of the reality of the phenoumenon, or the scen, and the impossibility of cognizing the nounte-non, or unseen, that the reality most of us feel if the persisting and enduring part of nature and of ourselves. Not having come en rapport with spirit intelligence that has passed through, this phenomenal existence—returned to and been educated by the accumulated growth of ages of intelligent life — they wander about in their maze of pure reasoning, unaided by the light which spirit communication has been the means of bringing to the world. Closing with means of bringing to the world. Closing with remarks on Christmas, she said: 'Christmas remarks on Christmas, she said: 'Christmas day has a social meaning and aspect which pre-sents something more than a subject for eccle-siastical controversy or pedantic dispute. The last eight hundred years it has been, like the Aryan's bonfires, lighted upon every hill to celebrate the re-birth of the gracious sun; a fire of kindness and good will lighted up in the hearts of humanity, expressing itself in the in-terchange of presents, festive entertainments, and offices of mutual appreciation.'

At the end of her evening's lecture a few convincing tests were given. May Mrs. Nicker-son and every other true medium prosper in their good work."

BOSTON.-Eugenia Bunnell writes: "Many years since I was awakened from a sound sleep by a loud noise, and immediately the clock struck two. Turning my head I beheld the struck two. Turning my head I beheld the face of a man gazing intently into mine. In a minute he passed from yiew. Some years after I was again awakened in the same manner; the clock struck two as before and I saw the same face. This time the man was sit-ting near a beautiful waterfall, with folded hands, looking pleasantly toward me. Soon after I went to Georgetown, Col., to pursue my profession as a healer. I had been there a day or two when a gentleman called, handed me a card and asked me if I could do all it promised. His face was the same I had twice seen as I His face was the same I had twice seen as I have described. Subsequently with him I visited nave described. Subsequently with nim I visited Green Lake, two and one half miles from Georgetown, and we looked together upon a beautiful waterfall. That man is now my hus-band. I have experienced three remarkable premontions of coming events, one of which was ashipwreck: the narrow escape from which of myself and son was due to means foreseen in my vision." my vision."

WORCESTER. - Fred. L. Hildreth writes: 'Monday evening, Dec. 24th, the Worcester Progressive Lyceum had a splendid supper and Christmas Tree at the residence of Bro. and Sister Prentice, 24 Salem street. There were present some seventy-five fathers and mothers, and thirty-five little ones, and the happy smil-ing faces were a picture long to be remembered. Q. A. Warren figured as Santa Claus, and the following programme was finely rendered: Opening song, Mrs. Perry; Christmas Poem, Emma Miner; duet, Hattle Smith and Lula Isaacs; for the children, Mrs. Hastings; decla-mation, Ward Rafmond; Santa Claus Stock-ing, Hattle W. Hildreth; song; Emma Miner; inspirational poem, Mrs. S. A. Bryant. Emma Miner has spoken here the past two Sun-days, and her lectures have been replete with good for the soul. I assure you she is loved and Sister Prentice, 24 Salem street. There were espected by our people. SALISBURY POINT. -D. M. L. writes Now that there is so much interest in the subject of Modern Spiritualism. I wish to tell the readers of the BANNER OF LIGHT living in this vicinity of a medium who has as yet been but two or three times on the platform as a many fine tests, loving messages and words of many fine tests, loving messages and words of advice from those 'on the other side.' If she continues as reliable on the platform as she has begun, and as she has always been in the friendly family circle, we shall have another ' bright and shining light' to cheer us on with words of wisdom from the unseen world. I re-fer to Mrs. M. Louisa Chase, of Merrimacport, Masa Mass Within a year or so she has been very sudcessful as a clairvoyant doctor, when the regu-lar M. D.'s have given over the cases as in-That she may continue the work success-fully which has been so well begun through the bright little control 'Snowdrop,' is the earnest wish of her friends in the Merrimae Valley."

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#### One of these letters will interest the reader of the present day. It bears date,

WASHINGTON, D. C., Jan. 9th, 1855. Dearest M.-I have passed through so many strange scenes since I last wrote to you, that I feel my pen inadequate to the task of repro-senting them to you. How shall I let you know, shut up as you are in your winter home know, shut up as you are in your winter home with its embankments of snow and ice, of this city, with its aspect so strange and un-New Englandish. Let me say briefly of the city itself: I think Washington a very dull city. There is no spirit, no life, except that concen-trated in the few public buildings. It is indeed a city of "Magnificent Distances." One would

suppose that General Washington expected that people would erect palaces here, and build ountains and raise statues — than which any

that people would erect palaces here, and build fountains and raise statues — than which any-thing seems more probable now, for such com-monplace rows of dwellings you will not see in any northern city; but I leave the description of the city for another time, and hasten to tell-you of more interesting events. We stopped at the Ebbett House. There the eye rested on glittering chandeliers, high ceil-ings and large spaces; but these did not give a sense of comfort or security. I could not get used to the abject servility of the colored wait-ers. I did not like their hominy, and I was critical of the coffee; and then it was so cold, when I expected sunshine and genial air. To solace me L. said he would bring Hon. N. P. Tallmadge to see me. I felt it a great honor to have an hour's converse with a man I had learned to respect highly for his courage and daring. I prepared myself for the honor with dignified thoughts and a quiet. resumé of all I knew about that wonderful subject, Spiritual-ism, for I was anxious for information and not afraid to ask questions. You will remember we thought that his presentation of a memo-rial to Congress on the subject vas premature, and imagined he might be a little fanatical. Well, he came promptly at the appointed time, and after ordinary formalities he seated

and imagined he might be a little fanatical. Well, he came promptly at the appointed time, and after ordinary formalities he seated himself in the embrasure of the window, and a more unfanatical man you could hardly imag-ine. His face would well represent an English-man's, it is so round, so rubicund; and his form was equally expressive of vigor and good-living. He was attired throughout in black broadcloth of so fine a texture that it shone like satin, and his whole appearance was of a man thoughtful of all proprieties; and careful of all externals. He seems to be about fifty, five years of age. His smile was genial, and his conversation seemed free from self-consciousness, and his assertions were positive and direct. I should say of him that he would trust his fellow-men, and not be afflicted by suppleions.

asy of him that he would trust his fellow-men, and not be afflicted by suspicions. Of course the conversation drifted almost di-rectly to Spiritualism, and he scemed glad to meet any one who had had an experience; but I was anxious to liear him express his own opinions, and as soon as I could I asked some leading questions. There was in his assertions and declarations the manner of one who knew whereof he affirmed. Ho said that he shared the general feeling of distrust of what was called Rochester knockings, but in 1852 he saw a communication of Judge Edmonds for many years, over a quarfor of a century. He esteemed him as a man of profound legal knowl-edge, clear-headed, eminently fitted to weigh

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Committee on Foreign Relations." Second Senator, "I agree to the reference." First Senator, "I tagree to the reference." First Senator, "It may be that we may have to enter into foreign relations with these spirits.

Gen. Shields then added: "I had thought o Gen. Shields then added: "I had thought of proposing to refer the matter to the Commit-tee on Post-Offices and Post-Roads, because there may be a possibility of establishing a spiritual telegraph between the material and spiritual world." It was then proposed that the petition lie upon the table. Agreed to. A correspondence in the National Intelligencer of April 18th, 19th and 20th was called out and this ended the first

and 20th was called out, and this ended the first and with was called out, and this ended the first attempt to have a Scientific Commission ap-pointed for the investigation of this subject. Well, dear M., "we shall see what we shall see." Meantime let us keep our eyes open. With here for the truth With hope for the truth, I am, lovingly,

In these extracts we find that the human na ture of the years gone by is reproduced to-day. But what was said in derision then is an es tablished fact to day, for have we not our spiritual telegraph between the spiritual and material world"? It is to be hoped that Gen. Shields will avail himself of it sometime, and,

he tried to surround with ridicule.

We may judge the presentation as a premature effort, but Gov. Tallmadge's name will represent sincerity, courage and fearless independence. In 1855 he published "The Healing of the Nations," or rather he wrote the Introduction and Appendix. This book is full of pure and holy thought given through the medium Charles Linton. It has passed at least through three editions, and no doubt did much to prove how broad is the platform the true Spiritualist stands on, and how reverently he seeks the light from divine sources.

OBSERVER.

#### Officers of the Barcelona Congress.

The following are the names of the Presidents and Secretaries of the International Congress at Barcelona, an account of which convention appeared in THE BANNER of last week:

BOSTON.-O. L. Rockwood and E. L. Philbrook write : "At the home of Mrs. E. W. Philtell us what he thinks of a subject now which | brook, 156 West Brookline street, Dec. 20th, a

goodly number of people, old and young, as-sembled in the evening to greet one of the most reliable mediums known among the workers in reliable mediums known among the workers in the spiritualistic cause, Mrs. Jennie Lord-Webb. Opening remarks by Mrs. Philbrook were well timed, and followed by a few words of welcome to the friends. by the late Dr. J. L. Newman through the organism of Mrs. Webb Dr. Street made some excellent remarks, set-ting forth the wonderful mediumistic power of Mrs. Webb which has been so advantageously used in the interest of science and the Spiritual used in the interest of science and the Spiritual Philosophy through the different phases of the phenomena-independent slate writing being one of her gifts. Dr. Street closed with a poem on 'Blind Eyes,' which was finely rendered. Mrs. Webb, who was known at the time as Jen-nie Lord, was one of the mediums chosen by

in Lord, was one of the mediums chosen by Mr. Lincoln in the darkest days of the late war as a fitting instrument for such impres-sions as could best be made by statesmen in spirit-life, whose assistance proved valuable in that trying hour. Though blind to this outward world, her clairvoyant sight remains un-dimmed. A social good time, interspersed with singing, followed the speaking. At the close of the evening it was suggested by the control, Prof. Denton, that those desir-ing psychical development unite with the class already in operation under his instruction, with fow members and awaiting others. Mrs. Webb intends to remain in Boston but a short time, and will be happy to meet all who would like to witness such demonstrations of spirit-power as are given in her presence."

#### Florida.

ST. AUGUSTINE.-John F. Whitney writes: 'During my visit at several of the spiritual camp-grounds the past summer I met a large camp-grounds the past summer 1 met a large number of Spiritualists who intended to visit Florida this winter, and I promised on my re-turn to this place to communicate with them. Fillding since my return it would require more time than is at my disposal to communicate with them personally, I have decided to reach these parties, as well as many others, by means of your large circulation. I desire to first state that since the appearance of a frost here all danger to be apprehended from yellow fever has, entirely disappeared, and there is no more

danger of fover in St. Augustine this winter than in any northern location.
We have an organization of Spiritualiste, and antiopnet great faitsfaction from our meeting.
Mr. A. E. Tisdale has been engaged to spend the winter with us and will lecture overy built of the structure of our only one own resident Spiritualists.
Uosed a highly-successful engagement at the First Spiritual Temple, carner of Newbury and the provide of the structure of th

can be obtained on both routes, at a reduction of about ten dollars on the round true. Ticket good to return up to the first of May. In re-gard to living expenses in the ancient oity they are about the same as at the North. St. Augusare about the same as at the North. St. Augus-tine has many large and commodious hotels, varying in their charges from one dollar to four dollars per day. Special terms made for the season. The same rates apply to the nu-merous boarding houses. Rooms can be ob-tained furnished, and meals had at reasonable rates at the various restaurants. St. Augustine is noted for being the oldest settlement in this country—originally by the Spaniards in 1865. There are many old landmärks remaining. The ancient fort, city gates, etc., make the old city more than ordinarily attractive to visitors, add-ed to which is its salubrious and delightfully more than ordinarily attractive to visitors, add-ed to which is its salubrious and delightfully healthy climate, free from the cold winds, nowy and icy weather, and sudden changes of the North. These combine to make St. Au-gustine one of the most desirable spots in the world to spend a winter, and as such it is yearly enjoyed by thotsands of pleasure-seekers and invalids who appuelly come among us for enjoyed by thousands of pleasure-seekers and invalids, who annually come among us. For twenty years I have been a resident of Florida-winters (originally from Massachusetts). My, long experience justifies me in recommending my friends who desire to escape the Northern winters to come to St. Augustine. I shall be pleased to render any service to those coming here, especially Spiritualists, that I can, and will respond by letters if any further information is desired.

#### Missóuri.

ST. LOUIS.-Cortland Ball writes: "Nearly twenty-five years have passed since I was in St. Louis, and I find that many great changes

twenty-five years have passed since I was in St. Louis, and I find that many great changes have been made. The numerical strength of the city has more than doubled, and the business centres have changed so much that it took me some little time to get the lay of the place clearly established in my mind.
One Society of Spiritualists is holding meetings every Sunday at 3 P. M., in a hall at the corner of Franklin Avenue and Ninth street. At the present time the speaking is all done by local talent, and with a fair degree of credibility. Samuel Penberthy, an old veteran in the spiritual ranks, occupied the platform Dec. 23d. His subject, "What is Spiritualism ?" is a profound theme—one that will furnish food for thought for many years. A clear exposition of the philosophy of Spiritualism will always do much toward spreading the fundamental truths of immortality; but one solid, stubborn fact, one that cannot be controverted nor explained away, will do more toward corverting the skeptic than all the dry philosophy ever promulgated. The test medium is to Spiritualism of evening from the mediums, and the philosophy with the mediums, and the philosophy with face from the earth like the shadows of evening from the all-vivifying rays of the sun. Too much care and attention cannot be bestowed upon our deserving and worthy mediums. Each one should be guarded as .you would guard and protect the most sensitive and delicate flower. But, alas! how very few are thus protected.

At 931 North 19th street, in this city, resides a family best known here as 'The Lockwood Brigade,' consisting of Mr. and Mrs. Lockwood, and the mother and sister of Mrs. Lockwood, Mrs. and Miss Carrie M. Getchell. All are me-diums, and a more pleasant, harmonious family it has never been my good fortune to meet. Mr. Lockwood has just erected a fine cabinet, under instructions from Gen Custor the con-

has held that God could not be reconciled to man after he discovered the evil nature which he had created, and saw his rebellious charac-ter, except the infinite debt he paid by an infi-nite sacrifice. Anger wants something to at-tack, and unreasoning impulse often vents its spleen on the innocent, or even upon inani-mate things. This characteristic being in sav-age man, he naturally attributed the same to his God. The theological conception of the Atonement.Illustrates this mental law. If an earthly parent had one perfect son and twelve vicious and disobedient ones, and the sin of the twelve was too great for any virtue

sin of the twelve was too great for any virtue in them to compensate, and the angry fatherin them to compensate, and the angry father-seeing no remedy but perpetual torture for all of them, and even then hife was too short to satisfy his vengeanco-decided to wreak it all upon the one who had never offended him, and let the twelve go unpunished, modern society would call him insane! But this is precisely what the old theology taught of God and his children. Eternal agony for the countless millions was the only remedy, the only vindi-cation of Infinite Justice! To reconcile Him-self to these depraved millions, and commute the sentence to imprisonment for life, it was necessary to have a substitute, who, on account the sontence to imprisonment for life, it was necessary to have a substitute, who, on account of his perfections and infinite nature, could pay the whole debt in a few hours of Divine Agony 1 Hence the blood of Christ, representing the eternal agony of countless millions condensed into a few hours of suffering of One Infinite Being, was thought a just way of satisfying Di-vine wrath, and letting the guilty escape the consequences of their conduct. True, modern theologians, seeing the blas-phemous absurdity of this doctrine, have tried to amend it so as to reconcile it to reason and moral sense; but thus far they have sadly failed. But there is a sense in which vicarious atonement may be made rational and beauti-

failed. But there is a sense in which vicarious atonement may be made rational and beauti-ful. It is not, however, limited to one vicar, but makes every human being a participant. By this alone can the world be emancipated and redeemed. We must "bear each other's burdens"; "No man liveth to himself alone." The commerce of the world is predicated upon this law. All philanthropic and educational efforts recognize it. No one can sin or suffer without sharing the effect with others. The good suffer for the bad, the innocent for the guilty, in every sphere of life; and they do not suffer in vain. There is a law of human sym-pathy and unity that forbids that one soul pathy and unity that forbids that one soul should be lost while the rest are happy. This atonement of the race is more and more mati-fest as, the world advances and goldness presides over all.

Modern Spiritualism emphasizes this great law in many ways. It not only extends and amplifies the mediumistic experiences of Jesus and his followers by healing the sick, casting out ording ministering to the near bod incubing and his followers by healing the side, casting out evils, ministering to the poor and teaching us to share each other's sorrows, but reaches through the mystic sea that borders this mor-tal abode and feels the life that stirs in the immortal Edens, and brings into close and helpful sympathy the healing love of excarnate millions. Under the tutelage of these, me-diums feel the pains of suffering mortals, pres-ent or absent and take them upon themselves diums feel the pains of suffering mortals, pres-ent or absent, and take them upon themselves while the patient is relieved. Pain is conta-gious, and so is pleasure. Health is as contagious as disease; and by imparting it to others, and at the same time receiving the weakness and pain of the sick, we may heal them, and this is a natural and spiritual atonement, which is destined to banish and substitute the old theo-logical monstroaity. logical monstrosity.

#### Mrs. H. S. Lake.

On a recent Sabbath the guide of Mrs. Lake, while treating on "The Discipline of Life" at the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, spoke as follows:

The experiences which come to those who in-habit your earth-world are the means of tempering the inner being for spiritual states. Pain, pleasure, ambition, aspiration, effort, all are nature's ways of unfolding the soul-germ into outward forms. As different emotions sweep over the human consciousness, the possibilities which lie within are quickened and aroused. Pain is always an indication of violat-ed law, a kind reminder to the outward being that harmony with the universe is somewhere broken. Those who become wise by observation of these states learn at last to overcome them, and to attain tranquility and peace; those who neglect this observation, or, observing, fail to obey, are disciplined until they become quick-ened in, the spirit, and anxious for light and growth. Looking over my own mortal career I see how frequently I heeded not the lessons taught me by trial and temptation, and I am the more anxious to impress others, in conse-quence of this fact, with the importance of un-derstanding the purposes of human discipline. You often complain because disappointments cross your path, but you should remember, when such incidents arise, that you do not al-ways wisely plan, nor rightcously pursue, and broken. when such incidents arise, that you do not al-ways wisely plan, nor righteously pursue, and that oftentimes these unperfected purposes are "the angels in disguise" which minister to your soul's advancement. Disappointment is often painful, because the force expended by the soul rebounds upon the same, carrying no cognizable accretion to its power. Both pain and pleasure are cauable of power. Both pain and pleasure are capable of strengthening the faculties of the inner being; and the problem of human destiny is involved in the discipline which they impose

records, you have the bible. His wife and son with thousands upon thousands of others were-mariyrs to his religious power. Hypatia, one of the most beautiful women that ever lived, advocated and taught the doctrines of truth and justice, and for this she was brutally mur-dered before the altar of a Christian sanctuary. In justice, and for this she was brutally mur-dered before the altar of a Christian sanctuary. In justice, and for this she was brutally mur-dered before the altar of a Christian sanctuary. In justice, and for this she was brutally mur-dered before the altar of a Christian sanctuary. In justice, and for this she was brutally mur-dered before the altar of a Christian sanctuary. In justice, and for this she was brutally mur-dered before the altar of a Christian sanctuary. In justice, and for this she was brutally mur-dered before than could Gailleo in the shr teacth, century. They starved him in prison tended that the earth moved. It has continued to move; and it is a pity it has not moved us further from creadel bigory. The best-intellects of the age were put to death, by torture. The heart grows sad to think how bad they were, and how bad they would be to-day, having the power. Bloody Mary was a Catholic. She put to death her hugband, and Lady Jane, her sister, a most beautiful woman, was beheaded. Where was Jesus Christ, that he did not save this innocent woman? Bruno, Gailleo, Servetus, and the thousands of martyrs to whom we have allud-ted, lived to unfold mediumistic power when infidelity no power could have protected me-diumship. Our Pilgrim Fathers brought with them the buble.

diumship. Our Pligrim Fathers brought with them the. bible. Unseen forces have brought about a grander power. John Rogers was put to death because he tried to live a true life; did Christ because he tried to live a true life; did Christ protect his (Rogers's) wife and ten children? Spiritualism would not have had much power if. these grand minds had not lived. You must have creeds, radical experience; and if you are true you will gain the truth. The same relentless God lives in the church of to-day, and never has there been a time when you were called upon to exercise liberty of thought as at present. Hor subject in the evening was "Death in the Spirit-World." This, she said, must seem a strange theme to Spiritualists, but not to Chris-tians., There is no question pertaining to life

tians. There is no question pertaining to life but what is profitable to discuss; without our reason we can answer no questions. The law reason we can answer no questions. The law of change is constantly removing obstacles and putting others in their place. When you leave the physical life you go into another sphere no more superior to this than this is to the one you occupied prior to this. If changes should cease, nonentity would be the result. There are more changes than one in the spirit-world. We do not have cemeteries there, but we have spiritual bodies that we are to be divest-ed of when we change spheres, taking on more

ed of when we change spheres, taking on more beautiful ones. The second sphere of the spirit-world is a counterpart of the first; and when we enter there we are in an embryotic condi-tion. The power of growth is still going on, and when you pass from one sphere to dnother it cannot be done without chemical changes. This must continue until we are rid of all the

conditions we took with us from earth-life. Do not think that Homer, Plato and Demos-thenes have left their calling. They have be-come pupils and teachers in the higher spheres. In the spirit-world are many who have been there for years, and have not yet come to the consciousness that they are in spirit-life. Live in accord with your physical conditions here, and all will be well in the future spheres. It is my duty to ask you to take care of earth-life; take the best care of your physical organ-isms, then you can and you will be prepared for spirit-life.

#### Passed to Spirit-Life,

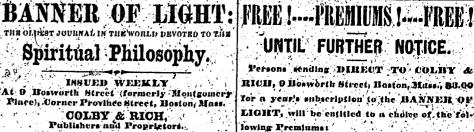
From her home in Philadelphia, Pa., Saturday, Dec. 22d Mrs, Lydia P. Martin

Mrs. Lydia P. Martin. To Spiritualists in different parts of this country and Eu-rope, Mrs. Martin was better known as Mrs. L. Parks. She was a born Spiritualist and medium, and has been a public medium for over sitteen years. She was in this respect singularly gifted, having few equals and no superior. Sho was in every respect a pure, noble and lovable woman, with a heart that went out to all mankind, and a purse which was almost literally at the command of any who were in need. Expecially tender was she to aged people and little children. The cause of Spiritualism loses an earnest worker and an ornament in the removal of this frue woman. She leaves a very devoted husband, and a son of fifteen, to whom she promises to return in spirit.

#### Spiritualist Meetings.

ALBANY, N.Y.-First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10% A.M. and 8 P. M. Admission-free. The Ladles' Ald meets same place every Friday at 3 P.M.; supper served at 6 P.M. J. D. Chism, jr., Secretary.

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Spirit Invocations; or, Prayers and Praises

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Nr. Putnam has with skillful hand arranged in this vol-ume, in comprehensive fashion, many llving gems of thought, which are clothed in cloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages, the doubter of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. The slick in soul may from its demonstrations of the divine possibili-ties within, drink of the waters of spiritual healing and rojolce; and the desolate mourner can compass, through its unvailment of the certainty of reinilon with the departed; a consolation which pothing earthly can take away. Cloth, pp. 256.

A Romance of Caucasian Captivity; or, The Federati of Italy.

By G. L. Ditson, M. D. This is a romance of the most exciting character, and full of stirring incidents. The *Ped-*erati were a band or association of individuals in Sardinia when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system. It is skilifully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and lis progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

#### Visions of the Beyond.

By a Seer of To-Day; or, Symbolic Teachings from the Higher Life.

under instructions from Gen. Custer, the con-trolling spirit of his band, and will soon commence sitting for physical manifestations. Mrs-Lockwood and her mother are both good trance mediums, but have never been before the public as such. Miss Carrie M. Getchell, clairvoyant and clairaudient, has been before the public but three or four months, and the success she has achieved in that brief space of time exceeds the most sanguine promises made to her by her spirit guides. She gives private sittings daily, and public circles Wednesday and Sunday at 7:30 r. M. Her delineations of charactor and descriptions are wonderfully correct, even to the most minute particulars; almost invariably the full name of the spirit is given. Her circles are well attended; the circle-room is quite often crowded to its full seating capacity. From twenty five to forty full names are given at each meeting; at one, sixty-five were given. It is seldom a spirit who gives a name fails to be recognized by some one present. A spirit giving the name of Henry Brown came at a late circle, and said he was killed by being thrown from a horse against a tree. The color of and name of the owner of the horse were asked. Instantly the answers came: It was a bay horse, and was owned by Mr. Pen-berthy. The gentleman being present said the answers were correct. I find that here in St. Louis, as elsewhere, the coming of the BANNER or LIGHT is hailed with delight. It is conceded by all impartial Spiritualists that its course is and always has been straightforward, consistent, and in hy mony with the purest and best element Spiritualism." but three or four months, and the success she has achieved in that brief space of time exceeds

#### Maine,

OAPE ROZIER.-S. D. Gray writes: "It has been my practice for several years to visit Boston to attend seances for different manifesta-

been my practice for several years to visit Bos-ton to attend scances for different manifesta-tions, but more especially for materialization, relying on my own senses for the honesty and truthfulnessof the same. As I have previously given some of my experiences in the columns of THE BANNER in regard to this particular phase. I forbear mentioning anything in common with former experiences, and relate what to me was new and wonderful—the direct formation of a materialized body in full view of myself and others. On my last visit I attended a scance at 55 Rutland street, Hattie C. Stafford, medium, when some of the most remarkable manifesta-tions of spirit-power I have ever seen occurred. The spirits, instead of coming from the cabinet as formerly, many of them made their presence visible in various parts of the room. One ma-terialized directly behind my chair, between it and the wall, a space of two feet or less, where I had as good an opportunity to witness the operation as I should if on the table upon which I am now writing. The first notice I had of the wonderful manifestation was seeing a light spot on the carpet, not larger than a man's hand.\_This gradually increased in size and developed into a light transparent drapery, under which were seen the outlines of some-thing so dim and vague, it was impossible to tell what it was; but those outlines seemed auddenly to expand and the bust of a lady came-fully in view. From this the lower of starmi-tierseemed to grow, and there stood before me a fomale form apparently as thatigible and real as any lady in the room, with the power of walking, talking, etc. Now if this was not ma-terialization indeed, I have no further use of my senses, that of sight especially." I had as good an opportunity to withess the operation as I should if on the table upon which I am now writing. The first notice I had of the wonderful mainfestation was seeing a light spot on the carpet, not larger than a man's hand. This gradually increased in size and developed into a light transparent drapory, under which were seen the outlines of some-thing so dim and vague, it was impossible to tell what it was; but those outlines seemed suddenly to expand and the bust of a lady came fully in view. From this the lower extremi-ties seemed to grow, and there stod before me a female form apparently as tangible and real as any lady in the room, with the power of iser to stole the stake, but he terialization indeed, I have no further use of my senses, that of sight especially." WHITTING PLANOIIETTES for sale by Colby & Rich. Price 60 cents.

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#### Mrs. Amelia H. Colby-Luther,

On Sunday, Dec. 23d, addressed the Boston Spiritual Temple Society, at Berkeley Hall, morning and evening. Her theme in the morning was the Experiences in Spirit-Life of Martyred Victims of the Christian Church, etc., and during the course of her remarks she gave utterance to the following views touching the work of investigation and experience:

If we never thought of or discussed anything except subjects we were acquainted with we should gain but little knowledge. It is an aid to the unfoldment of our comprehension to in-vestigate subjects that other parties have talked vestigate subjects that other parties have talked about. To be wise we must have the privilege of investigating the conditions of our own being. It has been the purpose of the creeds of all ages to keep the ignorant in darkness and bondage. We claim the right to reason out all that comes to us; we must study the laws of physical life in order to take care and protect our physical systems. When you thoroughly understand the laws of the instant of the physical system and practice them, then you will not be -mentally sick, and will not need a physicalan. You must study to know the laws of the infini-ties. Ignorance always enslaves, knowledge

A.

Avenue. Samuel Penberthy (at Hote)

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holding a convoltion in Washington, to pro-

tition signed by six million persons, asking for

the name of the self-constituted body which

has undertaken the vast responsibility of this

Woman's Temperance Union. It is stated

post-offices of the country on Sundays, to stop

the running of trains on that day, and to stop,

also, all kinds of labor, so far as Congress can

be induced to exercise the power of legislation.

Then, if we are to believe these apostles of un-

natural reform, we shall have become a holy

people indeed, with no further need of re-

straint than perhaps being forced to live; act

and speak according to the self-created con-

The active leader in this utterly inane cru-

sade for the impossible in a vastly-extended

human society is said to be a Mr. Wilbur F.

Crafts, who is classed as a Presbyterian. It, is

likewise stated that Cardinal Gibbons of Balti-

more has indorsed the movement in a letter to

Mr. Crafts, and that it has likewise been sus-

tained by resolutions duly passed by the au-

thorities of the Presbyterian, Methodist, Bap-

tist, and Reformed churches. Nearly all the

churches in New York City have indorsed it,

and so, it is said; have the Brotherhood of Lo-

comotive Engineers, the International Conven-

tion of the Knights of Labor, and the Central

Labor Union. The president of the Union is Mr. Elliott F. Shepard, of New York, who pub-

lishes a composite religio-secular daily in that

city, in whose columns pious bible texts are

conspicuously nailed over the doors of the

This Washington convention of the Sabbath

Union is the first public meeting it has ever

held. The purpose is to influence the Senate

Committee on Education and Labor, before

which the Union is making ready to appear and

spread forth its arguments for the narrow cause

it champions. Several Senators are in favor of

it, and are prepared to sustain it with their in-

fluence and votes, among whom are Messrs.

Blair, Edmunds and Hale, all from New Eng-

land. The next step in this procedure will be the

proposal of an amendment to the Constitution

that shall nominally incorporate God in the

fundamental civil law, but with the reality of

ecclesiastical power behind the national life.

On this ground, it seems, the Catholics and

Protestant sects are willing to stand together

for the time, after which-should such steps be

taken by enactment-the fatal conflict will

surely follow that will carry down our boasted

civil liberties in a common ruin. The day that

sees government intrusion in matters of re-

ligion will presage the downfall of our freedom.

Progress. \*

It is estimated that there are published in

Spain to-day more papers devoted to Modern

Spiritualism thaif the papers issued there in the

interest of the Catholic church. Such being

the case, it is a significant indication that the

present race of Spaniards are casting off the

old, superstitious fdeas which have retarded in

a great measure 'the progress of that country

both materially and spiritually for many years.

"El Bien Social."

We are in receipt of a new paper bearing the

above title, and published in Mexico, devoted

to the cause of spiritual progress. It is the

official organ of "Lu Sociedad Filantropica

Mexicana." The copy before us is dated Dec.

1st, 1888. And so the good work goes on. We

send cordial greetings to our contemporary.

and the society it represents.

most worldly schemes.

sciences of this Sanhedrim of bigotry.

#### TO BOOK RUROHABERS.

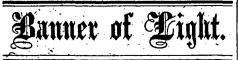
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Varies ankaces of opinion to which correspondents give u-torance. The we do not peruse anonymous letters and cominuinca-tious. The name and address of the writer are in all cases induspensable as a guaranty of good faith. We cannot un-dertake to return or preserve manuscripis that are hot used. When newspapers are forwarded which contain matter for our inspection, the sendor will confer a favor by drawing a pencil of ink lina around the article he specially desires to call our attention to. The Whon the post-office address of. This 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.

adress. 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.



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blance of life. It has been "softened down in every possible direction.: Going over Dr. Pusey's roply to his sermons, he said he found, with the deepest thankfulness, that on-every question doomed vital by him Dr. Pusoy was absolutely at one with him. Dr. Pusey admitted that it was no part of the Catholic faith to believe either that, in the first place, the alleged torments of hell were physical; or, in the second place, that the vast majority of mankind were doomed to them; or, thirdly, that we are to assume that they are the lot of all who died and made no sign, or that every form of retribution beyond the grave was necessarily endless.

He and Dr. Pussy both argued, he said, in favor of two propositions; first, that God might reach many souls whose case to usseemed hopeless : and, second, that there might be a permanent punishment in Hades in the intermediate state beyond the grave. To his view, the simple text, "God is love," was enough to disprove and dispel these popular accretions to the doctrine of endless torment, which is all that he professed to have repudiated. He, relied, as much on the justice of God as on his mercy. The prayer in the Church Litany which appealed to him and moved him most was the prayer that God might "have mercy upon all mon." That he could not regard as either a hopèless or an impossible petition, or one inconsistent with God's justice, or beyond the power of that meroy which we are told triumphs over justice. Loud cheers from the members of the Congress greeted the Archdeacon's avowals and arguments.

Another clergyman-Rev. Sir George W. Cox of a rectory in York-submitted a paper on the subject to the Congress, in which he stated that fifty years ago we should have been told in a glib and summary manner that the 'last things" for us were-death, judgment, heaven, hell; that death, which marked the ending of our life here, was for man the limit of the divine mercy, and that all who died without repentance would be subjected after the judgment to agonies inconceivable and endless. Whether true or untrue, he declared that this teaching turned all religion into a hid-eous nightmare. We have essaped from this evil dream, said he; we have learnt that the darkness, the misery, the despair which it spread about us were caused by our teachers and by ourselves, although the sun was shining brightly all the time. The yoke of these deadly falsehoods for us has been broken.

He reverted to the earliest as they were likewise the greatest and best of Christian teachers: to Clement, to Origen, Methodius, Hilary, Gregory, Nazianzen, Gregory of Nyssa, and to others, and said that they clearly taught restoration equally with punishment. Ambrose of Milan affirmed that "the wicked rise primarily to penalty, but are finally healed; the image of God may indeed be obscured, but cannot be destroyed." Diodorus of Tarsus asserts that "for the wicked there are punishments not perpetual, but they are to be tormented for a certain brief period, according to the amount of malice in their works. They shall therefore suffer punishment for a short space, but immortal blessedness, having no end, awaits them. The penalties to be inflicted for their many and grave crimes are very far surpassed by the magnitude of the mercy shown them:"

The essayist made free citations from Allin on Universalism, a book that, he said, deserved the greatest gratitude from all who longed for the advancement of the Divine Kingdom. He said that no book had set forth more thoroughly or powerfully the falsehoods, absurdities, and blasphemies involved in the notions which were prevalent on the subject of God's dealing with and relations to man. The utterances he had quoted, he declared to be the setthat when two subscribers are secured in one | ting forth of a gospel of good tidings, of infinite locality, their names and addresses be sent to encouragement; comfort and joy. But the this office in one letter with a dollar bill in- more we took in this consolation and rejoiced

1 It would be difficult to conceive of any

#### The First Gun in the Irrepressible The Boston Spiritualistic Phenomena Conflict.

## Annociation .

It appears that the bigots have of fate been | Gave a grand suppor at the Ladles' Aid Parlors

on Monday ovening last, followed by a watchmeeting. About two hundred of the members sent to Congress as sort of holiday gift a poand friends were present. The Vice-President, u national law forbidding all Sunday work and Mr. John Hall, presided, and extended to all traffic. The "American Sabbath Union" is present, in behalf of the Association, a Happy present, in behalf of the Association, a Happy Now Year; after which all sat down to the ta-bles, which were bountifully supplied with coffee, cake and ice cream. Excellent music unlicard of thing, and it is aided by the was furnished by Prof. Willis Milligan and Mrs. E. J. F. Bennett. After the wants of the that the Union hopes, by closing up all theinner man had been well supplied, the last hour of the closing year was passed in a "feast of reason and flow of soul."

Mf. Ida P. A. Whitlock asked very pertinently:

Nently: What has the past year done for us, and what has the coming year in store for each and all?—a ques-tion that each one must ask for themselves—as the hours and minutes of the year 1888 come up before them. Somewhere in this life or the next we must learn the great lesson of life. Let us all turn to the first page of the record of the new year 1889 and mark upon it the impress of truth.

President J. H. Lewis remarked that it was a time-honored custom to watch the closing of the old year and the ushering in of the new year. In view of light thrown upon the future life by our Philosophy, we follow the custom very cheerfully.

Mrs. Abbie K. M. Heath then gave an original poem which she wrote twenty-eight years ago while engaged in temperance work in the State of Maine, entitled, "The Mother's Vision," which was heartily applauded. "Dewdrop," the spirit-control of Mrs. Florence K. Rich, said that while we were waiting for the new year to come there were hundreds of spirits present desiring to make themselves known, followed by some very interesting communications from several of them. One in particular said that she had been with us ever since she had passed away, and gave the name of Susle Nickerson, wishing all a Happy New Year. Mrs. C. H. Loomis-Hall also gave some very fine tests, and remarked that we had reason to be thankful that our ranks had not been thinned by death during the past year. The meeting closed with "Auld Lang Syne." It was, indeed, a cordial and harmonious gathering.

## [From the New York Truth Seeker.]

#### Alleged Toe-Joint Spiritualism.

Alleged Toe-Joint Spiritualism. Shortly after the first appearance of the Fox girls as public mediums, forty years ago, the ex-Rev. C. C. Burr undertook to account for the mysterious rappings on the toe-joint theory. He gave lectures, and his brother Heman illustrated the theory by cracking lis big too, just as Margaret Fox Kape did the other night, when she declared herself a reformed impostor. There are thousands yet living who will attest that the rappings produced in her presence in former years were not done with her too-joint. And they know that intelligent answers were given by those answers Miss Fox knew nothing about until they were spelled out by means of au alphabet held in the hand of the in-quirer.

Tox knew nothing about mich they were spenced out by means of an alphabet held in the hand of the in-quirer. In February, 1852,<sup>1</sup> I saw one of the Fox girls at the Burnett House in Cincinnati. Her mother was in the room with her. The girl stood on two inverted tum-blers placed on the center-table. She had her shoes on, and the raps caue loud and distinct on the table be-low her feet. The toe-joint theory was then exploded, and this insulating performance was intended to show that the sounds were not produced by electricity. Some time afterward, either in the same year or the next, she was holding scances in Washington. A friend of mine went to one of them with a series of men-tal questions all prepared, but resolved to get only such answers as he willed! He was successful. Every an-swer was exactly what he willed it, and every one was table except the first. The girl did not know the ques-tions, much less the answers. When he got through she asked him if the answers were correct. He re-piled: "They are satisfactory." That triend is now living in New York City, and I beleves he takes *The Truth Secker*.

Will the daily press of this country-that which has calumniated Spiritualists and their cause on account of the dishonesty of two of the Fox girls-make the amende honorable by copying the above facts, which conclusively show that Margaret Fox Kane is a totally unreliable person? We are thankful that the Liberal press is not bigoted, and, like the Truth Secker, although not believers in Spiritualism, ready and willing to do the subject justice.

EF According to the previously advertised

J. J. Morse on "Marriage."

On the evening of Bunday, Dec. 23d, the guides of Mr. Morse addressed the Brooklyn, N. Y., Hpiritualists at Conservatory Hall, Bedford Avenue and Fulton street.

His subject was a Bpiritualist's view of the question, Is Marriagon Fallure ?" the query introduced by The Evening World. "His review was good in all its details, and was evidently the result of thoughtful, considera-

Evening World. "His review was good in all its details, and was evidently the result of thoughtful, consideration." In the course of his fecture he said."
The daring of modern' thought increases daily, and the result is that no question is considered too sacred to be the subject of public discussion.
The discussion of the topic we now have under consideration is an evidence of the breadth of modern thought and the daring of modern thinkors. Marriage is considered to be the ambition of a woman's life, and so long as you teach women that marriage is their sole vocation, you will always find plenty of them to fill that vocation. But women in Increasing numbers are been integrated to provide for themselves, so that they may be independent and inarry, who they please and when they please and when they please.
The institution of marriage is not a failure, though the institution of marriage may not be a failure, those women who marry because society says they must, will always find life. Wo there were the basis, and I with you to the outpilly understand that this basis, has nothing to do with religion, because it is part and parcel of human nature. This basis is love. There are two kinds of love. One kind of love is a mistake, and the great error of mistaking the right of the blood and senses for the pulsations of the invariage and yo a rounded arm or the notive that does not spring from the charm of a work, they are brought into contact with the holes and healther conditions. What we better offer work and healther conditions are also been as a solution that ever existed.
We will anal forbearance. a little more successful. A marinage and woman's form. What we better offer work and healther children.
There is a love that does not spring from the charm of a woman's marinage and that the strict lines of their own in the pulses to be a solution that ever existed.
When an elabelities club work are brought into contact with the holes and healther club work are brought into contac

#### Woman Suffrage.

The regular executive meeting of the National Woman Suffrage Association of Massachusetts was recently held in this city. The principal events of interest during the past month were the extension of county suffrage to women in England, the declaration of Lord Salisbury, the English premicr, in favor of woman suffrage; the presentation of a bill to the French Chamber of Deputies enabling patented tradeswomen to vote at the election of the tribunal of commerce, and the actual voting of women in the city of Bagnols, France, on a matter of local interest and by municipal authority; news that the cabinet of Madrid, Spain, had approved a bill which will give suffrage to women; advance in Denmark toward the equal rights of husbands and wives, and the election of women there on boards of superintendents of institutions for the poor, and the great progress in Finland on the question of admitting women to the universities. In this country the most important event has been the uprising of women to vote for the school committee of Boston and of other towns and cities in Massachusetts, thereby settling several objections to woman suffrage. The introduction by Senator Dawes of a bill in Congress "to relieve the political disabilities of Harriet H. Robinson " of this State-the result of a new bill of work adopted last spring by the National Woman Suffrage Association-has occasioned much newspaper comment, and been productive of fresh agitation. Mrs. Robinson is the corresponding secretary of the Massachusetts auxiliary to the national association. The latter is to held its annual convention in Washington, Jan. 28th, 29th and 30th.

#### The Philadelphia Crematorium."

The Germantown Independent says fifteen bodies have been cremated in the Philadelphia crematorium since May 1st; the price fixed for the cremation of a body is \$50.

body is \$50: "The ashes of consumed bodies ara placed in re-ceptacles located in niches in the sides of the wall. The building contains, beside the crematory, a hand-some chapel with a capacity for seating 300 people, in which religious or other ceremonies over the dead can be held. The incineration of a body requires about two and a half hours. The grounds surrounding the building are divided into burial lots, in which the urn, contain-ing the ashes, may be buried. There are over 400 niches in the structure, in each one of which five urns may be deposited."

As the enemies of our Cause are concentrating their forces more and more, and are using selfish means to accomplish their ends, it behooves the Spiritualists of the United States to come to the front with pen and voice and funds to fully sustain all papers devoted to the Spiritual Philosophy, as well as to adequately compensate their medial instruments upon the rostrum and otherwise.

#### The Hideous Old Nightmare.

Some things were spoken at the Episcopal (Church of England) Congress held in Manchester, Eng., on the first of October, and reported in the London Times, that go a great way to satisfy one of the fact-so strenuously denied by the Calvinistic Orthodox all around us-that the old dread belief in everlasting punishment which has overlaid the religious life of the people of Christendom for centuries like a hideous nightmare is being dissipated and cleared away everywhere, to be superseded by worthier conceptions of the Creator and of our relations to Him, out of which will necessarily be evolved a religion that will carry humanity to a far higher spiritual elevation than it has ever yet attained.

Archdeacon Farrar-better known in this country as Canon Farrar-said to the assembled Congress that the view of future life which not long ago was common, was that the vast majority of mankind, Christian as well as heathen, dying in unrepentant sin, passed after this life into a lake of fire, of brimstone, where in punishment for misdoings of their brief earthly days they were tortured in inconceivable agony in material flames to eternity. Within living memory he pronounced this the Orthodox view; and any one who repudiated it, or who even swerved' materially from it, was denounced as a heretic and unbeliever. These views Archdeacon Farrar then and there repudiated with all the force of his conviction. They seemed to him to be dishonorable to the view which God had given us of himself; to be subversive of the full message of salvation; to be fundamentally opposed to our unsophisticated ideas of justice as well as of meroy; and to be abhorrent to the natural reason' and conscience of mankind.

He alluded to a rumor that he had changed his mind on the subject since he delivered the well-known Westminster sermons. On the contrary, he said, he had not changed it in a single particular, but he rather rejolded to see abundant evidence on every side that "thousands of, honest and sincere and holy Christians had changed their minds on this tremendous subject." He felt obliged to admit that at first, day by day and hour by hour, those sermons had exposed him to "immense obloquy.", Now, however, the old doctrine, in all its naked horror and with all its false accretions, is practically dead, or only showed a galvanic sem- | religion is in the act of being born.

he winding up of the age, and the judging or sifting which ended it, were set forth in the New Testament or elsewhere. The inquiry into the sources and the growth of this imagery could not be pushed aside, and it would probably lead to some momentous results.

These were his own conclusions, as he stated them: that the views or beliefs now or lately prevalent with reference to the so-called last things were, speaking generally, modern heresies, plainly contradicted by the language of the greatest and most illustrious teachers of Ohristendom from the carliest ages; that the eschatological matter in the epistles bearing. the name of Jude and Peter was obtained from the Book of Enoch; that the imagery of the Apocalypse on the subject of the last things was wholly, or almost wholly, derived from the Book of Enoch; that the matter of the discourses in Matthew, chapters xxiv and xxv, was obtained from the same source, and therefore that these discourses were not uttered as they were here given to us, and probably were never uttered at all; that no distinction could be drawn between one set of discourses in the Gospels and any other, and therefore that as some discourses in the first Gospel were not uttered as they had come down to us, and were perhaps never uttered at all, discourses in the other Gospels might be in the same case; that such questions must be settled according to the evidence at our command, and not by appeals to the authority of the book in which they were found, such appeals, or claims, involving a tyranny which had become intolerable, and which must be fought against until it be utterly put down.

Others, including clergymen, spoke on the subject; one speaker, Rev. Dr. Randall, entered his strong protest against the unauthorized and soul-destroying heresies propagated that day. He claimed to hold to the "old faith," and was proud (religious pride?) to think the great mass of his countrymen and countrywomen, and children yet to be born, would hold that faith as it was taught in the words of Holy Writ and from the lips of their Divine Master, instead of listening to the crude theories of modern assurance. (Buncombe.) He charged that Archdeacon Farrar's treatise was unauthorized by Scripture and sound argument. He said that such doctrines are a plain invitation to put off the day of repentance, to delay banishing the desires of their hearts. (Cries of "No" from the assembly.) If it were not so, then, he said, he did not know human nature. Of course he meant by this, that fear was a much more potent factor in the hands of the priesthood to hold human nature in subjection than love and trust could ever be.

This gives one an idea of the change in religious belief and opinion that is taking place in the Church of England at the present day. We see the same light breaking through the gloomy darkness of orthodoxy here in Andover Seminary and elsewhere. A better and truer

greater evil that could 'be inflicted upon a people than the introduction of opium in the midst of those by whom it was comparatively unknown. Yet this has been done by Christian England upon Heathen China, until its use in that country has become an insurmountable evil. Notwithstanding this, the greed for money indulged in by British traders caused by force of arms the traffic in China to be legalized, "not," as the Grand Secrerary, Li Hung Chang, said in 1881, "from choice, but because China submitted to the adverse decision of arms." Our attention is directed to this by an able and exhaustive presentation of the subject in The Missionary Review (Funk & Wagnalls, New York) for the current month, by G. L. Mason, of the American Baptist Missian, at Huchow, China, who, at the close of a vivid portrayal of the immense amount of evil resulting from the traffic, says: "Once, when preaching on the street in Shashing, hell was mentioned, and a fine-looking, elderly man exclaimed with equal courage and severity : "Yes, there is such a place. Since you foreigners came China has become a hell."

10 John H. McElroy of Pittsburgh, Pa., informs us that Mrs. Bliss, who has been in that city for some time, gave, on the evening of Dec. 25th, a reception to her spirit-guides and some of the people whose company she has found congenial spiritually in her many seances in that vicinity. The reception was held in the parlors of Mr. William C. Kroeger, No: 232 Franklin street, Allegheny, and-the Dispatch of the 26th says-the work of the medium was certainly wonderful. A number of well-known skeptics were present, and were astounded at what they saw and heard. There were about forty persons present, and their amazement [regarding the phenomena they witnessed] knew no bounds. A banquet followed the seance

107 We received a pleasant call last week from two of our New York friends, Junge NELSON CROSS and MR. C. O. POOLE, who are devoted Spiritualists. Old Father Time has been lenient with them, as they appear as active as when we first became acquainted with them many years ago, and the outlook is that they will remain in the physical form for many years to come: We hope so at least,

10 The bereaved, wherever they may dwell, will find much consolation in the views of Dr. Fred L. H. Willis, as expressed at the funeral of the late Edmund Gage, of Haverhill (on our fifth page); for while closely fitted to the occasion on which they were delivered, they possess also a general scope and purpose which render them of value toothers who have experienced like grief in the breaking of family ties,

195 Wm. Foster, jr., writes us that Mrs. Allen, medium for form manifestations, in Providence, R. I., has recovered from her recent illness, and will at once resume her seances.

notice in this paper, Mr. J. W. Fletcher delivered a lecture last Sunday before the First Independent Club, entitled "The Record of the Year." A large audience occupied the Berkeley Hall, and listened with close attention to his remarks bearing upon the progress of the movement during the year 1888. The BANNER expects to publish a full report of this lecture when space permits.

182 The San Francisco Examiner of the 17th ult, reports a meeting the evening previous in Odd Fellows Hall, at which convincing tests of spirit presence were given by Mrs. Whitney, and successful experiments in the transmission of messages from the spirit-world by means of a Morse telegraphic instrument through the mediumship of D. J. Stansbury, under the surveillance of two experienced operators.

85 Two inspirational poems, "Resurgan and "Hindered Lives," by Emma J. Nickerson, have been issued in neat pamphlet form, and can be obtained of her at 123 West Concord street, Boston. The first was delivered by her guides in the course of the recent meeting in Berkeley Hall, in memory of the late Dr. Joseph L. Newman. They are artistically gotten up.

BT It has been and still is said that "faith comes of knowledge." Then it must follow as a natural sequence that knowledge is superior to faith. And this is just what Spiritualists affirm when they say that direct spirit-return is true, for the very good reason that it can be demonstrated beyond a doubt. -

The "Regulars" in Maine, we are informed, are quietly working for a Doctors' Plot Law, which they hope to obtain from the Legislature now in session. Friends of freedom in that State should be on the alert to baffle the scheme.

THE BANNER OF LIGHT deserves fifty thousand subscribers, as it has made happy hundreds of thou-sands of people during the past thirty, odd years; and it is of the opinion, under these circumstances, that all the Spiritualists of this and other countries should unite, as if in joint convention, and resolve that the new year shall not pass until they have trebled its list of subscribers. Who will take the initiative in this most laudable movement? 'The denizens of the spiritworld are ready and willing to cooperate with mortals in rendering all the assistance in their power; but the latter must put their shoulders to the wheel, and act in harmony with the spiritual forces-as in union their is strength. More especially do we desire an increase of patronage at this time, for the reason that THE BANNER is sent gratuitously to many people who are too poor to subscribe.

HALL'S JOURNAL OF HEALTH for January-200 Broadway, New York City-is full of good things, as s'usual with this sterling publication. In this issue, for the thirty-fifth time since its founding, the Journal makes its New Year's how to the public. The pages of the number are enriched with much practical hygienic advice and the genial out-croppings of liberal thought. Long life to the Journal of Health. Buy it.

may be deposited."

It is the grandest idea ever instituted by civilized man.

#### Mrs. Ada Foye

Is to hold meetings in Boston and vicinity during January, February and March, 1889. She desires that any Spiritual Societies requiring her services for week evenings will address her at No. 10 Orange street, Boston, Mass., care of J. H. Lewis.

Her work commences before the Spiritual Phenomena Association, 1030 Washington street, on Sunday, Jan. 6th.

Her meetings in Cleveland, O., have been largely attended, and the good spirits through her instrumentality have, we are informed, awakened an interest there that surprises many of the old-time Spiritualists.

#### Married.

At the parsonage of the Builinch Place Unitarian Church, on Sunday evening, Dec. 30th, Francis B. Woodbury, formerly Assistant Conductor of Lyceum No. 1, and Annie L. Clark, Guardian of the same school, were united in marriage by the pastor, Rev. S. H. Winkley.

The wedding was a private one-Mr. Charles Fearing, Miss Fannie Scannell and Dea. John A. Waters and wife of the Hollis-street Church being the only persons present. The happy couple were the recipients of many valuable presents. They will reside at 23 Bromley Park, Boston Highlands.

#### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment : From S. L. Beggs Armstrong, \$2.00; J. W. S., Utica, N. Y., \$2.00; L. R. Eames, \$1.10; Bben Snow, \$2.00; Mrs. H. Cornell, \$1.00; Mary A. Tullis, \$2.00. Thanks, dear friends.

Our Fund for Destlitute Poor. · DONATIONS BOLICITED.

From Mrs. B, Lake, \$2.00; John Davis, \$2.00; Mrs. M. D. Bell, \$2.25; Mary A. Mason, 35 cents; Sarah A. Lunt, \$3.00; Helper, \$5.00; Mrs. H. Cornell, \$1.00; Mrs. S. Maer, \$2.00; A. J. Kennison, \$1.00; A. G. F., \$5.00; H. N. Wilson, \$5.00; Daniel B. Allen, \$7.00.

BUCHANAN'S JOURNAL'OR. MAN .-- The January number of this unique periodical concludes the second volume. . No magazine has ever had a more enthusias tic reception by its readers, and at their unanimous request the third volume will be enlarged and published at two dollars a year. The grand themes dis-cussed in the *Journal* Fequired a larger space. The January number has a remarkable exposition of the intellectual region of the brain, as illustrated by pathology and vivisection, showing that the old phrenological system is far behind the results of modern investigation, which are all recognized in the new Anthropology,

Dr A correspondent at Skowhegan, Me., writes. that Dr. Charles F. Bigelow of that place, who has the reputation of being a very successful clairvoyant and healer, is now practicing in the city of Bangor. The writer also says the Doctor is developing as a most remarkable test medium.

The attention of those desiring to attend public or private seances, or to receive advice from their spirit-friends, is directed to the advertisement of Mrs. A. K. M. Heath, on the seventh page of this paper. Mrs. Heath also gives lessons in painting and drawing

## ALL SORTS OF PARAGRAPHS.

Eighty-nino

Eighty-hilde<br/>Steppedi in flue;and the state of the second state of the second

and worthy children, by the Boston Young Men's Christian Union, was given in the Union Hall, 18 Boylston street, Saturday afternoon last. 🥐

The Hollis-Street Theatre has held many notable audiences during the present most successful season, but none more representative of the best society ele-ment have assembled than those which since last week have gathered in numbers sufficient to fill every available scat, and all the standing-room, to witness Miss Anderson's wonderfully fine presentation of "The Winter's Tale," and to delight in her exquisite dancing. "The Lady of Lyons"'is the bill for the matinee on Saturday, Jan. 5th.

England's prime minister, Lord Salisbury, has de clared in favor of woman suffrage.

Lady—"And what does your father do?" Little Girl—"Ohl papa is a doctor." Lady—"Indeedi I suppose he practices a great deal, does he not?" Lit-ile Girl—"Oh, no. He does n't practice any more. He knows how now."—Harper's Young People.

In the time of Queen Anne, nearly one hundred years before the higher education of women was advocated by Mary Wolstonecraft, the subject was brought forward by Mary Astell, author of a work published about the year 1697, entitled "A Serious Proposal to Ladles for the Advancement of Their True and Greatest Interest, wherein a Method is offered for the Improvement of their Minds."

NEW MUSIC .- We have received from White, Smith -& Co., 516 Washington street, Boston, the following: For planoforte: "Santiago Waltz," A. Corbin; "Cujus Animam," F. Liszt. For violin and planoforte: "Bride's Song," arranged by "A. Davenport. Vocal: "Mother Is an Angel Now," "The Actor's Lonely Grave," and 'Home of My Childhood," J. P. Skelly.

"THE TRUTH. Stand upright, speak thy thought, declare The truth thou hast, that all may share; Be bold, proclaim it everywhere! They only live who dare. — Lewis Morris.

A Maine genlus has discovered that spruce sawdust is an excellent substitute for sand in making common mortar for plastering houses. He has used it in mak ing a house in Greenville, and other masons in the State are experimenting with it.

If a woman throws her shoe into a narrow street, does it become an alley-galter?—Hyde Park Times.

Annie Besant, whose successful candidature for membership to the London School Board is already known to the American public, returns, in the National Reformer, her grateful thanks to her supporters.

He went to court a pretty maid In the spring, as a matter of course; In the fall he went to court again, But this time for a divorce!-N. Y. World.

The Pension Office is at once the glory and the shame of this country—the glory of our institutions as showing how magnificently a free people are willing to provide for their defenders, and their shame as exhibiting the depth of depravity to which swindlers, most of whom have never been on the rolls of the army, will descend in order to obtain \$8 a month, without working for it, says the Washington correspondent of .the New York World.

A Boston correspondent of the Chicago Tribune as erts that many women of this city become intoxicated by eating tea! We cannot believe that such is the fact. If it is, the sooner the churches send missionaries among them, instead of to foreign countries to Christianize the so-called heathen, the better it will be for the tea inebriates.

St. Louis's New Year's present consisted of a disastrous conflagration-loss running into the hundred-thousands. Naptha and affer "excitable" things added explosion to the list of damaging agents.

The provisions of the will of the late Oliver Ditson afford abundant evidence of his generous nature, and his interest in the welfare of the various religious and charitable institutions of the city. The old phrase, "Yours truly, Oliver Ditson," takes on a new and interesting significance in view of this testament. thereas

#### . In Memoriam. Edinuita Clago passed to spirifillo from his inte rest-

dence, 11 Vine street, Haverhill, Mass., Thursday

mind... After amassing a competency, Mr. and Mrs. Gage returned to Bradford in 1864, to enjoy the fruits of his Idbors, aponding a part of his time in the unreary busi-ness. Ho was for many years one of the directors of the First National Bank, and also one of the prime movers in establishing the City Five Cent Savings. Bank,

Bank, On July 3d, 1874, his wife passed on to the land of spirit, and in 1877 he married Mrs. Lydia W. Ingalls, of Groyeland, Mass, who survives him. Also three children by his first wife, Mrs. Dr. E. M. Eaton of Chattanooga, Tenn., Miss Rebecca A. Gago of Haver-hill, Mass, and E. V. Gage of Bradford, Mass.' Mr. Gage has slways maintained a lively interest in the cause of Spiritualism, and has been one of the main supporters of the First Spiritualist Society of Haver-hill. The function

hiff. The funeral services occurred at his late home, No. 11 Vine street, Dec. 11th, 1888. The remains reposed in a black broadcloth-covered casket, calm and peace-ful in the change that awaits all of us. The Arpine Quartette rendered ibeautiful and appropriate musical selections. Rev. T. E. St. John read Scripture-lessons and offered prayer, Dr. Fred L. H. Willis conducting the exercises. The following sentences may be re-garded as a representative abstract of his eloquent address: REMARKS OF DY. WILLY?

REMARKS OF DR. WILLIS. "If a man die, shall he live again?"

"It a man die, shall he live again ?" This faithless Bible question has been the question of the ages, wrung from the heart by the stern experi-ences of grief. It is the great question concerning the soul's immor-tality so dwelt upon by the learned and philosophic of all time, and it is so simply answered, so satisfactorily set at naught, that it seems strange it should be urged again and again.

all time, and it is so simply answered, so satisfactorily set at naught, that it seems strange it should be urged again and again. All that is about us dies. That is, everything has life. The mineral knows its death or change of par-ticles, which brings to it a higher life, or life in a higher form. The vegetable also knows its speedler change preparatory to entering a still higher degree of embodied life. The animal knows, too, its death for the perfection of its life. The higher we rise in the scale of being, the more rapid we find this assimilation, or power to produce death or change. The death of nature is its change, the reproduction into a higher and more perfect ex-listence. The symbolism holds true in the higher con-dition of life, the spiritual. When the mystery of life is revealed unto a mith, then he knows the meaning of death, for he knows himself, and as he knows himself he knows infinity, eternity, God, and he no longer need as within his soul the consciousness of immortality, the sense of being indestructible. This change called death has come to a husband, a

eternity, God, and he no longer need ask the quescion, "If a man die, shall he ilve again?". For he has within his soul the consciousness of immortality, the sense of being indestructible. This change called death has come to a husband, a father, a friend, neighbor and effizen, and in all these relations we have gathered together here to-day to pay our tribute of respect to his lifeless remains, and to give the sympathy of our hearts to those to whom this event brings the sorrow, that, even when sustained by the most implicit faith, and hope, and trust, wrings the heart when the form which was so long the abode and the manifestation of the spirit we loved, and with-out which we could never have known that spirit, iles before us cold and still, and unresponsive to our ten-derest call. But where is the life that now no longer animates the form of humanity, that now no longer animates the form of humanity, that now no longer animates the form of humanity, that now no longer animates the form of humanity, that now no longer save over the corruptible and perishable body. Life and Im-mortality are one. Death had no power save over the corruptible and perishable body. Life and Im-mortality are one. Death is but the more speedy means of fullness of life." There is, my friends, but one true faith, founded upon inspiration, and derived from reason, and sus-tained by fact in regard to the future state, and that is, a man enters it. just as he was at the moment of dissolution, the same man precisely that he was here. I say inspiration teaches this. The Bibles of all na-tions declare it. The wicked man must of necessity realize his condition and suffer until that suffering has worked out his redemption. The good man must rejoice in his condition and be happy. The spirit clothed upon with its spiritual hody possesses every attribute that it revealed when in the fieshly body. Can we not, then, behold the renewed fife of our brother and friend? The spirit enters its beautiful home full of the freshness of its resurrectio

of conscious being. Oh! God, shall we not bless thee for this faith, re-

vealed to us so distinctly, declared by thy saints and seers, and made a truth to so many of thy children, not merely by faith, but by knowledge, by demonstra-

#### Morements of Platform Locturors.

(Notices ander this heading must reach this office by londuy's mail to insure insortion the same wook?

Monday's mail to insure insortion the same week:
Dr. Dean Clarko, who has spoken wery successfully at Willimantic for the last six Bundays, has been called to Denver, Col., for Jan, ett., So continue indentified and the same week:
a. J. Frank Baxter closed his Buffalo, N. Y., engagements on Bunday, Dec. 30th; on the first two Sundays of January he will identified in the first two Sundays of December at Matchester, N. H.; in Prancistown the first two Sundays of December at Matchester, N. H.; in Prancistown the State and 16th of December; at Northfield Farms, Mass., the 22d and 23d. The roturns to Keene, N. H.; on United Farms, Mass., the 20th are one, and he would like to correspond with societies in Vermont for those months. The last two Sundays of April he will be in Shaford, Com, and the societies in Vermont for those months. The last two Sundays of April he will be in Shaford, Com, and the other camps of New England. Home and the societies, de Woodland street, Worcester, Mass.

urces, so woodiand street, worcester, Mass. Frank Algerton, the boy medium, is, we are in-formed, lecturing with success in Bradford, Pa. He goes thence to Buffalo, N. Y., for January; will be in Lynn, Feb. 3d and 10th; Brockton and Chelsea fill up that month. He is open to engagements for March in New England. Address, 6 Beaconstreet, Boston, Mass., Indefendent Lecture Bureau.

John William Fletcher speaks in New London, Conn., Jan. 6th and 13th; in Norwich, Conn., 20th and 27th. Address, 6 Beacon street, Boston, Mass.

Mrs. R. S. Lillio speaks in Berkeley Hall Sunday af-ternoon, at 2:30, for the Independent Club. She will be followed by Mrs. J. S. Palmer of Portland, Me.

Miss Emma Nickerson will speak in Lynn, Mass., Jan. 20th and 27th; in New London, Conn., March 31st. Address 6 Beacon street, Boston, Mass., Independent Lecture Bureau.

Lecture Bureau. Mrs. A. H. Colby-Luther speaks in Worcester the Sundays of January. Her address will be 48 Fountain street. As this is the last season for some time she now expects to lecture in New England, she will be pleased to do as much work in week-evenings as the people may wish and her strength allow. Bishop A. Beals will be in Washington, D. C., the month of February. Can be addressed at New Britain, Conn., where he has been reëngaged to speak the first two Sundays of January. He can be engaged for the last two Sundays.

A Good Test.

To the Editor of the Banner of Light :

From South Boston, Mass., Dec. 25th, at the residence of her son-in-law, D. A. Berry, K street, Mrs. Mary A. Chambers, widow of Joseph G. Chambers, (who was a cousin to the late Wm. White, of Boston,) passed on to higher

spheres of existence. Funeral services were held as above, after-ward the material body was taken to Kittery Point, Me., for additional services and inter-

ment. Mrs. Chambers was an estimable lady, and became somewhat interested in Spiritualism at the time of her husband's exit to spirit-life. She was at that time a ballever in the Second Advent teachings. Her husband had on differ-ent occasions investigated Spiritualism, but had not fully embraced it as a fact in the ha-hum of things. ment had not fully embraced it as a fact in the na-ture of things. As soon as he'had passed to the spirit-side of life, Mrs. Chambers desired to know of the truthfulness of his identity and activity in his new home, and therefore called for light upon a neighbor (an entire stranger) who had remarkable spiritual gifts. The me-dium-who does not act as such in a public canacity-consented to sit for her ond gava dium-who does not act as such in a public capacity-consented to sit for her, and gave her satisfactory evidence that her spirit-hus-band was present, through mentioning unmis-takable personal facts which the medium could not have known of herself. Her spirit-husband informed her that in a certain box and place was a paper which was valuable to her

She could think of no valuable document, but following her husband's instructions, she ex-amined the papers designated; she failed to find anything that had the appearance of value, but did find a life insurance policy upon which the dues had not have regularly paid and the dues had not been regularly paid, and which had been laid away as worthless. She took this policy to a friend and told him of the entire transaction; he was a Spiritualist (but a stranger to the medium) and advised her to which she did; it proved that this unpaid in-strument had in fact a pro rata value, as to the time the dues were paid. Mrs. Chambers ob-tained, upon its presentation, the amount due her husband's estate, which was quite an as-sistance to her at that time, and for which she was very grateful. AFS. HAYWARD. was very grateful. Boston, Mass.

#### Acknowledgments.

Since my last report of receipts for my cottage, I have received from Mrs. H. A. Haddox. Louisville. Ky., \$19;"from M. W. Waitt, Victoria, British Columbla, \$5; from E. S. Varney, Lowell, Mass., \$2; from G and M. E. Ettinger, Indianapolis, Ind., S1; from Ellen Chance, Litchfield, Ill., \$1; from a poor widow in Callfornia the widow's mite, 25 cents: Total, \$19.25-making total to date, \$193.25, all of which is most thankfully received. The lumber is being delivered, and about \$100 is expended; the contractor expects his \$500 when the work is completed, and if it does not come to me' l must encumber it and dié in debt to the world in which I have lived so long and tried so hard to make human conditions better for my having lived in it. WARREN CHASE ('olden, Ill., Dec. 27th, 1888.

cuny, lo cents. MUCUIANAN'S JOURNAL OF MAN. Monthly: Published at Stoston., Single copies, lo cents. THE SOUL. Monthly. Published in Doston. Single copy. I cents. 10 cents, TJIM UALINIER DOYH.' Illustrated. Published weekly in San Wanicisco, Cal. Single copy, 10 cents, THE DIRARME. NOTES AND QUERIES, with Answers in all Dopartmonie of Literature. Monthly. Single copy, 10

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THE THEOSOFHIST. Monthly. Published in India. Sin-glo copy, 60 cents. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 16 cents. THE DETTER WAY. A Spiritualistic weekly journal: Pub-lished in Cincinnati, O. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents. Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston: Single copy, 15 cents.

#### ADVERTISING RATES.

Each line in Agnie 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.

ach insertion. Business Cards thirty cents per line, Agate,

Notices in the editorial columns, large type, leaded matter, fifty cents per line, Agate, Payments in all cases in advance.

Advertigments 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.

12 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of The regular rates. Electrotypes of pure type matter will not be

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#### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ja5 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<sup>•</sup> Ja5

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.

## ADVERTISEMENTS.

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HISTORICAL REVELATIONS

OF THE RELATION EXISTING DETWEEN 



Since the Disintegration of the Roman Empire.

By the Roman Emperor JULIAN (called the Apostate), Through the Mediumship of T. C. BUDDINGTON.

Through the Mediumship of T. C. BUDDINGTON. Historical Revelations, or a Comparison between the He-lations of Paganlam and Christianity since the disintegration of the Roman Empire, by a spirit purporting to be the Em-peror Julian (the Apostate), is one of these peculiar spiritual works that come like a meteor in a dark night or a thunder-bolt from a cloudless sky. Finabing its light, upon the spiritual darkness of the me-diaval ages, it gives to this generation a hint of the spiritual forces which have long been trying to lift the pall which has shrouded the religious world for centuries. No person in Religious History has been more vilified and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual fle are being scruti-nized as never before, and especially when the phenomena of Christian Spiritualism are perjexing and confounding the beholders, the work of Julian should and will be welcome to al classes who desire to know the truth. CONTENTS.

CONTENTS.

Cloth. Price 75 cents; paper, 50 cents.

THOUGHTS

INNER LIFE.

The contents of this book consist of nearly one hundred communications on an equal number of subjects relating to life in the spirit-world, selected from those received dur-ing eight years at private circles held at the residence of Mr. D. E. Bailey, Baffalo, N. Y., Mrs. Swain of that offy being the medium. They were given by what it termed the "independent," or direct voice of the spirits. At the st-tings the medium was not unconsclous; when the spirit friends began to speak, the company including the medium, conversed with them the same as with another. A volume might be filled with accounts of Mr. Balley's wonderful ex-periences at these sittings; but he chooses to place the com-munications before the public with as little comment as possible, in the hope that their readers may find in them strength for the weak, consolation for the sorrying, and unquestionable assurance of the existence of a life beyond the present for all. One vol., octavo, pp. 224, with portrait; elegantly printed and bound. Price, cloth, \$1.25, postage 10 cents; paper, 75 cents, postage 10 cents.

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Are They?

BY E. A. BRACKETT.

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HOSEA BIGLOW'S CREED. " I du belleve in any plan O' levyin' the taxes, Ez long ez, like a lumberman, I git jest wut I axes."

Since the defeat of the rebels at Suakim, Gen. Gren fell, at the head of the Welch regiment and the Soudanese troops, made a reconnoissance four miles into the interior and filled up the enemy's wells with earth.

The Hoosac Tunnel is now brilliantly lighted the whole length, from the east to the west portals, five miles, with twelve hundred and fifty incandescent electric lights.

There is between the condition of the mind and that of the body an interdependence which cannot but be recognized by every physician. So greatly has this connection affected some of the modern physicians as to cause doubts in their minds whether there be any life at all hereafter, or II, when the pulse ceases to beat, the whole man should become a dead and senso-less lump of clay. In this they confuse the immortal soul with the perishable instruments of brain and body, through which in life it manifests its being and betrays its true nature, whether of good or ill.—Besant.

Christmas was pleasantly remembered at the home of Mr. and Mrs. J. B. Hatch, jr., Savin Hill, Dorchester: Music and song, the expression of kind thoughts and the disposal of the contents of a finely-loaded tree, being the order of procedure on the evening provious; and a quiet, friendly gathering taking place next day. ,

NEWSPAPORIAL CHANGES .- The Eastern Star. Bucksport, Me., has suspended, through lack of financial support. Its list of unexpired subscriptions will be redeemed by Maht on the Way-(Dover, Mass.,) which latter paper will be brought out, in February, at its new post of duty in the South, either at Chatta nooga, or on Lookout Mountain, Tenn.

The jovial editor of the Boston Investigator breaks out in the following strain to a correspondent, therein showing up in terse style the "silent labor" which devolves on an editor, for much of which he does not even receive a "Thank you":

even receive a "Thank you": "Yes; send on all your inanuscripts and we will read and punctuate them on the day of their arrival, or, if the daytime is not sufficient for the completion of the job, we can sit up all night, for sleep is no object to a philanthropist! His duty is to be at the beck and call of everybody, to do just as he is bid. 'Else where-fore breathe we in a Christian land?' or, in other words, what else is the duty of an editor of a free paper? But seriously—you would help us consider-ably if you would punctuate your articles, capitalize, and make paragraphs."

The concert recently given at Association Hall, this city, in aid of the funds of the Massachusetts Indian Association, proved a very notable social occasion ..

Several shocks of earthquake were felt Dec. 27th in the eastern and southeastern parts of Spain.

NEWFORT, R. I., Dec. 30th, 1888.-The steamer Bris NEWFORT, R. 1., Dec. 30th, 1683.— The Steamer Bris-tol, of the Old Colony line, was burned at her dock here this morning, and is a total loss. Bhe was twen-ty-two years old, and still considered a stanch boat. The fire broke out near the kitched and spread with the greatest rapidity. Fortunately most of the pas-sengers had been landed. Considerable panic was created, but no lives were lost. The steamer was cov-ered by insurance. 

seers, and made a true to so many or any character, not merely by faith, but by knowledge, by demonstra-tion? Then let us remember that we are speaking now of no dead and lifeless form, but of a *tiving max*. He lives as an immortal spirit. How gently does Providence deal with us all! The greatest sorrows of our lives become our most glorlous blessings. When the volce is hushed and we stand round the dying bed with ave-striken souls and see the light fade out from the beauing eye, and the life-breath comes fainter and fainter, when the more than mortal hush of death settles upon the weary, worn-out frame and the lifeless hand proclains that the spirit of man has put on the immortal, then, even while our tears fail and our lamentations fill the air, a glorified spirit stands revealed unto itself in the bright-ness of immortal life, and the dernal joy of living is found to be its praise and thanksgiving.

spirit of man has put on the immerial they, even while our tears fail and our immentations fill the ar, a glorified spirit stands revealed unto itself in the bright-ness of immortal life, and the eternal joy of living is found to be its prizes and thanksgiving. Our bröther has thus entered upon the immortal life. Where now are the links that bound him to those he loved? Were they iteship ties? Did they pertain to the body, and have they perished with that? No, they belonged to the very life of the spirit, and could not die with the body. They are the eternal inherit-ance of the soul. The spirit holds them still. They are its own. No change or death can come to them. Resident as ever in the spirit, behold that spirit now. Freed from the tranmets of itesh that bound it, freed from pain, from ventness and suffering, it is an indi-vidual still, loving still, constant still, full of the warnth and glow of its best affections. How beautiful to us all are the revelations of spirit existence! The Nararene phaced before the world a faith so sublime and yet so tender, that after eighteen centuries of Christian teaching and preaching it hus not even yet entered into the full consciousness that he spoke of death as of life. When he himself was about to enter that life he turned to his belowed ones, and in words of pitful, tender love comforted their hearts: "Be not troubled. If is go away i will come again. If i am separated from you yet will i how you still, for (' ye low me i will come tho you?" It was an eternal law that he gave utterance to, per-taning not alone to an individual spirit in one age-but to every human spirit in all ages, and nothing that man has ever repeated to himself as solace and conso-itation in the hour of bereavenent can equal likes words. They are the revelation of the sublime fact tha *low eisered like*. The affections, warm and ardent, it we to repeat be additioned on the sublime fact that over human spirit in all ages, and nothing that man has ever repeated of any device doat the solar da a medium of expression. Haverhill, Mass., Dec., 1888. W. W. CURRIER.

THE GOOD OF SPIRITUALISST. — A lad, at a small village near Dorby, was about to cross the railroad, after dark, when he heard a spirit voice call to him "stand still." He stopped instantly, and as he did so, an engine, withdat any lights showing, came out of the gloom and non past him. Another step or two and he would have been run down. Who shall say that children how Delays cannot hear the voices as well as Samuel did in bygone days?—Two Worlds, Manchester, Eng. 

- **1**5,

For Abuse of Alcohol, use Horsford's Acid Phosphate. Dr. W. E. CRANE, Mitch-ell, Dak, says: "It has proven almost a specific for this disorder; it checks the vomiting, re-stores the appetite, and at the same time allays the fear of impending dissolution that is so common to heavy drinkers."

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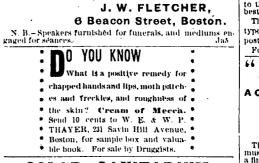
extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

#### To Inquirers.

83 As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advortising in our columns are reliable, yet we cannot recommend any special me dium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is best, therefore, for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their

The world-wide reputation of Prof. Alfred The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work; buy it and olreulate it. oiroulate it.



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## Amende Honorable.

IN a recent issue of THE BANNER, the writer advertised in he loss of "a Sheet of Music from Memorial Hall, Cleve-land, O.," and now, having discovered the article, where she doubless put it herself, 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 unjast im-putation by this "Open Letter." <u>HELEN STUART-RICHINGS.</u> Ashrille, N. C., Dec. 11th, J888. ISBN D29

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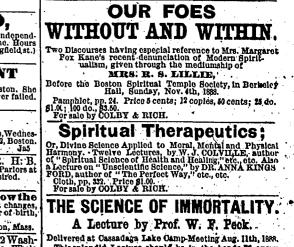
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The first two editions of this work were published under the title of MORAL EDUCATION, but the title proved se Dioth of a storender a change necessary. Cloth, pp. 405. Price \$1.60, postage 10 cents. For sale by COLBY & RICH.



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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'clock 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 inguirers on the mundane plane, having practical bearing upon human life in its departments of thought of labor. Questions can be forwarded to this office by mail, or handed to the Chairman, who will precent them to the presiding spirit for consideration.

spirit for consideration. MARS, B. F. SNITH, the excellent test medium, will on Priday afternoons under the influence of her guides give de-earnated individuals an opportunity to send words of love to their earthly friends--which messages are reported at con-siderable expense and published each week in THE BANNER.

siderable expenses and published each week in THE BANNER. The should be distinctly understood that the Messages published in this Department indicate that spirits carry with interm to the life beyond the characteristics of their earthly into whether for kood or ovil; that these 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 an determine put forth by spirits in these cournes that does not comport with his or her reason. All courses is an uch of truth as they perceive—no more. The sure same desire that these who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. The the function in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their foral of the fact.

orderings. The BANNER must not be addressed to this Department of THE BANNER must not be addressed to the mediums in any Case. LEWIS B. WILBON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

#### Report of Public Séance held Nov. 20th, 1888. Spirit Invocation.

Spirit Invocation. Ohi thou Supreme Spirit, whose light and radiance permeate all things, quickening into being and ac-wity every form of life; thou Eternal Goodness, whom we recognize as intelligence, as the holy of holles, the entral source of all things, we approach near unto the eat this hour. We would breathe in thy spirit, and drink from the fount of thy truth and wisdom, gaining new knowledge and understanding of thy works. We would receive thy tender love, and real-ize that thy protecting care aboundeth everywhere. We would feel ourselves sustained in thy arms, and realize that not one of thy human children can live outside thy protecting fold. Ohi our Father, at this time may we receive the blessing of all spiritual souls of the high and good, who delight to do thy will, who are ever ready to serve humanity in helpful ways. May we come into sympathy with those who sing songs of rejoicing unto thee. We would grow in spirit, learn deeply and drink freely from thy wells of knowl-edge, that we may be fitted as companions of the holy, sweet lives that dwell in worlds beyond. We ask the blessing of holy angels to rest upon humanity every-where, may it flow forth more freely to those who are struggling amid the dens of darkness and despair, that they may feel the blessed light, bo uplitted and strengthened in spirit, and realize that thou art, in-deed, the God of the foriorn, the sorrowing and the weak, as well as the Father of those who are more evalted in high places.

#### Questions and Answers.

CONTROLLING SPIRIT.-We will now con-sider your questions, Mr. Chairman.

QUES.-[By G. B., Canada.] The Invocation published in The Banner Nov. 10th, 1888, contains the following: "We cannot say there is no God, published in The Banner Not. 10th, 1888, contains the following: "We cannot say there is no God, for we believe in an intelligence who is the infinite sum and substance of all existence, and so we turn to thee, our Father, recognizing the indeed as a parent of goodness, one who can gather up every human life in its broad embrace, and be-hold there shall be none lost." Is God, then, an entity, a principle, 'or an ideal being, and can mortals present either praise or prayer without first forming in their conception an object to re-ceive and answer? ceive and answer?

ANS.-God is not a person, in the common ac ANS.-God is not a perion, in the common ac-ceptance of the term ; we do not look upon him as a gigantic man, endowed with parts, and form, and passions, as is the man on earth, or even the man in the spirit-world. But never-theless, to our mind, God must be something more than a more abstract principle. The In-finite Being of all Life and Love must be the sum total of all intelligence. Here we cannot conceive of intelligence unless it be manifested through form and parts, and so we reason from our idea and understanding of an intelligent entity, and conceive of God as one who corre-sponds somewhat to the likeness of humanity, To our minds humanity partakes of the God-head, is itself a part and parcel of the Great In-

finite, and displays through its more spiritual cteristics that portion herited or drawn from the great infinite soul. While it is not possible for us to worship God as a gigantic human being, yet we may send forth to the Infinite our aspirations, our thanks-giving and praise, as an infinite intelligence, as a soul of wisdom and truth, indeed as an en tity, if you will, since he must comprise and confine within himself all that is, all that has been, and all that ever will be. Therefore may he indeed be conceived of as an entity, a su-perior being, one that must embrace all things, and cannot possibly allow one human child, however lowly and degraded that specimen of humanity may be, to pass outside of his d main, lose its way outside his grand embrace. We believe that all human beings, all chil dren of the Great Infinite contain within them selves a likeness unto him who is all great and selves a likeness unto him who is all great and powerful, and through the ages that are to come, each one shall unfold in purity and good-ness, and develop in beauty and holiness to such a degree as to show this likeness to the Infinite, as to put forth possibilities of power and achievement, and to unfold attributes of purity which will indeed prove to himself and to the world at large that he is a child of the Most High. Most High.

Q.-[From A. C. Stickle, Neivark, N. J.] Why, (f there be an att-wise and ull-powerful ruler of the universe, does he permit the existence of so much suffering and misery in the world ?

A.—This is a question that has puzzled think-ing minds through many an age; a question that men like ingersoll would declare unan-swerable by those who believe in a Supreme Being; a question that well may challenge our attention, since we do find evidences of mis-ery and suffering upon every hand. We must admit to our own mind that there are evidences of design, of order and skill and law. We see of design, of order and skill and law. We see adaptation to ends wherever we may turn; that there are ways and means provided for the accomplishment of sure purposes; and we know, that there can be no display of intelligence without a mind to direct and to govern it; then as we perceive this intelligence displayed throughout the vast universe, we realize that there must be an infinite mind overruling, quarding directing on wave side, and if there guarding, directing on every side; and if there is such an infinite mind, such a grand, compre-hensive, mental nature, then indeed must it be supreme—ay, even divine. And so we reason that if this infinite mentality is divine and suand if it is exercised in watchful care over

even one human creature, it must be exercised

even one human creature, it must be exercised in like manner over all. Such is our process of reasoning. But when we behold misery and suffering, we ask, why is this? why should it be permitted to the human family? But as we turn our eyes back-ward over the past, and realize that humanity has been growing and struggling onward ward over the past, and realize that humanity has been growing and struggling onward through many ages of "experience and growth, learning that man was not created perfect, but that he has from age to age slowly unfolded his powers until he has arrived at his present height of achievement, we might perhaps un-derstand that this suffering of humanity as a whole, and the misery of humanity as individ-ual beings, is permitted for wise and useful ends.

ends. We believe, then, that mankind grows through suffering, that the race develops because of this yery agony of which your correspondent speaks. suffering, that the race develops because of this very agony of which your correspondent speaks. True, there are individual cases where no compensation comes while the sufferer remains on earth, and if this life were the end of all, then indeed might we question an infinite goodness; then indeed might we ask why has this been? Belleving, as we do, that life con-tinues to stretch on forever aid forever, and that the soul who suffers gains strength, be-comes tried and true through dissipline, gain-ing higher power and making grander effort to accomplish and to become strong and beautiful and happy—then we can realize that undoubt-edly an infinite hand has been guiding the in-dividual, ay, and the race, through the clouds and shadows, the suffering and turmoil, that it may find a higher plane of existence, a grander field of labor, and more glorious achievements to attain. By-and-bye these must come to the individual, perhaps, who has suffered, after the life of earth has passed, and a new existence has opened in the spiritual spheres, but to hu-manity as a whole the unfoldment of progress, ay, of grander achievements and attempts may come, even while the race visits on earth ay, of grander achievements and attempts may come, even while the race exists on earth, because every generation brings something higher, something grander, something more lofty attempted and accomplished, than was performed by the generations before. Thus we see the progress and the development which come through suffering, through experience and discipline, even that which has been pain-ful and hard to bear.

Q.—Is an inhabitant of the spirit-world ever in doubt as to the correctness of a proposition or statement made by one whose abode is in a higher sphere, or of the reliability of the medium in his own sphere through whom it is transmitted?

A.—That depends upon the circumstances and conditions of the case. A spirit who is un-developed in the moral faculties and spiritual attributes, one who is physical or carnal by na-ture, might perhaps doubt very strongly what had been brought to him through some medi-umistic organism, on his own plane of life. Perhaps if an angel stood beside him, one of light and beauty, and related to him stories of the higher conditions of the world beyond, this undeveloped spirit would doubt and ques-tion, and refuse to believe, because his own montal and moral atmospheres were so turbid and dark, the light could not penetrate within them; he could not see and understand that which the angel had to give. On the contrary, a spirit more advanced, one who is progressive A .- That depends upon the circumstances a spirit more advanced, one who is progressive by nature, somewhat exalted in the plane of existence, who is not only seeking to unfold his own best nature, but who desires and at-tempts strongly to bless, assist or teach those who are in need of assistance or instruction, emits a clear atmosphere, and is surrounded by

where neither moth nor rust do corrigit, nor help you many times, if you only would learn a little of spirit-return. a little of spirit-return. How sweet it is to know we do not forget

How sweet it is to know we do not forget you, and that you will not forget us. As we draw near earth the thought arkses within us: Are we forgotten? And the answer comes back, No, only for the time. Do try and come, into communion with us in some way. I have been into materializing circles, and have been to many mediums, thinking perhaps some dear one might be present; and lot me say, you know not how much happiness you may give us by opening the spirit door and al-lowing us to come and hold sweet converse with you. We often turn away disappointed because our friends do not senge our presence.

with you. We often turn away distributed because our friends do not senge our presence. By long dwelling in the spirit-life we have learned a great deal, not only of the spirit-side, but also concerning you in the mortal life, for the law of attraction has drawn us to dear ones. We come to help you, for you need us much, and we gather around to give you atrong influences day by day—but how little do you seem to realize it. I am happy in my spirit-home, but I am not

seem to realize it. I am happy in my spirit-home, but I am not satisfied with that alone, because there are those on earth I wish to come nearer, and hope I may at last come into conversation with them. Jennic E. Newman, of Boston.

#### Fidelia Austin.

Many times when in mortal life, Mr. Chair-man, I felt the influence of dear spirit-friends, for I possessed a great deal of mediumistic power. These words are for my dear husband and children, who yet remain in earth-life. I

and children, who yet remain in earth-life. I know they have frequently turned the paper over to see if mother has spoken, and to-day I am glad to have succeeded in controlling, hav-ing tried twice before and failed. I have mot a long message to give. I come merely to let them know I have fulfilled the promise partially made. It is about three years, perhaps a little over, since I laid off the mantle of mortality. I am satisfied with my home, knowing I can make it more beautiful. Sarah is here with me to-day. William, my dear husband, a part of this is to you particu-larly. You will remember that we talked of these things many times while I dwelt in the mortal form.

mortal form.

I know you think it is time you heard a few words from me. I have not been idle, neither have I lost affection for you all; oh, no.

have I lost affection for you all; on, no. In the earlier part of my life there was much sadness, and many trials did I encounter, but as I gained a knowledge of the dear spirits com-ing to me, it lightened the burden of life, and I am thankful for the day when the scales dropped from my eyes and I became conscious of their presence and knew I could hold sweet com-munion with them, which I did even in the silent hours of the night. What a boon this is for dear mortals, to be

able to look through the veil into the immortal life. In a little time, dear husband, we shall all be together again ; a reunion we are looking, we shart an ward to, and it will be a blessed one. Children, learn all you can this side; dwell in love and harmony, that spirits may love to linger with

you. My home was in Montville, Ohio. Fidelia Austin. My husband is William Austin.

#### Forrest Huling.

I would like to send a few words to my father, for I know he will be glad to hear from his boy. He has been able to behold my form material-ized, as he said, perfectly. We know there are none perfect, but it was as nearly so as it could

none perfect, but it was as nearly so as it could be made by drawing from mortals. Father, it was true; you did behold me in New York; you have been able to converse with me in other places; and more than that, you will again. I am happy when I find I can make my own father know I am present, for it seems to lift up the burden of life and take about ten years off from him. Father, go wherever you can, for I know you gain in so doing; you not only learn, but life's burdens seem lighter in consequence. I have often stood by your side, and sometimes when you have been thinking of going to a place

often stood by your side, and sometimes when you have been thinking of going to a place where we could meet you, but did n't go, the disappointment, has come to us, because we thought you had hoped to greet us there; but I. know that here, with earthly affairs, you can-not always do as you would like to. With us there is nothing to prevent our coming, but we cannot always manifest. In the little circle, a short time ago, I was present when it purported to be me, but the manifestation was not as perfect as it was some three or four years ago when you beheld me for the first time, for then there was har-mony, and we could make up our forms much

me for the first time, for then there was har-mony, and we could make up our forms much 'easier and more perfectly. Dear father, mother and Grandma Huling send greetings to you. Father, whenever the spirit prompts you to go, an influence is draw-ing you, and we gain something by coming into your surroundings as you do from us. you do from us

but I have come near enough to a medium in a but I have come hear chough to a medium in a hall for my name to be given, but that is not satisfactory to a spirit; we want semething more; we want our dear friends to know we are able to speak for ourselves. • I feel a little of the sementions I went away with. I had some trouble in the head; it will be all right in a moment. If we could only draw the yell aside for two or three minutes it would be convincing to short a star.

draw the vell data for two or three minutes it would be convincing to skeptles who say we are dead people, and seem to think we are of very little account. Let me say to you that, you in the mortal, many of you, are more dead than we. I would advise you to get up and go to work, and be a little more lenient with your mediums. Where would you be if there were, none? nona?

What kind of communication would you get with your loved ones if you had no instru-ments? God knew what he was doing when he gave them talents and power for our use, and

ments? con knew what he was doing when he gave them talents and power for our use, and we appreciate them more than you mortals can do. You may try to, but you caunot. When you come to be a spirit you will understand the value we place upon them, and how much they have to bear. I ask of each one of you to be charitable with the whole world. We are all God's children, and he has a large family. I am glad to be able to speak for myself. I knew very little of spirit-return before leaving the mortal life. I heard it spoken of, but like many others passed it by, and thought there was time enough. You know not how much you are losing, if you do not learn on this side. I had little.Idea of what I should find beyond the veil. Sometimes the thought would come to me that perhaps I might never reach that happy place. Yet I do n't know but I've got. as good a home as a millionaire. Still I know

as good a home as a millionaire. Still I know I might have gained more by learning this side. Money has naught to do with us there. I know I shall be remembered in Providence, R. I., also in Springfield, this State, for I have many dear ones there. Many relatives have crossed over, but there are a few who will re-member Herbert U. Steere. I am thankful to be able to just give a few words be able to just give a few words.

Levi Jenison.

Levi Jenison. It is many years since they said I was dead. That is an unnatural way of speaking, and I have wished many a time, as I have stepped into earth, that the word could be blotted out, and they would know we had just begun to live. When I passed away, I knew not much of spirit-return. I had not the privileges that have been granted to the dear ones who are left. I have granted to the dear ones who are left. I have relatives scattered here and there—a dear son away in Southern California, just a mere wreck while dwelling here. How much he suffered, and how many times it was my privi-lege to visit him; but little does he know of father's coming. Eliza, I know you understand a great deal of our coming; having much mediumistic power, you sense us. Ella has the power also, and how much you might gain from us by sitting down. by yourselves.

by yourselves. I know you will ask me if we know when you

it by yourselves. We are hardly ever absent at those times, and we impress you to sit by the table that we may come and give strength to you, and that we may give something through you. You know well by the feelings that come

you. You know well by the feelings that come over you that some of us are present. Amanda is here to day, and the sweet little child, Isabel, who was taken out of the home so suddenly—snatched away in a moment by an unthinking boy with a gun. But, dear wife, only did she go to bloom in heaven. The beautiful child is now grown to womanhood; but how pure she is, having escaped from earth's trials and temptations. Frederick, you are not doing your work. I wish you would give heed to the spirits as they come around you. It really seems wrong that you should not be at work for the angel-world, knowing that L. J. comes to you so much. He is not present to day, for he has gone to the dear boy, to use his influence with him. For the last few days he has needed it so much. Another came to join the happy spirit-band

Another came to join the happy spirit-band a short time since. Little did she know of the spirit-side when doing her missionary work on earth, but now she has started out to do it in this higher life.

Dear wife, our life is a life of activity; there are no idlers; all are glad to work in their own way. I have seen you in the hall of the meetings. Sit down by yourselves and see what we may give to you; for I need not tell you that the larger part have crossed over, and only a handful yet remain here. You have, in your own spirit, often wondered, after you have been glancing at the messages in the paper, if some of the dear ones gone from earth so long-nearly forty years-have got so far away that they do not return. Oh! no; there is a reason

for all things. Sometimes I have not been able to speak; at other times I have not gained permission, at

a little, but that little helps you wonderfully when you cross over. I thank you for permitting me to speak, think I shall be remembered in Somerville.

#### Aaron Koyes.

1 .....

Aaron Koyes. I have been in this, room before without speaking. I have also visited many places in New York and in Philiadelphia, thinking per-haps I might find some one I could send a mes-sage by, and now the channel is open I am privileged to speak. I was not in reality a stranger to spirit-return, but in' one sense I must acknowledge I did not see very clearly. These words are for Mary, Daniel and Lizzie, of the family, and I know they will reach them Mary, it was correct; you did behold me at Onset—I know what I am speaking of—aud you wore satisfied. You remember you asked If I would not take you back with me. Oh, nol there was something for you to stay here a little while longer for. The children and others need you. The children are with me to day; but you would smile if you could hear them called children, for they are grown to manhood. Dear wife, we are not far away. When you looked upon the form fully materialized you said, "I cannot let you go!" When you named the children to me I said, take good care of yourself. I left the impress that I placed the mphasis more fully upon self. Why? Because I see a need of it. That and Cashie are with me to-day, but know. With some others, your friends that stood beside you, I beheld you just as plain as i veer did, through an instrument. All true-there was no fraud practiced there, I will vouch for it. Now I am happy to be able to give these few words, for I know I shall be remembered as coming there, and also in Providence, where I made myself known at one time through an-other instrument, also in New York State, also in Norfolk, Conn., where was my home. I know they will not forget me there, neither in Winsted. My name is Aaron Keyes.

0

#### Minnehaha.

They tells I I can speak a few words for my medy; she needs 'em so much. Then I comes in this council-room, an' the big chief what

stands here tells me to speak. I don't likes the wigwam where she bees. I wants her to do work for the spirits; what she should do. The brave Charlie bees here; he say she stays in that wigwam she not gets much wampun, it not do her much good. Why sho not come an works for the angels, what bees big braves, big, chiefs an' squaws, what comes an' helps her every day?

They can give no scratches when she works, way, way down there in that wigwam. I wants to pulls her out o' there. The brave Charlie goin' to help pulls her out o' that place. I no wants her to stay there any. 'Goin' to do this when I can. I brings the chief with me what helps I get her away from there. Then she sits down, an' gives out on paper all the time what we tells her, what we say from the spirit-world, what we gives her from the braves an' the chiefs. Her old brave pap bees here; he bees Joseph man. He tells me to tell her he wants to talk with he squaw too. That's what I comes here for. I jess give my name-Minne-I comes here for. I jess give my name-Minne-

#### Curtis Allen.

How thankful we are as we see that all ns-How thankful we are as we see that all ne-tions and all races are permitted to come. The Indian maiden who has just spoken under-stands full well that she can reach her own dear medium and tell her that she should be working for the spirit-world, instead of doing material work. Yes; welcome words are these to the in-visibles, that we can all have permission to speak, for it is indeed sweet to hold communion with our mortal friends. How many times the quee-tion is asked of some loved one. Where are tion is asked of some loved one: Where are they to-night? As the snows come, and the rains beat, where are the dear ones? Oh! so easily do we glide into your homes! Not a day, not an hour passes, but some loving hand is placed upon you, and only too glad are we to make our presence known, which in some in-stances we can do, at other times we fail.

stances we can do, at other times we fail. I am only too glad to speak to-day, as a dear one is waiting to hear from me. Lillie came to me and said: "Father, do give a few words, that mother may know you have kept your promise to her." When the dear friend came and spoke of me here, I said that I would im-prove the next opportunity and give a message. Many months ago I did stand here and send out a few words. Well, really I did n't give it, it was given by the guide through another in-strument, a gentleman; but to-day I am able to take control and speak for myself, which I feel is more satisfactory.

Sometimes I have not been able to speak; at other times I have not gained permission, at other times I have been attracted to some dear him in spiritual influences. I have thought sometimes that Mary Jane must have felt the dear little girl beside her. I am very thankful for being able to speak in this meeting; but, spirit reaches out for us. I have visited the fam-ily with whom we were intimate—Mr. Drew's— and I see that many trials have come to them. Dear one, be patient; in a little time the re-union will come, and when you join us in spirit-life the family will be made whole. My name is Curtis Allen.

Q .- Do you think the true believer in Spiritual ism has a deeper sense of the life immortal than others, and that under such influence he realized the beauty that will eventually be derived from it i

A.-Undoubtedly the true Spiritualist, who not only believes in the truth of spirit com munion, but also incorporates the teachings of high spirts into his own life, must believe in the truths of immortality; he must have been convinced beyond question concerning the per-petuity of life, and it must be his knowledge that must be the second petuity of life, and it must be his knowledge that man does not lay down his consciousness, his activities, energies and powers for useful-ness when the outward body is laid to rest. Such a Spiritualist accepts the teachings of returning spiritualist accepts the teachings of sire to inculcate truth, and he will seek to follow those teachings and live a spiritualizing life, so that his own being may round out in beauty and in goodness, even before he passes from the mortal form. Such a man, accepting the truths of Spiritualism, and realizing that his departed loved ones can return and com-municate to him—knowing that their eyes may be upon him at any time—that he never can be sure of secreting himself, his thoughts or his deeds from their holy inspection, will undoubt-edly come to reason, to think upon and to hope for the joys which immortality will eventually bring to him. He knows that as he goes up-ward in life, seeking to develop the best part of his nature, to live in accordance with the principles of right, to treat his follows as though they were really his brothers and sisters, to cul-tivate the affectional nature, so that he may unfold in sympathy and kindly feeling-aucha that man does not lay down his consciousnes they were really his brothers and sisters, to cul-tivate the affectional nature, so that he may unfold in sympathy and kindly feeling—such a man will know beyond a doubt that in doing this his spiritual nature broadens, expands, be-comes stimulated, to higher growth, and thus he will understand that he and all others like him who desire to live highly and truly; will eventually gain a broad and elevated position; therefore he may look forward with joy, with hope and certainty to an immortal life. He will, however, not give all his time and thoughts to the joys and beauties which are to come to him beyond the vell, and will turn a part of his attention to the present things of life, giving, them that care and guidance which they re-quire, and sending out to his fellows and neigh-bors such assistance and cheerful influence as will insulte and hom their line. uire, and sending out to his fellows and neigh-bors such assistance and cheerful influence as will inspire and bless their lives. In this way, onr friend who is really a Spiritualist will not only live for time now and here, but he will live for eternity, laying up treasures in heaven ind guite thought. I might come to you and

a bright and beautiful halo, which corresponds with the aspirations of his life; and when a spirit from some higher world or from some other department of spiritual life desires to communicate with that intelligence, he has no difficulty in understanding what the spirit has to give, nor does he doubt the mediumistic agencies through whom the communication or

Instruction is given. In the realms of spirit-life we have faith in our mediums; we know that those selected to serve as the mouthpieces or the agents of more highly advanced spirits must be such as can easily be operated upon by those advanced spirits; we can see by the emanations of their lives how pure they may be, and we can realize by the atmosphere which they bring to us what are their conditions in the spirit-world; there-fore we may trust them; we are not deceived.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

#### Mrs. B. F. Smith.

#### Report of Public Séance held Nov. 23d, 1888. **Philander Studley.**

It is with pleasure, Mr. Chairman, that I en-ter your circle-room to-day. I found, on en-tering spirit-life, that the reality far exceeded

my expectations. During the twelve months before I passed During the twelve months before I passed over I suffered very much, and it was then I had ample time to hold sweet communion with the dear ones who came to help me. I found great relief when I could come into conversa-tion with those who had thrown off the mantle of the mortal. Ohl how true it is they come to us in times of need, as Bro. Brooks said to me a little while before I passed over, when con-versing with him in regard to the future, the change which seemed to me, as I remarked to him, like throwing off one's old clothes and putting on the new. I knew nothing of fear in prospect of what is called *death*, and when it came, my spirit was glad to be released from prospect of what is called *deut*, and when it came, my spirit was glad to be released from the mortal form, with its aches and pains. I felt that I would gladly reach across the river and clasp the hands of the dear ones who were

and clasp the hands of the dear ones who were waiting my coming. Mother's face was the dearest I beheld, as they came in sight to greet me, and there were loved ones on the right and on the left. How glad I am to be able to speak to-day, for some dear ones will be glad to hear from me in Hanover, Mass. I know I shall be remem-bered there; yes, in many families aside from relatives. I passed over in the spring of the year in 1885. I dwelt for seventy years in the mortal form. mortal form.

mortal form. Dear ones, we are waiting for you. And to every mortal within the hearing of my voice, I will say: Some loved ones come to you, al-though they may not be able to speak through the instrument. My name is Philander Studley.

#### Jennie E. Newman.

I know there are many in your good city who will remember me, although it is quite a num-ber of years since I passed over. Oh! what a blessing it is to be able to speak to dear ones on earth, and let them know that we are not dead, only passed out of sight, and while I look from one to appther it scome to me some one must Yenember Jennie Newman. I cannot have been

ir surroundings

I am happy and do not desire to stay in earthly surroundings, but I ask to come often. I have been in this meeting a good many times, thinking perhaps father might be here. My home was in New York. Forrest Huling.

#### Elmira Gage.

I have been a listener here scores of times, Mr. Chairman, thinking I might be able to give a few words of comfort to dear ones yet in the den has been a little heavier.

Yes, Lydia, I 'was disappointed as much as you were, because I could not come into com-munication with the dear ones a, little time since. In mortal life you must meet with dis-appointments, and as we visit earth these disappointments affect us.

I want to say to you, Rebecca, I have been to Clara's home in Chattanooga, Tenn. I was there Clara's home in Chattanooga, Tenn. I was there a little time since—perhaps a day or two, accord-ing to your time. I know the anxiety that has come concerning the friend, and how often you receive a little note from them saying, "about the same," so many times over—I might say, for years has the message come to you in this way.

say, for years has the message come to you in this way. Mattle is with me to-day, also Frank is here. I am happy to give these few words to you. Edmund, I know you ask if we do come to you often, through the sufferings you have had here. Yes, dear husband, we do come often, and many times I lay my hand upon your fore-head, saying I will be there to meet you. You have felt a great many times that Henry was with you, too; and that is true; we do stand by you abd watch over you, for you need us so much in these trying hours. A little time since, as it seems to us—but you would say two years is not a little while—they said to you, after the accident, you could not stay long; but you see now mortals knew not the time of your coming, for still you are permitted to remain. Who would have thought it possible, at that time, that Mattie woud go before you? I am so thankful that Edwin comes to visit you every day, and looks after his father's in-terest so much. And Elbridge tells me he comes often to see you in spirit, for you need our help. Frank sends greetings to Aunt Lydia, and wants her to know that he is watching over the boy. Beckie, I want you to write often to Clara.

and wants her to know that he is watching over the boy. Beckie, I want you to write often to Clara, for it is a comfort to know how father is, and how you all are in the home. I am happy in my spirit-home, and I thank the Great Father that he has given me the child. I have asked and begged many times for this. Not that I have any fault to find. I am satisfied, Lydia, with what you have done for her, but we can care for her better in spirit-life; as has been often said, she was no comfort to herself or others, but the Great Father knew best, and when they called her up higher glady best, and when they called her up higher gladly did I reach out to clasp her hands. You know, did I reach out to chasp her hands. I ou know, dear friends, she must commence back again at childhood's days, for she, has lost all these years: Now, she is learning and in time will be able to speak with you a rationally as any. of the others.

of the others. Lizzie is here, too, and would send love and greetings to each one. Mother, dear mother, sends greetings to you, also. Think not, dear friends, when you hear not our voices, that we are not present, for you have learned enough of spirit-return to realize our presence many times. I am thankful for permission to speak to-day, Mr. Chairman. My name is Elmira Gage. I have friends in Chattanooga, Tenn.; I have some in Haverhill, Mass.

#### Herbert U. Steere.

other times I have been attracted to some dear ones far away; to Albert many times, helping him in spiritual influences. I have thought sometimes that Mary Jane must have felt the dear little girl beside her. I am very thankful for being able to speak in this meeting; but, Eliza, I would much rather come to you pri-mately if Locald.

All send greetings. Joseph wishes to be ro-membered to you all, and in time will be able to send a few words to you, or even to the chil-dren. I am happy, but do not think of me as far away, but close beside you. I hope you will be comforted by getting a message from me, whose body was laid away so many years ago; also I know it will reach Frederick. I am happy in my spirit-home. My name is Levi Jenison, and my home was in Alstead, N. H.

#### Isabella Daniels.

It is with a grateful spirit that I come into this meeting, hoping to reach some dear one, as hese messages are sent out through the paper.

these messages are sent out through the paper, which I well understood before passing over. Dear Mary, how many times have you asked why I did not give a few words, when I knew so much of spirit-return, and felt I could unite with spirit loved ones. I have seen you in halls, then again when sitting by yourself, questioning why she did not come. I have, dear one, but have not always been able to make myself known. Sometimes you have sensed my presence as I have been by you; be-cause from your spirit emanates this feeling to cause from your spirit emanates this feeling to me. I am satisfied now that I can control others as others controlled me while in the body. I am happy to be able to send a few words out to our old home, although it is some What a beautiful experience it is, when appar

What a beautiful experience it is, when appar-ently before the spirit has taken its flight the heavens open and beautiful visions are shown. There is no fear; why should we fear to meet our dear ones who have gone before? Mary, I know you are working for the angel-world, but there is much more you can do. Why should they not be willing to work for the angel-world, to help lift the burdens from poor sor-regular aching hearts that reach out for dear

rowing, aching hearts, that reach out for dear ones who have crossed the portal termed death 9 These few words I direct partially to you, Mary, on account of the conversation we held together in mortal life.

I shall not be forgotten in Milwaukee, Wis. My name is Isabella Daniels.

#### George Adams.

I am only too glad to speak a few words here today, for I am anxious to try to prove to the dear ones who are yet here that I am not dead, and that there is no death. I know I shall be remembered in Stoneham, Mass., and West

remembered in Stonennin, Mass., and West Somerville. I would thank you kindly, Mr. Chairman, if you will just let me say to my friends that George Adams is able to speak for himself. I have friends in Worcester, Mass., where I for-merly lived. I am happy in my spirit-home, but I drift to the earth very often to give some

manifestation of my presence. I suffered much with pneumonia before pass-ing away, yet it was of but short duration. It is only a little time since I passed on : some two or three years. As we enter spirit-life, loved,

or three years. As we enter spirit-life, loved, ones come, reaching out their hands to grasp ours warmly. Even our old neighbors and school-bbys whom we knew come. I must acknowledge that I knew very little of spirit return on passing over, compared to what I have learned since, although I thought I. know sonsiderable: Growdichter Adams said "George you see

Herbert U. Steere. Grandfather Adams said, "George, you see I have never spoken before, Mr. Chairman, how little you understood of this." True it is

#### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

Nor. 30.-William S. Everett; Mary E. Cramer; W Randall; Margaret Fielding; Jane Martin; Charles O. F Gertie Hagan; Joseph Bradley; Benjamin F. Doak; Mendum; Dr. Joel Fay; Israel Morrill; Eunice Stone; uel Brimbleton; Annie Stigling. William O. Floyd; ak; John ne; Sam-

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course.

Dec. 21.—Dr. Samuel Pray; Edward Holman; Jennie Mor-an; John S. Bennott; Sophia Phelps; Hugh Lee; Albert S. Farker; Emma Durfee; Bessie Peck; Mary Whitehouse; Dr. Cheovor; W. P. Evans; Carrie A. Furbush; William doses; Marion Adams.

#### Written for the Banner of Light. THE DEPARTED.

BY JAMES M. ROGERS.

- They come to me as blossoms come In days of happy spring,
- Or birds returning to their home Their early.welcome sing.
- They speak to me of all the past-The life that is to be: The glorious scenes and vistas vast Of wide eternity.

They whisper hope when dark my soul, They breathe a courage high; Soft music trembles o'er the whole, As summer sunsets die,

But not sweet speech nor harmony My highest rapture wakes, But that dear Presence-over nigh-The Light that brightly breaks.'

#### Late December Magazines.

VICK'S ILLUSTRATED .- A superbly colored print of two varieties of German Iris is the frontispiece. A subsequent page is occupied by a photographic view of a Chinese Magnolia in full follage. "Window Gardening,"" Ornamental Vines," and other matters are treated of, including much information indispensable to amateur and professional florists. Rochester, N. Y .: James Vick.

HORTICULTURAL ART JOURNAL .- Four pages of colored illustrations of fruits and flowers, a report of the Chrysanthemum Show in Philadelphia, and an interesting description of "The Mistletoe Bough," are among the contents. Rochester, N. Y .: Stecher Lithograph Company.

THE AMERICAN MAGAZINE .- " Christmas at Tis Cup," a story by Ella W. Peattle, the frontispiece being one of its illustrations, "The Cathedral of New York," "How People Live in Paraguay," "The Apart-ment," a comedy in one act, by Famile A. Mathews," "American Watch Making," "Picturesque West Michigan," and other matter, including a number of ane poems, make up the table of contents. New York: 749 Broadway.

Under the auspices of the Buffalo Historical Society it is proposed to creet a monument in honor of Red Jacket [8a-goy-o-wa-tha], the famous Seneca Chief.

## JANUARY 5, 1889.

#### (From the Boston Transcript of Dec. 19th.) Bishop Cox's Reply to the Calvert Catholic Toleration Myth.

But granting, for the sake of peace, all that But granting, for the sake of peace, all that your correspondent claims, here is the practi-cal response. If so long ago as the early days of the seventeenth century, this "day-star of religious freedom" rose upon the Roman Cath-olic world, why is it that the eyes of popes and Jesuits and of all who preside in the court of Rome have never seen daylight yet? In the Syllabus of the late pontiff, all the odious ideas of the middle ages are reproduced and made into dogma for universal acceptance; and the present pope never ceases to protest against the American chapel in Rome and the general freedom enjoyed there, for the first time in history, under a Government which he anathe-matizes. matizes.

matizes. Again, granting for argument that there is some analogy between the successes of the Huguenots in open warfare and the perfidious massacre of St. Bartholomew's Day, for which the Pope chanted Te Deums, and struck a com-memorative medal, the answer is, What Prot-estant does not abhor, condemn and repudiate all such iniquities? But where or when has the court of Rome condemned those atrocities, or repudiated the assumptions on which they

in such that the set of the set o such a clause, and because he was anxious to stock his colony with all sorts of people, and with those who would not have dared to enter his territory but for this salvo. Charles would have lost his head much sooner than he did had have lost his head much sooner than he did had his government at that critical period consent-ed to found an English colony in America, un-der a Romah Catholic proprietary, without a guaranty of protection to English Protestants disposed to emigrate thither. A. CLEVELAND COXE. Buffalo, N. Y., Dec. 18th, 1888.

#### January Magazines.

THE ATLANTIC MONTHLY has as its opening attraction for the New Year a fine steel-plate portrait of John G. Whittier; "The Tragic Muse," I-111, by Henry James, follows; Prof. John Fiske, of Harvard, a born king in the realm of historians, tells in a graphic manner the story of "Washington's Great Campaign of 1776"-which every one should read; T. B. Aldrich contributes the sea-salt ballad: "Alec Yeaton's Son" Arthur Sherburne Hardy continues the singularly at tractive story: "Passe Rose"; Philip Dymond treats entertainingly of "Some Characteristics of Von Moltke"; a touching *resumé* of the life and services of Matthew Fontaine Mauray is given; "Palm Sunday in Puebla de los Angeles," by F. Hopkinson Smith, is a word-picture full of color and sun; "The Cricket" (poem), by James B. Kenyon, is replete with lassic suggestions; other articles not named are found in this issue, and the usual departments are full of practical value and sustained interest. Houghton, Mifflin & Co., publishers, Boston, Mass.

ST. NICHOLAS .-- As the first of the promised series of illustrated ballads is given "The Pygmy Fleet," an amusing fanciful story by Tudor Jenks, occupying twenty-two pages. Four chapters are given of Mrs.



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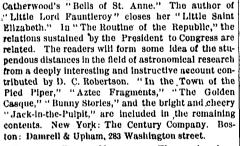
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CASSELL'S FAMILY MAGAZINE.—The opening chap-ters are given of two new serial stofies: "Under a Strange Mask," by Frank Barnett, and "Mr. French of Brasenose," by Mary L. Armitt. Two complete stories are "In Wayward Mood" and "A Glad Surprise." A Married Man gives "Matrimonial Maximsto a Young Lady About to be Married," Harry Fur-niss gives suggestions relative to "The Art of Dramatic Recitation;" "Nursery Accidents, and What to do for Them," "New Work for the Needle," and "The Charity Commission." etc. are subtrated and " contributions. New York: Cassell & Co.

OUR LITTLE ONES .-- As a holiday number its young readers will find many incidents narrated on its pages of which they can furnish counterparts, first of which is "Searching for Santa Claus." A charming song, "Heigh-ho, the Holly," is included in the contents. **Boston**: Russell Pub. Co.

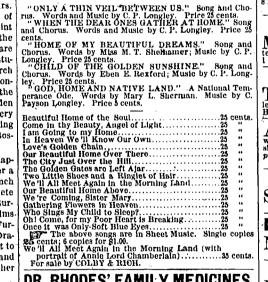
#### Medical Laws in California. To the Editor of the Banner of Light:

It is alleged that the Allopathic Medical Society of California has a movement on foot to ask the incoming

It is alleged that the Allopathic Medical Society of California has a movement on foot to ask the incoming Legislature for the enactment of a medical "protect-ive" statute by which the three Examining Boards shall be consolidated into ono, it is further alleged that if they obtain its passage, they will then insist that call other practitioners, such as Homeopathic, Eclectic, Magnetic, etc., shall graduate from certain State colleges only; and if any one has been guilty of "unprofessional conduct" in the past, such as adver-tising, making new discoveries or curing patients that they (the regulars) have given up as incurable, such person will not be allowed to graduate. On the other hand, individuals who believe in equal-ity before the law, and that the people shall retain their constitutional right to employ any mode of medi-cal treatment or any practitioner that they have confi-dence. In, are considering a petition to be presonted to the Legislature asking that all medical enactments which enslave the people in this regard shall be ro-peated, and others substituted that will place all prac-titioners, engaged in any form or manner in eradical-ing discase, on an equal footing as to privileges and penalties. In all States where close monopoly laws framed in the interest of the oil system of intelled exist, the friends of freedom should bestir themselves to do what they may to have such oppressive enactments - which conflict alike with human-rights and, the guaranty of the United States Constitution-regeated. In California, and elsewhere the great right of -peti-tion against medical monopoly should be fully exer-cised. Let earnest men and women circuitac these appeals to the Legislature for signatures, and when obtained, lot responsible parties be commissioned to see that the rolis are duly placed before the law-mak-ers. It would be well, also, as a proceationary meth-od, and for use at the hearings before the law-mak-ers. It would be well, also, as a proceationary meth-od, in dro use at the hearings

BECEIVED .- A Chart of Comparative Phonography. Fow-ler & Wells Co., 778 Broadway, New York.

Massachusetts Institute of Technology. Twenty-Fourth Annual Catalogue of the Officers and Students, with a State-mant of the Courses of Instruction and a List of the Alumni. 1688-1889. · · • \*



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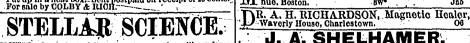
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- "FOR BEHOLD I SHOW YOU A MORE EXCEL
LENT WAY."
THE FOWER OF THE SPIRIT. THE TRINITY: GOD, UNIVERSAL LAW, AND NATURE. THE INFLUENCE OF SPIRITUALISM IN THE NEXT TWENTY-FIVE YEARS: Materially, Socially, Politically, and in the Direction of
NATURE.
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Socially, Politically, and in the Direction of
Socially, Politically, and in the Direction of Religion. 
ARE THEY, AND WHAT THEIR INFLU
ENCE OVER HUMAN BEINGS?
-THE HOUSE OF CLAY, AND THE BEAUTIFUL
TEMPLE OF THE SPIRIT.
-IS SPIRITUALISM SECTARIAN?
"LOVE IS BETTER THAN GOLD." IS SPIRITUALISM SECTARIAN? SUBJECT OF CONTRACT OF CONTRU
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### BOSTON, SATURDAY, JANUARY 5, 1889.

#### Ovation to Lyman C. Howe.

On the evening of Wednesday. Dec. 20th, a large and representative addience assembled in the Spiritual Temple, corner Newbury and, Exeter streets, Boston; to congratulate Mr. Howe upon the success of his en gagement in this city; and to extend good wishes to him regarding his future labors.

him regarding his future labors.
The meeting was ably prestded over by Marcellus S.
Ayer, Esq., builder of The Teinple. The services were introduced by a violin solo, executed in the highest style of the art by Adolf. Lowinsky, of Leipsle Conservatory, Germany, being enthusiastically encored, he gave a choice arrangement of Southern melodies (a reminiscence of his stay in Florida, provious to coming ta Boston) which also called out great applause. In each instance he was skillfully accompanied by Mrs. Neille M. Day, planist, a graduate of the New England Conservatory, Boston:
Mr. Ayer then called upon Mrs. Wellington, who read in a feeling manner the following salutation from Mrs. H. S. Lake, the present medium of the Temple:

As students in the problems of life, we meet to greet a fellow student, whose work and worthiness we fully

It is the province of man to develop the forces ma-terial mental, and spiritual, which his consciousness reveals to him in the universe of which he is a com-ponent part.

reveals to him in the universe of which here to the ponent part. For arges has this planet of earth been subject to the laws which propel it onward toward a more refined and spiritual expression. Man (the race) has also been beaten, hewn, chiselled, filed and pollshed, by the mysterious hand of the infinite, until now, for the first time in his history, he is beginning to be partly consclous of the narvelbus possibilities at his own be-ing. He has discovered the persistency of that force which, in its action, evolves a conscious individual identity after death.

identity after death. I greet you, Comrade Howe, as a representative of this discovery. The work of thy spirit salutes they through the hearts and lips of these, thy friends and

co-workers. That part of me which is the real and permanent— my spiritual self—commingles with these whose bodily presence is before thee, and extends to thee most cor-dial greeting for the services thou hast rendered to thy.

The torch-light of thy spiritual forces has blazed

fellow-men. The torch-light of thy spiritual forces has blazed into the darkness of many a material life, with that glow which evinces the spiritual power and sweetness thou hast extracted from thy experiences. As, with the eye of the soul, I gaze into the stream of life which flows from thy inner being, I see mir-rored there those lofty aspirations and inspirations which enlarge and expand all human destiny, failing into hearts anhungered and athirst, with power to bless and beautify. It is the mission of all men to make this earth more habitable, and nothing warms the chilliness of the material world more thoroughly than tokens of appreciation and esteem, sincerely sent from those who are spiritually our kindred. Love warms and logalty sustains, and when we learn more fully these laws which render brotherhood a truth life will be a continued reception to angels in-carnate and excarnato. We are trying to hasten this time which comes in prophecy to all illumined souls. We would assist, with you, in breaking down the bondage which materiality imposes on the aspiring spirit, and thus enable the obtain a revelation of righteonsness in its own personality, until no longer men look without for salvation from that which truly lieswithin. Convended in confidence together to recognize and

lies-within.

lies-within. Convened in confidence together to recognize and enunciate this general truth, which finds expression in thyself, we bid thee carry from us, in thy constant recollection, our heartiest good-will. Wherever thy footsteps wander, thy friends, assembled here, will take note, and send a beneficition; and we trust it may be theirs, ere long, again to listen to thy inspirations.

In the Temple of Truth weare standing, all, And looking for light to come? When it breaks on our vision in radiant gleams We feel that our lips are dumb. We ve not yet learned the lesson of life, There is much for us yet to read; But the grandest note in the tune of Time is the grace of alcoing deed.

Eben Cobb, the able director of the College Hall meetings in Boston, was the next speaker; he paid a lowing tribute to what Mr. Howe and his guides had accomplished for Spiritualism from the earliest days

Mrs. L. C. Clapp and Miss M. E. Pierce then sang Whispering Hope," Mrs. Whitlock being their ac-

"Whispering Hope," Mrs. Whitlock being their ac-companist. Capt. Richard Holmes, conductor of the meetings of the Boston Spiritual Temple Society (at Berkeley Hail), was next in order. He commended the inferest in the cause, and the firm faithfun his spirit guides which had animated Mr. Ayer to erect the beautiful edifice in which the present gathering was convened, and paid a like tribute of appreciation concerning Mr. How's services in helping to build that other great temple-Modern Spiritualism! Miss Lucy Barnicoat bore witness to the restful magnetism which pervaded the Temple, and the re-pose it gave to mediumistic instruments frequenting it. She also spoke highly of Mr. Howe and his work. Mr. H. Danlels, tenor, then sang with touching effect the solo: "My Peace I Leave with You." Mrs. L. Lull, of Knnass City, Mo., was the next speaker, closing her appreciative remarks concerning

Spiritualistic Meetings in Boston. Free Spiritual Meetings are held in the HANNER OF LIGHT HALL, No. 9 Hosworth street, regularly twices work -on TURNDAY and FAITPAY AFTRIMOONS. The public is organized whited. For further particulars from notice, on itch page. L. B. Wilson, Chairman. Herkieley, Hail, 4 Borkeley Street. The Boston Polynam Temple sorvices at 10% A. M. and 1% P., M. R.

Spiritual Temple services at 10% A. M. and 1% F. M. R. Holmes, President; Albert F. Ring, Treasurer; Oscar L. Rockwood, Corresponding and Recording Sperotary. First Spiritani Tomple, corner Nowbury and Exclor Sirects.-The "Spiritani Fraternity" Society will add public meetings every Sunday, The Tomple Fraterni-y School for Children moets at 10% A.M. Afternoon Service 1234 (and Wednesday evening Sociable at 7%)

Borkeley Mail, Herkeley Street, The First Inde-pendent Club holds, lectures every Sunday, at 3 F. M. F. V. Fuller, Scoretary, Spiritualistic Phenoment Association, Lyccum, Mail, 1031 Washington Street, Sunday meetings at Bpirituniistic Phenomena Association, Lyceum Hali, 1031 Washington Street.-Sunday meetings at 3% and 7% P.M. Solicits correspondence with mechanis overwhere, through whom interesting phenomena may oc-cur suitable for a public platform. J. H. Lewis, Presidenta Ohldron's Progressive. Lyceum No. 1.-Sessions overy Sunday at II A. M. in (large) Paine Memorial Hull, Ap-piloton street, near Tromont. All sents free. Every one in-vited. Bonj. P., Weaver, Conductors, H. O. Torrey, Corre-sponding Secretary.

sponding Secretary

sponding Sceretary.
1031 Washington Street. - The First Spiritualist Ladies' Ald Society meets-every Friday. Mrs. A. B. Barnes, President; Mrs. H. O. Torrey, Sceretary, Private scance, for members only, first Friday in- each month; doors closed at SF.M. Public meetings every Friday evening at 7%.
Berkeley Hani. - The Independent Club meets every Friday at 2 r. M. Sance; followed by sewing circle. Support served at 6 P. M., followed by entertainment. J. W. Fletcher, Grand Master, Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 84 Easex Street. - Sundays, at 10% A.M., 2% and 7% F.M. (Ebon Cobb, Conductor. Eagle Hall; 010 Washington Street. - Sundays at % and 7% F.M.; also Weinesdays at \$ r. M. Dr. E. H. Math-ws, Conductor.

ows, Conductor. A Public Social: Meeting will-be held overy Thurs-day ovening at 7%. In the Office Farlors, Evans House, 175 Tremont street, Eliza J. Bennett, Manager. American Hall, 784. Washington Street. Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsen.-Spiritualist meetings are held in Pilgrim Hall, Old Fellows Building, each Sunday evening, at 7% o'clock

Cambridgeport .-- Meetings are held every Sunday even ing at Odd Fellows Hail, 548 Main street. 'H. D. Simons, Sce retary.

The Boston Spiritual Temple-Berkeley HInU. - Last Sunday Berkeley Hall was crowded **In 1.** — Last Sunday Berkeley 'Hall was crowded with attentive listeners to hear Mrs. Colby-Luther, who, under the influence of Spirit Thomas Paine, dis-coursed upon the common sense and Tadical truths advocated by him when in earth-life: "The most for-midable weapon against error is reason; I have never used any other. In every age there has been a need for some one to speak from the plane of Reason, to suppress and counteract the power of blgotry and su-perstition; it is so in your age, it was so in mine. In every age men of intelligence and historians have come to the front and given their best thought. A hundred years ago the 'Age of Reason' was given. Ages ago lived those who dared to give their best thoughts, yet blgotry, superstition and ignorance have ever formed the basic principle of society. Only a few dare give utterance to their best thought to-day; and while we appeal to the sanctuary of human thought, I come before you thanking you from my own soul though I must follow one who was my supe-rior, and feel that I must bow before the shrine of him whose every thongbit became a star. The experi-ences of the past few weeks are inscribed upon the tablets of my menory and will not be in vain. In bright garlands we will wreathe the flowers of reason; we will plant the great tree of union and liberty, and ask to be blessed with the ideas of the grand old philosophers. Every age of reason has told its tale. Going into the region of past ages we find that those who rea-soned the least, were the most superstitious and big with attentive listeners to hear Mrs. Colby-Luther,

ask to be blessed with the ideas of the grand old philosophers. Every age of reason has told its tale. Going into the region of past ages we find that those who rea-soned the least were the most superstitious and big-oted, and did the least to advance the principles of right and justice. To-day an 'Age of Reason' should be written. It is proposed to pass a Sabbath Day law favoring the church. So long as these things are, so long do you need a watch on the tower of reason. What does the Sabbath, mean? Worshiping a des-potic God, a God universal in power, who would re-quire us to bow down and degrade our natures? We can scarcely get upon a pinacle high enough to see and know ourselves, and to bow to an unknown God is lowering to humanity. All intellectual persons can-not help knowing that you want a government that shall be a unit of power to benefit humanity. If all the proposed measures should be carried, not a decade of time would pass before blood would run in your streets. Shall I ask you to look after your me-dlums? How little humanity knows of the power of medumship, what is now known of it is but as a drop of water in comparison with the mighty ocean. If superstition and ignorance could be kept from you through the person of another. I am kept out of your sight because of heresy and crime; this is a fact to me if not to you. The philosopher that takes up the physical chemis-try understands the pages of cause and effect. If he reads the history of unfolded life he will understand that I am gruater than a God who created himself, and could not put things in a better condition. Knowledge is the groundwork of wisdom. No man can use his best thought and subscribe to creeds without being a hyporite. If the church has its sny, a few years only and you will have to put out the fires of the inquisition. Can America lose her freedom?" *Evening.*—The same influence continued the theme of the morning, the audience being the largers of the in-

*Evening.*—The same influence continued the theme of the morning, the audience being the largest of the season: "In the reviewal of life we find an element of un-frest. There is something connected with us that we are not exactly satisfied with. As we mature in years we mature in understanding. To-night we come to-gether as an associated family. You live in a single sphere of existence called the mundane, I in another sphere. I am aware that many of the thoughts ex-pressed this morning were considered harsh, especial-by by the men; but I want to ask this intelligent audi-ence who I shall hold responsible for all the vices and crimes that flood our land? Who wields the sceptre of government? Who fills your halls of legislation to-day? Is it possible that we can ascribe to woman any of the great prevailing evils? Who shall we hold responsible for the death of three hundred thousand-young men, victims of your late war? Was woman consulted in the matter? You answer, no; I answer no. Has woman any voice in closing the drinking sa-loons and places where crime is committed? You and I answer, no. If mothers could be iconsulted that tills organic life is just what your surroundings and conditions have made it. Study the conditions of self-hood from a standpoint of right. Dare to be true. Dare to be just. If, as a Spiritualist or Freethinker, I have a principle, that principle I must give thought to if I think at all; that principle I must give thought to all. Arouse into action and set your houses in order. Soon the call will be sounded, and you will be obliged vening.--- The same influence continued of the morning, the audience being the largest of the

# hall next Bunday, and those who remember Mrs. Foyo need not to be told that to secure scats they must come early. The usual Thursday ovening circle will be held in this hall. All are welcome. HEATH.

First Independent Club-Herkeley Mall.-Much interest was manifested at the annual, election on Thursday evening, Dec. 27th, which resulted in the

röblection of the Grand Master, Secretary and Treasu-ror. Mr. H. F. Androws was elected Vice Grand Master, with Mrs. F. K. Hiel and Mrs. Kate R. Silles Grand Matron and Vice Grand Matron respectively. Miss Emma Nickerson was elected assistant medium. The Executive Committee is composed of Capt. Rich-ard Holmes, Miss Emma. Nickerson, Dr. J. C. Street, Mrs. E. M. Silles and Dr. W. E. Morils. Triday evening: Mrs. Mary A. Hull related an axpe-rience which caused her to think, many years ago, that there was some truth in Spiritualism. Mrs. Richt rectted, the touching poem, "The Land Where Our Dreams Come True," in pleasing, dramatic style, Mrs. Kate R. Stilles read an article entitled "Lot a Saviour is Born." reflection of the Grand Master, Secretary and Treasu-

s Born." "Mr. Flotcher spoke of the Christian Science and Mr. Flotcher spoke of the Christian Science and magnetic healing as being the same under different names. Mr. W. H. Raudall related an experience with G. H. Foster twenty-flyeyears ago: Capt. Holines favored us with a poin, and the meeting ended with remarks relative to commencing the New Year, by the Grand Master. Next Friday evening the Club will give to Mr. J. W. Fletcher an informal reception in recognition of his unremitting zeal and inderstigable labors in behall of our progress. All are cordially invited. Next Sunday, at 2:45 P. M. Mrs. Lillio will lecture for us.

Last Sunday a large and enthusiastic addience great-Last Sunday a large and enthusiastic addience great-ed Mr. Fletcher and paid close attention to his review of "The Record of the Year." Charles Mackey's poom, "Eternal Justice." was the opening selection. The subject chosen by the speaker was skillfully, haudled. F. V. FULLER, Secy.

Children's Progressive Lyceum No. 1, Paine Hall.-Last Sunday the hall was alled with friends

and the number of scholars was the largest since Mr. Weaver his been Conductor. There were one hundred and forty-six in the march. It certainly was a banner day, not only in numbers, but in the excellence of the exercises. We never knew the scholars to do better, and the Association has every reason to be proud of the Lyceum. Now that this start has been taken, let the advance continue, so that Lyceum No. 1 shall be one that Spiritualists of Boston and elsewhere may be proud of, and lead the carnest workers to feel that their labors are appreciated, and the good they may do will live after them. The following named children took part in the excresses: Readings by Mary Litchenstein, Edith Jewett, Maggie McNiven, Emma Russell, Lottle Glies, Annie Frank, Nettle Frank, Flossie Waite, Mary McNiven and Millie Greshever. Singing by Gracle Scales, Alice Cummings, Jessle Judkins, Maud Fitzgerald, Eva Blanche Morrison and Mabel Waite. Dialogue by Ellose and Lillie Wendemuth. Remarks by Mrs. Brown. Mrs. Butler is still connected with the Lyceum, and is the same earnest worker as over. The sewing circle connected with the Lyceum meets overy Wednesday at 1031 Washington street. Supper. served at 6 o'clock P. M. All are cordially invited to attend. On the evening of Wednesday, Jan. 16th, will be given a concert and dance. A fine array of talent will be presented, and a good time expected. HENRY O. TORREY, Cor. See'y. Weaver has been Conductor. There were one hundred

The First Spiritualist Ladies' Aid Society, 1031 Washington Street.-The evening meeting of the Ladies' Aid Society was called to order at 8:15 of the Ladies' Aid Society Was chiled to order at 8:15 o'clock by the President, Mrs. Barnes. The exercises were opened with a duet by Miss Wakefield and Dr. Geo. Sweeney, with Mr. Fisher at the plano. Dr. Richardson responded to an invitation from the Presi-dent in a few introductory remarks, that were follow-ed by a song from Mr. Wilson. Lyman C. Howe, on being invited to the platform, remarked that the name of this society did not indicate that its members re-quired "ald," but that it was organized for the aid of others; that women were better capable of helping themselves than the men could do for themselves in-dividually-and yet, with all the prefininence. of capa-bility, with their superior power of endurance, with their adaptability to meet the exigencies of the mo-ment or times, they are not accounted competent to an equal privilege in the wielding of the ballot with the men, etc. Dr. Dean Clarke gave a reminiscence of his early experience as an involuntary medium, and spoke gratefully of the pleasant remembrances of this Socie-ty he would carry with him on the long journey he is so soon to undertake. The meetine was a very pleas-ant gathering, and speakers and singers were listened to with closs attention. A. E. BARNES, Pres. . First Spiritualists' Ladies' Aid Society. —The Annual Meeting Ot this society will be held Friday atternoon, Jan. 4th. The business meeting will be called to order at 2 P. M. promity, as a hare amount of business is. o'clock by the President, Mrs. Barnes. The exercises

Jan. 4th. The business meeting will be held Friday afternoon, Jan. 4th. The business meeting will be called to order at 2 P. M. promptly, as a large amount of business is to be transacted, the annual report of the secretary is to be read, and the election of officers for the year 1889 is to be participated in. ALLCE P. TORREY, Sec'y.

The First Spiritual Temple "Spiritual Fraternity" Society.-Mr. D. E. Caswell was the me dium last Sunday. The control was that of a spirit once well-known as one of Boston's leading men.

Speaking for the Temple Band, he said the work of the year 1888 had been crowned with grand results from their point of observation; that their work was not that of chance, but was a continuation from cycles and cycles; and if they were successful in establishing and cycles; and if they were successful in establishing their work on the objective plane of life at the time they did, there was no reason why they could not con-

Spiritualistic Meetings in New York. Columbia Hall, 878 fith Avenue, beiween 40th and 80th Hereets.-The Pople's Spiritual Moetlus. Spices overy Sunday at 24 and 13 r. M. Medluma and spicakors always present. Frank W. Jones, Conductor.

Archive Ministrality of the Archive Schuler of N. S. cor-ner Gth Avenue.-Meetings of the Progressive Builting ists are held every Bunday at 3 and 8 Pain. Reliable speakers and test needluus always present in spirit phenom-enal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritum, Manifestations will be held at Adelphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 23 r. N: Tests given by Mrs. E. A. Wells of New York.

Mons of New York. A start of Start Street and 7th Ave-A delphi Hall, corner of Sta Street and 7th Ave-nue. The First Society of Spiritualists holds meetings overy Sunday at 11 A. M. and 724 P. M. Admission free. A General Conference will be held Moniday avoning-of each week at 230 West 36th street, at the residence of Mrs. M. U. Morrell.

The First Society of Spiritualists .-- Last Sunday Mrs. Nellie J. T. Brigham discoursed in the morn-ing upon subjects handed her by the audience. Upon one regarding humair conceptions of God, she said: Man's conception of God Is drawn from his own Inte-rior nature; We believe that God Is the trinity of visidom, will and love united in one. He may be ex-pressed by inserting another letter and calling God good. To the question involved in a New Testament passage, are rich men debarred from heaven? the speaker said: No, there are many rich men in heaven. Feter Cooper among them. If our riches are used to give employment to others, to open avenues of self-help for others, then they will not debar us from heaven. But the love of gold for itself, the spirit of selfsiness, will make you's pauper in the next world. After the lecture, Mrs. Brigham improvised three poems upon the subjects, "The Heart," "Youth" and "The Dignity of Labor." In the eyening Mrs. Brigham spoke on "Thoughts Suggested by the Outgoing of the Old and the Incom-ing of the New Year." Large audiences attended each session. The atternoon, meeting was the largest audience of the season. It was opened with a plane solo beauti-fully executed by Miss Ella F. Derker, some by Mrs. Man's conception of God is drawn from his own inte-

The atternoon, meeting was the largest audience of the season. It was opened with a plano solo beauti-fully executed by Miss Ella F. Porter; song by Mrs. Tomlinsor; whistling solo by Miss Mamle Horton, and encore. The illness of Miss Lily Runals prevented her being present as advertised. Dr. Henry Slade, the re-nowned slate-writing medium, recently returned from a tour to South America, gave a very interesting de-scription of his journey and experiences as a neulum in that far-off country. Rev. C. P. McCarty made some earnest remarks concerning his knowledge of the facts of Spiritualism. Next Sunday the atternoon meeting will be opened by Mrs. Neille J. T. Brigham. Mrs. Brigham will also speak in the morning upon subjects given by the audience, and in the evening upon a subject by her guides. S. *New York, Dec.* 39th, 1888.

Arcanum Halt. - The Sunday, Dec. 30th, exer cises at the meetings of Progressive Spiritualists at this hall, 57 West 25th street, brought together large this nail, of West 25th street, brought together large audiences at each service. The Conductor, Miss Fan-ny Ashland; Miss Vell of London, Eng.; Mrs. E. Ben-weil and Dr. B. M. Lawrence participated in the exer-cises. Fannie Naegell, organist, cleven years old, re-cited "Wisking." Prot. Van Horn, test-medium, gave numerons and convincing split-messages. Next Sunday, Jan. 6th, a spiritual celebration will be conducted by many modiums for the oceasion at above halt. Con.

#### [FROM OUR BPECIAL CORRESPONDENT.]

On Saturday afternoon, Dec. 29th, I had the pleasure of being present at a scance given by Mrs. M. E. Wil iams at her residence, 232 West 46th street. Nothing occurred at this scance that would justify an extended report of all that transpired, for in most particulars it would be but a repetition of what has often been said in the columns of THE BANNER; but this point is worthy of note: It chanced that the circle was com posed wholly of persons that were familiar with the various phases of the supermundanc phenomena, who understood the conditions necessary to secure the best results, and, asking nothing for themselves personal ly, were ready to give all the aid possible to others This generous feeling was at once recognized by Spirit Holland and his associates, and commented upon as to the increased power it gave them. As a result, the first spirit to appear was Mary Cushman, who said she would return to the cabinet and bring the medium out to us, which she did, reappearing with Mrs. Williams, deeply entranced; standing at her side. This is the first time that I have seen Mrs. Williams brought from the cabinet by a materialized form, though she has been shown to me seated in the cabinet. Afterward many forms came, and Spirit, Holland answered vari ous questions asked by the circle in a satisfactory manner.

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

A New Medium in Brooklyn, N. Y. A young man by the name of Haywood has recently JANUARY 5, 1889.

Invorbill and Bradford. - A SPIRITUALIST FRATERNITY INCORPORATED. - The first organization of Spiritualisin appeared in Havirhill, Nov. 20th,

**FRATE INTEX** INCOLUCIATED. — The first organization of Spiritualisin appeared in Havirrhill, Nov. 20th, 1804, under the name of the "Independent Progressive Fraternity," which was a voluntary association. Its existence was only, for a brief time, its bonds of union being sundered by antagonistic forces."
 Later on, and after 1870, the First Spiritualist Association of Haverhill and Bradford appeared with a membership in part from the first organization, united with others, and in some sense. was a connecting link with thers, and in some sense. was a connecting link with the organization of 1864; to preserve the plant of the cause here, an event now dating a quarter of a century ago. The memoranda of the work of that fraternity were some time since found, together complete, but by a circuinstance the records of that Fraternity were some time since found, together with. a portion of the correspondence are letters from Laura Cuppy, Lizzle Doten, Nellie J.-T. Brigham, Augusta A. Currier, Dr. H. B. Storer, Cora L. Y. Stott, N. Frank White and others, showing who were the workers here at that carly day in the cause. "Within a short time the first Spiritualist Association has been redranized under the laws of this Commonies weath, taking the name of "The Quint Statement, Science, Warder, December 20th, 1888.
 Buffalo with and the new corporate organization was issued Dec. 20th, 1888.
 Buffalo and others, Neiller Chers, Prane, Leen Spiritualist first spiritualist weaks, the parts of the cardinal facts of the Spiritualist first spiritualist first spiritualist fraternity were with a short time the first spiritualist first spiritualist first spiritualist fraternity were the opplication of J. Milton Young, Daniel G. Davis, Wue, Spr

Buffalo and Palmyra, N. Y .- Dec. 21st being known in New Englaud as Forefather's Day, Mr. J. Frank Baxter, as a Plymouth born New Englander, known in New Englaud as Forefather's Day, Mr. J. Frank Baxter, as a Plymouth born New Englander, remembered the important anniversary, and commem-orated it on Sunday, Dec. 23d, in Buffalo, N. Y., by a unique series of exercises in the afternoon. He sang "Roses Underheath the Snow," and then read the Maylower Compact of the Pligrims, following with the stirring hymn, "The Breaking Waves Dashed High." After this introduction, he gave an intensoly in-teresting lecture on "Pligrim as. Puritan." replete with incidents as illustrating the liberality and principles of the Plymouth Pligrims as contrasted with the tyranny and bigotry of the Puritans of other Colonies. It was corrective of many false, yet general, ideas, and suggestive of mutch beneficial in the formation of so-cicities and growth of governments. Tnesday, Dec. 25th, being Christmas, Mr. Baxter gave in the evening of Sunday, Dec. 23d, an apt, instructive and radical discourse on "Christ and Christmas," with excellent selections in song and poetry. The scance following was full of tests of spirit power, and the descriptions so, enhancing as to hold the large audience in rapt attention. "On the evenings of Dec. 26th and 27th, Mr. Baxter lectured and delineated in Palmyra, N. Y., his subject on the former evening being "Spiritualism and Its Practical Value," and on the latter, "Spiritualism Reality," relating, by request, much interesting experi-ence. A seance followed both lectures, and many names were given, and incidents related of spirits who passed out, in several instances, many years ago. Probably not less than twenty five descriptions were given, and with the exception of two, complete recog-nitions were announced by friends or relatives in the audience. Mr. Baxter's success this month in Western New York has certainly been phenomenal. VIDEX. Norwich, Comn.-Sunday, Dec. 30th, closed the

Norwich, Conn.-Sunday, Dec. 30th, closed the five Sundays' engagement of Mr. and Mrs. Lillle with the Spiritual Union of this city. Our audiences have the Spiritual Union of this city. Our audiences have increased gradually from the first Sunday of their ap-pearance on our platform. Special Christmas services were held Dec. 23d. Mrs. Lillie, having proposed that we observe our Christmas in a practical manner, in-vited the friends to bring Christmas offerings for the poor, which resulted in providing fourteen families with all the requirements of a good Christmas dinner. The services were opened with a song by Mr. and Mrs. Lillie in the afternoon, and subjects were pre-sented for the address and poem by the audience. In the evening the guides of Mrs. Lillie announced as their subject "The Saviours of Mankind." Mr. Lillie sang "Beyond the Shadows" most acceptably, and the choir did excellent work. Last Sunday Mrs. Lillie spoke in the evening upon "The Old and the New." as a fitting theme for the last Sunday in the year. Jan. 6th and 13th E. W. Emerson, well known for his remarkable mediumship, will occupy our platform. MRS. J. A. CHAPSIAN, See'y.

Providence, R. I .- J. Wm. Fletcher lectured for is Sunday, Dec. 30th, before a good audience. He speaks for us again during the Sundays of March .-Mrs. Colby-Luther is our speaker for February.—As no speaker had been engaged for January, and as dis-agreeable weather usually prevails during that month, no meetings will be held. E. H. WHITNEY.

Philadelphia, Pa.-G. W. Kates lectu day night, Dec. 30th, on "Spirit Monition." Mrs. Kates gave tests, embracing psychometric -readings by persons standing in the audience and sensing them frem the platform, and by an auditor speaking the name of an absent person. These readings were reported to be correct. FILLD,

speaker, closing her appreciative remarks concerning the guest of the evening by an improvised poem. After some exceedingly appropriate remarks from Mr. Twitchell, Mrs. Whittemore, inspirational singer, gave the solo "Consider the Lilles," and, encored, a brief expression of good where in poetic and musical fashion, according to her usual custom. Mrs. Gardner then delivered the following inspira-tional noem.

tional poem:

Tribute to Lyman C. Howe, given at his reception, held in the First Spisitual Temple, Dec. 26th, 1888. Bearcher of the ininost soull Ever diving deep and wide, Waves of thought do over thee roll, Mighty as the ocean's tide.

There are vessels large and grand, Formed to plow the mighty deep, Governed by an angel band, Who their watchful vigil keep.

Bravely to and the truth they stoor, Trusting when the light's obscured, Patient when in darkness drear Want and cold must be endured.

Many dream of treasures deep-Few are willing to ablde In the depths where great truths sleep; Very few can stem the tide. To lead, my brother, is thy fate; Few can closely follow thee; Thou must nobly work and wait, Thou who art so grandly free.

For thy life-work, here begun, In the realm of mystle thought, Recompense will surely come, And the highest good be wrought.

And there's many an honest heart, Loyal to the good, the true, Grateful to accept some part Of the truth thou hast in view.

Of the truth thou nast in view. Be not weary, carnest one; 'Thy brave offorts never cease 'Til on earth God's will be done, And this whole world dwell in peace. A. E. GARDNER.

Remarks in a pleasant, humorous and yet closely practical vein were then made by Jacob Edson. Mrs. Clapp and Mr. Daniels then sang "On Mossy Banks Reclining," The services of the evening were brought to a close

The services of the evening were brought to a close by some remarks by Mr. Howe, in which he endeav-ored, as he said, as far as mere spoken language whuld allow, to express his shneero thanks to ell the friends in Boston who had made his present visit so pleasant, to the Temple Society, for which he had epoken the past month, and to the members of the present gathering convened in his honor. "Ikabod" also (poetically) joined in the expression of his good wishes.

wishes. One of the most pleasing incidents of the session was the raising of nearly fifty dollars by the people present, to be presented to Mr. Howe as a small but substantial testimonial of their good will concerning him.

**Philadelphin**, **Pa**.—During the five, Sundays of December Prof. W. F. Peck has occupied the rostrum of the First Society, to the delight of that congrega-tion, his lectures having been among the best ever given there. The audiences have been large and ap-preciative, and the revival commenced by Mrs. Foyo has been sugmented. On the evening of the 18th he gave a benefit to the Association in their hall, consist-ing of an enjoyable entertainment of music, recita-tions and dramatic impersonations, showing the Pro-fessor's accomplishments to 18 both varied and re-markable. On the 17th inst, he was called upon to conduct the funeral services of Mrs. Mary Felker, an aged and esteemed member of the Society; on the 25th to assist Prof. Haskell in like memorial services for the late Mrs. L. Parks, a well-known medium of this oity.

the late Mrs. L. Parks, a well-known medium of this city. Friday evening (28th) he was genuinoly "surprised" by the gathering together of about a hundred enthusi-natic friends and admirers, who came laden with good things, and accompanied by an orchestra; and while the deacons and elder members of the party were en-joying a real old-fashloned revival meeting of the Methodist type, the younger were "tripping the light fantastic" in an adjoining parlor until the witching hour of midnight. Prof. Feek will meet a cordial wel-come when he returns, with the flowers of May, to the City of Brotherly Love. L. R. C.

Fitchburg, Mass.—Mrs. Sarah A. Byrnes, of Bos-ton, has spoken for us the last two Sabbaths, to the great satisfaction of all. We feel assured that so true a woman and instrument as she will be blessed by the

a woman and instrument as she unit of the second angel-world. The first Sunday in January, 1889, we have our an-nual meeting to elect officers for the ensuing year. Jan, 20th and 27th, Mrs. M. T. Shelhamer-Longley and husband will minister to our Society with choice remarks and spiritual songs. 113 Blossom street: MRS. R. S. LORING, See'y.

A rouse into action and set your houses in order. Arouse into action and set your houses in order. Soon the call will be sounded, and you will be obliged to leave your accumulations. Shall I again ask you to protect American liberties ?" From a meré synopsis no adequate conception can be formed of the carnestness of both the morning and evening discourses. They met with the united ap-proval of large and appreciative audiences. This closes Mrs. Colby-Luther's present engagement, it being the most successful one-she has had in Boston. Next Sunday, and during the month of January, Mrs. R. S. Lille will occupy the platform. O. L. R.

Spiritualistic Phenomena Association, Ly-

oum Hall, 1031 Washington Street.-This hall was crowded last Sunday to listen to the noted test

Spiritunlistic Phenomena Association, Ly-twas crowded last Sunday to listen to the noted test medium, Edgar W. Emerson. The services opened with singing, "Shall We Know Each.Other There?" by Mrs. Mary Nickerson, alto, and Miss Etta Warren, soprano, Prot. Willis Milligan, accompanist. After an invocation, and another fine song by Miss Warren, the Chairman, Mr. John Hall, announced that Mrs. Ada. Prote, of San Francisco, would be present next Sun-day and give tests, assisted by Mrs. Maggie F. Butler in the afternoon. Mr. Emerson was introduced, and remarked that while we had met hore to receive some good, it was to be loped we might carry the good into our every-day lives. "Spiritualism is something more than phenomena; we must reach out for that higher philosophy which shall make us better, and raise us above the conditions of earth-life to learn more of the spiritual and grand in spiritilie. We should show to a the world that we are receiving from ministering spirits something far better than anything we can receiva from any creed of church upon earth." Mr. Emerson spoke of having met with a class of people where he loctured and gave tests in Pennsylvania only two of whom had ever heard of a medium, and of course he was a great curiosity to them; yet they securally be-ionged, only wanting the demonstration, which was given by his controls. Mr. Emerson's control then a gave some remarkable tests. Among names given wore those of Samuel and Susan Williams, who passed anay from Neponset. Sarah Bigelów, of Jamalea "Tiain, and Benj: Frohock, of Cambridgeport, also canue, desiring recognition. Oliver Stearns, formerly living a the West End, said he came a the request of friends who when he then gave tests. He did not see them pres-ent as per agreement. Many names and dates were given, all well received, and recognized as satisfactory proof of a spirit life abovend. "Eventing, and semi lockerson. Mr. Emerson's control was especially happy in his presentation of spirit friends, and somewhad iocose and plain-spoke

tinue it. Temple Fraternity School meets at 11 A. M. each Sunday, and all interested in this branch are invited to

be present and take part. At 2:45 P. M., Mrs. H. S. Lake will speak in the main audience-room. Each Wednesday evening at 7:30 Social in the lower audience-room, and Friday meetings for women only in the library-room at 2:30 P. M.

#### America Hall, 724 Washington Street.-The

Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale, Chairman. Good audiences were last, Dr. W. A. Hale, Chairman. Good audiences were in attendance throughout the day. The subject for opening remarks both atternoon and evening: "Where is the Spirit-World?" was interestingly discoursed upon by the Chairman (under control); Dr. Drisco, Mrs. I. E. Downing, Miss Nettle M. Holt and Miss Emma Ireland participated in practical remarks; con-vincing tests and spirit-delineations were given through the organisms of Mrs. A. L. Pennell, Miss Holt, Mrs. 1, E. Downing, Mr. C. W. Capel, Mrs. A. Wilkins and Mr. McKonzle. Both services were interspersed with excellent music, Miss Campbell, planist, Dr. Hale, or-ganist, Miss Grace Holton, soloist. Next Sunday Dr. Drisco, Mrs. A. L. Pennell, with other able test and speaking mediums, will be present. M. M. HOLT.

#### College Hall, 34 Essex Street.-Services at this

hall last Sunday-were unusually interesting, as the Fraternity Club of singers was present in the after-Fraternity Club of singers was present in the after-noon and discoursed fine singing, which was very highly appreciated. In the morning service Eben Cobb discoursed on the subject of "Hope and Falth" in an eloquent manner. Mrs. Mackey, Mrs. Ferrester, Miss Peabody, Mrs. Fernald, Mrs. Chandler, Mr. Ridel, Dr. Taylor and others spoke, gave satisfactory readings and tests. Not being in attendance last Sunday evening I did not report that Mr. Lyman C. Howe was present and made some pertinent remarks on the live issues of the hour, which were highly acceptable to a full house. Mrs. Kate R. Stilles was also present, and spoke with good effect.

Engle Hall, 616 Washington Street., The three meetings held at this place last Sunday were highly interesting, and the audiences were large-Dr. highly interesting, and the audiences were jarge-Dr. Mathews, Dr. McKenzle, Dr. Thomas, Mrs. M. W. Leslie, Miss Bradley and Dr. Barker participating in the exercises. Mrs. Temple, the fire-test medium, was present both afternoon and evening, and exhibited her wonderful powers under test conditions to the entire satisfaction of the people present, being highly applauded. The chairman closed the meeting with psychomatric readings—all recognized.. The music, furnished by Mrs. Garlton was excellent. F. W. M.

'The Woman's Industrial Society convened as isual at Room 8, Berkeley Hall Building, Dec. '25th. Dr. J. C. Street opened the exercises and Mrs. Kate Dr. J. C. BIFOET OPERIES IN OCCUPENTS and Mrs. Kate R. Stiles was "Banta Claus." for the evening, dispens-ing spirit gifts and telling names of those who brought love offerings at the Holly Season. After a social hour of communion with loved ones the little company dis-persed, to dream of the "gifts" awaiting, and ponder the lesson: "To give is to receive." EMMA J. NICHERSON, Sec'y.

Parlors at 20 Bennet Street, Boston,-Last Sunday evening meeting was omlited. Mrs. Jennie K. D. Conant had been suffering for the past week from a severe attack of pleurisy.

Lowell, Mass .- At the Spiritualist meeting Sunday, Dec. 30th, Mrs. Fannie Davis Smith did not ap-pear, being prevented by illness. In the atternoon

pear, being prevented by illness. In the afternoon Prof. Cadwell occupied the rostrum, giving random thoughts pertaining to splritualistic pincomena, and relating a number of convincing tests he had witnessed. He also caustically analyzed the theories of the Evan-gelical church.
 In the syening, the speakers were A. B. Plympton and N. B. Greenleat, of this city. The former com-mented upon the prevalent antagonism of the religious world in general toward the Spiritual Cause, and re-piled to recent cierical slanders of the Spiritualists as a class, that, had been expressed in Lowell and else-where, Mr. Greenleat discoursed upon "God's Eter-nal Law of Spiritual Activity and Progression." ED. S. VARNEY.

been developed at the Sunday morning circle of the Eastern District Spiritual Meeting, his phase of medi-umship being similar to that of John Slater. Mr. Conklin, the gentleman specially interested in bringing him forward, advances a theory in regard to this, the chief point of which is that he is under the influence of the same controlling spirit as Mr. Slater. At a late meeting convened for the purpose of seeing something of the exercise of Mr. Haywood's mediumship, the audience quite filled the hall. Many new comers were present to learn of the truth of Modern Spiritualism, and the return of departed spirits. Some considera-ble effort was manifest in passing the medium into the requisite condition, but after it was accomplished tests were given to the satisfaction of many. Mr. Conklin is an earnest worker for the cause and has done much to build up and hold together the work in the Eastern isection of our city. He is a'strong pay-dhologist, and has well studied the science of control, both as practiced here and from the other life. W, J.'C.

Haverhill and Bradford. - Last Sunday the platform of "The Union Spiritualist Fraternity of Haverhill and Bradford " was occupied by Mrs. Lizzie 8. Manchester, of West Randolph, Vt., and although the attractive power of five elaborately-prepared Christmas Sunday School concerts existed in the city, the attendance was large, and the auditors much in-tracted

The afternoon was employed answering the ques-

The alternoon was employed answering the ques-tions, "What good has Spiritualism done? What good can Spiritualism do?" The evening discourse was based on the words of Christ, "I am the resurrection and the life." Mrs. Manchester in these addresses held her place with great prominence as a phenomenal speaker of seem-ingly growing power, and one worthy of close study. Those who purport to control her are frequently Prof. Denton and Thomas Starr King, and the addresses given through ler instrumentality are marked by the power remembered to have been possessed by, them. Next Sunday Mrs. M. J. Wentworth of East Knox, Me., will be the speaker. Haverhill, Mass., Dec. Sist, 1885.

Mayerbill, Mass.-Unity Hall.-E. B. Fairchild spoke for the First Spiritual Society of this city Sunday, Dec. 30th. , Subject at the 2 P. M. lecture "Christmas in the Light of Modern Spiritualism." The elucidation was a comparison of letter-worship "which killeth," and spiritual worship, "which mak eth alive."

eth alive." A memorial service was held at 7 r. M., in memory of those of the Society that had passed to spirit-life during 1888: Samuel Roberts, Capt. John Pinkham, Jonathan Stevens, Edmund Gage, and Mrs. Hattle A. Griffin; followed with remarks upon the consolations of spirit communion. Musical selections were ren-dered by the Home Orchestra and appropriate sing-ing by the choir. W. W. CURBIER.

Salem, Mass .- Frank T. Ripley, of Boston, occupled our platform on Sunday afternoon and evening of Dec. 30th .- At the close of his remarks Mr. Ripley personal among the audience and gave some tests which were good, all being readily recognized. Every one seemed much pleased with Mr. Riploy's efforts here, Our society is to have Mr. J. D. Stiles for the next two Sundays. F.A. WIGGIN, Vice President.

Worcester, Mass.-Mrs. J. F. Dillingham, of Lynn, occupied our platform last Sunday. A good audience greeted her, and her pleasant remarks and numerous tests were well received and appreciated. Bho gives a scance for the benefit of the Boclety on Friday even-ing, at the house of Mrs. W. O. Smith. Mrs. Colby-Luther is to be with us during Japhary. S.

Portland, Mc.-Oscar A. Edgerly, of Newburyport, Mass., has spoken for the First Spiritual Tem-ple Association at Mystic Hall for the last two Sunple Association at Mysuo man no into into two buil-days-afternoon and evening-his ministrations draw-ing good audiences, and diving general satisfaction. The first two Sundays in January our platform will be occupied by J. Frank Baxter. P. L. PROK, Cor. See'y.

Lynn, Mass.-George A. Fuller ministered Dec. soth to the spiritual needs of the Independent Club and its friends, it being his last appearance before his dehis highly being messee. His lectures are always re-plete with good sound practical teachings, and we wish him "God-speed" in his new field of labor. In S. K.

#### AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 219 WEST 42D STREET, NEW YORK CITY, OK EAOH 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—either resi-dent or non-resident—and to take an active part in its work. NELSON OROSS, President,

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

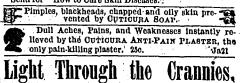


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