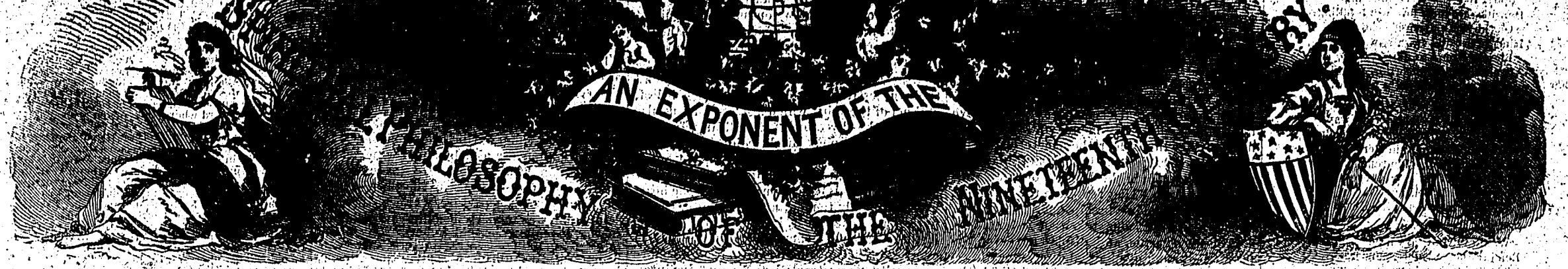


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## TABLE OF CONTENTS.

FIRST PAGE.—Free Thought: Spiritualism.  
SECOND PAGE.—Poetry: From Behind the Veil. Original Essay: Spiritual and Rational Aspects of Creation. January Magazine. A Brief Sketch of the Life and Labors of the Late Rev. J. H. Harter.  
THIRD PAGE.—Pearls. Banner Correspondence: Letters from Kentucky, Maine, Pennsylvania, New York, California and Oregon. Obituary Notices, etc.  
FOURTH PAGE.—The Good of Evil. Nothing New at All. Séance with a Wonderful Psychic. Mr. Marsh Speaks for Himself. The Poor Workwomen, etc.  
FIFTH PAGE.—All Sorts of Paragraphs, Test and Prophecies. Test by Mrs. Ada Foye. Lake Pleasant. Movements of Platform Lecturers. New Advertisements, etc.  
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. F. Sheehan-Loungley. Spirit Messages given through the Mediumship of Mrs. B. F. Smith. A Pleasant Occasion. Verifications of Spirit Messages.  
SEVENTH PAGE.—Among the Mountains. Mediums in Boston. Book and Miscellaneous Advertisements.  
EIGHTH PAGE.—The American Spiritualist Alliance. Spiritualist Meetings in Boston, New York and Elsewhere. Cleveland (O.) Notes, etc.

## Free Thought.

### SPIRITUALISM:

WHAT IS IT? WHAT IS ITS MISSION? WHAT IS IT TO BE A SPIRITUALIST? AND WHAT OUGHT TO BE EXPECTED OF ONE?

BY JACOB EDSON.

MODERN SPIRITUALISM is the undenominational gospel of peace and good will from God to men. It involves the purest theology and the most practical, soul-invigorating religion that has ever been revealed to mortal man. It demonstrates the immortality of our spiritual nature and the eternality of the soul.

Life, Love, and Light are the essentials of being, the inheritance of the soul, and our individual expectancies. We are rich or poor in proportion to the goods and uses we possess, occupy and utilize.

It is our mission to eliminate ignorance and abolish spiritual poverty, disease and crime; to glorify the good, to reveal and personify the perfect. What we judiciously spend or bestow, we have; what we keep, we lose.

It is understood and agreed that to be a Modern Spiritualist, one must believe in the spiritual department of nature, which supposes man to be a triune being, composed of body, spirit and soul. That the body is spiritual as well as physical; that the spiritual body in which the soul obtains its progressive expression, survives the death of the physical body (the husk which protects and aids the soul in its evolution), and under favorable circumstances may and does communicate with mortals here on earth, is a demonstrated fact, and constitutes the basis of the doctrine of communion with saints and angels, and even with God himself.

All persons accepting the essentials of this statement are, in the acceptance of modern terms, Spiritualists.

Modern Spiritualism, as defined, and especially mediumship, has its commercial or material—as well as its spiritual or divine value—which blend and interblend with each other as colors blend in the rainbow. They are objective and subjective, positive and negative, and may be called light or dark, good or evil; they shade off and on, and open up as night unto day, so as to evolve the good, the better, and the best, in such a manner as to express a perfect Providence, controlling or overruling all things for good.

With the enlightened, loving soul that through consistent, persevering endeavor has obtained its birthright, it is always day; the sun in substance always shines; clouds may occasionally obscure the light, but it is doing its perfect work. To the Spiritualist, in the love of "goods and use," in the spiritual department of nature, "there is no evil in the city, and the Lord hath not done it." He recognizes the doctrine of evolution as the means to an end, and as the progressive unfolding of eternal good: Howbeit, absolute goodness on the animal plane in the sphere of self-love does not yet appear to the unenlightened. With our present idea of self, there is but little or no demand for it. It has no marketable value, and as the spiritual or divine value is not sufficiently appreciated, it does not manifest itself.

It is the mission of Modern Spiritualism to enlighten, enlarge, beautify and perfect each one's self and surroundings. We can never outgrow self, but we may perfect it; we may cease self-seeking, and increase our usefulness. It is by practicing the Golden Rule that we find our own good in the good of others. Enlightened self-love is right and proper, and should be cultivated. It is the small, selfish self of the Adamic man that is to be depreciated, and the larger enlightened self-love of the inner man, the second Adam or Lord of heaven, that personifies the Christ, that is to be appreciated.

The commercial value of Modern Spiritualism and mediumship is small in comparison to its spiritual and divine use. There are spiritual mediums who can see and describe the past, present and future; describing correctly persons, places and things which they have never seen or known of, and, though being what the world calls ignorant, will discourse in an eloquent, profound and exhaustive manner upon the most scientific, philosophic and religious subjects that can be proposed; and in addition thereto, elucidate and harmonize science and religion by the truths of a theology worthy of a god. This seemingly god-given right to teach, if the motive is good, is orderly, and it is blessed so to do; God, good men and angels keep and help them in the perfect way. But if they prostitute their God-given, spiritual gifts, for commercial considerations, unworthy and selfish ends, and continue so to do to any considerable extent, the gift is transformed from light and spiritual life to darkness and spiritual death; and the gift, ceasing to be a blessing, becomes worse than useless. If spiritual gifts could be used for selfish ends or unworthy objects without such results, Modern Spiritualism and mediumship would be a curse; but thanks to God and good angels it cannot be so used to any considerable extent and be of service. Grace is a divine gift judiciously bestowed; God and good angels are no respecters of persons; gifts are given in accordance with the law of love; the more enlightened, the greater the gift. "Seek earnestly the best gifts."

There are persons who have education, culture, and are endowed with a medium of spiritual gifts, of whom, if you should tell me they were guilty of mean, underhanded or wicked acts, I should tell you, because I know them, and

know what is to be expected of them, that probably it was so—it was just like them; though they are labelled spiritual, they are a disgrace to Spiritualism and the nineteenth century. Such persons should be let severely alone. There are other persons of whom if you should say they were guilty of a mean thing and propose to prove it, I should not believe it, because I knew them and knew they were above doing designedly a mean thing.

I would utilize the unprogressed condition of animal men, in the sphere of self-love, by placing them in all their deformities in bold relief, to be seen and known. I would elucidate the truth and enlighten the mind as to eliminate the evil; so subdue the animal and dispel the brutish as to give the spiritual and divine department in our nature a chance to grow. This barbaric, ostentatious and hypocritical exhibition of "goods and uses," virtue or virtues not our own, is fraudulent, contemptible, and ought not to be tolerated by any well-meaning, earnest seeker after the highest order of good. Cultured animalism, selfishness, superstition, hypocrisy and deceit are the bane of civilization. There are crimes for which no amount of vicarious suffering can atone. The sympathy and commiseration of good men and angels may be a help to the truly penitent, but it is attuned at one moment with the will and love of God, the execution of law, and the evolution of justice, mercy and truth that open up our spiritual mansion, and unfold the kingdom of heaven here on earth.

The doctrine of vicarious atonement, as taught by the literal church, is a misstatement of the truth which we will not stop here to elucidate or discuss. That we suffer each for the other, and all for the good of the human race, is a fact not to be denied; but this divine chancery, this man-conceived bankrupt act, which makes spiritual paupers of us all, without inspiring conditions or unfolding motives worthy of a better end, is contemptible in the extreme, and should be buried with the dead. What we need, and what the doctrine of attuned at-one-ment properly elucidated is calculated to unfold, is a love for genuine goodness, for goodness' sake, which the wayfaring man, though a fool, so far as external education is concerned, may understand, and without which repentance is of little or no avail.

The crime is in the desire to do, to have done; the motive that prompts, the objects sought to be attained, rather than in the act itself. We would distinguish the act from the actor; the crime from the criminal. We would kill the crime that the criminal might be awakened into a higher life, "spheres of goods and uses" that he now knows little or nothing about. We die to the old as we are born to the new. There may be criminals below us as well as great hosts of saints and angels above us. It is our privilege, as well as duty, to treat all below us as we would like to be treated by all above. Such is the solidarity of society—such the self-adjusting ladder of progress, its compensating power—that if we would get up ourselves we must lift all others with us. If the Christ be lifted up it will draw all mankind that will be drawn unto itself. We do not expect to gather figs from thistles, or get spiritual truths from the Tree of Life before it has had time to bud, blossom and grow. We do not look for spiritual fruit out of season. To the great majority of Modern Spiritualists the time of spiritual fruitage has not come. Human minds, springs of thought, are bottomed in the Eternal, the uncreated fountain of spiritual life. There is surface as well as spring water, there is intellectual and scientific thought (and its corollaries) as well as inspirational aspiration, prophecies and poetry. There are bitter as well as sweet waters—springs of thought in the River of Life.

Thoughts are things of life; they range all along the discrete degrees of "goods and use," from the criminally depraved up through the angelic and divine to the Christ-principle or God himself. They come and go, as it were, unbidden and sometimes unwanted. We may not always prevent carrion-birds from flying over our heads, but we may cease to entertain them, and if we are not in the love of slander, and too independent or bombastic, we may, by persistent endeavor, outgrow the conditions and environments that make our presence desirable to them. An evil thought, unconsciously evolved, is an illusion, without life; such are tares sown when men sleep, or are unawakened. An evil thought brought into existence with malice becomes malicious, and if embodied in an act recoils as a boomerang to the injury of the actor. Good thoughts, embodied in acts, uplift the world and glorify God in both thought and action. "As a man thinketh, so is he." We look as we feel. I think, because I am; I am, because I know and think.

Thought is to the thinker what walking is to the walker—it moves him from where he stood. All religions that have obtained have something of truth adapted to their day and generation; all Bibles, as Dr. Hitchcock says, "are panoramic or pictorial exhibitions of truth. If we read them as poetry they are expressive of truth adapting itself to every conceivable condition the human mind can be placed in. If we read them as prose we materially injure or entirely destroy their meaning." Going up the river of life toward the fountain is like going up a hill: the higher you go the further you can see.

The history of civilization and philosophy, as well as the history of science and religion, is a gradual and self-disclosing revelation of the absolute, the perfect cause and Providence which we believe in, worship, and call God. No religious belief ever obtained among honest men that had not in it some genuine, sustaining element. Every belief which has been earnestly held, has been the result of an effort toward truth. It has attained something, but has come short of much. The way to remedy this deficiency is to give higher truth upon the same line. Instead of wrenching from men's grasp the imperfect belief they hold, we should offer them a nobler; we should not violently uproot error, but plant truth so vital, so divine, that it will absorb all feebler expressions into itself, and thus causatively lift receptive inquirers into higher life.

Whoever would bring men into clearer light must not content himself with a protest against old error; he must get hold of the spiritual truth which gave the error its stronghold, and by getting deeper into the same, supersede the partial truth by eliminating the ignorance that allowed the error to obtain. The correction of any system of theology or religion lies not so much in the denial of the principle involved, as it does in the further unfoldment and harmonious elucidation of the same, its corollaries, and all states and conditions pertaining thereto.

Modern Spiritualism is a glad, joyous study; it has to do with our affectional nature, the receptivities of the soul; it unfolds the subjective world, its exhaustless energy, and demonstrates the personal existence and all-controlling power of God in the transformation of the human race.

It is believed that in the light of the New Dispensation, its inhering divinity, the essential Christ, our Saviour, will

so obtain in the love, will and wisdom of the race, that depravity, with ignorance its occasion, will be dispelled as mist before the rising sun; and children, because of their spiritual heredity and environments, be born preëminently divine, God-like in their nature and tendencies. Then will the essential Christ of Christianity be seen and known to be the uncreated and indwelling Saviour of the race.

Is it not necessary, in order to unfold the kingdom of heaven here on earth, that we should do more and better for others who are less enlightened or spiritual, than we would want or allow them to do by or for us? When the kingdom of heaven is opened up in the heart and conscience of the race, may it, not be seen and known that self-denial or sacrifice may consist more in not doing, in not suffering for others, than it does in going without what we really need for ourselves?

Does it not appear to professors of science, as well as to professors of religion, "that the earlier stages of human progress have been characterized by a struggle for existence like that through which all lower forms of life have been developed"; and that "the action of natural selection upon man is coming to an end, and that his future development will be accomplished through the direct adaptation of his wonderfully plastic intelligence to the circumstances in which he is placed"? That "war and all forms of strife have ceased to discharge their normal functions, and, having thus become unnecessary, will slowly die out"? That "the feelings and habits adapted to ages of strife will ultimately perish from disuse"? and that a "stage of civilization will be reached in which human sympathy shall be all in all, and the spirit of Christ shall reign supreme throughout the length and breadth of the earth"?

To many politicians or strategic commanders of military on the animal plane, fighting for self is a pleasant occupation; serving with the truth for the good of all is a different matter. The highest gifts of knowledge, the prophet's inspiration, the hero's courage, find their right place only when they are used in the service of love.

Zoologists tell us that the chambered nautilus, while growing, vacates successively the lower apartments of its shell. It has been said that "creeds are but the skins of truth, stuffed and set up," shells to be outgrown. So would we say in the language of the poet:

"Build thee more stately mansions, oh! my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past;  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell  
By life's untrussing sea."

Belief in the truth of Modern Spiritualism is not a virtue, neither is disbelief a crime, except and in so far as we give or do not give the subject its proper consideration. Belief is the judicial exercise of the faculties of the mind; it tips as the scales of justice tip toward the side on which the evidence predominates. As "necessity is the mother of invention," so the truth of Modern Spiritualism, also a necessity, may be the basis of a well-spent and godlike life.

It is the mission of Modern Spiritualism to enlighten the mind, to eliminate spiritual ignorance and materialistic literalism—the occasion of sin, spiritual poverty and crime; to abolish wrong and render the kingdom of heaven possible here on earth.

Light has no communion with darkness. Oil and water will not mix; light and darkness cannot. There may be twilight, but as light appears, day dawns and darkness is dispelled. It is a state, a condition of the soul, to be regeneratively transformed. The bearing time of spiritual truth begins to dawn. The most advanced souls are opening up to the kingdom of heaven, and are comparatively free. Figuratively speaking, twelve manner of fruits are seen and felt and known to be the products of Modern Spiritualism. The present growing, budding and blossoming condition of our cause bespeaks fruitage. It is the John the Baptist phase of mediumship—of reeds shaken with the wind. The springtime of spirituality cometh, the summer is nigh. Spiritual fruitage in many individual cases has already begun. The knowledge of eternal life, the quality of love and affection, the substance of charity, the principle of the risen Christ, have in many cases begun to materialize. Some have already obtained their spiritual expectancy, and know, by a blessed experience, that true riches are eternal; that spiritual goods and uses constitute and evolve divine life.

There are discreet degrees of love and affection extending all the way from the uncreated fountain, the perfect cause, down through the spheres to the most degraded Adamic souls, which, if penitent, God, good men and angels helping, they ascend to higher life. The principle that shakes the reeds, voices the truth of the individual Jesus: "And I, if I be lifted up, will draw all men unto me."

True religion, spirituality and eternal life are sure things. Getting and doing good is the only occupation that all can be successfully engaged in. With earnest endeavor and ennobling motives, having all places, persons and things to teach us, and all eternity to be taught in, there can be no such thing as failure. Growing under the sunshine of a perfect cause and perfect providence, we must ripen perfect fruit. We may be cheekmated only to learn that our cheekmate is but our inmost, our uncreated eternal self.

There are many well-advanced Spiritualists in the fruitage of Modern Spiritualism scattered all over the country, genial, loving souls in the sphere of good; they breathe the atmosphere of heaven; they possess that charity and spirituality upon which you can rely; you can trust them because they are always reliable; they are not arrogant, have not an inordinate amount of self-love, or indomitable brutish will; are not supercilious, hypocritical, dogmatic or vindictive; they have a quiet, peaceful, ennobling presence; their features bespeak a "merry Christmas" that lasts all the year round; you can see and feel divinity in them. Capacity to appreciate such people is, as it were, an everlasting Thanksgiving. They believe in eliminating ignorance, the occasion of sin, and forgiving as they would be forgiven. They have given the spiritual department of nature and mediumship their most profound attention, and advise others to do the same.

When we consider that man, "the crowning work of creation," came after all the lower departments of the animal kingdom had obtained, and that he is an epitome of all else, and that because of hereditary tendency there are within him, seeking expression, not only the lion and the lamb, but also the monkey and the mule, the jackass and the tiger, the rattlesnake, the copperhead and the adder, and that the lowest, most disagreeable, obtain first, and consequently are liable to dominate: I say, in consideration of the foregoing, is not the animal man, even in his worst estate, about what, considering his environments, we should have expected him to be? Have we not reason to be thankful mankind is not more depraved than it is, and that

Spiritualism is as well organized and officered as it is? Supposing things are not as the good, better and best among us would like to have them, are we to give up the idea of perfection as the ultimatum of earnest endeavor? Are we to be saved in squads or by societies? Is not salvation an individual matter? Is there any mortal that is not worth saving? Is not the Golden Age—the millennium—about to dawn? Is there not in the immediate future to be a great spiritual awakening and soul-growth? Are not prayer, praise and adoration, as well as work and spiritual contemplation, essential to soul-growth? May not the soul be considered a divine plant, receiving its substance, from God? And if we allow trials, cares, frivolities and speculations to engross our whole time, and as rocks to prevent the tendrils of our hearts from taking hold of Him, or as choking weeds to hinder the leaves of desire from expanding in the sunlight of his countenance, ought we to expect a vigorous growth? If we cut off the tender fibrils which crowd the roots, should we look for beautiful blossoms? May we not as well hide the material plant from the natural sun and expect to gather the luscious fruit, as to deprive the soul of spiritual communion and religious associations, and hope a glorious development of love, joy and peace?

We are microcosms, epitomes of all else including life and its giver, gods in embryo, and can never die.

Can the hatched chicken ever get, or be put back, into its broken shell? If we are embryotic substance existing from all eternity in the unconscious consciousness of the uncreated cause, and have obtained persistent veritable entities, and still survive growing stronger and more god-like every day, are we not among the survival of the fittest? Who, or what, can prevent us from living on and on, as conscious entities in the eternal and never-ending now? If we are to live on, is there not a history being written by the finger of time on the tablet of the soul, concerning each and every one of us? Are not these histories to constitute in each his own identity, by and through which he is to judge himself and others in proportion to his enlightenment? Is not the Christ-principle the metaphysical substance of justice, mercy and truth, that has been evolved through the unfolding sonship of God within us to be the judge? If so, is there not a sense in which the day of judgment has come? The motive found, finding where it is attached, may we not trace each step the soul has trod, so that divers mazes, unnatural wanderings and inexplicable contradictions may be seen to be the clear and necessary results of easily-defined law, the law of love, its perfect providence, that is universal to the utmost, including the most extreme detail of all particulars? If as embryotic substance we have existed from all eternity in the bosom of the uncreated Father and mother God, we in them and they in us, we are, so to speak, bride and bridegroom, cause and effect. We came from him unconscious embodiments. He was subjectively within us, we return to him through soul-growth, embodied conscious beings, divine entities, individual drops of the universal ocean of all good; and as the ocean is composed of innumerable drops, each drop fulfilling its mission, so also may we; no large, no small, each a perfected spirit, a living, polished stone, in the spiritual temple of eternal life.

Law is said to be a statement of conditions, a mode of divine action, an eternal standing stool encircling and enforcing the evolution of life. Conscience is said to be the divine sight of the soul. Its function is to prick and pain us except we stand a wreck, or move onward in accordance with the higher law. Conscience is a matter of education. It is not infallible except as means to the end. If persistently obeyed, in conformity to the higher law—spiritual illumination, the essential Christ, that enlighteneth every one that cometh into the world—that quality of love and affection that saves by uplifting, through ennobling motives and persistent endeavor, is evolved. This inspired illumination or fruitage of the soul is the materialization of charity, the personification of the Christ-principle, its judgment-seat; in brief, that state or condition of being, called the Day of Judgment, in which all the different parts, faculties and functions of our triune being serve their proper use as judge, jury and criminal, or otherwise, at the bar of justice, mercy and truth! Here is where attuned at-one-ment (its essential good and use) is seen and felt and known as it otherwise cannot be. It is illustrated as the higher law or will of God, marvelous, wonderful to behold! In "Transcendental Physics" it is called the fourth dimension of space; the height and depth of metaphysical power; it supposes the potential presence of the higher law and its giver.

There is an exact standard of absolute justice, mercy and truth. It exists in the uncreated Cause of All Causation, the Infinite Soul of the Universe, the Fountain of Eternal Life. It inheres in our finite being; it is now subjectively within us, seeking semiconsciously to evolve and express itself. Absolute justice is to be given and received in such a manner as not to admit of doubt, discrepancy or demur.

In consideration of the foregoing and its corollaries may we Modern Spiritualists, growing under the sunshine of the perfect Cause, budding and blossoming in harmony with the perfect Providence, not be expected to ripen perfected fruit? Is not perfect rest perfect action? the home of the soul our Nirvana? What of the fruitage? "What shall the harvest be?" When shall we go home?

Yes, there is a glorious prospect;  
'T is the light of life we see;  
It awakes within us mortals  
Hopes of what we're to be.

Has not Thomas L. Harris profoundly said:

"Man is the State, the Church is God in Man.  
The end of Government is to unfold  
The social into harmony, and give  
Complete expression to the laboring thought  
Of universal genius; first to feed  
The body, then the mind, and then the heart.  
The Church is God's eternal life in man,  
Which human creeds but limit and restrain.  
Its rites, its customs, and its usages  
Are inward breathings of inspiring truth,  
In the cathedral silences of mind.  
And presence chambers, deep within the breast,  
Where the Eternal Splendor bodies forth  
His thought in workings of unbounded love.  
Oh! man alone is holy; God within  
Man dwelleth as he doth not in the world;  
And God through man, re-harmonized and made  
The type and image of the Infinite,  
Shall yet reveal Himself as ne'er before.  
The renovation of the race through love,  
The renovation of the world through love,  
The renovation of the State through love,  
Is the great purpose of the Father-Soul!  
For this, all laws to human life are one;  
For this, all heaven-born spirits act as one;  
For this, all streams of thought converge in one;  
For this, the seraphim in glory wait,  
As once to greet Messiah manger-born."



# FROM BEHIND THE VEIL.

BY EMMA SCAB HOOCH.

From behind the veil they're calling—  
Spirit-voices, sweet and clear;  
Dew-like are their love-words falling  
On the soul's attentive ear.  
Kind advice and friendly warning,  
Blessings pure as untrod snow,  
Angels shower on mortals, yearning  
Life's mysterious ways to know.  
Yet the skeptic, in his blindness,  
Drives them from his heart away;  
Spurns their proffered aid and kindness,  
Draws night's curtain o'er his day.  
Friends he loved, when roughly shapen  
In the flesh they met his eyes,  
Mourn in spirit, lone, forsaken,  
While their presence he denies.  
Children of this age of wonder,  
Would you in God's likeness grow?  
Read the olden bands asunder  
That restrain your reason now.  
Let your free minds draw magnetic  
Draughts from Nature's wisdom-spring,  
That you may in strains prophetic  
Of the blessed future sing.

Cleveland, O.

## Original Essay.

### SPIRITUAL AND RATIONAL ASPECTS OF CREMATION.

BY W. J. COLVILLE.

The question of the proper disposition of the human body after the spirit has left it may be classed among the leading queries of the age. Burial has for so long been the prevailing custom that conservative feeling, which regards all new methods as sacrilegious and shocking, very naturally revolts against a change from the existing order; but a very grave inquiry is being constantly raised, which amounts to no less than this: Are not burying grounds sources of danger to communities who have to live in their vicinity? do we not owe much vitiation of air and water to their poisonous influence? and is it reasonable to allow mere prejudice and unhealthy sentimentality, coupled with a false conception of religious teaching, to interfere, and that perhaps very seriously, with the health of the country in general, and large cities in particular? Added to this we not often hear two urgent arguments against the continuance of cemeteries, to the effect that as populations increase burial grounds have to be removed further and further from the centres of human habitation, thereby entailing large funeral expenses upon people who can ill afford to meet them, while at the same time the knowledge that the body of a friend is mouldering in the ground has a most unhealthy and depressing effect upon sensitive minds, directing their meditations completely away from spheres of immortal being, and concentrating them upon the revolting spectacle of a decomposing corpse.

It seems utterly needless to attempt any sanitary plea in behalf of cremation, that ground being already so thoroughly well covered by the highest medical authorities; it is, we believe, utterly beyond dispute that crematories are quite healthful, while graveyards are terribly and increasingly the reverse. It is not, therefore, on that score we propose to say much, if anything, just now, our present aim being particularly to meet, and if possible effectually dispose of morbid, sentimental objections to cremation. In the first place, those of a distinctly theological, and in the second, those of a pseudo-spiritualistic nature.

We frequently hear and read of distinguished prelates and other clergy protesting vigorously against the abolition of burial; they indulge not infrequently in fiery rhetoric of the most denunciatory character whenever cremation is alluded to—styling it a heathen barbarity—and by every possible means at their command endeavor to dissuade their parishioners from tolerating it. Now these would be religious objections are absolutely without foundation, except such sandy footing as may be afforded any ancient custom by venerable and occasionally illustrious precedent. The pages of the Old Testament are full of statements regarding interments in special burying places purchased by celebrated men of old, and by them bequeathed to their descendants. The Jews have always manifested considerable anxiety as to the disposition of their remains, but we venture to affirm such anxiety has never assisted them in the smallest degree toward a realization of immortality. The tendency of such concern over the disposal of a discarded garment of flesh has indeed done much to stifle spiritual perception by diverting thought into most depressing earthly channels.

In the days of the patriarchs ground was very abundant, populations were scanty, and little objection could then be reasonably raised to burial. To-day times are entirely changed; and while there are still many localities scattered over the earth where burial is yet quite defensible, even though no action on sanitary grounds need be taken against it on the open prairie, we doubt very much whether it does not always have a depressing and not a spiritualizing or hopeful tendency.

The resurrection of the flesh is a religious dogma which very few people believe now-a-days. The words of Job supposed to teach it are generally given a widely different meaning, while physiology has abundantly demonstrated its pitiable irrationality in the sense in which it has been generally understood. There is, however, a view taken by some, of the natural immortality of the human body, which is by no means absurd, and this theory is to the effect that at the centre of every organism there is a germ of quenchless vitality, which inextinguishable flame can never perish no matter how long it may apparently lie dormant. This germ appears to die, but is deathless, and whenever a resurrection takes place, this undying germ of life rehabilitates itself, not with the resuscitated fragments of an old frame, but in a newer garment far more beautiful than the old. If any persons cherish any anticipation of a bodily resurrection which can possibly be made to harmonize with what is now positively known concerning the constitution of the human physique, they must perceive, if they are not purblind to reason, that cremation cannot interfere with what is destined to rise; for as the body is subject, as we all know it to be, to incessant and innumerable mutations, we indeed, as Paul says, do not bury the body which shall be.

But all speculations aside regarding the future of the carnal frame, who is there who fails to note the depressing, saddening, sickening influence the thought of a body lying in the cold, damp ground, produces upon a sensitive nature? How often, when returning from a funeral service, have we heard the mother or widow of the departed one mourn and weep inconsolably

at the thought of having left the dear one all alone in the dreary earth! No long as the body remains, it is very hard for most people to disconnect the spirit from it in their thoughts, and for this reason all sorts of injurious practices are resorted to, such as frequently visiting a grave and decorating it with flowers, accompanied by heart-rending cries of hopeless sorrow. What can be more unhealthy than these frequent visits to the grave? and what can tend so much to blood a vision of a spiritual world, all conceptions of a spiritual life, as this perpetual brooding at a sepulchre? The massive tomb-stones, the costly monuments which disfigure rather than adorn the cemeteries, are pagan in the worst sense; there is nothing whatever Christian, or in the slightest degree elevating, about them. They represent the degrading results of mammon-worship and materialism, as they are sumptuous tokens of ostentatious regard for a corpse, and display not even the faintest glimmer of spiritual discernment.

Often have we clairvoyantly beheld the touching and impressive spectacle of one who has dropped the mortal form endeavoring to induce the mourners to refrain from throwing wealth into such outlandish extravagances. Respect for the living spirit, not idolatry of the dead body, is a source of gratification to the individual who lives consciously separate from the cast-off material robe. Respect for the dead is a sentiment which needs complete correction, as the phrase literally describes the object of veneration, "the dead." All spiritually-minded persons shrink involuntarily from every attachment to the perishing form, and welcome a crematory as a most grateful substitute for a cemetery, as round the cleansing and transmuting fire all holiest practical and poetical thoughts appropriately cluster. Earth has ever been regarded as the lowest and fire as the highest of the four elements; fire alone suggests deity and perfect purity, and has been through countless ages the symbol and reminder of the Divine Presence. No word is used in so many sacred senses, in all sacred Scriptures, as fire; and as it is the religiousist, especially the ecclesiastic, who speaks of burning the body as shameful and heathenish, we wish particularly to call attention to the fact that, while the Bible frequently alludes to the earth as a correspondence of the lowest things, fire is ever associated with illumination and purification. No Persian "fire-worship" has ever gone further than the author of the Epistle to the Hebrews, who says: "Our God is a consuming fire." Jesus baptized with fire, while John could only baptize with water, according to the Evangelists; and need we wonder at the high place assigned to fire in scripture, when we are constantly hearing of its transmuting wonders, driving away pestilence, converting filth into cleanliness, and causing new life to spring from the ashes of apparent death wherever its action has been felt?

To us fire is, as it has been to the inspired writers of every time and land, the synonym of the all-enlightening, all-purifying principle of life. Every schoolboy reads that, in 1666, the great fire of London was the antidote to the plague, which continued to devastate the city in spite of all that could be done to avert its ravages till that blessed agent took it in hand. The merest tyro in sanitary science appreciates the importance of a fire in a damp or sickly room to cleanse the air; and we hope every body knows how essential it is to burn speedily every vestige of fabric which has touched the body of a person afflicted with infectious disease; ever to burn all the furniture in the room is not going too far.

Another important consideration is the effect produced upon the mind in disabusing many of the superstitious views of future punishment. When fire is freely introduced as a means of disposing of the dead body, it strikes the observer that the province of fire is not to torture but to consume the useless and purify the corrupt. A most impressive service can always be held in connection with cremation; any religious rite which directs the minds of the mourners heavenward is of incalculable benefit; no doleful passages from Solomon's complaints, no harrowing allusions to the worms of the earth, but bright, noble, helpful words and trustful songs should constitute a service prior to the act of incineration. The casket can be lowered gently into the vault where the steady fire is burning perpetually, and after a very short time a little vase of precious dust can be placed as a sacred treasure and preserved among other tender relics of the earthly life of the departed. Every sweet and soulful sentiment of poetry can cluster round the crematory and the urn, which must start back amazed and horror-stricken before the vision of slow decomposition. "Ashes to ashes, dust to dust," can far more truly and speedily be said when human intelligence accelerates the unassisted work of nature and converts the body in a few short hours or even minutes into a little handful of inoffensive dust.

In the event of any one's being buried alive cremation would be far less dreadful than burial; for were proper arrangements made for the instant liberation of one thus prematurely given to the flame, the swift action of fire would arouse the entranced sleeper, and startle him to give instant signs of vitality; and even should the worst occur, the death by fire in the furnace of one buried in a trance would be almost instantaneous, while slow death in a charnel-house might be indefinitely prolonged, amid scenes and in circumstances impossible to describe.

As to the thought entertained by some that a fiery disposition of the body might too rudely force off a spirit very earth-bound from attachment to its earthly form—if such a result is possible it is highly desirable, for nothing can be more dreadful than the thought of a spirit lingering about a corpse it has ceased to animate.

Look at the matter from any standpoint you may, cremation is preferable, far preferable to burial, and as we have already stated, is a needed sanitary measure in all thickly populated districts. But cremation is not the ultimate method; electricity will soon supersede fire in this, as in almost every other instance of its use. The world is rapidly entering upon a new and glorious electric age. Electricity is to be the acknowledged motor power of the future, superseding steam, as it is already rapidly superseding gas. Electricity can be caused to instantly disintegrate the body of the departed, and in such a manner as to elevate instead of depress the minds of all present at the ceremony. For as that subtle force, which brings us as it were to the boundary line where the visible and invisible realms connect, displays its wondrous power over the empty casket from which the arisen spirit has taken its flight, changing it from a solid organism to a tiny heap of dust as in the twinkling of an eye, so will it bring home forcibly to the minds of all who witness its power that great spiritual change

which has come over the one who for so long (and yet for so brief a span when memory recalls the past) dwelt in that now transformed habitation.

Spiritualists, more than all others, should feel it to be their duty to sanction and encourage every movement whose tendency is to direct thought away from the dead corpse to the immortal spirit; and as we protest in favor of all measures which shall rid the world of unhealthy and depressing cemeteries, with all their suggestions of the flesh which is lost, and hot of the spirit which abides, so let us also work in the direction of a radical reform in mourning costume. Bright colors and fine display would be painfully and ludicrously out of place on a solemn and touching occasion where human feeling is deeply moved and the heart is exceptionally tender; at such times to avoid notice, not to court it, is the natural impulse. Let the garments, then, be unostentatious in every respect; no long crape veils, no sombre pomposity, no protracted and expensive interviews with milliner, tailor and dressmaker—for grief, when sincere, seeks to hide away, and the sorrowing are far less pained when they can pass unnoticed through a crowd than when their imposing dress is the target for all curious eyes. Henry Ward Beecher and many other justly celebrated and brilliant men have used their influence against the sable plumes of woe sported on occasions when the sweetest and softest retirement is needed to help in the diversion of thought from a physical loss to a spiritual gain.

Now that the proposed erection of crematories is a question of the hour, in all large cities especially, let us embrace the opportunity for showing where we stand on all matters of reform in burial customs and funeral rites. Health and reason, physical and spiritual welfare, are never strangers, and one shall invariably find that a wise sanitary course has ever a spiritual tendency, while a spiritual perception, translated into outward action, is ever promotive of physical as well as mental well-being. False sentiment clings to the ghastly images of bygone periods of fear and superstition; refined and ennobling sentiment is ever at one with all that leads to the safety, comfort and elevation of the race in all directions.

### January Magazines.

THE CENTURY.—A distinguishing feature of this number is the commencement of Charles DeKay's series of articles on Ireland, the opening one treating of "Pagan Ireland," with engravings of what is left of the medieval castle at Clonmelon, the cross at Monasterboice, the round tower at Ardmore, ancient swords, javelins and spears, etc. An illustrated article on "The West Point of the Confederacy," describes a battle in which the cadets of the Virginia Military Institute took part and suffered in killed and wounded, of which little has been known in this section. An essay by Col. Auchmuty, "An American Apprentices System," formulates a new system which, in his opinion, concerns the welfare of the nation. The opening article is upon Glotto, 1276-1336, with five engravings of his works, one of them the frontispiece, being his famous hand of Christ. Pope's Virginia Campaign, the Battle of Antietam and the Emancipation Proclamation are the events of this month's installment of the Life of Lincoln. Geo. Kennan, in his Siberian paper, treats of "The Life of Administrative Exiles." A number of stories, several fine poems, and the Department papers complete a very entertaining and instructive issue of this popular monthly. The Century Company, New York. Darnell & Upham, 83 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY.—The frontispiece, a full-length picture of Gen. Green, is given in connection with the first chapter of "Historic Homes and Landmarks, Their Significance and Present Condition," by the editor, Mrs. Martha J. Lamb, further illustrated by nine engravings. An interesting article upon "Winters in Quebec" is contributed by a Boston writer, and an able defense of the genuineness of the "Mecklenburg Declaration of Independence, May 20th, 1775," it having been claimed to have been a fraud, is made by Gen. C. M. Wilcox. Some account of "The First Theatre in America" includes a letter from Chief Justice Sewell, dated Boston, March 2d, 1712, addressed to the Secretary, with a request that it be placed before the Governor of Massachusetts, in which he expresses his surprise that it is proposed "to have a play acted in the Council Chamber (old State House) next Monday," and protests against it. Dr. Moore, of Lenox Library, who has examined this record of old Puritanism, says upon introducing it: "I do not know how many theatres there have been, or are now, in Boston; but they have certainly made the bones of the fathers of New England rattle to very strange tunes in these latter days." New York: 743 Broadway.

THE MAGAZINE OF ART.—A continuation of "Art in the Theatre" introduces "Some Famous Scene Painters," four engravings giving illustrations of their works. A treatment of "Expression in Drapery," by Anne Williams, will be found deeply instructive to students and of considerable utility to artists in all grades of advancement. An article upon Salisbury Hall, in the county of Hertfordshire, built by the Treasurer of England under Henry VIII., is of interest as related to a statutory survival of a by-gone age. The second paper on the Walker Art Gallery gives five engravings of one of them, full page, "A War Despatch at the Hotel de Ville," and another that serves as the frontispiece, "Saving the Guns," a vivid, realistic picture of the horrors of war. There is also an engraving of "Dante's Dream" from the painting by D. G. Rossetti, of whose portraits his brother, W. M. Rossetti, resumes his account. An article upon "The National Statue to Gen. Gordon," is illustrated with a picture of the statue in Trafalgar Square. New York: Cassell & Co.

THE QUIVER.—"The Music of the Protestant Reformation," the subject of the opening article, is referred to as "the dawn of a new music to the world," the development of which came through Beethoven, Bach, Mozart and Handel. "Without the Reformation," says the writer, "and its strong popular tendencies, whereby it broke down the fetters of a dull and antiquated tradition, modern music could never have come into being, for the Gregorian system was in a state of stagnation and promised no hope for the future." New portions are given of "The Lions," a story of the early Christians, and "Miss Hilary's Suitors." The usual variety of interesting contents follow. New York: Cassell & Co.

THE THEOSOPHIST.—Madame Blavatsky leads the contents with "Demon Et Deus Inversus," an article in which at the outset she says that "a God who permits his antagonist, the Devil (created by himself with foreknowledge of the consequences), to do as he pleases on our great ball of clay, and play ducks and drakes with the souls (supposed to be created by himself, is illogical and unthinkable; one of those draughts to be swallowed with the eyes shut." Articles that follow are upon "Desire," "The Cultus of the Far East," "The Mystery Language," "Mental Cures and Theosophy," "Stanzas from the Lowda Sangraha," etc. Madras, India. For sale in Boston by Colby & Rich.

PRETHINKER'S MAGAZINE.—A lengthy argumentative article favoring the abolition of the death-penalty is contributed by Fred. Gerhard. Lyman C. Howe gives his eloquent paper on Spiritualism. Buffalo, N. Y.: H. L. Green.

THE HERALD OF HEALTH.—Of the chief articles are those on "Practical Effects of Vegetarian Medicine," "Proper Care of the Hair," and "The Typewriter as a Remedy for Writer's Cramp." New York: P. O. Box 2141.

THE SPIRITUAL MESSENGER.—In addition to its general articles, reports current celestial phenomena, and gives an interesting mélange of editorial notes. Northampton, Mass.: W. W. Paine.

THE THEOSOPHIST continues its record of "Occult Phenomena and Forces from the Scientific Standpoint," and has other contents of interest. Boston: 478 Shawmut Avenue.

### A BRIEF SKETCH OF THE LIFE AND LABORS OF THE LATE REV. J. H. HARTER.

BY J. M. FREEDER, M. D.

Another good man gone, gone resignedly, peacefully into that higher and better state of existence, seen of old in visions, and daily demonstrated in this present age through angel ministrations!

It is well known to Spiritualists and reformers generally that Mr. Harter of Auburn, N. Y., recently, after a severe illness borne with great fortitude, left his frail mortal body to be clothed upon with immortality. Though suffering keenly at times during his last sickness, his closing hours were as calm and serene as the setting of an autumn's sun. He was ready and waiting for the severing of the silver chord. On the day of his departure, while his faithful companion was tenderly bending over him adjusting his pillow, he said to her: "Do you not think I am dying?" Mrs. Harter's sorrowing heart was too full for a reply. Her silence, however, sufficed. He was perfectly conscious, and he looked a little and looking up into the tear-filled eyes of her who for so many years had industriously, lovingly walked a helpmate by his side, the limbs chilled, the pulse ceased to beat, the eyes closed, and this noble man and generous-souled reformer slept smilingly into heaven.

Mr. Harter died a Spiritualist. And Spiritualism to him was something more than exciting phenomena. It was a demonstration of a future spiritual existence. It was a soul-satisfying religion. It was practical work in all reform interests; it was a life of personal goodness, charity, self-sacrifice and good will toward men. It was the choice of Bro. Harter and his family to have me officiate at his funeral; but being under lecture engagements five nights each week, and these in a distant State, it was simply impossible. The funeral services were held in the Methodist church, the Methodist investigation and Universalist minister, writing in connection with the exercises, and he it said to their praise, the satisfaction of the family and all present.

As a schoolmate and a forty-five-years personal friend of mine, and of humanity in its highest and lowest aspects "wherever a fragment might be found," I deem it but duty done, therefore, to pay a tribute of affectionate and reverent remembrance to this noble, self-sacrificing helper of multitudes of souls.

It was in September, 1842, while a student in Oxford Academy, that I first met Mr. Harter. He had come from the village of N. Y., where he was born Nov. 1st, 1820, to continue his studies in this educational institution. Too poor to pay canal or stage fare, he walked a portion of the distance, and in outward appearance was somewhat dusty and seedy. Such of the students as smiled in derision when he entered the classroom became serious, however, when they met him a few evenings later in the arena of debate. What he lacked in polish and rhetoric, he more than made up in wit, repartee and good nature. Investigation and candid research led him to renounce the Methodist creed. He became a Universalist. His joy was now nearly complete, his enthusiasm almost unbounded; and all afire with zeal he resolved to become a Universalist preacher. To this end in 1844-5 and 6 he attended the Universalist Theological School at the "Clinton Liberal Institute," Clinton, N. Y.; and in the fall of 1846 became pastor of the Universalist church in Motville, N. Y. He was regularly ordained to the ministry in Herkimer, N. Y., his native town, in August, 1848. His religious zeal was so great to quench the fires of hell, and free trembling souls from the fears of endless burnings, that he sometimes traveled on foot twelve miles a Sunday, preaching during the day and evening four sermons. He preached, so he often said, "Not to keep the people out of hell, but to keep hell out of the people." He was decidedly a popular preacher, caring nothing, or but little, for the salary.

On the 1st of Nov., 1851, Bro. Harter was married to Miss Achsah Edson, a lady of fine culture, and richly gifted in both art and music. Mr. Harter was now reveling in the noontide of earthly bliss, his wife presiding at the organ and he proclaiming universal salvation from the pulpit. A few years later he was called to Auburn, N. Y., to take charge of the financial department of the "Universalist Book and Paper Establishment," which position he held with honor and fidelity for seven years. During the time he resided in Auburn, his religious zeal was so great to quench the fires of hell, and free trembling souls from the fears of endless burnings, that he sometimes traveled on foot twelve miles a Sunday, preaching during the day and evening four sermons. He preached, so he often said, "Not to keep the people out of hell, but to keep hell out of the people." He was decidedly a popular preacher, caring nothing, or but little, for the salary.

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Years, only a few, passed when the subject of this sketch visited scances and candidly, critically investigated the astounding manifestations. He could not resist the evidences. They were overwhelming. And, what was more, he personally became quite mediumistic himself, knowing through himself, as well as through others, that there was a future, conscious state of existence. Hope had now become fruition, faith had become knowledge; and rejoicingly:

"His tongue broke out in unknown strains,  
And sung surprising grace."

Though naturally mirthful, genial and eminently social, he was at times subject to depression of spirits, even to sadness and floods of tears. He was poor, and as honest and conscientious as he was poor. He was too liberal when he had the means. Often he would beg of the rich that he might help the needy. His house was open to all sorts of comers. He never refused a call to a sick chamber. His great philanthropic heart throbbled in deepest sympathy for the erring and the down-trodden. Instead of crushing down the sinful and then kicking them because they were down; he would go to them in a kindly, Christly spirit, lift them up, brush the dust from their garments, speak hopeful, brotherly words, and point them to that endless and more golden future where all wrongs are righted and all evil finally fades away as the darkness fades away from the splendors of a June morning. I personally know not only of his good work of his extending the cordial hand and taking into his "mortgaged house" a convict just released from the Auburn State Penitentiary. He kindly entertained him, helping him financially to start anew again in the world, and to-day this ex-convict is a highly-respected member of society. This was but a sample of the humanitarianism of our now ascended brother who, consciously doing for the love of doing good, and because of it he was known as the "Father of the Church of the Divine Fragments." But let him tell it in his own inimitable way. Calling at the office of Chaplain Rev. Wm. Searls (Methodist), Mr. Harter says:

"I was informed by the Chaplain that the laws of the State prohibited me from visiting convicts in prison, as I had done, he stating in substance that 'ministers of the gospel having charge of a church, parish or congregation in the town, city or ward where the prison is located, can have access to the prison. Therefore, you are preaching, but you are not visiting.' You have to preach in the city, and you are excluded."

To this I replied by saying that Jesus was never settled over any particular church, parish or congregation, but that he "went about doing good," and as such was not excluded from the prison. I further said, I am glad, Mr. Searls, that you were not Chaplain of the prison mentioned in 1 Peter, third chapter and nineteenth verse—the prison Jesus visited after he was put to death in the flesh and quickened by the Spirit, in which he also went and preached unto the spirits in prison; for if you had been Chaplain there you would, in all probability, have said, 'Jesus, you can't get in here. You are not settled over any church, parish or congregation in the town, city or ward where this prison is located. You are excluded.'"

Meeting again the mother of Henry H. while on a lecturing tour, I was for the second time implored by her to visit in prison the notorious and law-breaking mother. Again standing before Chaplain Searls in his office, I was referred to the rules and laws serving as barriers to my visiting Henry H. in prison.

Pointing to a Bible on the shelf near by, I said: 'We read in that book that the Son of man shall come in his glory, and all his holy angels with him; and before him shall be gathered all nations.' Now, Mr. Searls, if we are both before him, we will, without doubt, among many other words, hear him say, 'I was in prison, and ye visited me not.' In the vast multitudes 'which no man can number,' he may possibly single out Harter, and say, 'Are you guilty or not guilty?' to which I will say, 'Guilty, my Lord, guilty.' Now if he should say, 'Why are you guilty, my reply will be, 'My Lord, I tried to visit my son in prison, and got as far as the Chaplain, whose superior authority would not allow me to see you.' It is very probable that he will then be heard to say, 'Harter, come on the right with the sleep; Searls, you go on the left with the goats.'"

At this juncture of the conference, taking my hat in hand with the view of departing, Chaplain Searls said to the attendant, 'Send for Henry H.' The prisoner was soon before me, and with tear-drops glistening in his eyes, receiving the comforting and inspiring messages brought to him from one bearing to him the endearing name of mother."

Of late years, though attending many marriages, and very many funerals, he devoted the most of his time to lecturing upon Spiritualism, always making a distinction between it and Spiritism, as he did between Christ and Jesus the reformer. He also lectured in the temperance cause, and in the cause of the colored man's suffrage, and for the anti-capital punishment reform, writing out, printing at his own expense and circulating petitions to have death sentences commuted to imprisonment for life—for all of which he received little more than thanks! Financially he was poor. And though it may not be a comfortable reflection to the millionaire and the miserly, yet I feel to write the conviction, as with a pen of fire, that J. H. Harter's struggles against poverty—struggles his labors in the lecture hall, his preaching, and his efforts to secure an unimpaired home for his family, largely caused his late sickness, and hastened his death. The moral of the lesson is—let Spiritualists, Liberalists and reformers all the better remunerate their speakers.

Upon matters of justice, right, integrity and principle he was ever as firm and fixed as a rock. He reprieved sin but loved the sinner. He delighted in unmasking hypocrisy. He was an earnest, independent speaker, causing an audience to almost laugh at sleep. His fund of anecdote was inexhaustible. He was a rigid prohibitionist, running several times for town and county offices, and once for member of the State Legislature, and was "always elected," he said, "to stay at home." He was a terror to bigoted revivalists. At one of their camp-meetings near Fulton, N. Y., the preachers discovering his presence, began to pray for his conversion; when he, without waiting for the "Amen," pitched straight in and began praying for them in loud and cheering tones. He was literally a praying-race; a very babel of prayer, confusing to the people, if not to the Almighty."

The following was a few months ago published in one of the Auburn newspapers: 'No man in Auburn is more talked about than Mr. Harter. He has many warm friends and many bitter enemies. He is somewhat eccentric and has had a varied career.' He was not always judicious, neither was he always understood. But those who knew him the best, knew that his motives were right, and his aims and purposes all for a universal brotherhood. His brotherhood that he preached, his charity and self-sacrifice being only excelled by his tireless energies to rescue a "fragment" here and there from moral degradation and transform him into a "divine helper." And yet he was not perfect; neither are the angels in heaven absolutely perfect. There are higher intellectual and moral altitudes even for him to attain.

It is not necessary to specify the causes in full besides Spiritualism, which led him to leave the Universalist denomination. The people, with its out-reaching influences and counter-influences, constituted the great trial of his life. Many parties were socially involved. One Universalist minister was arraigned and disciplined, and others involved. There were aloft misrepresentations, gossipy gossips and downright slanders. And here lay the real secret of Mr. Harter's persistent residence in Auburn. Neither persuasion nor salary could induce him to leave. He declared that he and his family would live in the city till they "lived every scandal down," and they did; and that, too, most effectually, no family in the line of character standing higher socially than his! Universalists were the losers. And in this case, as they preach and believe, "Justice and judgment were executed in the earth."

What reformer—what gifted public man—who to-day—who in the past wielded influence and triumphantly succeeded, escaped the tongue of venom or the pen of slander? Socrates was accused of unbecomingly monstrous and outrageous acts, while the very names of his persecutors have rotted away into eternal forgetfulness. John Wesley (so published the Methodist Christian Advocate), preaching in Dublin, said:

"All crimes of which a human being is capable have been laid to my charge except drunkenness." "You old villain, who did you pledge your bans to our minister's wife for a noogie of whiskey?" Mr. Wesley calmly observed: "Thank God! My cup is now full. Good woman, speak to me at the close of the service, and proceeded with the sermon. Wesley said to her, 'Good woman, how could you say such a thing?' and, seeing that she was poorly clad, handed her a guinea and passed on.

That was a commendable exhibition of the true Christ-spirit—the spirit of charity and forgiveness—the very spirit that warmed, sweetened and richly filled the royal-hearted nature of J. H. Harter, and who, in his transit from earth, has added another star to the constellations of heaven."

Though writing considerable for journals, secular and religious, he published no books. His autobiography, written up till past the meridian of life, contains extracts from his writings, and a full account of his conversion to Spiritualism. A judicious biography of his life would command the attention of Spiritualists and all genuine reformers.

Already has he recalled back from the other shore; already, as reported by those competent to judge, he has materialized in a spiritualistic séance in Auburn, and identified himself, giving information as to his happy condition and present occupation in that thither-land of immortality.

May not our released and risen brother how sing with the poet:

"I rose like a mist from the mountain  
When day walks abroad on the hills;  
I rose like a spray from the fountain,  
From life and its wearying hills."

I have bathed in the heavenly river,  
I have chanted the seraphic song,  
And I've walked in the light of his brightness  
Aid the celestial throng."

'New Thought' says the word "Chicago" originated as follows:

Way back in the dark ages, there were people who lived in the "Sucker State," there were people who prairie chickens, and poor people flocked here to kill and live on these chickens; and called the name of the place Chicago. After a while the chickens became scarce, and then they turned their attention to raising hogs, and established a packing house, where a man and a boy killed and packed one hog a week, whereupon they added to its name, hog, and it was called "Chick-hog." Then on they got to slaughtering and eating a thousand hogs a week, and the name became so great that no man dared speak an honest word, whereupon the people all exclaimed, oh, and that was added to the name of the village. It has now become Chicago (Chick-hog-oh), but the common people have corrupted it, as they do everything else, and for short call it Chicago.







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We do not permit anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he specially desires to call our attention to.  
When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.  
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

## Banner of Light.

BOSTON, SATURDAY, JANUARY 12, 1889.

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

### Trial Subscriptions.

#### An Inducement.

For the purpose of leading parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

THE BANNER OF LIGHT will be mailed by its publishers, COLBY & RICH, 9 Bowdoin Street, Boston, to NEW SUBSCRIBERS For Three Months,

from this date, at the reduced price of \$1.75 cents, postage free.

To the lecturers and others interested in extending the usefulness of THE BANNER by increasing its circulation, it is suggested that when two subscribers are secured in one locality, their names and addresses be sent to this office in one letter with a dollar bill inclosed, instead of two with fifty cents in specie each. But postage stamps will be received.

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 Good of Evil.

Mrs. Cora L. V. Richmond's guides gave expression awhile since to a lecture—which at the time appeared in the columns of THE BANNER—wherein was set forth a comprehensive, profound and convincing statement of this engrossing problem. From few, if any, desks or pulpits are the great truths that reconcile these apparent contradictions of life, and establish its genuine harmony, so forcibly presented and so clearly impressed. Taking her position from which to obtain a view of the various parts of the grand scheme of existence, all these apparent inharmonies fall at once into order, the contradictions become reconciled, the evil we discover to be wholly in and of ourselves, and therefore fully capable of being overcome by us, and the ulterior purpose one of the truest and highest benevolence.

No profounder philosophy of evil was ever enunciated by mortal. The scales seem to fall at once from the eyes that read these crystallized sentences occurring in her discourse: "You have not to fear anything that you do not attract." "The evil is no greater than that which is within yourselves." "Satan is to be exactly measured in stature, in size and in power by your own moral stature, and you have nothing to fear greater than the temptation or tendency to yield to it of your own nature; and to aid you in overcoming these are all the moral forces of the universe arrayed in splendor and set forth in a garb of shining lives, lofty examples, poetry, philosophy, art, religion." How ignoble, then, she exclaims, "to fear this paltry foe, that is a thing only of your own ignorance of moral law." This is the substantial secret of the existence of evil.

The guides of Mrs. Richmond-aver, in this instance, that the relationship of evil in the universe is to the finite, whereas mortals conceive that it is related to the infinite. "Its belongings, its lessons, its victories, its final vanquishment, must be in a direct and distinct ratio the result of a finite unfoldment; and as evil is in the world through lack of moral perception, so the presence of moral perception must vanquish the evil."

And it is not the Infinite who accomplishes this result, but man himself. We should not be conscious of moral evil at all if we were not immortal. If we were wholly material, and our intelligence were the result of matter, there would be no moral propositions known, and consequently no consciousness of evil to exer-

also human thought. We should never think of trying to reconcile the existence of evil with the existence of God. But as we are immortal beings, and therefore spiritual, we are but in part related to matter, and for the rest are related to the spiritual universe. And it is a necessity that there should be a continual conflict between the mortal and the moral, the physical and the spiritual, "until the material shall become so imbued with the spiritual as no longer to war against it."

How clearly, in the light of this self-evident proposition, is it apparent that it is the transient man that will have everything for to-day; it is the immortal man that will build for the spiritual eternity; it is the transient man that grapples and graps with the present hour, seeking the present pleasure for its own sake, the present victory because it is near, and the present thing because it must inevitably pass away. By contrast it is the spiritual man who is forever admonishing, striving and directing against this transient pleasure, because of the larger victory and happiness that come of moral and spiritual triumph. And therefore between the spirit of man and the organism which is around him there must forever be this conflict until one or the other is baffled. Frequently the spirit is for the time being baffled, and this causes the existence of evil in the world, even for a day, a month, a year, a generation, a century, or a thousand years of time—whatever amount of time it requires for the moral nature to rally, to gather all its forces around it, to appeal to the moral and spiritual universe for succor and strength and support, and finally to do successful battle with that which has waged war against the spiritual.

The trouble lies in the fact that mankind is yet in a state of moral infancy, just as man is in a state of infancy in relation to his mundane surroundings. Man is in the true path in the precise ratio of the unfolding of his moral nature to a perception of the moral and spiritual belongings of the universe.

The question is constantly asked why we are introduced into such an existence, in which conflict and struggle are the chief conditions. Because if it were not for our moral consciousness, sign of our immortality, we should not strive for anything higher than the physical. The simple fact of our immortality compels the struggle and the strife. Human existence is strengthened by the conflict. If we were good only unconsciously, what would that be to us? But having to contend for goodness, we feel the glow of triumph when we attain to every new victory, and a sense of new power invades our being. It was necessary for us to overcome, or we should never enjoy the possession. Having won it after a hard struggle, we feel that it is ours, a part of ourselves, which we could not do if we were good unconsciously, instead of after a struggle. We are unwise, therefore, to wish to escape responsibility. It is the best thing in all the universe for us. If we could have for the mere asking, be very sure that we should never ask. When we do, we unite effort with our petition, and thus prove that we know what is better than what we now have and are.

We need entertain no fears, however. The universe of spiritual life is full of helps for us. It is nothing but our own selves that we are summoned to overcome. We are not given to do any more than we can do. There is no reason to despair; on the contrary, we might well despair if we had no more obstacles to overcome. But we are abundantly assured of all the help we require in order to achieve the triumphs by which alone we are conscious of the possession of goodness. The evil needs to be put away; but it is we only, with the helps that are ever ready for us, that can put it away. And it is no external evil or enemy with which we contend, but that which is within ourselves, and which we are enabled to overcome at last. Far, very far greater are these victories of ours over evil than any which have ever been achieved by the renowned soldiers of history. Their fame will have vanished from the memories of men when that of the struggling saints of the world will become resplendent before the eyes of future ages. We should not whine, then, at the existence of evil, but strive fearlessly to overcome it, and thus obtain the victory that alone can give us true riches and happiness.

### Nothing New at All.

Scrutiner's Monthly for January asks what are the requisitions of a good nurse in sickness, and in answering the question unconsciously, certainly unintentionally, confesses to the solid truth and indisputable reality of the theory on which magnetic healers have proceeded from the beginning in their treatment of diseased and dying patients. And it is these very same healers whom the "regulars" in medicine would punish with fine and incarceration for daring to practice their calling—a plain confession of their own ignorance and inability.

Says Scrutiner: "The instinct of self-preservation makes a perfect vampire of a sick man. It is not altogether watching, or care, or constant service, or the keen sense of responsibility which exhausts a nurse, nor all of them combined. It is the presence of the patient's famished body, taking in at every pore the nervous energy of whoever is near. The weakling pants for life. Life he must have. Give me your hand. Send the full charge of your human battery along my veins. That is better than wine, better than the broad, impersonal warmth of the sun. It is the quickening of pulse by pulse, the kindling of life by life. Strange and unaccountable are physical influences (they would be strange indeed if they were only physical), but more potent in this world than men are willing to own. They are unheeded in the hurrying crowd, where electricity passes constantly with the jostling of elbows. But the sensibilities of the insulated invalid quiver like pith-balls when brought in contact with positive and negative forces. Certain persons give, and others take from him the strength which is his carefully-hoarded treasure. He rebels against proximity with one and clings like a frightened child to another. To say that the well and strong are the attractive is not enough. Often they repel by those very characteristics. Goodness and virtue have little to do with it, and sympathy is but a moderate factor. The feeling is almost wholly unreasonable." The writer simply means that it is something he cannot understand.

What is all this, now, but a brief exposition of the principle of magnetic healing, as practiced by so many effective healers: whom the regular doctors seek to persecute? It is physical as well as spiritual; in fact, the two in combination. The people who sneer at it when practiced by professional magnetic healers, are ready to hail it as a new discovery if they only christen it themselves. And so the closed eyes of prejudice are gradually opened to the light of truth.

### Menace with a Wonderful Psychic.

In company with Judge Nelson Cross, of New York, we called last Saturday afternoon upon Mr. C. E. Watkins, of 107 Falmouth Street, this city, the medium whom Mr. Eves Sargent tested so thoroughly at his residence several years ago and fully endorsed in the spiritual and secular press.

When we entered the seance-room Mr. Watkins called out attention to a small electric apparatus, which he designated an "occult telegrapher." That is to say, the ticker would work by the medium simply laying his hands upon a box formed of slates; the "sounder," so called, in plain sight. This machine, he said, was used principally by his spirit doctor, who gave prescriptions through it which have been the means of healing many patients. Desiring to see the instrument work, we requested the spirit doctor to telegraph to us, which he did, the ticks giving these words:

"We are happy to meet you, gentlemen, and hope you will receive satisfactory evidence through the independent slate-writing that will follow, as giving evidence of spirit-communication between the two worlds."

We then carefully examined two new slates which had never been written upon. In the meantime Mr. Watkins requested us to write upon blank slips of paper—as many as we pleased—the names of deceased friends. We were then requested to point with a lead pencil at the closely folded bits of paper, when the medium would say to us alternately, "You hold that pellet—pointing to it—closely in your hand, Judge." And a moment afterward he would make the same request to us. Of the dozen pellets thus disposed of, every one was responded to correctly. It was, we must say, a marvelous exhibition of spirit-power.

It would occupy too much space were we to go into fuller details of this remarkable sitting. But we will give a few instances, that the reader may form an idea of the subject matter.

We took the two slates and placed them together, the medium remarking: "My spirit-guide tells me he is going to make an experiment by not allowing, at first, any bit of pencil put between the slates." Instantly we could distinctly hear the sound of some one writing, and upon separating the slates we found upon one of them, in large, fair handwriting, in blue, the following:

"We write you these few words to-day in this way, making our own pencil, because we wish to show you that if we but had good conditions we could dispense with pencil."

Then the medium inserted a tiny bit of slate-pencil between the same slates, as he stated he was impressed to do, in order to see what else we might get. Again we could hear the sound of writing. On separating the slates, we found directly underneath the matter quoted above, in common slate-pencil, the following message:

"We assure you that man is a spiritual being, and that this truth will come to him in time."

Yours in Truth, WM. DENTON."

The most remarkable thing about this message is, that while the first part is written with the bit of slate-pencil, the words "in Truth, Wm. Denton," are given in blue, similar to the first message.

Directly under the Denton message we found another in slate-pencil, finely written, to this effect:

"My Dear Friend Colby—I have wished often for an opportunity to come to you in this way. I am pleased to see that you are as strong in your faith as ever, and that you stand boldly for truth. That is right."

Your friend, EVES SARGENT."

Subsequently other slates were put together, and more messages given in response to the pellets we from time to time held in our hands. All the pellets were correctly responded to, as we ascertained upon opening them. We transcribe the following:

"My Dear Friend Colby—God bless you! and may you ever feel that the bright, true and pure spirits are with you."

WM. WHITE."

"Mr. Colby—I want you to tell Mrs. Morrill, of Amesbury, that I came with George, her husband, and you will much oblige."

MARY WEBSTER."

There were two manifestations such as often occurred at the seances of the late Charles H. Foster, namely, the appearance of a spirit's name upon the arm of the medium in scarlet letters. We had two demonstrations of this description at this seance. We wrote upon a pellet to our spirit friend Henry Stumcke, late of the Crawford House in this city. He responded by giving his name "H. Stumcke," in scarlet letters, on the wrist of the medium. He then wrote on a slate, "I say, Colby, it is a wonder to me that you do not get tired of trying to induce people to believe this truth of spirit-return. Let them come to us themselves. You cannot make fools believe what they cannot understand."

The name of a spirit friend of Judge Cross, corresponding to the pellet held in his hand, appeared in a similar manner upon the medium's wrist.

The Judge remarked, after leaving Mr. Watkins' residence, that the seance (of nearly two hours' duration) was a very satisfactory one, and he should write up the matter from his standpoint when he returned to New York City.

AN OUTRAGE.—Washington dispatches of the 5th Inst. would seem to indicate that the land-grabbing element having failed to obtain through the Commission the surrender of their land by the Sioux—at the buyers' figures!—are moving to put pressure on Congress for the passage of a bill depriving the Indians of all choice in the matter, and voiding the pledged faith of the nation! In the elegant (?) language of the dispatches, it is urged to "let them [the Sioux] distinctly understand that this is to be the wind-up of them as Indians." The step mooted is a burning outrage committed upon the weak by the strong, and will, if taken, entail upon this nation the severest consequences!

GONE HOME.—We learn with regret that our personal friend, Mr. Robert Cunningham, one of the oldest employes of the Boston Daily Journal, and for many years past superintendent of the mailing room, passed from physical life on Monday last, after a brief illness. He was a genial, affable man, and a faithful attaché of the paper to which the best efforts of his life were devoted. He was in his fifty-eighth year. Mr. C. was connected with the Journal for nearly forty years, and brought to bear upon his work intelligence, as well as industry and conscientious effort. He was a member of the Franklin Typographical Society.

A person calling himself Cummings—but who is by some believed to be H. Melville Fay hiding under a pseudonym—is, we are informed, now operating in New York State. He claims to be endorsed by THE BANNER, but we know nothing concerning him if he be Cummings, and if he be Fay we have repeatedly cautioned the public against him in these columns.

### Mr. Marsh Speaks for Himself.

In making his appearance before the New York Court recently, Mr. Luther H. Marsh, one of the oldest of the practitioners in the State, took occasion to say to the court and his brethren of the bar—in reference to the *Dis Debar Matter*—"I stand here a man who has practiced law for fifty-two and a half years, discussing and weighing questions of law of all kinds and in all courts, and against the ablest men of the bar. I stand here and aver as my absolute belief that, if we are now in a court room, if it is proved to me that your honor is a judge, if those around me are lawyers, if this temple is a court house, if this is a globe on which we tread, or if any fact is a fact, then it is demonstrated to me with equal power, by equal evidence of conclusive proof, that these writings and these pictures were produced not by mortal agencies, and I know no other cause to which I can ascribe them than that of spiritual agencies."

This is as emphatic and outspoken as it is courageous. In the eyes of shallow wittlings, in the pulpits and out, a man of the character and capacity of Mr. Marsh is readily conceded to be abundantly qualified to form an opinion and give advice on the most intricate questions both of fact and law; but when it comes to the simple testimony of his senses in respect to a plain matter of mediumship, as to whether a certain thing is done by visible or invisible, but none the less real, agencies—oh, of course he is self-deluded, he is laboring under hallucination, he is incapable either of observing and gathering or of asserting and weighing evidence, and he is at once thrown over as of no further service to himself or anybody else: this man who deservedly ranks above the whole host of his brother lawyers for his intellectual acumen and great reasoning ability.

On the very face of it there is an absurdity in such a hasty and wholly prejudiced conclusion like this that provokes an impatience akin to wrath itself. And the patronizing and self-conceited air, too, with which a few, who would be thought superior by assuming to be select, refer to a man like Mr. Marsh, dismissing him with the remark that he is perhaps to be indulged on the ground that he is but a beginner, and leaving one to infer that he will some day confess his present belief to be but an idle amusement—this proffer of pitying patronage is more offensive than all else, and invites a contempt almost too intense for deliberate utterance.

This sort of business cannot go on always, and cannot reasonably be expected to. Evidence that is good in the common affairs of life is good enough in all affairs, and cannot but be equally conclusive. Who shall assume to pronounce otherwise? If the free and unbiased testimony of minds hitherto acknowledged to be supreme over other minds is to be refused a hearing for no better reason than is contained in the baldest and most insensate prejudice, that utterly rejects and repudiates certain ascertained facts because they happen to disturb its own superstitious habit and unverified belief, then there obviously is no further use in squaring any facts whatever by testimony or establishing convictions of any sort by actual proofs.

### The Number Thirteen.

Correspondents of the *Magazine of American History* have been giving their views in regard to the prevailing idea that thirteen is an unlucky number, and Friday an unlucky day. In the January issue "O. P. Q." writes:

"As to thirteen people inadvertently seated at table, I have endeavored to dispel the absurd superstition by recording the fact of my having on five distinct occasions found myself one of thirteen at table, every one of whom is living to-day, although it is fourteen years since we dined together on one occasion referred to. Few people are aware that Friday is the superstitious day in certain countries only, and that each day of the week is a day of bad omen in some country or other. To me it is a favorite day for commencing a journey, simply because less travelers are met with on that day, and the chances are in favor of finding more room and comfort in the railway carriages. Civilization, which includes mental advancement, is supposed to be progressing, but in these matters, Carlyle's calculation that 'two-thirds of the human family are fools,' has not yet been disproved."

### Growing Interest in Spiritualism.

Readers of this number of THE BANNER will not fail to notice that nearly every correspondent makes special mention of the rapidly growing interest in the subject of Spiritualism in all sections. The attempts of its enemies to destroy it, notably by means of a pretended confession of fraudulent practices by two of its early mediums, have really served a diametrically opposite purpose. This is another evidence of the omnipotence of Truth.

Fielding when in France was asked: "Are you a Huguenot?" "No," he replied. "A Catholic?" "No." "A Lutheran?" "No," he said, "I have a little religion of my own!" Nine-tenths of the so-called members of the Christian sects to-day, if asked separately about their beliefs in the articles of their peculiar creeds, would be found, practically, to be in the same condition. Inquiring minds are, in this age of light, to a greater extent than ever before, daring to entertain individual opinions on the most abstruse subjects, and the outlook, therefore, is cheering for the future.

Gov. Ames, in his inaugural to the Legislature, earnestly recommends, as an act of simple justice, the enactment of a law securing suffrage to women. "Recent political events," he says, "have confirmed the opinion which I have long held, that if women have sufficient reason to vote they will do so, and become an important factor in the settlement of great questions." If we can trust uneducated men to vote, we can, with greater safety and far more propriety, grant the same power to women, who, as a rule, are as well educated and quite as intelligent as men." The Governor is right. Now let us see what the Legislature will do.

The elegant hostelry in this city well known as the CRAWFORD HOUSE, which is centrally located, fronting Scollay Square and extending from Brattle to Hanover Street, has increased its facilities for business by sixty additional commodious rooms, and is now in a position to accommodate four hundred and fifty people. The present proprietors are Messrs. Goodwin & Kimball. They issued Jan. 1st an elegant pictorial brochure announcing the formation of the new firm at that date. Success to them.

By perusing Bro. Lee's letter on our eighth page it will be seen that yet another Spiritualistic Society has been formed in Cleveland. "The more morrier," as a good friend observed on reading Bro. L.'s manuscript.

### The Poor Workingwomen.

A letter from the overseer of a factory in Massachusetts, published in *The Commonwealth* at Port Angeles, Washington Territory, pictures the truly cheerless fate of thousands of workingwomen in this country, who are forced to toil from childhood days through a weary existence in our factories to secure only the necessities for self-maintenance. These women have some of them commuted their inmost feelings to the writer of the letter in question, and many more their secret thoughts. They freely admit, as it were in unison, that the most they desire is an assured chance to earn a living and to provide a simple sufficiency for coming old age. They want an opportunity to live as nature intended they should, and especially in the development and enjoyment of their natural affections in the home and family.

Here are to be seen precious human lives by the hundreds of thousands, worn out and wasted in ceaseless drudgery, and filled full with suffering such as women only are called to endure, denied the happiness of homes which are the natural craving of every heart. Is it really any such wonder, in view of the actual case, that so many of their unfortunate number become a sacrifice every year on the altar of human avarice? How long is this state of things to continue? It cannot be always. If, as is so often asserted, the family is the unit of society, and that whatever wrongs and hurts one sex equally wrongs and hurts the other, then it is sufficiently obvious that society is the ultimate sufferer to an extent that is not easily computable.

Men find it more and more difficult to support families in respectability, and consequently refrain from the needed work of cementing the social state by the establishment of homes. The first result is to be seen in the open competition of women with men for work and places, which inevitably breeds inharmonious and ultimate hostility between the sexes where there ought to be only union of sympathies and efforts. The remedy is clearly to throw open natural opportunities to all alike who desire to obtain work, thus rendering labor independent. Instead of competition would appear the multiplication of homes and all that they imply, and the present prevalence of enforced celibacy would visibly disappear.

MR. ZENAS C. HOWLAND passed to spirit-life on Saturday morning, Jan. 5th. He has been a Spiritualist for over thirty years, and has subscribed for THE BANNER ever since it was published—taking three or more copies each year. He was broad and liberal in his views, honest and just in life's every transaction. The funeral took place on Tuesday noon, 8th inst., at his late residence, 92 Chelsea Street, Charlestown District, this city. Mrs. Fannie Davis Smith, of Brandon, Vt., conducting the service, and the Temple Quartette adding to her eloquent utterances the sweet comfort of vocal harmony.

No. 1, Vol. VI, of *New Thought* reaches us from its new home, 675 West Lake Street, Chicago, Ill. It is neatly gotten up, typographically; editorially it announces its desire to be to "make the world better, wiser, more spiritual," in which good work we wish its able publishers, Moses Hull & Co., the best of success.

Our readers will find on the second page of the present issue a sterling essay on "CHRISTIANITY" from the pen of W. J. Colville. We shall print next week a letter from Mr. C. regarding what he has seen of late in California.

"Among the Mountains," by Helen Stuart-Richings (see our seventh page), is a poem in prose, and deserves the attention of every lover of the grand and beautiful in nature.

### Australia.

The Victorian Association of Spiritualists at Melbourne, Australia, held a meeting Oct. 7th, for considering the best means of advancing a knowledge of Spiritualism among the people. W. H. Terry presided, and J. C. Bradley, under spirit-control, made the opening address, in which he outlined a plan of work devised by spirits interested in the promulgation of truth. The chairman followed, fully endorsing what had been advanced, the gist of which was that united and disinterested action is essential to the furtherance of the cause. Various suggestions were made by Mr. Overton, Mr. Heath, Mr. Morse, Mr. Bodington and others, and Mr. Bradley offered his mediumistic services to investigators. Thirty new members were enrolled at the close of the meeting.

### The Chicago Spiritual Fraternity.

Holds public meetings every Sunday at 3 and 7:45 P. M., at Kimball Hall, No. 247 State Street, corner Jackson. Rev. Moses Hull, formerly a noted Advent minister, and one of the best Biblical scholars living, will conduct the services the four Sundays in January. Seats free. All are invited.

Judge Wood, President, Hyde Park, Ill.; S. M. Bidson, Secretary, 299 Monroe Street, Chicago; Mrs. S. F. Hineckley, Treasurer, 62 S. Elizabeth Street, Chicago.

### Mrs. Ada Foye.

Is at present doing a grand work in Boston. Just previous to her departure from Cleveland, O., on her way eastward, the friends there held a farewell reception for the expression of good wishes concerning her—a report of which meeting we shall print next week.

### Children's Concert and Dance.

See announcement in the report of Children's-Progressive Lyceum No. 1, on our eighth page, and do not forget the occasion.

Willing always to acknowledge real merit wherever found, THE BANNER desires to express satisfaction with the good work accomplished in Boston the past year—at Berkeley and Parker Memorial Halls, the Spiritual Temple on Back Bay, the Bowdoin Square Baptist Tabernacle, Old South Meeting House, and elsewhere—by ADOLF LOWINSKY, of Leipzig Conservatory, Germany. This young man possesses remarkable gifts as a violinist, which have been supplemented by careful training by others, and earnest practice on his part, and we predict for him a brilliant future in his profession, when our naturally conservative citizens shall have become fully aware of his merit. Mr. Lowinsky is an excellent and conscientious teacher, and will instruct pupils at moderate terms. Address him at 39 McLean Street, (West End) Boston.

John Johnson, proprietor of that brave and outspoken journal, the *Saratoga Eagle*, has, we are informed, been engaged to assist in the editorial work of the *Troy Press*. He is a journalist of extended experience and varied talent, and we feel sure *The Press* will have cause for satisfaction at securing his services.

The Independent Lecture Bureau is able to supply speakers for lectures, funerals and all public occasions. Address Lecture Bureau, 6 Beacon Street, Boston.

Read the announcement (on our fifth page) of a reception to be held at the residence of Dr. J. R. Cooke, 474 Shawmut Avenue, Boston.

"THE STURDY OAK" commences its second volume with the January number, of which it puts in circulation 10,000 copies. It is sound on all questions of progress and reform, and worthy of a liberal patronage. Sweet & Sturdy, publishers, Attleboro, Mass.



## ALL SORTS OF PARAGRAPHS.

**TRAMPING.**—Springer City, Oklahoma, after enjoying an existence of several days and attaining an alleged population of five thousand, has been ordered by an officer of the United States army to disperse. The mayor and city treasurer have already disappeared, and the citizens must follow suit.

"Foxes have holes," says the New Testament. True. And two of them have gone there recently.

"Why do so many ladies flock to W. S. Butler's great store on Tremont street? It seems to be full all the time." It is because he keeps for sale the very best of goods at reasonable rates," was the reply of the gentleman accosted.

Ye Ho Yung, of the Korean Legation at Washington, is a good deal of a dandy in his way. He pays a great many calls at the capitol, and seems to enjoy himself, although he does not know a word of English.

The Theodore Parker Memorial Building, Boston, (apertunances and all) has, we understand, been transferred to the Unitarian denomination. It will still retain its name.

Mrs. Paige, of Denver, Col., has our cordial thanks for the beautiful, as well as useful New Year's gift, namely, a combination gold ore scarf pin.

It would be more Christlike, as well as more statesmanlike, for each section of our country to seek for what is good rather than for what is bad in the other, when commenting in a sectional spirit.

**Algonquin**, a monthly periodical, has entered upon its third year. It has been enlarged to twenty pages. It is full of excellent matter treating upon the phenomena and philosophy of Spiritualism without theological controversy. Issued by the Star Publishing Co., Springfield, Mass.

Shortly after the early rush of business at the Crawford House dining-rooms, Boston, Christmas evening, Mr. George Cleveland, the head-waiter of the gentlemen's café, was called, and presented by Miss Katie Crowley, in behalf of the café employees and a few other friends, a neat Russia leather pocketbook lined with twenty dollars in gold. The recipient, although taken by surprise, expressed his appreciation of the gift, and returned to his duties with renewed feelings of good will toward the donors. Mr. Cleveland was formerly head-waiter at the Lake Pleasant Hotel, Montague, Mass., and was a great favorite of the guests in consequence of his affable manners and obliging spirit. May his shadow at the Crawford never be less.

**AT THE HOLLS.**—"The Winter's Tale" is to be repeated until Saturday. For Miss Anderson's final appearances on Saturday "Pygmalion and Galatea," with "Comedy and Tragedy," will form the attraction at the madhouse, and the evening play is to be "The Lady of Lyons." Next week the attraction will be Robson and Crane in "The Henrietta."

Gen. Harrison, the President-elect, has bought his inauguration carriage, it is said, and its price is \$2000. From the same makers the President-elect has ordered a family shopping carriage to cost \$1000. Beside this, he has made arrangements for securing for his use in Washington a stable of probably half a dozen horses, all to be at least sixteen hands high, and cherry bay in color. The whole outfit is expected to be in Washington, ready for use, by the 4th of March.

Many people used to know of what possible evils to pursue this Andover controversy furthest. Something has irritated good Dr. Lyman Abbott, for he has just made an unchristian remark, says the daily press, that "No power on earth, visible or invisible, can make the papers tell the truth."

**THE PORTENT.**  
A cloud is gathering o'er the spirit;  
It has no silver lining;  
Already, from its murky edge,  
The levelling bolt is shining;  
And who shall see it hurried therefrom?  
The son, if not the sire!  
The smoke from young Hyppatia's blood,  
And Bruno's torture-fire,  
The dungeons' damp, the agony-sweat  
Upon Vanini's brow  
Have made the vengeance-nimbus  
That looms so awful now!  
—London Secular Review.

The insurance on the steamer *Bristol*, which was burned on Sunday week, at Newport, R. I., amounted to \$325,000. It was placed in 55 companies.

Seven hundred Chinamen partook of Sam Wah Kee's hospitality Monday last. Their host is one of the most influential members of his race in Boston. The boy Celestial, on his arrival upon this mundane shore, was christened Ames Hart Kee. Seven hundred Chinamen attended the Kee feast.

**MAGNETIZED PAPER.**—A. S. Hayward, magnetic physician, No. 4 East Brookline street, Boston, will for the next five days send half package of his *vital magnetized paper* to the sick, by mail, who are not able to pay for it, on receipt of postage-stamp to prepay mail charges. See his advertisement on page seventh of the *BANNER OF LIGHT*.  
Jan. 5th, 1880.

## Movements of Platform Lecturers.

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

Frank T. Ripley, platform test-medium, can be engaged for April and May, also for camp and grove meetings on liberal terms—having cancelled his western engagements. Address in care of this office.

J. Frank Baxter lectured Sunday last, Jan. 6th, in Portland, Me.; he will lecture there again on Sunday, Jan. 13th; during the intervening week, possibly at Sumner and Paris, and the following week at Stockton and Ellsworth, Me. Sundays, Jan. 20th and 27th, he will lecture in Williamstown, Conn.; Monday and Tuesday evenings, Jan. 21st and 22nd, in North Brookfield; Wednesday evening, Jan. 23rd, in Southold, Conn.; Thursday evening, Jan. 24th, in Meriden, Conn.; Friday evening, Jan. 25th, (probably) in Bridgeport, Conn.; and on Monday evening, Jan. 28th, he will give an entertainment in New London, Conn. The Sundays of February he will lecture in Cleveland, O.

Dr. J. K. Bailey has been speaking during December in Michigan, at Capet, Flint and Saginaw, closing his present labors in that State at Edwardsburg the 6th inst. He has again resumed his work after a long vacation, therefore, of sickness. The friends should give him plenty of work, and adequate financial remuneration.

J. W. Fletcher lectures in Norwich, Conn., the last two Sundays in January; in Berkeley Hall, Boston, the first two in February; in Lowell, Mass., the last two in Providence, R. I., during March, and May, and at New Haven street, Boston, Mass.

Mrs. H. S. Little speaks in Berkeley Hall, Boston, next Sunday at 2:30 P. M., before the Independent Club. Subject: "The Day of Judgment." She will be followed by Parker Pillsbury in "Anti-Slavery Arguments."

Miss Emma Nickerson will lecture in Springfield, Mass., on Sunday afternoon and evening, which will be her last lecture for some time. She speaks in Lynn, Mass., Jan. 20th and 27th. Address, Lecture Bureau, 6 Beacon street, Boston, Mass.

Frank Algerton has a few dates in March still open for lectures and tests. Address, Lecture Bureau, 6 Beacon street, Boston.

Lyman C. Howe speaks in Paterson, N. J., during January. Is open for engagements for February, March, and later. Address him at Fredonia, N. Y.

Edgar W. Emerson was in Brockton, Mass., Jan. 2d; and Norwich, Conn., Jan. 6th. Is also engaged in Norwich, Jan. 13th, and Jan. 20th. Spiritualistic Phenomena Association, Boston, Mass., Jan. 27th; Attleboro, Mass., Jan. 28th.

Mrs. Cadwell, the excellent materializing medium of New York, is in town, we understand.

G. W. Kates and wife are lecturing in Philadelphia, Pa. They will accept calls to any contiguous points. They will lecture and give tests in Vineland, N. J., Sunday, Jan. 13th. Will lecture in Pittsburgh, Pa., during March. Would like engagements en route to Pittsburgh, last week or more of February, or returning in April. Address them, Wheat Street Lane, 22nd Ward, Philadelphia.

Mrs. H. S. Lake is located at a Worcester Square, Boston. All letters to her should be thus addressed. Mrs. Jennie K. D. Conant, of 20 Bennett street, Boston, who has been suffering for the past two weeks with typhoid pneumonia and pleurisy—gives notices when she can leave her Sunday engagements with societies in January.

Mr. and Mrs. C. P. Longley appeared at Portsmouth, N. H., Sunday, Jan. 6th. In the afternoon Mrs. Shil-

lady Longley lectured upon "The Past, the Present, and the Future of Man." In the evening the lady delivered a practical discourse upon "Life in the Spirit World." At both services Mr. Longley sang several of his own beautiful songs, accompanying himself upon the piano. On Sunday next Mr. and Mrs. Longley will give tests in Newburyport, and at Fitchburg, Jan. 20th and 27th.

Miss Jennie B. Hagan spoke to excellent acceptance at Troy, N. Y., during December. Her engagements are as follows: The Sundays of January, Haverhill, Mass.; first two Sundays of February, New York City; Feb. 17th and 24th, Lynn, Mass.; Feb. 24th, 7th, 20th, 21st, Meriden, Conn.; 28th, Boston, Mass.; 28th, Bridgewater, Mass.; 10th, 11th, 17th and 18th, Attleboro, Mass.; March, Haverhill, Mass.

Mrs. A. H. Colby-Luthor's address for the present month will be at No. 6 Gates street, Worcester, Mass. She speaks for the Spiritualistic Society there the Sundays of January.

Prof. W. F. Peck having just finished a remarkably successful engagement at Philadelphia, will lecture during January at Albany, N. Y. Will deliver lectures on moderate terms on week-nights anywhere in the vicinity. The monthly test is still open. Address to Grand street, Albany, N. Y.

## Test and Prophecies.

To the Editor of the Banner of Light:

At the meeting of the Spiritualistic Phenomena Association, Dec. 30th, Edgar W. Emerson, under influence of his guide, said: there was a spirit present who had been requested to come to this place. He, through the instrumentality of this medium, gave his name as Oliver Stearns, who would be best known at the West End. I waited to learn whether there was any one present who had made such a request. Soon another spirit was spoken of as being present. No one seemed to recognize Mr. Stearns, and it passed by without any one seeming to know him. I was almost on the point of saying "recognized," when the other spirit announced his name; but as the person that was alluded to who requested him to appear did not speak, I have felt it a duty as well as a pleasure, in justice to the spirit, the medium, and the cause, to say that Mr. Stearns was one of our veteran Spiritualists, and at one time did reside at the West End and held séances for spiritual manifestations with Mrs. Conant and other mediums. He had for many years prior to his exit been a resident of the South End, lived a retired life, and passed on to spirit-spheres several years ago, and I penned a few lines to his memory, which were printed in the *BANNER OF LIGHT* at the time. Without doubt his daughters had requested him to come and give his name, but they seldom attend the Spiritualistic meetings, and may have expected if he came that the fact would be printed in the *BANNER*, where they might chance to see it. I have done my duty, and should have acknowledged a recognition at the time, but thought it might be the means of destroying the test for those who made the request, and this is my excuse for not speaking on the occasion when it was given.

In Salem, some fifteen years ago, Miss D. said to Mrs. R.: "I had a dream last night, or vision, and saw in it two coffins in our parlor." She said that this vision was given to her aged parents. In about two years from this time both her father and mother died, and that, too, within twenty-four hours of one another, and, true to the vision related, both of their coffins were placed side by side in the parlor, and when she saw them the vision was verified to the letter.

Another similar case occurred some sixteen years ago, in the experience of the daughter of one of the most prominent Spiritualists of Boston. She called upon a medium for a séance, and as she was about leaving for home the spirit said: "I see an open grave in front of you; the rain is falling; it is a Mason's funeral, and I see the green sprigs dropped into the grave—also an apron. I hear the sound of a man's voice beside the grave, reading the funeral rites of the Masonic Order over the body of one of their comrades. No earth can be seen about the grave—green boughs cover the casket. It is your husband I see." The lady replied: "But my husband is not a Mason." The control answered: "He will be before he lies." He was not in the best of health at this time, but no one considered him dangerously ill, three years subsequently he joined the Masons, and five years from the time every identical event prophetically related above was experienced by the lady.

Can the Psychological Research Society show any more wisdom in solving the problems presented by these two cases than the Spiritualists have?

A. S. HAYWARD.  
Boston, Mass.

## Test by Mrs. Ada Foye.

To the Editor of the Banner of Light:

The first test given by this lady before the Spiritualistic Phenomena Association of Boston, during her former visit here, was as follows: She said, "I see the spirit of a young lady standing over there," pointing to her right. "She has light hair." "What was your name, please?" "She says her name was Elizabeth J. Bentley Deymont. Does any one recognize her?" "I do," exclaimed a young man; "she was my sister." "She says she passed away a long distance from here; over the water," remarked the medium. "Yes, she died in England," answered the young man. "Do you desire to ask her any questions?" inquired the medium. "I do. What was your age when you died?" "Between sixteen and seventeen years," answered the medium. "Correct," said the young man, who then asked, "What disease did you die of?" "She says she died suddenly of heart disease," answered the medium. "That is true," replied the questioner.

Mrs. Foye continued: "Your sister wishes me to ask you to write home to your father and mother; she says they are feeling badly at not hearing from you, and that you have not written them since you have been in this country." "That is true," replied the young man, "I have not written home." "Do you know me, sir?" inquired the medium. "I do not. I have been in this country about six weeks; I never saw you before; I never was in a spiritualistic meeting before."

This most remarkable test was given to Mr. John Deymont, a young Englishman, who, as just stated, arrived in this country only some six weeks before it occurred. He had not written a ballot, as many others had done, which makes the test all the more remarkable. Who can explain this occurrence on any other hypothesis than that the spirit of this young man's sister was present, as claimed, and gave the above information?

## Re-opening of Mrs. Allen's Séances.

To the Editor of the Banner of Light:

Tuesday evening, Jan. 1st, Mrs. Allen—who had been obliged to suspend her séances some three months by reason of sickness—resumed them for the season. Notwithstanding the notice of the fact was limited there was a large attendance, several from Pawtucket, Westerly and Fall River being present in addition to those from the city.

Quite a number had never before attended a séance, but nearly all were visited by friends, who, by calling of names and other modes, fully identified themselves in a manner which admitted of no denying. About forty forms manifested, coming with great strength. The séance was organized by "Billy the Boot-Black," who was in excellent spirits, executing his whistling and singing with remarkable vim. Another convincing incident was the alternate singing of the two spirit daughters, Ella and Sophia, of Mr. Lauriston Towne. Ella, quite tall, first sang and retired, and before she entirely disappeared Sophia (much shorter), came, taking up the song and carrying it along. They alternated several times, both being visible at once—thus proving two forms and dissipating the idea of personation or transfiguration, which pleas are sometimes interposed to discredit or impugn the verity of materialization.

Other incidents I might detail, but their recital is unnecessary; besides, I do not desire to overload the much crowded columns of the *BANNER*. Her health continuing, Mrs. Allen will hold séances each Tuesday and Friday evening.  
WM. FOSTER, JR.  
50 Battery street, Providence, Jan. 2d.

## Lake Pleasant.

(From our Regular Correspondent.)

The arrangements for the annual Camp-Meeting of 1880 are being perfected, and another season of interest may be expected. It will be the sixteenth yearly convention, and every effort will be made to add something to the renewal of this beautiful summer resort among the Franklin County hills has already attained. Able talent has been engaged for the platform, and a demonstration of the psychical phenomena will be given by well-known test mediums. The popular Worcester Cadet Band has been engaged for the full season, and a fine quartet will furnish vocal music.

The Lake Pleasant Hotel is being enlarged, and will remain in charge of John H. J. Barnard. The hotel is a fine place, and will be very much improved upon, which will insure a full house.

There will be some changes in the awarding of the camp privileges, which will result beneficially both to the people who aggregate the community and the Association.

A recent visit to this place found winter in full possession, and the "cold, chilly winds of December" were in marked contrast to the gentle zephyrs of August. There was no song of birds, neither was there any "concert of sweet sounds" from the tamar. The moaning winds were chanting a requiem to the departing year, and the indescribable rattle of the dead and withered leaves was strongly suggestive of the end of all things. The close and senseless entanglements of the forest, the fallen and broken elms, and the walk the silent streets "like one who treads alone some banquet hall deserted." That is one picture. It required but little mental effort to again people the place with the dead and the living, and to make a picture of quite another kind.

Passing up into the speaker's stand, we seemed to hear the paraphrase, "Nearer, My God, to Thee," as rendered by the boys of the band. In front was a sea of upturned faces, as Dr. Steele arose to welcome the vast audience the usual admonition was given to the unconverted, to "not smoke in the auditorium." Up on Montague street, Jennie Rhind, the gifted lady from "Bonnie Scotland," would be predicting all sorts of things, some of which actually occurred. Across the street was a bulletin board announcing that a "test and developing circle" would be held that evening, Mrs. Dillingham, medium.

At headquarters, the clerk of the Association was puzzling his brains over a card from the speaker, mentally expecting Mr. Bartholomew to say that "There would be a Directors' meeting at Mr. Pierce's cottage at four o'clock."

And so we might expect the picture until it should cover a period of fifteen years.

The good, the pure, the sweet, the beautiful, in memory's aisles will never die.

NOTES.

The resident community here numbers five families. Trains No. 64 West bound, No. 43 East bound, stop when having passengers at Lake Pleasant. Mr. E. C. Clark, the superintendent of the grounds, is busy completing arrangements for getting in ice. He has made many improvements in cutting out new streets and clearing up the grounds. He has also re-planted the old grounds and the Highland.

"The birds have gone to the 'Sunny South,'" with one of Raymond's excursion parties.

Five months from now will find lots of THE BANNER readers at Lake Pleasant.

The compliments of the season to all friends everywhere.  
J. M. Y.

Lake Pleasant, Mass., Jan. 1st, 1880.

**Haverhill and Bradford.**—Last Sunday Mr. Oscar A. Edgerly, of Newburyport, spoke before the Fraternity in Brittan Hall, in place of Mrs. M. J. Wentworth, of East Knox, Me., who, by circumstances, was unable to meet her appointment. His subject in the afternoon was, "Spiritualism a Natural Religion," and in the evening "Respectable Lies." In this address he was governed by a new control, possessed of marked and forcible characteristics. Next Sunday Mrs. E. Clark Kimball, of Lawrence, will speak before the Fraternity.  
E. P. H.  
Haverhill, Mass., Jan. 7th, 1880.

**Bridgeport, Ct.**—The Society of Spiritualists here has just closed a most profitable engagement with Albert E. Tisdale. He has spoken for us through the month of December to good audiences. His lectures are masterpieces of logic and eloquence. Mrs. E. Clark Kimball, of Lawrence, will speak before the Fraternity.  
E. P. H.  
Haverhill, Mass., Jan. 7th, 1880.

**Philadelphia, Pa.**—At Columbia Hall Sunday, Jan. 6th, Mrs. Zaida Brown-Kates, under control, lectured on subjects presented by the audience. Mrs. E. C. Culler gave two psychometric readings and Mrs. Kates several tests of spirits and descriptions of incidents, all of which were recognized—one person testifying at length to the remarkable character of the evidence.  
F. L. P.

## The Boston Spiritual Temple.

There will be a meeting of the members of the Boston Spiritual Temple on Tuesday evening, Jan. 20th, at 7 o'clock, in Room 4, Berkeley Hall Building, to act upon a proposed change of Art. 2d of the By-Laws.  
Per Order.

**THE FOX FLASCO—THE BOBBLE BURST.**—It appears that Mrs. Maggie Fox-Kane, after her New York appearance, went to Boston to lecture and expose Spiritualism. On arriving at her hotel the clerk inquired of her "manager," owing to her singular demeanor, if she was a victim of dipsomania. Her attempt to "expose" Spiritualism in Boston was a failure, and she was deserted by her "agent" and conjuring leaver, and had to be suitably secured by a doctor to New York by stages. Such is the miserable ending of this pitiable affair, as reported in the *BANNER OF LIGHT*. The moral is plain—truly, the way of the transgressor is hard. We pity the poor misguided woman—the victim to drink and of Romish influences, caught in the catchpenny trap of the enemies of Spiritualism, who expected to reap a rich harvest out of her duplicity. But even the American people sickened of the spectacle of a moral wreck falsely proclaiming herself an "unbiased friend" of Spiritualism, learn a lesson, too, from this affair, and claim from mediums that they shall be honest, sober and moral. Refuse to countenance or support those whose conduct is not in accord with the principles of the Spiritual Philosophy, and encourage and sustain all pure-minded, earnest and sincere workers and mediums whose lives give evidence that Spiritualism can and does spiritualize and ennoble.—*The Theo Worlds, Manchester, Eng.*

**"If a Man Die, Shall He Live Again?"** The world-wide reputation of Prof. Alfred R. Wallace, one of 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 circulate it.

## Popularity of the Knabe Pianoforte.

(From the Boston Journal.)

The Knabe pianofortes were introduced in Boston only a comparatively short time ago, although the merits of the instruments had long been recognized elsewhere, but the purity and brilliancy of tone, the strength and durability of the pianos quickly recommended them to the musical public. Mr. E. W. Tyler, the Boston agent, brought the Knabe pianos to Boston nine years ago, and their success has not been equalled by any other piano during that period. This popularity has not been secured by the "boom" process; the pianos have been their own advertisement. For beauty of tone, good work, flexibility of touch, responsiveness, perfection of action and durability, they cannot be surpassed. Our best musicians endorse them, and the sale of uprights and grands has been gratifyingly large.

**Horsford's Acid Phosphate** relieves Indigestion, Dyspepsia, etc.

## To Correspondents.

"No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used."

W. R. M. DAVENPORT, IA.—You are doubtless a medium, and the spirits take occasion to utilize your surplus magnetism in manifesting their presence. When your wife was here, she, with yourself, probably, made up a stronger battery through which the demonstrations of power were given. Conditions should be such that you could sit regularly with one or two congenial friends for development, which course would increase your medial power. The thing that you hear at night under your head, however, we do not consider by any means an indication of the esoteric tube, or in the hearing passages of the ear, and requires medical or physical attention rather than aid from spiritual sources.

## Special Notice.

The date of the expiration of every subscription to the *BANNER OF LIGHT* is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the *BANNER OF LIGHT* the extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in their important work.  
COLBY & RICH, Publishers.

## To Inquirers.

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 advertising in our columns are reliable, yet we cannot recommend any special medium 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 claims for himself.

## For Sale at this Office.

**THE TWO WORLDS:** A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly on Massachusetts street, Boston. Single copy, 5 cents. **HAZEL'S JOURNAL OF HEALTH:** A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents. **THE SOUL:** Monthly. Published in Boston. Single copy, 10 cents. **THE CARRIER DOVE:** Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents. **THE HUMAN MIND:** A series of Questions and Answers in all Departments of Literature. Monthly. Single copy, 10 cents. **THE OLIVE BRANCH:** Utica, N. Y. Monthly. Price 10 cents. **THE PHILOSOPHICAL JOURNAL:** Published weekly at Chicago, Ill. Single copy, 5 cents. **THE NEW THOUGHT:** Published weekly in Chicago, Ill. Single copy, 5 cents. **THE LITTON:** Published monthly at Fort Wayne, Ind. Single copy, 10 cents. **THE TRUTH SEEKER:** Published weekly in New York. Single copy, 5 cents. **THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE:** Published monthly in New York. Price 10 cents. **THE TRUTH SEEKER:** Monthly. Published in India. Single copy, 10 cents. **THE GOLDEN GATE:** Published weekly in San Francisco, Cal. Single copy, 10 cents. **THE PATH:** A Spiritualistic weekly journal. Published 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. **THE ESOTERIC:** A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 5 cents.

## ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion. Special Notices forty cents per line, Minimum, each insertion. The *BANNER OF LIGHT* cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover any dishonest advertisement of parties whom they have proved to be dishonest or unworthy of confidence.

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

The *BANNER OF LIGHT* cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover any dishonest advertisement of parties whom they have proved to be dishonest or unworthy of confidence.

## SPECIAL NOTICES.

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

**Andrew Jackson Davis**, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass.  
Jas 17w

**H. A. Kersey**, No. 3 High Market, Newcas-le-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 embraced in the Universal Postal Union.

## ADVERTISEMENTS.

## INDEPENDENT LECTURE BUREAU.

ENGAGEMENTS MADE FOR  
**FRANK ALGERTON,**  
The Boy Medium,  
**DR. J. C. STREET,**  
The Occultist,  
**JOHN WM. FLETCHER,**  
Test Medium and Lecturer,  
**MISS EMMA NICKERSON,**  
Trance, Musical Medium,  
AND MANY OTHERS.  
Societies wishing first-class speakers, or lecturers wishing engagements, should address,  
**J. W. FLETCHER,**  
6 Beacon Street, Boston.  
N. B.—Speakers furnished for funerals, and mediums engaged for séances.  
Jas 17w

## Amende Honorable.

In a recent issue of THE BANNER, the writer advertised the loss of a "Sheet of Music from Memorial Hall, Cleveland, O.," and, now having discovered the article, whose loss he had himself, desires to acknowledge that she was mistaken in her judgment, and to express her regret, and as far as possible, to neutralize the effect of her unjust imputation by this "Open Letter."  
Anthrill, N. C., Dec. 11th, 1880.  
HELEN STUART RICHINGS.  
Jas 17w

## TO LET.

A Large Front Room, and Small Room adjoining, separate or in suite, in Banner of Light Building, admirably arranged for Physicians or Mediums' offices.  
For particulars and terms, apply at Bookstore, No. 9 Bowditch street, Boston, Mass.  
Jas 17w

## M. E. HEROSIA,

THE celebrated Test Clairvoyant and Palmist, will answer "sealed letters" pertaining to any affair of life or business for \$1.00, or will answer all questions for fifty cents and two stamps. Address M. E. HEROSIA, 12 State Avenue, New York.  
Jas 17w

**ASTROLOGY—Would You Know the Future?** Accurate descriptions, important changes, horoscope and advice free. Send date and hour of birth, with stamp. No charge. P. TOMLINSON, 250 Meridian Street, East Boston, Mass.  
Jas 17w

**PROF. BEARSE, Astrologer.** Office 173 Washington street, Rooms 12, 13 and 14, Boston, Mass. Whole life written, horoscope free. Reliable on business, marriage, divorce, etc. Send age, stamp, and hour of birth if possible.  
Jas 17w

**ALBERT EDMISTER**, Spiritual Teacher and Healer, 45 West 25th street, between Broadway and 6th Avenue, New York. No charge for consultation or treatment. Hours: 10 A. M. to 4 P. M.  
Jas 17w

## TO STOUT PEOPLE.

Obesity is fatty degeneration. The danger lies in fatty degeneration, which may be known by scant breath and decreased labor power. My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe, Endorpha Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having cured myself and cured many others. No starvation required. Distant patients successfully treated. Remedies sent by mail. Send stamp for full particulars to DR. EDITH BEHND, 113 ELLISON ST., PATENSON, NEW JERSEY. [Formerly Dr. Edith Hale, of Boston, Mass.] N17

## RECEPTION.

The newly developed test medium,

## OSGOOD F. STILES,

OF LYNN, will hold a reception Thursday, Jan. 24th, at 2:30 P. M., at the quarters of DR. W. R. COOK, 474 Shawmut Avenue, corner Concord street. All who are interested are cordially invited. No admission. 2w

## DO YOU KNOW

What will remove pimples and eruptions, cure Eczema and secure a smooth skin? Cream of Medicine. Send 10 cents to W. E. & W. F. P. THAYER, 231 Savin Hill Avenue, Boston, for sample box and valuable book. For sale by Druggists.



to week. MATTIE E. FINLEY.  
Hyde Park, Mass., Dec. 18th. 1888.







