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free Thought.

SPIRITUÁLISM:

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.

ODERN 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 spirit

ual 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 Spiritual ist, 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 stateme

in the acceptation of modern terms, Spiritualists.

Modern Spiritualism, as defined, and especially medium ship, 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

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 unfoldment 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, en large, beautify and perfect each one's self and surround ings. 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 placed in. If we read them as prose we materially injure 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 n reect 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 respectors of persons; gifts are given in accordance with the law of love; the more enlightened, the greater the gift. "Seek carnestly the best gifts.".

There are persons who have education, culture, and are endowed with a modicum of spiritual gifts, of whom, if you race. should tell me they were guilty of mean, underhanded or

so—it was just like them; though they are labelled spiritu- pravity, with ignorance its occasion, will be dispelled as al, 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 so 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-ment 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 maltreatment 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 manconceived 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 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 waterssprings of thought in the River of Life.

Thoughts are things of life; they range all along the dis crete degrees of "goods and use," from the criminally depraved up through the angelic and divine to the Christprinciple or God himself. They come and go, as it were. unbidden and sometimes unwanted. We may not always prevent earrion-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 be comes malicious, and if embodied in an act recoils as a boomerang to the injury of the actor. Good thoughts, em bodied in acts, uplift the world and glorify God in both thought and action. "As a man thinketh, so is he." 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 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 carnestly hold, 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 uproof 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 gladsome, 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

It is believed that in the light of the New Dispensation,

mist before the rising sun; and children, because of their spiritual heredity and environments, be born precimently 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 through out 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 knewledge, the prophet's inspiration, the hero's courage, find their right place only when they are used in the service of love.

Zoölogists 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 unresting sea.

Relief 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 enlighteh 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 possi-

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, is 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 checkmated only to learn that our check

mate is but our inmost, our uncreated eternal self. There are many well-advanced Spiritualists in the fruit age 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 mediumshin their most profound attention, and advise others to do the

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 considera tion 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 wicked acts, I should tell you, because I know them, and its inhering divinity, the essential Christ, our Saylour, will thankful mankind is not more depraved than it is, and that

know what is to be expected of them, that probably it was so obtain in the love, will and wisdom of the race, that de- | 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 conidered 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 beauteous 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 godlike 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 inforcing the evolution of life. Conscience is said to be the divine sight of the soul. Its function is to prick and pain 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 iigher law and its giver.

There is an exact standard of absolute justice, mercy and ruth. 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 begetment; it is now subjectively within us, seeking semiconsciously to evolve and expressitself. Absolute justice is to be given and received in such a manner as not to admit of doubt, discrepancy or de-

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 are 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 Splender 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 together move in one; For this, all heaven-born spirits act as one; For this, all streams of thought converge in one; For this, the scraphim in glory walt, As once to greet Messian manger-born."

-Written for the Jianner of Light. PROM DEHIND THE VEIL.

NY RIMA BUARD ROOTH. From behind the vell they re calling-Spirit-voices, sweet and clear; Dow-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 filght'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? Rend 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 ly to call attention to the fact that, while the 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 do 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 depress ing effect upon sensitive minds, directing their meditations completely away from spheres o immortal being, and concentrating them upon the revolting spectacle of a decomposing corpse It seems utterly needless to attempt any san-

itany 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 objec-body of a person afflicted with infectious distions to cremation. In the first place, those of a distinctly theological, and in the second, is not going too far. 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 terments 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 he 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-adays. 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 nower garment far more beauteous 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

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 witness its power that great spiritual change mut Avenue.

at the thought of having left the dear one all alone in the dreary cartlif Ho 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 ories of hopeless sorrow. What can be more unhealthy than these frequent visits to the grave? and what can tend so much to beoloud all 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 belield 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 velcome a crematory as a most grateful'substitute for a cemetery, as round the cleansing and transmuting fire all boliest 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 religionist, especially the ecclesiastic, who speaks of burning the body as shameful and heathenish, we wish particular-Bible frequently alludes to the earth as a correspondence of the lowest things, fire is ever associated with illumination and purification. No Persian "fire-worshiper" 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 Loudon 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 ease; even to burn all the furniture in the room

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 re- be placed before the Governor of Massachusetts, in ligious rite which directs the minds of the mourners heavenward is of incalculable benefit; no doleful passages from Solomon's complainings, no harrowing allusions to the worms of the earth, but bright, noble, helpful words Testament are full of statements regarding in- and trustful songs should constitute a service prior to the act of incineration. The casket can be lowered gently into the yault 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 earthlife of the departed. Every sweet and soulful sentiment of poesy 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 attach ment 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 cere mony. 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

which has come over the one who for so long land 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 dend corpse to the imimmortal spirit; and as we protest in favor of ministries! all measures which shall rid the world of unhealthy and depressing cometeries, with all their suggestiveness 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 clothed upon with immortality. Though suffer-mourning costume. Bright colors and fine display would be painfully and ludicrously out of place on a solomn 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 menchave 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 reshowing where we stand on all large cities week, and these in a distant State, it was simply impossible. The funeral services were simply impossible. The funeral services and thesthodist church, the Methodist church, the Methodist c Now that the proposed erection of cremato-

umber is the commencement of Charles DeKay's seles of articles on Ireland, the opening one treating of Pagan Ireland," with engravings of what is left of the mediaval castle at Clonmicnois, the cross at Monasterboice, the round tower at Ardmore, ancient swords, javelins and spears, etc. An illustrated arti-"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 vounded, of which little has been known in this section. An essay by Col. Auchmuty, "An American Apprentice 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 frontisplece, being his famous head of Christ. Pope's Virginia Campaign, the Battle of Antietam and the Emancipation Proclamation are the events of this month's in stallment of the Life of Lincoln. Geo. Kennan, in his Siberian paper, treats of "The Life of Administrative 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. Damrell & Up iam, 283 Washington street, Boston.

MAGAZINE OF AMERICAN HISTORY -The frontis piece, 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 Mecklenberg 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, have a play acted in the Council Chamber (old State House) next Monday," and protests against it. Dr. Moore, of Lenox Library, who has exhumed this morsel 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 stately survival of a by-gone age. The second paner on the Walker Art Gallery gives five engravings 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 "Danté's Dream" from the painting by D. G. Rosseti, of whose portraits his brother, W. M. Rosseti, 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 Beetlioven, Bach, Mozart and Haudel. "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 "To 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 ontents with " Demon Est 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 pluy ducks and drakes with the souls (supposed to be) created by him self, is illogical and unthlukable; one of those draughts to be swallowed with the eyes shut." Articles that tollow are upon "Desire," "The Cultus of the Far East," "The Mystery Language," "Mental Cure and Theosophy," "Stanzas from the Loweda Sangrahaya," etc. : Madras, India. For sale in Boston by Colby & Rich.

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

THE HERALD OF HEALTH.—Of the chief articles are those on "Practical Effects of Vegetarian Methods." "Proper Care of the Ear," and "The Type-Writer as a Remedy for Writer's Gramp." New York:

THE SUPEREAL MESSENGER; in addition to its general articles, reports current celestial phenomena, and gives an interesting melange of editorial notes. North-field, Minn.: W. W. Payne. THE ESOTERIC continues its record of "Occult Phonomen and Forces from the Scientific Standpoint," and has other contents of interest. Boston: 478 Shaw-

A BRIEF SECTION OF THE LIFE AND LABORS OF THE LATE BEV. J. H. HARTER.

BY J. M. PEEDLES, 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

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 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, was sufficient. He was perfectly conscious. Turning his head 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 slept into heaven.

Mr. Harter died a Spiritualist. And Spiritualism to him was something more than exciting phenomena. It was a domonstration of a future spiritual existence; it was a soul-satisfying re-On the day of his departure, while his faithful

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 wask add these in a distant State it was

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 lakked in polish and rhetoric, he more
than made up in wit, repartee and good nature.
Aiding him in finding a suitable room for
boarding himself, and in other trivial matters,
our acquaintance rapidly ripened into friendship. But on Sunday we parted; he to the
Methodist, and I to the Universalist church.
Then followed youthful discussions upon salvation and damnation, God and the devil, freewill and foreordination. The theological battle raged for months. He was shrewd in argument, and considered gifted in prayer. Gradually the sympathies of his heart, coupled with
investigation and candid research, led him to
renounce the Methodist creed. He became a
Universalist. His joy was now nearly comrenounce the Methodist creed. He became a Universalist. His joy was now nearly complete, his enthusiasm almost unbounded; and all aftire 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 Motiville, N. Y. Herwas realists of the ministry in Herwas regularly ordained to the ministry in Her kimer, N. Y., his native town, in August, 1848

kimer, 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., 1854, Bro. Harter was married in Scipio, N. Y., to a member of his church, Miss Achsah Hudson, 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 financial department of the "Universalist Book and Paper Establishment," which position he filled with honor and fidelity for seven years. During these years he continued in the ministry, his earnest voice being heard in many different States. We often exchanged pulpit services, and kept up a continual correspondence, sometimes differing in our sectarian theories. We had in those years no secrets to withhold from each other. Our hearts were as glass, and our souls as one in the propagation of Universalism, which, by the way, was a very pleasant faith—faith, and nothing more!

About this time, from 1848 to '52 or '54, spiritual manifestations were reported as occur-

itual manifestations were reported as occur-ring in Hydesville, Rochester and Auburn, startling alike to sectarist and materialist. Investigating I had become thoroughly convinced of the possibility and reality of spirit communion, avowing myself a Spiritualist. Explaining the phenomena as best I could

Explaining the phenomena as best I could (writing out some of the tests that the Hon. Vincent Kenyon and myself had received), I urged Bro. Harter to examine the new phenomena and the grand philosophy of Spiritualism. Then followed a sharp and incisive controversy. It was biting if not bitter.

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, conthrough others, that there was a future, con-scious state of existence. Hope had now be-come fruition, faith had become knowledge and rejoicingly:

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

Though naturally mirthful, genial and emi-nently social, he was at times subject to de-pression of spirits, even to sadness and floods of pression of spirits, even to states and noods of tears. He was poor, and as honest and con-scientious 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 nouse was open to all sorts of comers. He never refused a call to a funeral or to a sick chamber. His great, philanthropic heart throbbed 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 boxeful beatherly words and garments, speak hopeful, brotherly words, and point them to that endless and more golden fu garments, speak hopeful, orothorly 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 into the spiendors of a June morning. I personally knew not only of his good work in jails, gutters, saloons and alms-houses, but 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-esteemed member of society. This was but a sample of the humanitariam work that our now ascended brother was continually doing for the love of doing good, and because of it he was known as the "Pastor 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 haddone, he stating in substance that "ministers of the gespel having charge of a church, parish or

ters of the gospel having charge of a church, parish or

Certain falsifiers reported not long ago that I had re-nounced Spiritualian and was preaching Episcopalianism. I did not and would not dignify the report with a denial.— J. M. P.

congregation in the town, city or ward where the prison belocated, can have access to the prison. Trio, you are breaching, but you are not settled. You have no charch or congregation over which you proside in the city, and are thus ordended.

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 in this respect as well as in others I wished to imitate him; further saying, I am glad, Mr. Scarls, that you were not Chaplain of the prison mentioned in I. Peter, third chapter and nineteenth vorse—the prison Jesus visited after he was put to death in the flesh and quickened by the spirit, by which he also went and preached unto the spirits in prison; for it 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 unfortunate son of a loving mother. Again standing before Chaplain Bearl 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: Wo 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 in man can number,' he may possibly single out Harter, and say, 'Are you guilty or not guilty?' to which in man can number,' he may possibly single out Harter, and say, 'Are you guilty or not guilty?' to which in man can number,' he may possibly single out Harter,

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, received the comforting and inspiring mesaages brought to him from one bearing to him the endearing name of mother."

Of late years though attending many mar-

ages stonger to him tone 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 toiled in the temperance field late and early. He worked for woman'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 and labors in the lecture-field first to do good, and secondly to secure an unmortgaged home for his family, largely caused his late sickness, and lagstand his data. The moral of the lescen is his family, largely caused his late sickness, and hastened his death. The moral of the lesson is —let Spiritualists, Liberalists and reformers all

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 reproved sin but loved the sinner. He delighted in unmasking hypocrisy. He was an earnest, independent speaker, causing an audience to alternately laugh and weep. His fund of anecdote was almost 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 thundering tones. It 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

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 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 human good. He practiced the 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 intelletual and moral altitudes even for them to attain.

tain.

It is not necessary to specify the causes in full, besides Spiritualism, that led him to leave the Universalist denomination. The step, with its outreaching 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 affoat missergeometricing gravitons gosginings and plined, and others involved. There were alloat misrepresentations, garrulous gossipings 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 meet affectually no family in the 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."

and judgment were executed in the earth."
What reformer—what gifted public man—who to-day—who in the past that wielded influence and triumphantly succeeded, escaped the tongue of venom or the pen of slander? Socrates was accused of vices as monstrous and outrageous as unreasonable; and yet Socrates lives, while the very names of his accusers have rotted away into eternal forgetfulness. John Wesley (so published the Methodist Christian Advocate), preaching in Dublin said.

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."

Instantly uprose a woman and shricked:

"You old villain, yout Did n't you pledge your bans to our minister's wife for a negglin of whiskey?"

Mr. Wesley calmly observed: "Thank Goll 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 at the close: "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 commondable application of the

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 infilled 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.

would command the attention of Spiritualists and all genuine reformers.
Already has he stimalled back from the other shore; already, as reported by those competent to judge, he has materialized in a spiritualistic scance in Auburn, and identified himself, giving information as to his happy condition and present occupation in that thither-land of importality

mortality.

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 lils.

I have bathed in the heavenly river, I have chanted the seraphic song, And I've walked abroad in my brightness Amid the celestial throng."

New Thought says the word "Chicago" originated

hs follows:

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

Penrls.

And quoted case, and jowels five words lobs.
That, on the stretched fore-finger of all time,
Bparkle serover."

The pleasure of doing good is the only one that nov-

Through the wide world he only is alone Who lives not for another.

They who know the truth are not equal to those who love it.—Confuctue.

Years following years steal something every day; At last they steal as from ourselves away.

Reflect upon your present blessings, of which every man has many; not on your past mistortunes, of which

all men have some. Oh! human heart, that which thou canst not hate,

Nor from thy memory eradicate, No third alternative is left to thee

But this: to love, and love it sacredly. -[Ridbert.

One of the greatest auxuries of riches is, that they enable you to escape so much good advice. The rick are always advising the poor, but the poor seldom venture to return the compliment. - Helps.

Bunner Correspondence.

Kentricky,

LOUISVILLE .- William Hahn, of Stuttgart, Germany, writes: "I made the acquaintance, in 1873, quite by chance, of Mrs. Margaret Fox-Kane, in a German family in New York City, where Mrs. Kane appeared as medium in company with the former Fire Marshal Baker, of New York, to hold a spiritual scance. Having been a skeptic I had asked Mrs. Kane if she could guarantee the same phenomena in my own house, which she affirmed, and I then arranged with her a scance in my own home in Brooklyn on some later over him.

Brooklyn on some later evening.

In the meantime I had, upon her invitation, called with my son at her residence in New called with my son at her residence in New York City, to experience the very remarkable rappings which she said were coming there; and I found, indeed, that the loudest rappings were not only heard all over the rooms and in closets, but the strong vibrations of the rappings were also felt, at whatever spot around the rooms, on the doors and upieces of furniture, the visitor chose to touch with his linger and demand a rap, and this could never have been produced by the movements of her toes, her feet being moreover in shoes, and Mrs. Kane all the while walking about the rooms. I had then also, upon her advice, previously

Kane all the while walking about the rooms. I had then also, upon her advice, previously prepared a series of questions to be answered (as I was told) by the spirit of my deceased wife. Among other questions, I had asked, as a test, to be given the name of my second son, then absent in Europe, and the place of his sojourn, and by calling the alphabet the name of 'Charley,' and the place 'Cannstatt' were quite promptly rapped out, and the latter name and place (a small town in Würtemberg, Germany) certainly had never been heard of by Mrs. Kane; it is not likely that she rapped it off with her toes, and a fraudulent trick is here entirely out of the question.

as it could go, and thence back again to the original place.

Mrs. Kane called at once our attention to this

remarkable phenomenon, saying that it was the most extraordinary manifestation of spirit power she had ever experienced, whereupon very loud rappings, imitating the beating of a drum, in an almost artistic manner were heard, upon our applause the drumming of a march repeated.

March repeated.

Now if all her rappings were fraud, and produced at her will by her toes, I would like Mrs. Kane to reproduce the artistic drumming heard in my house. Among the guests was a Professor of Music (a believer in Spiritualism) who then and there ascribed the artistic drumming books, in order to obtain knowledge of spirit-to a spirit-friend, his remarks being followed by loud raps confirmatory of the truth of his them all myself, then loaned them until nearly

supposition.

Among the physical manifestations occurring that evening was that of a cylinder hat, placed by order of the spirits under the table, which crawled up over the legs upon the lap of each and every guest around the table, and became visible to every one. If this was done by Mrs. Kane by fraud, as an artistic trick, I should like to know how she, sitting at the head of the table, in a strange house, and among entire strangers, with two exceptions all skeptics, could make that hat travel around the table from one person to the other?

The touches which I and various others in the company then had felt repeatedly, while every one was quietly sitting around the table, with gaslight enough to see that no one had moved, were not imaginary, as Mrs. Kane now pretends, but distinctly felt, and somewhat resembled the slight shocks of an electric current.

I could mention various other experiences at Mrs. Kane's seances to show that her pretend.

I could mention various other experiences at Mrs. Kane's scances to show that her pretend-ed exposure is a fraud, but the above will suffice to prove that even the most expert and agile movement of her toes could never produce the raps in imitation of the beating of a march on a drum, or cause them to give correct answers to questions unknown to the medium."

Maine. MONMOUTH.-Ella L. Frost writes: "While

reading a book entitled 'Anacharsis' Travels reading a book entitled 'Anacharsis' Travels in Greece,' I came upon these words: 'I now feel but too forcibly that we have within us two souls, by one of which we are incessantly urged to do evil, while the other inclines us to do good.' In this enlightened age we see the absurdity of this declaration, while at the same time we readily acknowledge that two powers, one for good, the other for evil, seem to be constantly at warfare with each other—each striving to gain the ascendency; and which sometimes most forcibly remind us of their presence. As we understand it the power which seeks to win our thoughts from the good and beautiful, and inclines us to evil, and which if it once gains the mastery over us will surely lead us into paths of unholiness, resulting in misery and degradation, is only our animal nature; while the power, whose tendency is to cultivate within us purity, truthfulness and virtue, is our spiritual nature, which originates in the soul, and pertains to that alone. Now our lower propensities are purely physical, and when we leave our earthly bodies, and take on the spiritual form, we become free from those conditions—no longer are we held in slavery to the passions which if allowed to predominate place us on an equal, if Indeed not lower plane than that of the brute-kingdom: But we have taken a step forward, and entered into a path leading to a realm where the spiritual parts of man reign supreme, and everlasting peace and unbounded happiness shall be our inheritance. in Greece,' I came upon' these words: 'I now

leading to a realm where the spiritual parts of man reign supreme, and everlasting peace and unbounded happiness shall be our inheritance.

But we need not wait for death to open the gates to this new life in order to possess these spiritual joys. No for it is in our power to subdue our lower nature, and keep it under control, so that our spiritual nature may become more developed; and we shall even here experience joys which are only known to those whose natures have become refined, and whose minds are exalted above those pleasures and minds are exalted above those pleasures and pursuits which only give satisfaction to the

of course this much to be desired condition cannot be reached at once, but only through ceaseless efforts and the utmost perseverance favorable consideration of all can it be attained. The mind should be kept actively engaged in some study or pursuit that

tends to raise the individual above self and bring him nearer to the Source of all goodness and truth; for by so, doing a reverence for higher things than those pertaining to this life is established, and a desire to become better, nobler and stronger in our manhood or womanhood estate us and spurs us on to attain a more perfected state of existence.

Andatis then that we become aware of the folly of giving our time and energy to those parsuits which in the end can give us nothing better than the satisfaction which a child has when it sees the rainbow in the heavens and thinks to reach it; but after walking until overcome by

sees the rainbow in the heavens and thinks to reach it: but after walking until overcome by exhaustion, it sees it is mo mearer attaining its object than when first starting out. So it is with these who aim only for the gratification of the senses, and think in that way to obtain happiness; for when death comes—and it must come tous all—we can look back over our lives and see that all has been in wain; all our struggles for wealth and fame have been unarailing and we have accomplished nothing, unless underlying all this has been a desire to benefit others and to do all the good that lay in our power; for then the spirit would be clothed in splender far surpassing the grandeur of anything that wealth may obtain to deck the human form, and we can then enter into a life of true happiness.

Strive, then, to possess spirituality, wisdom

true happiness.

Strive, then, to possess spirituality, wisdom and knowledge; strive to obtain and hold those grosser elements of your nature in abeyance and cultivate a pure and exalted state of mind, which shall bring you into closer communion with the angel-world and with God, the Father of all."

Pennsylvania.

MEADVILLE.-Mrs. L. L. Havety writes: I enclose pay for a year's subscription to the BANNER OF LIGHT, and never have I paid out money for which I have received so full and satisfactory a return. I wish I could get everybody to take the paper. Jennie B. Hagan lectured here and created quite a sensation, attracting many to a consideration of the truths she presented."

BRADFORD.—W. writes: "Among the sermons of Henry Ward Beecher are two very remarkable ones which discuss the divine and malign spiritual influence on the sensitive human soul. I have read them over and over again, for they contain deep spiritual truths, though written from the Biblical standpoint. It is easy to perceive that Mr. Beecher had borrowed from the higher teachings of Modern Spiritualism, and I would recommend, especially to mediums, the perusal of these two sermons. The one may be called Inspiration, the other Templation. The Bible is and will ever remain a great repository of Spiritual Philosophy, and to me it seems unprofitable for Spiritualists to dwell exclusively upon the objectionable elements contained in the Old and New Testaments, instead of using the positive truths markable ones which discuss the divine and able elements contained in the Old and New Testaments, instead of using the positive truths they contain. Error is inherently weak, and is sure to be eliminated in the process of the spiritual and moral development, without the often unwise zeal of premature iconoclasm. As the Old Testament was superseded in the realms of ethics and spirituality by the New, so the New Testament in its turn will be superseded by the Spiritual Philosophy, according to the law of development. As the bee knows how to gather its dainty materials from various ley,' and the place 'Cannstatt' were quite promptly rapped out, and the latter name and place (a small town in Würtemberg, Germany) certainly had never been heard of by Mrs. Kane; it is not likely that she rapped it off with her toes, and a fraudulent trick is here entirely out of the question.

At the subsequent scance in my own home in Brooklyn, Mrs. Kane appeared alone, and was introduced by me to the assembled guests, all of whom, with two exceptions, were entire strangers to her, but the rest skeptics.

A long table having been set for supper for twelve-persons, I invited the guests to take their seats, when all at once, and before any one had sat down, the long table, full of dishes, etc., and without any one having touched the table, the entire company being yet standing behind their chairs, commenced moving by itself along the entire length of the room as far as it could go, and thence back again to the original place.

left to his own promptings, or perhaps influenced by malign spirits, he acted shamefully." BEDFORD.-Mrs. H. Woodard writes: "It is but two years since I first heard the name Spiritualism. It struck me like an arrow; I could not shake it off. It seemed as if I had a work to do for my own soul; also to do all I could for the enlightenment of those around me. Never having seen a Spiritualist paper in my life, I was advised to send for a BANNER OF LIGHT. I did so, and for specimen copies of all the Spiritualist papers. I read them all with much interest. I also sent for a number of return. I subscribed for three papers; read them all myself, then loaned them until nearly worn out. I also attended the meetings at Queen City Park, Burlington, the last two years. I attended materialization scances, and saw enough to convince me that our departed friends can come back to us. When I first be-gan to investigate we commenced sitting acgan to investigate we commenced sitting according to the rules—my husband, myself and a friend. Our manifestations were strong. We received, through independent writing, messages from a sister who passed over nineteen years ago. Last night a neighbor who had seen no manifestations sat with us. He talked with his departed mother, sister and daughter. It completely broke him down.

I notice that my subscription has expired, and I herewith remit for its renewal. The Banner is a sacred paper to me. I do not want to miss one number."

New York.

PERRY CENTRE. - Mrs. W. A. Phillips writes: "Please pardon my seeming negligence for not renewing my subscription to the BAN-NER OF LIGHT long ere this. Sickness was the cause of the delay. No; do not ever strike my name from your list of subscribers to the good BANNER. It has been to me a very dear companion. In its columns I have found friendly counsel, words of wisdom and cheer, and by its little in a rays have been led from doubt and illuminating rays have been led from doubt and ignorance into the glorious knowledge of spirit-communion. I would not exchange my happiness gained by its perusal for the world. It is my desire that its circulation be extended far and wide." and wide.

California.

California.

SANTA CRUZ.—W. H. Baxter writes: "We are luxuriating in gentle showers; all nature is covered with a mantle of velvetly green and flowers are brightly blooming on every hand. We are happy in our inheritance, and wish the world could share it with us. The communication in The Banner of Nov. 3d from our old friend and brother; Daniel S. Flagg, was welcomed by us all. He was a 'True Blue,' as he used to term himself, and he does not forget us in our circles."

Oregon.

WALLOWA.—J. A. Riley writes that the pretension of Mrs. Kane and her sister to being able to show that the great fact of spirit communion is a faisty has no effect upon him; he would regret any obligation on his part to depend on their word; luckily there is none. He never met a public medium, but in 1834 saw a spirit at noonday, and feels assured of another life, and the truth of Spiritualism:

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Passed to Spirit-Life, From Dutliny, Iown, Doc. 20th, 1884, Mr. Joseph Miniches

For several years Mr. Mauchester suffered from Bright's Disease, which shally terminated his earthly existence. He leaves a wile, two adopted cliffdren, and a large circle of friends to mourn his loss. He was for many years a Spirinilist. The sublime truths of the New Diseasation wern his comfort in smiletion, and his light and hope as he neared the yreat change that comes to all. Among the smay endered mitteed by those who knew hist best were these fouching words from the grief-stricken wife: "He was exced, true and noble; we were a liways proud of him?" Mrs. Manchester is a member of the Baptist Church, but in this hour or supreme ambetion: she turned to Spiritualism for the confort that could be obtained from no other source. The fineral scryles were conducted at the Opera Heuse, which was filled to overflowing, many standing during the entire service. The writer based her aldress upon the following text: "How are the dead raised up, and with what body do they come?"

From her residence, in this city, after an illness of two months, Mrs. Candace L. Warren, in the seventy-second year

months, Mrs. Candace L. Warreh, in the seventy-second year of her age.

Deceased was born in New York State Sept. 4th, 1817. She was twice married. With her first husband, Mr. D. P. Colvin, she came from New York to Michigan. They had several children. In 1834 Mr. Colvin died, and in 1804 she married Rev. Ass Warren, who died two years ago. They lived sixteen years in Waterloo. She had two daughters: Mrs. Lottic L. Field, of St. Louis, and Mrs. Lannic A. Kennedy, of this city, who, together with her twin isister. Mrs. Calista C. Mcintyre, of Michigan, were with her to minister in her last sickness. The funeral was held at the residence of her daughter, Mrs. Kennedy, of Sunday afternoon, conducted in accordance with the belief of the Spiritualists. She was a woman of much more than ordinary information, sensible in conversation and refined in manners.—Waterloo, Iac. Tribune, 1888.

From Miller's Falls, Mass., Dec. 15th, 1888, Mrs. Caroline

(Obituary Notices not exceeding twenty lines published gra-tuitossty. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line, No poetry admitted under this heading.]

Spiritualist Meetings.

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

CHICAGO, ILL.—The Spiritualist Mediums' Society meets in Avenue Hall, 159 22d street, every Sunday, at 2% r. M. Investigators are cordially invited. E. Jones, Pres. NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

PEORIA, ILL.—At Union Hall, 439 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7%.

ST. LOUIS, MO.—Meetings are held Sundays, 3 r. M., by First Spiritual Association, at Brant's Hall, 9th and Frank lin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

retary.

WORCESTER, MASS.—Meetings held every Sunday (except in July, August and September) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

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erance.

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As the enemies of our Cause are concentrating their forces more and more, and are using selfish means to accomplish their ends, it beliooves the Spiritualists of the United States to come to the front with pen and voice and funds to fully sustain all, papers devoted victory that alone can give us true riches and 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 BAN-NER-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 tery along my veins. That is better than wine 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 | rying crowd, where electricity passes constanttendency 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 splen dor and set forth in a garb of shining lives, lofty | and negative forces. Certain persons give, and examples, poesy, philosophy, art, religion. How ignoble, then, she exclaims, "to fear this carefully-hoarded treasure. He rebels against paltry foe, that is a thing only of your own ignorace 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 pathy is but a moderate factor. The feeling is that it is related to the infinite. "Its belongings, almost wholly unreasonable." The writer simits 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.

this result, but man himself. We should not combination. The people who sneer at it when be conscious of moral evil at all if we were not | practiced by professional magnetic healers, are immortal. If we were wholly material, and our ready to hall it as a new discovery if they only intelligence were the result of matter, there christen it themselves. And so the closed eyes would be no moral propositions known, and of prejudice are gradually opened to the light mings, and if he be Fay we have repeatedly cau- friend observed on reading Bro. L.'s manuconsequently no consciousness of evil to exer- of truth.

else human thought. We should never think of trying to reconcile, the existence of avil with the existence of God. But as we are immortal beings, and therefore spiritual, we are but in partirelated to matter, and for the rest are related to the spiritual universe. And it is a nocessity 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 translent 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 grasps with the present liour, 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 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 happiness.

Nothing New at All.

Scribner'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 dving 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 confes sion of their own ignorance and inability.

Savs Scribner: "The instinct of self-preserva tion 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 fam ished 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 batbetter 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 hurly with the jostling of elbows. But the sensibilities of the insulated invalid quiver like pithballs when brought in contact with positive others take from him the strength which is his 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 symply 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 psy-And it is not the Infinite who accomplishes chical as well as physical; in fact, the two in

Nennee with a Wonderful Psychie. In company with Judge Nelson Cross, of New York, we called last Saturday afternoon upon Mr. C. E. Watkins, of 107 Falmouth street, this so thoroughly at his residence several years

ago and fully endorsed in the spiritual and secular press.

When we entered the scance-room Mr. Watkins called our attention to a small electric apparatus, which he designated an foccult 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 in dependent slate writing that will follow, as giving evi lence of spirit-communion 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 decarnated friends. We 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 read er may form an idea of the subject matter.

We took the two slates and placed them together, the medium remarking: "My spiritguide 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 as 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, naking our own pencil, because we wish to show you that if we but had good conditions we could dispense

Then the medium inserted a tiny bit of slatepencil 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.

The most remarkable thing about this mes sage 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

WM. DENTON."

Yours in Truth,

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

"My Dear Friend Colby-I have wished often for an opportunity to come to you in this way. I am pleased o see that you are as strong in your faith as ever, and hat you stand boldly for truth. That is right. Your friend, EPES 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 want you to tell Mrs. Morrill, o

Amesbury, that I came with George, her husband, and MARY WEBSTER." you will much oblige, There were two manifestations such as often

occurred at the séances 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 scance. 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 scar let 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 spiritreturn. Let them come to us themselves. You cannot make fools believe what they cannot ınderstand."

The name of a spirit friend of Judge Cross corresponding to the pellet held in his hand, appeared in a similar manner upon the mediım's yrist. 4

The Judge remarked, after leaving Mr. Wat kins's residence, that the séance (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

AN OUTRAGE. - Washington dispatches of the 5th inst. would seem to indicate that the landgrabbing 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 (?) languag of the dispatches, it is urged to "let them [the Sioux] distinctly understand that this is to be liave long held, that if women have sufficient 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 Now let us see what the Legislature will do. Journal, and for many years past superintend ent of the mailing room, passed from physical life on Monday last, after a brief illness. He was a genial, affable man, and a faithful attache of the paper to which the best efforts of 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 Cumtioned the public against him in these columns. script,

Mr. March Speaks for Himself.

In making his appearance before the New York Court recently, Mr. Luther R. Marsh, lone of the oldest of the practitioners in the State, city, the medium whom Mr. Epes Sargent tested took occasion to say to the court and his brethren of the bar-in reference to the Diss 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 betolegrapher." That is to say, the ticker would lief that, if we are now in a court room, if it is work, by the medium simply laying his hands 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 to that of spiritual agencies."

This is as emphatic and outspoken as it is courageous. In the eyes of shallow witlings, 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 were then requested to point with a lead pencil 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 assorting 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 selfconceited 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 deliber ate 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 pro nounce otherwise? If the free and unbiassed 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 occa sions 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 super you ever feel that the bright, true and pure spirits are with you.

WM. WHITE."

stitious day in certain countries only, and that each day of the week is a day of bad omen in some country 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. Civiliza tion, 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.

go Gov. Ames, in his inaugural to the Legisature, 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 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.

The elegant hostlery in this city well known as the CRAWFORD House, which is centrally located, fronting Scollay. Square and extending from Brattle to Hanover street, has his life were devoted. He was in his fifty eighth 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 & Rimbach. They issued Jan. 1st an elegant pictorial brochure announcing the formation of the new firm at that date. Success to them.

> By perusing Bro. Lees's letter on our eighth page it will be seen that yet another Spiritualistic Society has been formed in Cleve-"The more the merrier," as a good

The Poor Workingwomen. A letter from the overseer of a factory in

Massachusetts, published in The Commonwealth at Port Angelos, Washington Territory. pictures the truly offerless fate of thousands of workingwomen in this country, who are forced to toll from childhood days through a weary existence in our factories to secure only the necessaries for self-maintenance. These women have some of them communicated 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 consequenty 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 inharmony 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 Chelsca 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.

FF Our readers will find on the second page of the present issue a sterling essay on "CRE-MATION" 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.

Ed" "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 considring 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

. 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, III.; S. M. Biddison, Secretary, 599 Monroe street, Chicago; Mrs. S. F. Hinckley, Treasurer, 62 S. Elizabeth street, Chicago.

Mrs. Ada Foye Is at present doing a grand work in Boston. Just pre-

vious 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 eport 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 don't lorget 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 Leipsic Conserratory, Germany. This young man possesses remarkable gifts as a violinist, which have been supplemented by careful training by others, and éarnest 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.

III Read the announcement (on our fifth page) of a reception to be held at the residence of Dr. J. R. Cocke, 474 Bhawmut 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.

Lake Pleasant.

'(From our Regular Correspondent.)

ALL SORTS OF PARAGRAPHS.

Тикиранивин.-- Springer City, Oklahoma, after enjoying an existence of soveral 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 citizons must follow suit.

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

"Why do so many ladles 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 Ha Yung, of the Corean 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, (appurtenances 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 Christianlike, 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.

Alcyone, 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 phenome na and philosophy of Spiritualism without theological controversy. Issued by the Star Publishing Co, Spring-

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 cafe, was called, and presented by Miss Katie Crowley, in behalf of the café employés 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 nev-

AT THE HOLLIS .- "The Winter's Tale" is to be repeated until Saturday. For Miss Anderson's final appearances on Saturday "Pygmallon and Galatea." with 'Comedy and Tragedy," will form the attraction at the matince, 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 order ed 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 want to know of what possible Eustis to pursue this Andover controversy further. 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 spire;
It has no silver lining;
Already, from its murky edge,
The levin-bott is shining:
And who shall see it hurled therefrom?
The son, if not the sire!
The smoke from young Hypatia's blood,
And Bruno's torture-fire,
The dungeon's damp, the agony-sweat
Upon Vanini's brow,
Have made the vengeance-ninbus
That looms so gwful now!

—London Secular Review.

The insurance on the steamer Bristol, which was burned on Sunday week, at Newport, R. L. amounted to \$325,000. It was placed in 95 companies.

Seven hundred Chinamen partook of Sam Wah Kee's hospitality Monday last. Their host is one of the most | ton, during her former visit here, was as folinfluential members of his race in Boston. The boy Celestial, on his arrival upon this mundane shore, was, christened Ames Hart Kee! Seven hundred Chinamen

Amesbury got a superb go-off in last Sunday's pictorial Globe. Enterprise wins! both with the Globe and the town. Don't you think so, Bro. Moore?

MAGNETIZED PAPER.—A. S. Hayward, magnetic physician, No. 4 East Brookline street, Boston, will for the next fifteen 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, 1889.

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.

ern 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 Parls, and the following week at Stockton and Ellsworth, Me. Sundays, Jan. 20th and 27th, he will lecture in Willimantic, Conn.; Monday and Tuesday evenings, Jan. 21st and 22d, in North Brookfield; Wednesday evening, Jan. 23d, in Suffield, 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. Balley has been sneaking during December

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

J. W. Fletcher dectures 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. Address 6 Beacon street, Boston, Mass.

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

Miss Emma Nickerson will fecture in Springfield, Mass., on Sunday afternoon and evening, which will be her last fecture there 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; Lowell, Mass., Jan. 28th; Spiritualistic Phonomena Association, Boston, Mass., Jan. 27th; Attloboro, 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 G. W. Kates and wife are lecturing in Philadelphia, Pa. They will accept calls to any cortiguous 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 voute to Pittsburgh, last week or more of February, or returning in April. Address them, Wheat Sheaf Lane, 25th Ward, Philadelphia, Pa.

Mrs. H. S. Lake is located at 8 Worcester Square, Boston. All letters to her should be thus addressed.

Mrs. Jennie K. D. Conant, of 20 Bennet street, Boston—who has been suffering for the past two weeks with typhoid pneumonia and pleurisy—gives notice she has cancelled all her Sunday engagements with societies in January.

Mr. and Mrs. C. P. Longley appeared at Portsmouth,

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

liamer-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 sing several of his own beautiful seages, decompanying, himself upon the plane. (In Sunday next Mr. and Mrs. Longley will speak and sing 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; I'ob. 17th and 27th, Lynn, Mass.; Feb. 6th 7th, 20th, 21st, Meriden, Ct.; Jan. 8th, Sequasett, Mass.; oth, Bridgewater, Mass.; oth, 11th, 17th and 18th, Attieboro, Mass.; March, Hayerhill, Mass.

Mrs. A. H. Colby-Luther's address for the present

Mrs. A. H. Colby-Luther's address for the present month will be at No. 5 Gates street, Worcester, Mass. She speaks for the Spiritualist Society there the Sun-days of January.

days 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 month of June is still open. Address 50 Grand street, Albany, N. Y.

Test and Prophecies.

To the Editor of the Banner of Light:

At the meeting of the Spiritualistic Phenome na 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 that 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 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 scances 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 iny duty and should have acknowledged a recognition. 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

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 codins in our parlor." She at that time was living with 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

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 scance, 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 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 dies." 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 Psychical Research Society show any more wisdom in solving the problems present-

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 Boslows: 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. Bently Deymont. Does any one recognize her?"

"I do," exclaimed a young man; "she was my sister."

sister."
"She says she passed away a long distance from here; over the water," remarked the me-

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," an

"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 writen 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 me-

"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 accurred. He had not written a ballot, as many others had done, which makes the test still more remarkable.
Who can explain this occurrence on any other

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? the above information?

Re-opening of Mrs. Allen's Seances.

Tuesday evening, Jan. 1st, Mrs. Allen—who had been obliged to suspend her scances 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. To the Editor of the Banner of Light:

and Fall River being present in addition to those from the city.

Quite a number had never before attended a seance, 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 caviling. About forty forms manifested, coming with great strength. The seance was enlivened 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. Thus they alternated several times, both being visible at once—thus proving two forms and dissipating the idea of personation or transfiguration, which pleas are sometimed interposed to discredit/or impugn the verity of materialization.

Other incidents I might detail but their re-

ation.

Other incidents I might detail, but their recital is unnecessary; besides, I do not desire to overload the much crowded columns of THE

Her health continuing Mrs. Allen will hold stances each Tuesday and Friday evening.

WM. FOSTER, JR. 50 Battey street, Providence, Jan. 2d.

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 convocation, and every effort will be made to add

something to the renown which 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 be full season, and a fine quartet will furnish vocal

the full senson, and a fine quartet will furnish vocal nusic.

The Lake Pleasant Hotel is being enlarged, and will remain in charge of inline lost H. L. Barnard. The accommodations (always good) 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 whids of December" were in marked contrast to the gentle zephyrs of August. There was no song of birds, neither was there any "concord of sweet sounds" from the band. 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 selfish ambition. The closed and tenanties cottages present a scene to be found nowhere else, and we walk the silent streets "like one who treads alone some banquot hall described." That is one picture. It required but little mental effort to again people the place with life and animation, and improvise a picture of quite another kind.

Passing up into the speaker's stand, we seemed to hear the parabirase. "Nearer. My God. to Thee." as

place with life and animation, and improvise 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, and as Dr. Beals arose to welcome the vast audience the usual admonition was given to the uncivilized, to "not smoke lettle auditorium." Up on Montague street, Jemie Rhind, the glited lady from "Bonnie Scotland," would be predicting all sorts of things, some of which actually occurred. Just across the street was a bulletin board announcing that a "test and developing circle" would be held that evening, Mrs. Dillipham, medium.

At "headquarters" the clerk of the Association was puzzling his brains over a local for The Banner, momentarily expecting Mr. Hartholomew in to say that "There would be a Directors' meeting at Mr. Pierce's cottage at four o'clock."

And so we might extend this picture until it should cover a period of sixteen years.

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

NOTES.

The resident community here numbers five families. Trains No. 54 West bound, and No. 43 East bound, stop when having passengers to take or leave.

Mr. Jackson, 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 removed the wood and debris from the ravine between the old grounds and the Highlands.

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

Tive months from now will find lots of The Banker readers at the Lake.

The compliments of the season to all friends everywhere.

Lake Pleasant, Mass., Jon. 1st, 1889.

where.

Lake Pleasant, Mass., Jon. 1st, 1889.

Haverhill and Bradford.-Last Sunday Mr. Oscar A. Edgerly, of Newburyport, spoke before the Fraternity in Brittan Hall, in place of Mrs. M. J. Went-Fraternity in Brittan Hall, in place of Mrs. Al. 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 foreible characteristics. Next Sunday Mrs. E. Clark Kimball, of Lawrence, will speak before the Fraternity. the Fraternity.

Haverhill, Mass., Jan, 7th, 1889.

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 cloquence.

Mr. Tisdale is destined to a high place on the spiritual rostrum. Societies desiring a good speaker will do well to engage him. We consider him one of our best.

M. J. II.

Philadelphia, Pa.-At Columbia Hall Sunday, Jan. 6th, Mrs. Zaida Brown-Kates, under control, lec tured on subjects presented by the audience. Mrs. E Cutler 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.

FIELD.

The Boston Spiritual Temple. There will be a meeting of the members of the Bosion Spiritual Temple on Tuesday evening, Jan. 29th, at 7 o'clock, in Room 4, Berkeley Hall Building, to act upon a proposed change of Art. 2d of the By-Laws.

The Fox Fiasco—the Bubble Bubst.—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 "menager," 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 lecturer, and had to be charitably assisted back to New York by strangers. 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 woman—the victim to drink and of Romish in-fluences, daught in the catchpenny trap of the enemies of Spiritualism, who expected to reap a rich harvest out of her duplicity. But even the American public sickened of the spectacle of a moral wreck falsely proclaiming herself an unmitigated fraud. Spiritualists may 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 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 Two Worlds, Manches ter Eng. ter. Eng.

"If a Man Die, Shall He Live Again?" The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man of the truths of Spiritualism given by min and 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 b cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work buy it and airculate it.

Popularity of the Knabe Pianoforte. [From the Boston Journal.]

[From the Boston Journal.]

The Knabe planofortes 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 planos 'qhickly recommended them to the musical public. Mr. E. W. Tyler, the Boston agent', brought' the Knabe planos to Boston nine years ago, and their success has not been eclipsed by any other plano during that period. This popularity has not been secured by the "booming" process; the planos have been their own advertisement. To beauty of form, resonance, flexibility of tone, evenness of scale, porfection of action and durability, they cannot be surpassed. Our best musicians indorse them, and the sale of uprights and grands has been gratifyingly large.

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

To Correspondents.

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

W. R. M., DAYENPORT, IA .- You are doubtless a medium and the spirits take occasion to utilize your surplus magnet ism 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 might increase your medial power. The tiny ticking that you hear at night under your head, however, we deem is caused by some slight imperfection of the custachian tube, or in the hearing passages of the ear, and requires medical or physical attendance rather than ald from spiritual sources.

Special Notice.

The date of the expiration of every subscription to the Bannen 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 scutting in the money for renewal before the expiration of their present subscription. It is the carnest 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 vivit 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 Boform. Published weekly at Manchester, England. Spirile copy, Scenis.

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opy, 10 cents.

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t Boston. Single copies, 10 cents.

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THE BETTER WAY. A Spiritualistic weekly journal. Published in Cinchnatd, 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, 15 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and afteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each ingertion.

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Business University of the seach insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

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

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

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

The BANNER OF LIGHT cannot well undertake to 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 in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed a 46 Avenue B, Vick Park, Rochester, N. Y.

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

13w* Ja5

H. A. Kersey, No. 3 Bigg Market, Newcas-tle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of colby & Rich during the absence of J. J. Morse

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3:50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union.

ADVERTISEMENTS.

INDEPENDENT LECTURE BUREAU.

ENGAGEMENTS MADE FOR

FRANK ALGERTON. The Boy Medium, DR. J. C. STREET,

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6 Beacon Street, Boston. N. B.—Speakers furnished for fundrals, and mediums en-taged for scances.

Amende Honorable. IN a recent issue of The Banner, the writer advertised the loss of "a Sheet of Music from Memorial Hall, Cleveland, D," and now, having discovered the article, where she doubtless put it herself, desires to acknowledge that she was hasty in her judgment and incorrect in her conclusions, and, as far is possible, to neutralize the effect of her unjust inputation by this "Open Letter." HELLEN STUART RICHINGS. Ashville, N. C., Dec. 11th, 1888. 133w D29.

TO LET.

A Large Front Room, and Small Room adjoining, separate or in suite, in Banner of Light Building, admirably arranged for Physician or Medium's offices.

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Jal? 1w 299 Meridian Street, East Boston, Mass. DROF. BEARSE, Astrologer. Office 172 Wash-ington street, Rooms 12, 13 and 14, Boston, Mass. Wholo life written, horoscope free. Reliable on Business, Mar-riage, Disosce, Speculation, etc. Send age, stamp, and hour of birth if possible.

of birth if possible.

ALBERT EDMINSTER, Spiritual Teacher and Healer, 48 West 26th etreet, between Broadway and the Avenue, New York. No charge for consultation or treatment., Hours: 10 A. M. to 4 P. M. 1842

ward fat, which may be known by scant breath and docrease of labor power. My own condition (having doubled my weight in lifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedies which afford permanent relief. I endorse these remedies positively from personal experience, having cured myself and cured many others. No starvation required. Distantpatients successfully treated. Remedies sent by mail. Send stamp for full particulars to DR. EDITH BERDAN. 118 Ellison St., Paterson, New Jeusey. [Formerly Br. Edith Hale, of Boston, Mass.]

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a smooth skin? Cream of Mec-* ca. Send 10 cents to W. E. & W. P. * THAYER, 231 Bavin Hill Avenue,

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Theology.

The author in his preface says: "The publication of this book is a matter of conscience. The author, as a theologist and lawyer, thoroughly believes that the present system of religious instruction in Girard College is in papiable yiolation of the conditions of the Will of the Founder, and not well adapted to promote 'the purest principles of normality'. The chapters which make up this book were originally delivered, in substance, as popular lectures in the last spring course of The Westbrook Free Lectureship in the hall of our City Institute, and attracted considerable public attention at that time. The lectures were delivered before different audiences, and hence certain points were purposely repeated."

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

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'Open those Pearly Gates of Light."

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'In Heaven We'll Know Our Own."

'Glad that We're Living Here To day."

'We'll All be Gathered Home.

The hook is now on sale at this office, and beside being a The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable holiday gift for friends.

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Two Discourses having especial reference to Mrs. Margaret Fox Kane's recent denunctation of Modern Spiritualism; given through the mediumship of MRS. R. S. LILLIE, Before the Boston Spiritual Temple Society, in Berkeley Hall, Sunday, Nov. 4th, 1888.

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THE SCIENCE OF IMMORTALITY. A Lecture by Prof. W. F. Peck. Delivered at Cassadaga Lake Camp Meeting Aug. 11th, 1888.

This splendid Lecture should be in the bands of every spiritualist in the land. It has been put in pamphlet form by COLBY & RICH, and will be sent to any address on receipt of 10 cents. TNSPIRATIONAL AND TRANCE SPEAK-ING. A paper read before the Conference of Spiritualists, held in Lawson's Rooms, 144 Gower street, London, W. C., Eng., by Mr. J. J. Morse.

This lecture will be read with interest, coming, as it does, from the pen of one of England's gifted mediums, who has lectured so satisfactorily in the United States.

Paper. 5 cents, nostage I cent.

Paper, 5 cents, postage 1 cent. For sale by COLBY & RICH. NATTY, A SPIRIT; His Portrait and his Life. By Allen Purnam, Esq. Cloth, 75 cents, postage 6 cents; paper, 80 cents, postage cents, by Colley & RIOH.

Message Department.

Free spiritual meetings.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT \$ O'CLOCK P. M.

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

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

MRS. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give desarnated individuals an opportunity to send words of love to their carthly friends—which messages are reported at considerable expense and published each week in The Banner.

siderable expense and published each week in The Banner.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good-or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The list our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

The Natural flowers for our table are gratefully appreclated by our angel visitants, therefore we solicit domations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality, their floral offerings.

offerings.

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

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Nov. 20th, 1888.

Questions and Answers. Ques. — [By G. W. B.] Frequently persons dream of departed friends, in which their looks, actions and conversation appear so realistic that on awakening it seems that the dream was not such, but an actual contact with those same old friends. Are such visions accounted for solely on the theory of spirit-return, and would they indicate that the spirits of friends were (outside of other mediumistic influences) making their presence manifest?

Ans.-It is sometimes the case that persons on earth are brought into a very negative, susceptible condition, the outward senses become subjected to the spiritual faculties, and are held in abeyance for a time, so that the spirit gains the ascendency over physical life. At such times, when the individual is plunged in the strength of the strength of the spirit spiri natural slumber, the bodily functions being quiescent, the spirit may detach itself, to an extent, from the mortal form, and pass out into the spiritual atmosphere, coming in contact with new scenes and associations, or coming in contact with friends whom it has known in times past, but who are now inhabitants of the upper world. It may be that the scenes, events and experiences taken up at such a time may become so strongly impressed upon the brain that the spirit bears with it the mem-ory of them when it returns to the mortal

the brain that the spirit bears with it the memory of them when it returns to the mortal form, and thus the person on awakening thinks he has dreamed of his spirit-friends, realizes that he has seen them in his visions, and has held association with those he has loved. This is true in the greatest measure; he has been in contact with his spiritual friends, and they have communicated with him.

Again, it may be that the person who dreams has not passed out at all from contact with his physical form; but there are times when he comes into a susceptible condition of mind and body—when he may be easily acted upon by attendant spirits, and at such times the spirit-friends who come to him may impress his mind with the knowledge of their presence and convey to him thoughts from their own minds which will serve as passing conversation with those he has loved. Upon awakening, he may say: "I dreamed of my friend, last night; he looked very natural; it did not seem as if he were dead, but as if he were here conversing as we used to do." This may be very true; his friend may have been by his side imparting thought and knowledge and understanding to his mind and conveying influence to his life. thought and knowledge and understanding to his mind, and conveying influence to his life which may be of great service in blessing him and bringing him peace in time.

Q.—(By II. Thomas, Schoharie, N. Y.) At night I see what appear to be human forms walking and floating about my room, and in daytime, faces. The past few weeks I see these forms in the sky, and often they write messages on the walls of my room that I can read. What phase of actions his in the sky, and the sky are services which it is the sky are services which it is the sky are services. mediumship, if any, do these experiences indicate as being in process of development in me?

A. -We should judge that your correspondent is passing through a process of develop-ment of that phase of mediumship known as clairyoyance. We should advise him to sit for ment of that phase of menuminip known as clairvoyance. We should advise him to sit for the development of this particular phase. The time may come when he will not only behold faces and be able to read messages which these spirits bring to him, but he will be able to describe personal spirits, so that their friends may recognize them while in his presence. We have no doubt that this will be so, since your correspondent exhibits very strong marks of mediumship. The development of clairvoyance sometimes begins by the exhibition of little sparks or rays of light and also of vaporous substance passing before the sight of its possessor; later on, landscapes and natural scenery may arise before the sight; figures of persons may follow, and perhaps in time the forms and faces of friends who have been known in the past; and thus the work proceeds, clairvoyance is unfolded, mental or spiritual vision is developed, and after a while the attendant spirits of such an individual will have no difficulty in presenting themselves to his view or in bringing to his given or culty in presenting themselves to his view or in bringing to his sight such spirits as may de-sire to make themselves known to him.

Q .-- Through one who is inclined to be skeptical Q.—Through one who is inclined to be skeptical concerning any spirit phenomenon, or questions the integrity of the medium through whom it is produced, is it possible for a spirit to communicate purely his own opinions concerning that special phenomenon or that medium, provided his opinions are diametrically opposite to those held by the medium he attempts to control?

A.—It is possible for a medium to reflect that which is displayed by the mind of any very positive person who comes in her presence, more especially if the medium is very susceptible or negative and highly sensitive to surrounding conditions and influences, for the strongest power which is present at the time of the sitting will display itself through the ordanism or muon the mind of the sensitive who of the sitting will display itself through the organism or upon the mind of the sensitive who is employed in the work: that is, a person very positive with preconceived opinions concerning the reliability, or otherwise, of the medium whom he visits, who doubts strongly not only spirit return but immortal life itself, may in sitting with the medium impress upon her mind his own thoughts, his own magnetic influence, so that he will receive that which is unfavorable to the question of spirit return, so that he will receive but a reflection of his own distrust and suspicion. We would not advise any earnest investigator, in the first place, to visit any medium for the purpose of coming into communication with spirits of whom he has suspicion. One does not on earth deal in commodities with a person whom he whom he has suspicion. One does not on earth deal in commodities with a person whom he distrusts, for he usually keeps away from such an individual, and if a person visits a medium of whom he is suspicious he will not be likely to receive satisfaction. Even should the medium in such a case be perfectly sincere and reliable, and desire to reflect only that which the angels have to give, yet she will not and cannot, under the existing order of things, through the sensitiveness of her own nature, give to that coldly-suspicious person such strong evithat coldly suspicious person such strong evi-dence of spiritual power as he may demand, because he himself puts up bars against such

honest, candld mind, giving out a kindly affec-tional welcome, mentally we mean, not exter-nally speaking, to such spirits as may desire to come and claim his kinship and remembrance, he will undoubtedly find something to reason upon and ponder over that will challenge his attention, and if it does not, at first, convince him of the truth of spirit return, it will at least arouse in him a desire to investigate further on the subject, and from which he may step onward slowly and carefully toward the attainment of higher and grander results.

Q .- [From one in the audience.] Is there, in the spirit-world, any means of disseminating information among its inhabitants, similar to the printing-press?

A.-The spiritual world we claim to be an advance upon this earth. We claim that man as he steps forward from this plane of exist as he steps forward from this plane of exist-ence to one in the other life, develops in time higher energies, grander powers, and more fa-vorable opportunities for the expansion of the intellect; and for those possibilities which are within lim. You have here on earth your va-rious mechanical appliances for the attainment of human convenience and comfort; you have many arts and sciences 'developed, with their different apparatus, which provide for you the means of gaining knowledge and expanding your natures mentally and socially; in short,

your natures mentally and socially; in short, in growing, as men and women.

You cannot have more on earth than you have in the other life, for were it so death would not be an advantage to man; it would inwould not be an advantage to man; it would indeed be rather a detriment, since it would not provide him with such means of gaining confort, experience, and all the advantages of life, as existence on the earth will provide; then it is but rational to conclude that in the spirit-world may be found such conveniences, such appliances, such exhibitions of human ingenuity and thought, as will add to the comfort, knowledge and grandour of its inhabitants.

This is so: In the spiritual world we have the means of disseminating knowledge; indeed, we claim that the idea of the printing-press found its way to mortal life from the spirit-world; that it long had been something more than an idea in the world beyond; that it had long been in practical operation, though not

than an idea in the world beyond; that it had long been in practical operation, though not porhaps in the same form, with the same cumbersome machinery which you are obliged to use on earth. But in all essential powers and purposes; the printing-press has existed in the other life for many years, and then the conception of its materialization into outward life was first drawn from that other existence by was first drawn from that other existence by inspired minds, operated upon by intelligent

spirits.
But while we have that which corresponds to the printing-press, that which carries news, gives particulars of current events, and accounts of what is taking place in one part or another of that grand and active world, yet we another of that grand and active world, yet we have many other means of disseminating knowledge, some of which are as yet unknown to mortals. We make use of the electrical currents of the atmosphere for dispatching news from one part to another, in such ways as are far in advance of those which are employed on earth. And yet do not think the time far distant when minds will expand here upon your way plane of existence sufficiently to receive own plane of existence sufficiently to receive these ideas and to give them out to the world. We believe the time is coming, and perhaps it is not even one century ahead, when the laws of electricity will be understood, but more esof electricity will be understood, but more especially in detail, than they are to-day; when such a system of communication between the different parts of the world will be established that one may visit his brother beyond the seas in almost no time, and one may communicate with his friend who is far away in an instant, and receive in return the response for which he waits.

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

Report of Public Séance held Nov. 30th, 1888. William Everett.

It is with the greatest pleasure that I find myself at last in possession of power enough to speak here. I only wish to let the dear ones know that I have kept my promise, as they have been for some time earnestly looking for a word from me.

a word from me.

I was happily surprised on entering spiritlife; it was beautiful beyond my expectations. While dwelling here I thought I could almost look into the land of Canaan, yet it was only a glimpse that I caught. I do not find a life of idleness, by any means; each one finds his own sphere of labor and does his work with a willing heart. We go and come as we wish; there is no holding us in one place; if we have a desire to visit our dear ones on earth we can do sire to visit our dear ones on earth we can do

Please to say, Mr. Chairman, that William Everett has returned, merely to prove to his friends that he was not mistaken in his belief. It was a beautiful one; and having tested it I find it a reality.

My home was in Princeton, Mass.

Mrs. Mary E. Cramer.

Mrs. Mary E. Cramer.

Mr. Chairman, I am glad to be able to leave a few words here. I left the mortal in an instant, without warning. I often step into the Lyceums and into the Ladies' Aid meetings. Each one gives a helping hand, for much good may be done that you little think of. As we leave earthly conditions we look back, wishing we had done a little more. I will say to my children: Mother is not far from you. I know when they said mother was dead how the tide of feeling welled up within them. They knew I was not afraid to go, but they have sadly missed the familiar form. ed the familiar form.

I realize it as I come around them, for it has been a part of my work to cuide and watch over them and to throw an influence around them for their good.

I was known by the name of Mrs. Mary E. Cramer. I was conhected with the Ladies' Aid Society in Boston.

William Randall.

I would say to the dear ones that are left, far, far away, that I am not unhappy, by any means. I have been attracted back to friends in San Francisco, Cal.

It is a pleasure to know that they watch and wait for a word from us and to feel that wa wait for a word from us and to feel that we are not forgotten. It is true, we can and do return to earth; and not only that, but we lose none of the affection we bear to dear ones here. John, I ask you to open the spirit-door a little further and learn something more, which it is your privilege to do, for I know that in spirit-life you will look back and be very glad that

nie you will look back and be very glad that you have done so.

I acknowledge I did not accept this new faith as some do, thinking it would be wrong to call our friends back to earth, and yet there were times when it seemed as if they were with me, and I am sure now it was the truth.

Sarah is present and sends greetings to the children and the grandchildren for we hold an

Sarah is present and sends greetings to the children and the grandchildren, for we hold an interest in them and a love for them. I would like them to know that' I have visited many mediums, thinking perhaps I might come in contact with some of them, but have failed, so far4 yet in time I feel I shall meet them privately, or at least some one of the family. I know your paper reaches them, Mr. Chairman. William Randell of San Francisco Cal William Randall, of San Francisco, Cal.

Margaret Fielding.

I have a few words to give, Mr. Chairman, to a dear boy in San Francisco. Five or six years ago he came in contact with a medium; it was his first attempt to speak with one of us. Very many doubts arose in his mind. /He thought if it was true, that spirits could make him know it.

him know it.

Walter, it is true; we can come; we do come to visit you in the earth-life. Dear boy, put away those doubts. Oh! how they hurt us when we come into the presence of some loved when we come into the presence of some loved one. You may remen ber at that period as you took a seat beside the instrument, I said: Walter, doubt us not; we are here. Little Alice was with me, and when you asked a question which doubt caused you to ask, and you got a direct dasher, was it not enough then to convince you we were present, and that there were no mistakes in what came from us at that

from your eyes, and you gained a little knowledge of the communion between the two worlds. Since then you have learned a great deal, but much more might have been learned. Sometimes there are mistakes, which should not be counted as frauds. We understand it clearer than you can. I would counsel you to be patient; be careful and charitable with the instruments used, and with the guides, who are only messengers from those in the other world. These words are for my son, Walter W. Fielding, and my name is Margaret Fielding.

Jane Martin.

I am happy to know that there is communion between the two worlds; I knew very little of it. I know that in Boston I shall not be forgotten by some, although it is many years since I cast off the mantle of the flesh.

I am thankful that I can give a few words here, hoping that they may reach some friends, and let them know I am alive to all intents and purposes. I should be glad to communicate with mortal friends; the word seems weak, such an earnest feeling emanates from my spirit to you here in the earthly life. I would like Henry to know I have spoken. My name is Jane Martin, of Boston.

Charles O. Floyd.

I experienced much pleasure in spirit communion when I lived on earth, Mr. Chairman many happy hours rolled away as I conversed with loved ones who had crossed over. Speaking of doubts, all mortals have them more or less, but mine did not cause me to waver in the less, but mine the helical that spirits talked with faith. I fully believed that spirits talked with me many times when I was alone by myself

me many times when I was alone away in Indiana.

Now that I have thrown off the old mortal form I feel so free that I may go wherever I will, and I enjoy coming into your spiritual meetings, and in halls in this city, in New York, in Buffalo, and in different places, wherever the

I knew before passing out of spirits coming I knew before passing out of spirits coming to this place and giving messages. I have been a little late in getting here, but I am satisfied to find that I can speak at all, as I know there are those who will be glad to hear that Charles O. Floyd is not dead, or so far away from earth. In Galena, Ind., I am not forgotten, nor in Toledo, Ohio, for there are dear ones scattered in various surroundings. Mary sends greetings to-day, not being able to speak for herself. We to-day, not being able to speak for herself. We all are together at times in our spirit homes then we drift away again, as the spirit leads us. It is a beautiful thought with you that you claim your loved ones again. I am happy to give my name, because I know that some have wondered that one as firm as I was in the faith had not spoken, or made himself known.

Gertie Hagan.

Mr. Chairman, I have wanted to say to my dear mother that I do come home, and that brother comes with me, but not always, and that I have made myself visible in a materialized form. I thought if my own dear mother could have seen me in that form how happy she would have been. She do n't understand fully how we can do it, and no mortal can. But when you come to be a spirit; as we are, then you will understand about it.

How many times have I heard them say: "They are not spirits, because they are warm." You do not think for a moment that we draw from what is cold to make our forms; do you?

from what is cold to make our forms; do you?

I have been in New York, and away in California, where a channel has been opened for materialization, and at one time I sent love by materialization, and at one time I sent love by a person there to my own dear mother, but that did n't satisfy her; she said: If I could only see my Gertie I would be satisfied. Oh! no, dear mother, you would not be satisfied, but you would wish to keep me, and not let me go again, for it is natural while you dwell here to hold these feelings.

Often have you said: "If I could only clasp her once more"; but you do not understand how near we are to you. Oh! dear mother, do go wherever you can, and when you can, to see if you may not be able to come into communication with us. Dear brother sends love to you. Grandma Hagan wishes to be remembered.

I am older now, dear mother; I have learned a great deal in spirit-life, and I expect to go on learning, for this is a life of progression. Mothter, when I went away you were not reconciled to it; you are not to-day, as you should be, because your darling child is close by you, if you only could realize it. These words are for my dear mother, in New London, Conn., Jennie Hagan. I am Gertie Hagan. I have an aunt

Joseph Bradley.

Oh! the water! the water! A gentleman here says he will help me. They said I was drowned. I only get a little of the chill. I'll be all right pretty soon.

I passed away in Buffalo, N. Y. Father and mother knew very well I could return to them, for I was educated, you might almost say, born and educated in the faith that spirits can come to earth, and what father and mother taught me has helped me so much. When it was told them their little Joseph was drowned it seemed that they could not have it so. It happened in the sunny more is of Yu. Yes, dear boy, when you were deep in thought I have been close beside you. Your mother sends greetings to-day, and love to the dear children. She will not stop through the meeting, for she is engaged in other work.

I think I shall be remembered in Philadelphia. Ny vineland, N. J., and in New York; also by some friends in this State, where I went from to Vineland, then to Philadelphia. My name, is Israel Morrill, and I passed away with my dear friends, in Philadelphia. I am grateful, sir, for the permission to speak. that they could not have it so. It happened in the sunny month of June. It was very hard for them to give me up. A kind gentleman took me by the hand and led me direct to father. me by the hand and led me direct to father. Then grandma came, and grandsir, too, saying, "Now you are to live with us." I asked, "Can I never go home again?" Yes, any time you wish. Then I felt happy to know I could go as I pleased. But, oh! mother, I did n't suffer any. You thought perhaps I did. I saw the bright angels and the children coming around me, all laden with flowers so beautiful. I was not afraid because I knew who grandma was. not afraid, because I knew who grandma was: she had made herself known. Mother and father, you understand a great deal of our coming; but when you are where we are you will think you did n't know much about it after all.

Sometimes when I see you go to meetings, I stand close by the medium, and it seems as if they might just say I was there; but I suppose others step in front and they don't see us clair-voyantly, because they can't see with the same eyes you do. I am happy, and am going to school, learning all I can' and I come to you vary offen.

very often.

I know the changes that have taken place since I went away, although I was but a little boy, as they called me, little Joseph, when I went out. I did n't go but a little way, I can't remember anything of it, only that a chill went over me, and I heard them say I was drowned; but I did n't know what it meant. Then a kind gentleman led me to the home, and I thought I must be dead. But I was n't-dead at all. The body I had was just like the other one; I could see the other one, and it seemed as if there was

Oh! the flowers, the beautiful flowers, that they brought—so many of them. I knew when they put them all around me. How kind they were to do it, not only for me, but for the father and mother, and I thank them for it. I lived in Buffalo, N. Y. My name is Joseph Bradley.

I will introduce myself as Benjamin F. Doak.
I would like to speak a few words here for two
purposes: one is to try to prove that we are not
dead, neither do we get so far away, that we do
not know what is going on here in earth-life.
We are cognizant of a great many things that
you mortals little think we know.
I am glad to have found no such thing as
death. I knew very little of spirits coming to
earth, but always felt that heaven could not
be a great way off. I did not put it as far away
as many do in their minds. I was taught by
my angel-mother to believe there was a heaven,
and if we did right we should gain it; but as
for the other place, it was only a myth. Now,

though it may come in a whisper, that we do not hear; the spirit catches it very quick. I ask you to give out your help tous, and we will give to you. I lived in Lynn, this State. Benjamin F. Doak.

John Mendum.

I have been here many times, Mr. Chairman, not thinking of speaking, but as one and another has told me how much satisfaction it has given them, as well as the dear ones, whom their words have reached, I thought I would give a short message.

I have often thought I would rather listen than speak, but we may listen all the way along, and our dear ones be none the better for it, and this thought has brought me forward.

and this thought has brought me forward to-day. I desire to reach a dear grandolild in Wor

cester, Mass. These words may be brought to her notice by some kind friend. I cannot tell you, Mr. Chairman, whether she gets the paper or no, for I passed away in Now York, but I feel that it will be carried to her.

Laura is with me, and tells me that some years back she gave a short message, which did not reach the grandchild. We see things differently from what you do in the mortal, and I desire her to know that we can come into-communication with her, under suitable conditions.

My name is John Mendum; my home was in New York. This message is intended for Sarah A. Jackson, of Worcester, Mass.

Dr. Joel Fay.

I promised my sister Charlotte many months ago, yes, I think a year or more, that, if possible, whenever I found an opportunity, I would speak a few words for a dear sister who is far away, and who knows not of our coming, and who believes not in Spiritualism. When dear Raymond has controlled and spoken so directly, and if the readed them tone and another, how and it has reached them, one and another, how can they allow the doubts to come in? I know, Mr. Chairman, it is very kind of you

I know, Mr. Chairman, it is very kind or you mortals to open the doors to us, and it is kind of the spirit-chairman to give us permission to speak liere. It is with a grateful spirit I enter this channel. I would not have you think I have not made the attempt to speak privately. I have done so. I would rather speak privately than to come in public, but when we find we cannot have that privileg we must do the hest cannot have that privilege we must do the best

I would like them to know in Worcester, Mass., that I have spoken. I think your paper goes all over the land, and I would say just goes all. over the land, and I would say just here, you little know how much good you are accomplishing. Many a one will say: "I.do not believe anything of this," until they see a message from one whom they know to be truthful. I shall be remembered in Shrewsbury, near Worcester, where I passed away. [Aside to a spirit:] "Yes, Raymond, I will say to your dear mother that you are present, and grandma is here, too, my own loving mother, who comes bearing a blessing for her children.

I thank the angel-world for the reunion that

bearing a blessing for her children.

I thank the angel-world for the reunion that is to come when not one link in the chain of love will be missing. We find our own: there will be no mistakes, no doubts there.

Dear Sister Charlotte, I know the anxiety that you feel in regard to Marcus. We are doing all we can spiritually for him. Be patient: in a little time all will be well. My name, sir, is Dr. Joel Fay.

Israel Morrill.

I have been into the meetings, Mr. Chairman, in New York and in Vineland, N. J. I was no stranger to spirit-return. My dear companion was used as an instrument to give out this truth to the world, little spirit-messengers controlling her, so you must be aware it was more than a belief with me; and I find on entering spirit-life I know whereof I speak.

spirit-life I know whereof I speak.

I wish, sir, this message to reach my dear boys, Frank and Edward. I trust it will, because they hold an interest in Spiritualism, and I feel that they have made some little pro-

Frank, Adeline, I know the thought has crossed your minds many times, why is it that father has not spoken in the meeting? Do not think for a moment I have not been here. I will say to Edward that Mary is here, and requests me to say she has known of the changes you have made, from Alabama to Chattanqoga. and to different places where you have been called. Also, Frank, David Danforth sends greetings to you and the dear wife that yet

remains.
I have often stepped into the home and have heard you conversing about us. Sometimes the thought would flit through your mind, "are father and mother near me?" Yes, dear

It was a comfort to me, Mr. Chairman, dur-ing my earthly life, to hold sweet communion with loved ones gone before. I lived seventy six years in mortal life, and when they called

six years in mortal life, and when they called me up higher the summons was welcome. But oh, my dear children! they missed the form which once filled the chair now vacant.

Dear Charles and Lutie, how kind you were, and the other children also. But I made my home with you, and you did for me not only day by day, but hour by hour. I suffered much at last, and when the bright angels came with beautiful garments and beckoned me up above, Charles, your father stood close beside me, and, extending his hand, he led me to beautiful bowers strewn with roses and sweet flowers, whose perfume and beauty were far above those of earth. I know you miss me much, but remember, dear children, what was your loss has been my gain. I was not afraid, oh! no; my children knew that, for I was firm in the faith.

How many times my children would say to

faith.

How many times my children would say to themselves: Mother takes solid comfort communing with the angels. Lutie, you remember the poem I loved so much that you gave me. I asked that it might be read at the time of the funeral, and I am satisfied that you carried out mother's wishes in every respect. It was beautiful; I loved that poem.

I know, dear children, you will like to know if I have met both fathers. Yes, dear children, they came to greet me, and mother. How wel-

they came to greet me, and mother. How welcome was the sound of that dear voice, which I had not heard for, so long except in spiritual

communion.

I passed away at Rock Bottom, Mass. 'My name is Eunice Stope. My husband is Deacon Ephraim Stone. My first husband's name was Murdock.

Samuel Brimblecomb.

Benjamin F. Doak.

If it would not be out of place, Mr. Chairman, I will introduce myself as Benjamin F. Doak.

I would like to speak a few words here for two purposes: one is to try to prove that we are not dead, neither do we get so far away, that we do not know what is going on here in earth-life. We are cognizant of a great many things that you mortals little think we know.

I am glad to have found no such thing as death. I knew very little of spirits coming to earth, but always felt that heavel could not be a great way off. I did not put it as far away as many do in their minds. I was taught by my angel-mother to believe there was a heaven, and if we did right we should gain it; but as for the other place, it was only a myth. Now, let me advise you not to worry about that, but try to live the best life you can, and you will not miss of heaven.

I have tried in three different surroundings to make my friends know I was there, but have failed overy time. Some kind spirit said: Let us go where they send messages, and I drifted here. I will venture to promise you'it has been more than one twelvemonth since I came into your meetings. You will very likely say I was not an apt scholar, or I would have been able to take control before. I cannot tell you why I did not, but I have been here a listener dence of spiritual power as he may demand, because he himself puts up bars against such because he himself puts up bars against such which doubt caused you to ask and you got a direct answer, was it not enough then to consider an one truth, from whatever source it may come, if he will very to investigate Spiritualism with an specific property of the scales seemed to drop in a/measure.

Amos demand, the direct answer they send messages, and currised gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of these bodies know that a uritied gaged in carrying of the side you, and understand what is spoken, and understand what it direct answer, was it not enough then to constitute that there were into your meetings. You will very likely say pear enough. I have been down by the marked in your meetings. You will very likely say is spoken, and even your thoughts, if we get it will very the mersage, which I gladly acknowledge, we are right beside. You, and understand what it was one than one twelvemonth since I came to them one twelvemonth since I came the need to which doubt caused you to ask and you get the side you, and understand what it will very likely say pear enough. I have been down by the marked in your meetings. You will very likely say pear enough. I have been down by the marked in your meetings. You will very likely say pear enough. I have been down by the marked in your meetings. You will very likely say pear enough. I have been down by the marked in your meetings. You will very likely say pear enough. I have been down by the marked in your from the remarked in your from the pearly state. I will be a very likely say pe

large buildings looming up. These things are not a mystery to me. I perceive that many have been employed and much hard work done. We are not idlers on the spirit side; we work, but not with any learner.

but not with our haids.

Most of my relatives have crossed the border, and the younger stock have drifted westward—to Iowa and Michigan. I have some nephews left, but little do they think of my coming to earth.

earth.

My name is Samuel Brimblecomb. This used to be my home, so I feel at home when I come among the people.

Annie Stigling.

I would like, Mr. Chairman, to send a few words to some loved ones at a distance, for there is sickness in the home, and I know they often wonder if they are going to join the others who

is sickness in the home, and I know they often wonder if they are going to join the others who have passed on.

Dear Aunt Sarah, I know of the anxiety that goes out from your spirit, and that you are looking forward to the time when dear uncle will be carried away. We do all we can to hold him a little while longer, but the threads of life are breaking fast; we see it more plainly than you can. I know in your own mind you often wonder if there are none from the spiritland that come to help you through your times of trial and trouble. Yes, dear auntie; we do come silently, and we work spiritually. I wish you did give a little more thought to us who have gone before. You think of us, and then it is gone, because you have so much of earthly affairs to contend with and so many clouds that overshadow you; but you need us more when these clouds overtake you. We are happy in our spirit home.

The thought has often flitted through your mind: "If uncle goes, what have I to stay for?" Dear auntie, there is a work for you to do, and when they see it is best for you to come, you will come to dwell with us: not yet; you have something to hold you to earth a little while longer.

I was in a meeting a little while ago, where

something to noid you to earth a fittle while longer.

I was in a meeting a little while ago, where spirits materialize their forms, and as I came forward and parted the curtains I saw there was no one to greet me; then I stepped aside again for some one to pass me whose loved ones were those.

were there. Dear friends, what a gratification it gives us bear friends, what a gratification it gives us when we find some loved one to welcome us. I know you will say: "We hardly dare trust ourselves for fear of wrong." I would say to you: We beg you not to throw away what is good, because there has been wrong at some periods. Your reason was given you that you might sift the great form the great form.

the good from the evil.. the good from the evil.

I want you, dear auntie, when a privilege is granted you, to grasp it, and see if you cannot find-some instrument 'that I may control near home. I have felt so many times as I have seen home. I have felt so many times as I have seen what we term instruments in your vicinity that perhaps you might come, but I have failed to find you. Be patient, dear auntie, for the angels come to you and give you strength, and loving ones who have been transported into heaven, as it is termed, return to bless you, for it is only a step from you to us. Through the trials you have had we have been with you, and I promise you that we will come again and I promise you that we will come again often. My home was in Columbus, Ohio. My name is Annie Stigling.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK Dec. 7,—Lorenzo D. Grosvenor; Mrs. Curtis Richardson; Alvin O. Abbott; Laura Balcom; Wilbur Fisk Hale; Maudie Lothridge; John J. Sawyer; George Towle; Lorenzo Dow Herrick; Harriet Fuller; Susie, to Sarah; Sarah Champlain.

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

As per dates will appear in due course.

Dec. 28.—Samuel Dowling; Josiah Dunham; Eva Buckman;
Eddie Goodwin; Joseph W. Morris; Margaret Anderson;
Mrs. Emma H. Romage; W. Eaton Brown; Willie N. Butterfield; Clagence Willard; Jane Eaton; Johnnie Haves;
Sarah Carter; George Hill; Maria Stanley; Mary Jane Bennett

SOMEWHERE.

Somewhere—somewhere a happy clime there is.
A land that knows not unavalling woes,
Where all the clashing elements of this
Discordant scene are hushed in deep repose.
Somewhere—somewhere (ah me! that land to win!)
In some bright realm, beyond the furthest main.
Where trees of knowledge bear no fruit of sin,
And buds of pleasure blossom not in pain.
Somewhere—somewhere an end of mortal strife
With our immortal yearnings; nevermore
The outer warring with the inner life
Till both are wretched. Ah! that happy shore!
Where shines for aye the soul's refulgent sun,
And life is love, and love and Joy are one!
—The late John G. Saxe.

A Pleasant Occasion.

To the Editor of the Banner of Light : On the evening of Jan. 1st forty or more from Boston and vicinity) made them a visit at their pleasant residence in Melrose, for the purpose of welcoming them home from their Con-

necticut trip and presenting them at that appropriate time, New Year's night; a testimopropriate time, New Year's night; a testimonial of their esteem.

The party were Spiritualists, happy and congenial acquaintances gathered together for a pleasant, social time. The visit was a complete surprise to the host and hostess, who, with Edgar W. Emerson, were engaged in relating experiences and reminiscences when the friends arrived. The chairman was William Boyes; the entertainment was opened with a piano solo by Master Boyce, after which Mr. and Mrs. Lillie sang a duet. Jacob Edson followed with the presentation of a book entitled "The Perfect Way." Mrs. Lillie in reply thanked the donor for his gift and remembrance. Dr. Julia C. Smith made remarks, presented an appropriate poem of her own composition, entitled "The New Year," and closed with an invocation.

closed with an invocation.

Mrs. Lillie described a vision which came to Mrs. Little described a vision which came to her while on her Connecticut trip, relating to the late Wm. A. Dunklee, reminding us of his spotless character, high integrity and true spirituality while in earth-life. She then read a beautiful poem received by her from Spirit Wm. A. Dunklee, addressed to his widow on her recent birthday anniversary; it was replete with consolation and sympathy, and encouragingly outlined the future. [The poem will appear next week.]

with consolation and sympathy, and encouragingly outlined the future. [The poem will appear next week.]

Mrs. Lillie next exhibited some paintings done by her under spirit-control; after which Mr. Wm. H. Banks, with appropriate remarks, presented the host and hostess with a purse of some one hundred dollars, the gift, mainly, of friends present. Mrs. Lillie feelingly responded, thanking the donors for their great interest manifested by such a deed of kindness, and closed by wishing her guests many Happy New Years, the best of health, unbounded success and prosperity, trusting that when life's pilgrimage is over and we hear the call to "Come up higher," we may, as true Spiritualists, be ready and fitted to enter into life eternal.

An interesting feature, also, of the entertainment was a presentation of a sum of money to Miss Clara Clark, daughter of Mrs. Lillie—Mrs. Dunklee making the address.

Great-credit is due to Mrs. Wm. A. Dunklee, Wm. Boyce and Jacob Edson for the inception of the whole matter, which, being seconded by the other friends present, made the affair a complete success.

W. H. B.

Verifications of Spirit-Messages.

JOHN PRATT.

We see in the Banner of Light of Nov. 24th a message from John Pratt. of Quincy, Mass., given through the medium Mrs. Smith. We endorse it as true in every sense. Hosays: "What is sweeter than freedom? liberty!" He was janitor in the Congregational Church in Quincy fifteen years; also a member of three secret societies. As he is a cousin of ours we feel to express our thanks to the medium and the angel-world, and all who have been instrumental in this great work.

In a copy of the Banner of Light some few months ago was given a message as coming from Renecca Damon, of Springfield, Vt. She was a cousin of ours, and passed away nearly forty years ago. Not having seen it acknowledged we take the liberty of doing so now. Hope to hear from her again.

CHARLES W! BATES.

Algona, Kossuth Co., Ia., Dec. 22d, 1886: JOHN PRATT.

AMOS DEAN.

Among the Mountains.

To the Editor of the Hanner of Light: Buch lovely weather as we are having here on the southern slope of the Blue Ridge Mountains! Not a sign of frost or snow in this "land of the sky"—as the tourist's guide-book calls Western North Carolina-although we left some behind us as we steamed out of Ash-

That city astonished us before we emerged from its genial social atmosphere, by a wonderful and sudden drop in the physical temperature. We found it could snow in the mountains of North Carolina about as scientifically as in the wilds of Canada or Maine. The fall was not so heavy, but, oh! how bitter cold the wind was that followed it!

But this did not last long, and before leaving Ashville I had another ride over the snow-olad heights. The sun was shining brightly and the distant peaks were sharply outlined against a clear, blue sky, as I turned my horse's head toward the Swanannoa valley, where Vanderbilt's newly acquired acres lie.

The road followed the graceful curves of the swift dowing Swanannoa whose banks are her.

wift-flowing Swanannoa, whose banks are bordered with a luxurlant growth of mountain laurel, the foliage of which is green the year round, and whose lovely white, pink and crimson blossoms fill the air with deficious perfume

round, and whose lovely white, pink and crimson blossoms fill the air with delicious perfume in the early spring.

About nine miles up the valley the road turned off to the left, and, leaving the river, wound through a forest of oak, spruce and pine, bringing me gradually up to a higher level—up, up, over rough, rock-strewit hills, through gulles with steep, red clay banks, and over granite mountain spurs—up, up, until such glorious views burst upon my eyes as made me draw sharp, quick breaths of delight—up, still up, until my horse stood with heaving flanks on the crest of Beaumont ("beautiful mountain"), over five thousand feet above the waters that rage around Cape Hatteras.

Oh! how the Highland blood bounded in my veins! Away to the right Mount Mitchell lifted its snow-capped peak seven thousand feet into the blue air—the highest peak east of the Rockies—the mountain which Prof. Mitchell, at great risk to life and limb, measured and explored; and on which he finally lost his life by slipping over a steep and treacherously vine-covered precipice into a small tarn or lake below where his body was discovered, the rigid fingers fast locked on a handful of laurel leaves, clutched in thiat one supreme moment when death met him and on whose snow-wreathed

clutched in that one supreme moment when death met him; and on whose snow-wreathed death met him; and on whose snow-wreathed summit is his grave, a huge cairn now marking the spot and emphasizing the bond that unites the nobler and the meaner of our race, the intellectual god to the clay from which he is fashioned. Black Mountain, Roan, Pisgah, Pinnacle, Table Rock, Hawk's Bill and white-headed Grandfather, with many peaks whose names I did not learn, reared their heads in solemn awful grandeur above the valleys and the climbing pines, that reached no higher than their knees, from whence they appeared to stretch up their green arms, sighing: "Tell us what thou see'st. Lift us that we may see!"

I seemed to live a lifetime in a moment. Oh! life! So grand a thing, and may so little! This glorious allegory of God's seemed to point with unmistakable meaning to the soul heights, the knees of which even the greatest among men have barely reached, and my soul cried out within me: "Oh! lift us higher that we may see!"

We have come down from the mountains.

We have come down from the mountains. How much I wished to remain! But just as in spiritual life, so in physical, we cannot yet endure the mountain tops except occasionally,

dure the mountain tops except occasionally, and for a brief season.

Marion is forty miles east of Ashville, and, as the land agent's prospectus says, "is Nature's trundle-bed of recuperation, ... basking in the glinting splendors of a southern sun, ... the climate balmy in winter and delightful, in summer," etc. Well, I cannot say what it may be in summer, but to-day (Dec. 24th) the air was indeed balmy, and, as was remarked in the beginning, not a sign of frost or snow.

In the saddle from two to five this afternoon, slowly paced the green aisles of the sweet-

In the saddle from two to five this afternoon, I slowly paced the green aisles of the sweet-scented pine woods, sometimes reigning up to partake of and enjoy the whispering stillness of the place or to watch a gray squirrel scamper up a tree and then sit curiously eyeing me from his perch among the branches, affecting a comical air of unconcern as he nibbled the acorn in his paws. The warm westering sun gleaming down through the openings in the leafy arch turned the brown and yellow of the oak leaves into gold and crimson, and flecked the needlestrewn ground with light, transforming it into a tessellated floor, a mosaic of brown leaf, green moss, yellow pine-needle, gray lichen and golden

a tessellated floor, a mosaic of brown leaf, green moss, yellow pine-needle, gray lichen and golden glory. How silent! and yet how vocal! In the stillness the fluttering of à leaf was alarming, the flashing of a blue-jay's wing startling; and yet life—glorious life!—pulsated and thrilled from rock to sky, through twig and tree, in bird and beast and human worshiper!

A mountain stream, clear as the eye of childhood, played "hide-and-go-seek" with me as I wandered on. Now it crossed my path, and seemed to laugh a soft, merry laugh as it disappeared in the tangled growth, only to coyly peep at me further on, and then come boldly out into the open and joyously call to me, as it tumbled over a rocky descent in reckless abandon, "follow! follow! follow!" I did follow, and it led me through a cool, dim-lighted gorge, where bowlder, bank and fallen tree were carpeted with moss of richest green; past sedgy meadow-banks, around a precipitous cliff gorge, where bowlder, bank and fallen tree were carpeted with moss of richest green; past sedgy meadow-banks, around a precipitous cliff that frowned at our folly as we raced side by side at its base, and finally, with a triumphant toss of white foam, dashed over a steep granite bank, and was gathered to the bosom of a broad, deep, swift-flowing river. The river, too, tempted me onward, but its voice had in it an undercurrent of sadness. A gentle pull on the bit intimated that my horse wanted a drink; so into the stream we went, found it fordable, and when Goldie's thil'st was slaked, crossed to its other side, and followed it into the depths of a dense wood. Presently another sound mingled with the soughing of the pines and the rush of the river, and I was standing on the bank beside a dam, painting another picture for memory's gallery—a deserted tannery in the subdued tinting of age; a sheet of still water—still with the calm of concentrated power—giving back a softened reflection of fern-clad crags and rugged pines; a straight, swift leap of yellow light, and a chaos of rocks and tumbling white foam. Then homeward, through a wood-chopper's clearing, redolent with odors of freshly-cut pine and spruce, where I stooped to break a splinter from the yery heart of a newly-felled oak of magnificent proportions; and past the little cabin of a mountaineer, whose whiteheaded children looked after me with a wondering stare, and who was himself no doubt eyeing me with more of suspicion in his glance, for somewhere in these solitudes is that "mountain dew" distilled which, when the revenue officer seeks it, proves as elusive as "moonshine."

And yot one more delight this beautiful day held, for rounding the last intercents in

And yet one more delight this beautiful day And yet one more delight this beautiful day held, for, rounding the last intervening hill, my eye swept a grand view of broad, fertilevalley-land, walled in on north, east and west by range after range of lofty heights that seemed to support a canopy of gold and purple, crimson, orange and saftron, violet, blue and pearl. Over the western range the sun was setting, and mountain, valley, earth, air and sky were aliame with its glory. Phantom-like clouds trailed slowly up the darkoning hillside; clouds of roseate hue floated in a sea of amber light, while one of molten gold hung over Mitchell's crest, fit coronet for that monarch's brow.

Ladon with joys, griefs, hopes and fears, The shin "To-day" is salling. Oh! vain desires: Oh! idle tears, For victory or for falling.

With tireless wing there flicth fast, That out-bound ship o'ertaking. A bird, that percheth on its mast, With joy the earth forsaking—

A bird that beareth foreaking—
A bird that beareth foreath its wing,
Across that sea of beauty,
A prayor: "Ohl may To-norrow bring
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No. 9.—THE NATURE OF SPIRITUALISM: IN ANSWER

TO THE WORLD'S NEEDS.

IMPORT OF THE DAY
IENT AND MODERN MIRACLES.
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FO THE WORLD'S NEEDS.
FOUNDATIONS OF THE WORLD.
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BREADTH OF SPIRITUAL TRUTH.
E APPHOPILATE ANSWERS TO SUPERFICIAL QUESTIONS.
EAF FROM THE BOOK OF THE FUTURE.
ORRECT STATEMENT OF THE NATURE
DE SPIRIT-LIFE: ITS EMPLOYMENTS AND
PURBUITS. No. 10.—THE FOUND No. 11.—THE POPE, No. 12.—THE BETRA No. 13.—THE HEIG BREADT No. 14.—SOME APPA FIGURE

RSUITS.

OF THE NIGHT?

THAT WERE EPITOMIZED.

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IS THE SPIRITUAL SIGNIFICANCE OF

E TEXT. IN MY FATHER'S HOUSE

E MANY MANSIONS"?

IN SPIRITUALISM AND PRIMITIVE

RISTIANITY IDENTICAL

IS THE DIFFERENCE BETWEEN OC
LTISM, THEOSOPHY AND SPIRITUAL

LENCE? No. 21.—MOD

No. 25.—THE DEWY CROSS; OR, ALLE ROSS, DREAM, No. 26.—"FOR BEHOLD I SHOW YOU A MORE EXCEL LENT WAY."

NO. 39.—APPILANCES FOR SPIRITUAL UNFOLDMENT.
NO. 39.—APPILANCES FOR SPIRITUAL UNFOLDMENT.
NO. 40.—AS YE SOW, YE SHALL REAP.
NO. 41.—SPIRITUALISM, MEDIUMS AND MORALS.
NQ. 42.—18 THE CHRIST OF CHRISTENDOM THE SAME
AS THE CHRIST OF SPIRITUALISM;
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Banner of Bight.

BOSTON, SATURDAY, JANUARY 19, 1889.

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

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the secalical dead."; therefore all Spiritual sits are cordially invited to become members—either readent or non-resident—and to take an active part in its work NELSON CROSS, President.

J. P. JEANERET, Secretary, NELSON CHOI 4 Maiden Lane, New York, JOHN FRANKLIN CUARK, Cor. Secretary, 69 Liberty street.

The American Spiritualist Alliance. The Alliance hald its fortnightly meeting on Wednesday evening Jan, 2d, at the parlors of Mrs. M. H. Wallace, 219 West 42d street. The attendance was large

and the interest general.

The President, Judge Cross, being absent, Mr. Clark occupied the chair. After the regular business was disposed of, the further consideration of the subject before The Alliance for discussion and investigation, The Manifestation of Spirits through Mediumship,

Mr. Clark called attention to a message that was said to have been received between closed slates, by what is popularly known as "independent slate-writing," in which four well known gentlemen were named and a statement made in regard to them that was known to be wholly and absolutely false, and to which writing was signed the name of Charles Foster.

The speaker stated that he referred to this message, the knowledge of which had come to him, simply for the purpose of submitting for the consideration of The Alliance at its present meeting these questions:

Why is it that/at times through the various phases of

Why is it that, at times through the various phases of mediumship misstatments are made? How can this condition be changed, so that only truthful messages shall be received? How can mediumship be made to serve the highest and best interests of humanity? Only the first two questions were considered, the time being exhausted before reaching the third. The problem was considered by Mrs. Coleman, Mr. Jeaneret, Dr. Cettinski, Mrs. Williams, Dr. Johnson, Dr. Morris, Mr. Van Horn, Mrs. Wallace, Mrs. Beach, Mr. Jones and others, and many instances bearing upon the subject were related, among others the following:

upon the subject were related, among others the following:

A lady was one day accosted by a little girl while walking along the street, who said to her: "I wish to come and live with you." The lady saw a bright and pleasing face looking up wistfully into her own, and stopped and said: "If you were a little boy I would take you, for I have no little boy; but I have two little girls." But the cilid pleaded, the woman yielded, and said: "I will take you; come with me." This little girl soon proved to be a medium of rare power for trance control, and through her mediumship a spirit purporting to be Henry Clay conducted for the woman an important lawsuit and won it for her, permitting her to employ no lawyer, but to conduct her own case, thus saving her a large fee for legal service she must have otherwise incurred.

One day, while the child was playing near her, the lady began to rovolve in her mind the question, What hecomes of all the low, undeveloped, intemperate and vicious people that die?

Suddenly the child was controlled, and with features distorted she poured forth upon her the vilest language and the most hideous oaths that had ever fallen upon her ears. The child seemed transformed into a demon of darkness, and the lady shuddered in terror at this manifestation through a channel that heretofore had given only the purest and highest sentiments. After a time the control left the child, though he had declared that he had been for a long time trying to get control, and that having got it he meant to stay, and would never give it up.

Soon the child was again controlled by one of her

declared that he had been for a long time trying to get control, and that having got it he meant to stay, and would never give it up.

Soon the child was again controlled by one of her own band of guiding spirits, who said to the lady, "We sensed your thoughts and permitted the undeveloped spirit to come in, that you might receive a lesson. Fear not; he shall never come again. There are many such spirits who gather around mediums; and if the mediums were not shielded by their bands they would come in and obsess them. Your thoughts prepared the way for that spirit, and we opened our circle and let him approach the child and control her, and have given you the lesson we destred to impart. If you do not want undeveloped spirits to control you must not open the door for them."

The consensus of opinion arrived at was this: 1st, That on the human plane of life there is, perhaps, no exception to the ride that like attracts like, and that if a medium has little or no regard for the truth, has little or no abhorrence for falsehood and deception, such a condition opens a channel for such spirits to approach and manifest through them. And when in condition goes to them, the conditions are perfect for

Junction with such a medium, a person in a like moral condition goes to them, the conditions are perfect for the manifestation of spirits in the same low moral

2d. That to change such conditions where they exist, and to avoid forming them where mediumship is being developed, it is necessary that the mediums should cultivate a deep and sincere love of truth, and a deep and earnest hatred of all manner of deception; that they must not only earnestly desire but demand that only truthful, honest and advanced spirits shall come to them as guides and mardians, and that their medium-

truthful, honest and advanced spirits shall come to them as guides and guardians, and that their mediumship shall be used primarily for the good of humanity, yielding themselves in self-almegation and thorough consecration to such wise spirits, and such only, ever demanding that their own individuality shall at all times belrespected.

3d. That an equal preparation and moral soundness is necessary on the part of those who sit with mediums, if they desire to receive only that which is true and pure; and if they go without such preparation to consuit with their spirit-friends in themselves they may find the cause that determines the character of the message they receive.

Thus we may see that Spiritualism offers no "royal road of flowery case" to heaven, or knowledge, but demands a self-culture; unfoldment and development to be attained only by the most carnest and persistent effort put forth by all for themselves; and not that they may gain for themselves only, but that by pure lives they may stand forth as helpers of their fellowmen.

What Spiritualism most, needs to day is that those

they may stand forth as helpers of their fellowmen.

What Spiritualism most needs to-day is that those who know its truths should feel their power, and the effect they exert over the destinies of the race. We want more earnestness, more feeling, more of the spirit of helpfulness, and a greater sense of the responsibilities that rest upon us, as the recipients of these truths that are being revealed to the conscious knowledge of man, for they are not given to us for our own exclusive use, but we are made the trustees of the race, and in the time to come, unto our own conscience and unto our fellow-men we shall have to give an account of our fellow-men we shall have to use a maccount of our stewardship, and pay to the utmost farthing.

There is no oscape. Effects follow causes with unering certainty, and it is better that we who have received these truths should understand and comprehend the responsibility thereby placed upon us, and take head of the result to ourselves if we neglect to perform the duties imposed upon us.

We are our brother's keeper, and we cannot divest ourselves of the responsibility for that relationship. Would that all Spiritualists realized this truth, felt it in all its mighty import, and permitted it to influence their every act.

The light of the glorlous orb of day is beautiful and

ence their every act.
The light of the glorious orb of day is beautiful and The light of the glorious orb of day is beautiful and cheering; but when far down, in the winter solstice its rays emit no heat, but sparkle and dance upon the crisp and frazer snow, we look in vain for that joyous expression of life that clothes the earth in vernal beauty. It needs that the seed should feel the virifying effect of its warmth to enkindle it into life and beauty. And so with the truths of Spiritualism. They need the enkindling power of Love to call forth to activity the life they enshrine, and place it before mankind in all its wondrous beauty and helpfulness. Let us vivify our Truth with Love.

The next meeting of The Alliance will be held at the same place Jan. 16th.

same place Jan. 16th.

John Franklin Clark, Cor. Sec'y.

Fall River, Mass.-Mrs. Hibbert, 7 West Warren street, writes that twolve successful meetings have been held by the friends in this place—Mrs. M. T. Longbeen held by the friends in this place—Mrs. M. T. Longley, Mrs. M. E. Williams, Mrs. Kate R. Stiles, Miss Jennie Rhind, Miss Lucy Barnicoat, Mrs. Jennie K. D. Conant, Dr. H. B. Stofer, being among the speakers. Mrs. Whitlock speaker, being among the speakers. Mrs. Whitlock speaker, there for the third time this season on Sunday next. Mrs. Cunningham, of Roston, spoke and gave tests there on Sunday. Dec. 30th—her presence awakening the most profound interest on the part of those inquiring as to a knowledge of immortality. Mrs. Thayer, of Providence, R. I., is now holding seances in Fall River, two days each week, at the home of our correspondent.

On Sunday, Jan. 6th, Hon. Sidney Dean, of Warren, R. I., for forty years a Methodist minister, gave his first lectures on the spiritual platform, his action creating a great sensation among the church-going population. He is reported to have been eloquent, logical and fall of enthuslasm for the cause. Our correspondent caruestly recommends him to the attention of all who desire a good speaker.

New London, Ct.-Mr. J. W. Fletcher's lecture on Sunday evening last was well attended, was listened to with profound attention, frequently applauded,

ed to with protound attention, frequently appraising and received warm commondation in our daily papers. He speaks here next sunday afternoon and evening, following each lecture with tests.

The last two Stindays in January Mrs. J. F. Dillingham, of Lynn, Mass. will be with us, and Mrs. Wells, of N. Y. Mrs. Ida Whitlock, of Boston, will lecture here in February. For March 31st, Miss Emma Nickerson.

M.

First Spiritual Temple, corner Newhury and Exeter Streets.—The Spiritual Fraternity" Society will hold public moetings every Bunday. The Temple Fraternity School for Children meets at 194 A.M. Afternoon service at 24; and Wednesday evening Sociable at 74.

cur suitable for a public platform. J. H. Lewis, President.
Children's Progressive Lycoum No. 1.—Sessions
every Sunday at 11 A. M. in (large) Paine Memorial Hall, Apploton street, near Tremont. All seats free. Every olic livited. Benj. P. Weaver, Conductor; H. O. Torroy, Corresponding Secretary.

1031 Washington Street.—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. A. E. Barnes,
President; Mrs. H. O. Torroy, Secretary, Private seance, formembers only, first Friday in each month; doors closed at
\$ P. M. Public meetings every Friday evening at 7%.

Hackbeay Mail.—The Debagendent Club meets every

Berkuley Hall.—The Independent Club meets every Friday at 2 P. M. Séance, followed by sewing-circle. Suppor erved at 6 P. M., followed by ontertainment. J. W. Fletch-r, Grand Master; Mrs. Ada Simmons, Treasurer; F. V.

College Hall, 34 Essex Street. - Sundays, at 10%, M., 2% and 7% P. M. Eben Cobb, Conductor. Engle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

A Public Social Meeting will be held every Thursday evening at 71%, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

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

Ohelsea.—Spiritualist meetings are held in Pilgrim Hall, Odd Fellows. Building, each, Sunday avening, at 1%, o'clock. Cambridgeport.—Meetings are held overy Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual' Temple - Berkeley Hall.-The extreme inclemency of the weather prevented the hall being filled to repletion, which without doubt it would have been had the elements been

favorable.

Mrs. Lillie announced as her subject "The Old and Mrs. Lillie announced as her subject "The Old and the New." After an appropriate improvised poem the guides said: We are standing to-day as Spiritualists, and looking upon your faces with inémories of the past and recollections of the old and the new—of the many long years that our ancestors toiled along the way of progress slowly from the old to the new. We can see that more advancement has been made within the last century than in the six that preceded it. Slow has been the progress of liberal thought, and until radical fred thought was advanced by Palie and others the progress of the new was so slow that scarcely could it be ascertained where the old ceased and the new began.

After alluding to the many marked phases of advancement in the scientific world, the speaker said the new thought of our age is Spiritualism; it is the advanced thought of the nineteenth century. Should every Spiritualist in the land renonnee it, its progress could not be stayed; it would break out in Methodist and Baptist families because it is the truth and the age is ready for it. It is a science, because it is an accumulation.

could not be stayed; it would break out in Methodist and Baptist families because it is the truth and the age is ready for it. It is a science, because it is an accumulation of facts letting in light from the immortal side. In the past year thought has changed most rapidly, making it a marked year for spiritual advancement. For evidence of this, carefully read the published emanations from the pulpit and the clergy of all denominations at the present day. While we have not numerous organizations, Spiritualism is a prevailing sentiment, and is fast becoming popular. Truth is advancing, and we are growing as a people. There is work that should be done in organizing our forces in a manner that will produce the best effect.

There should be a cooperation of those who are workers in our cause. The only true method is to work in unison. When we see that the medical faculty are determined to have laws passed that will fetter the advanced thought of science, we should be united in opposition to it. It is just as satisfactory to die under the hands of a magnetic or a Christian Science healer as under the hand of an old-time quack, whose great sympathy expressed for you simply means protection for his own pocket. Out of all the old nature has molded and worked through the ages the conflug of Spiritualism. It is to be our heritage, The millennium is at hand, and through the gloomy portals lighted by truth we shall enter life-everlasting. The subject for Mrs. Lillie's lecture for Sunday morning, Jan. 13th, will be "The Reunion of Families in the Life Beyond."

The Ladles' Industrial Society connected with this

13th, will be "The Reumon of Families in the Life Be-yond."

The Ladies' Industrial Society connected with this organization meets every Tuesday afternoon and even-ing at Room No. 4 Berkeley Hall building, 4 Berkeley street. (O. L. R.

First Independent Club-Berkeley Hall. The reception given to Mr. and Mrs. J. W. Fletcher by this Club proved the most enjoyable evening which

by this Club proved the most enjoyable evening which we had this winter. At about six p. m. the suppertables commenced to fill, and by the time the exercises began Langham Hall was completely filled, and many had departed, mable to find standing-room.

Mrs. H. P. Adams presided happlity, and first introduced Mrs. Nellie Plerson, who played with charming touch several sweet airs upon the guitar. Miss Elizabeth Austin sang very beautifully, and was followed by Miss Scott, who wholly won the hearts of her auditors by her more than fine elecutionary ability.

Mr. and Mrs. Lillle, in their well-matched efforts in

Mr. and Mrs. Lillle, in their well-matched efforts in song and improvisation, were heartily applicated. Mrs. Florence K. Rich, in tactful and appropriate words, presented Mr. Fletcher with a piece of statuaty representing a Moorish daheing-girl, and wholly surprised Mrs. Fletcher by exposing to her view a valuable revolving book-case, with-desk attached, a girt from the ladies of the Sewing-Circle and members of the Club.

In their usual ready voic Mr. and Mrs. Fletchers.

or the Cub.

In their usual ready vein Mr, and Mrs, Fletcher responded, each thanking heartily the friends present for their beautiful tokens of recognition, and expressed in most felicitous manner their interest and

pressed in most felicitous manner their interest and desires for the progress of the work.

The committee in charge of this event, Mrs. F. K. Rich and Mrs. M. O. Tuner, deserve much credit for the arrangements and for the beautiful floral decorations which surrounded the platform.

Judge Nelson Cross of New York addressed the meeting, outlining the work the American Spritualist Alliance had in hand, and inviting the cooperation of this society.

his society. A half hour of informal sociability then ensued, and

this society.

A half hour of informal sociability then ensued, and the enjoyable evening terminated.

Sunday,—Mrs. R. S. Lillie occupied the platform, and spoke upon the "Sunday Question."

The question was in the opening historically treated. Jesus, when remonstrated with for plucking corn on the Sabbath, said: "The Sabbath was made for man, and not man for the Sabbath," and those who agitate this question are yet professed followers of Jesus Christ. This day is for the well-heing of our rushing, hurrying people. The old-time Sundays were days of torture to children, and many here can remember with what dread their recurrence was looked forward to in youth. Why was this? Are not all days equally God's days? The few who work upon railroads are cited as illustrations for enforcing laws to give all a day of rest, but do not these few ald the many in observing the duties of Sunday by bringing them to their places of worship? and in any large corporation are not the employes relieved and allowed equivalent time for rest at some other times? Let us have Sunday as a day of rest, and one in the middle of the week, if possible, rather than think of doing away with it entirely. All the advancement made in Massachusetts has been persistently fought by those same people who agitate the Sunday question. So far medical laws have been kept off in this State, and in that same way must this matter be watched and guarded.

On Sunday, Jan. 13th, Mrs. Lillie will again occupy our rostrum, and on Friday evening next the new olicers will be installed.

F. V. Fullen, Secty.

First Spiritual Temple, corner Newbury and, Exeter Streets.—Last Sunday, Jan. 6th, the guide of Mrs. H. S. Lake spoke upon "Prospect and guide of Mrs. H. S. Lake spoke upon "Prospect and Retrospect," or "The Old and the New." He sald: "Looked at from the point of view termed the absolute, there is undoubtedly neither old nor new, yet as man lives in a world of relatives he is compelled to make distinctions and comparisons; he stands, as it were, indway between two opposites everywhere: Life and death, light and darkness, truth and error, old and new. He-looks backward to the past and forward to the future, while poised upon the eternal now. In retrospect he views the growth of his native planet from formless vold to organized form; traces the gradations of development in the inheral, vegetable and animal life beneath him, as, under the impulse of unering law, these things become more and more complex and mysterious; and as he thus traces this objective world: the realm of ideas.

There he perceives, also, that advance from simplicity to diversity which is apparent in the outward world; savage, semi-savage, civilized; barbarism in the industrial, social, religious worlds gradually evolving that which is more expressive of soul: refinement, spirituality.

Retrospect gives birth to Prospect. The Past be-

that which is more expressive of sour rennement, spirituality.

Retrospect gives birth to Prospect. The Past becomes a Prophecy. The crude earth-world refines and beautifies; the God of savagry blossoms into divine parenthood; mysterious heavens and hells are lighted with rational spiritual life; your own individual existences are suddenly illumined with a purpose. Even the bitter trials and disappointments clustering along the highway of the past are so many radiant prophecies of better things, for they reveal the possibilities of the soul to overcome.

the soul to overcome.

You are standing in the vestibule of a New Year; this double rower of prospect and of retrospect acts more consciously upon you at the present time. I can but point you to this most important lesson; if the past has disappointed and perplexed you, remember this is the most wholesome sign that your aspirations

Spiritualistic Moetings in Boston.

Free Spiritual Rectings are held in the Bannarov Light Hall, No. 9 howers that the brown of newer revelutions; the promise of newer revelutions; the promise of newer revelutions; the prospect of a world refined; a race redorn, a life rebuilt. The forces of the spirit resurrected corn, a life rebuilt. The forces of the spirit resurrected corn, a life rebuilt. The forces of the spirit resurrected corn, a life rebuilt. The forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt, the forces of the spirit resurrected corn, a life rebuilt to spirit resurrected corn, a life rebuilt to

Apiritualistic Phenomena Association, Lycoum Wall, 1031 Washington Street.—Notwith-

standing the storn there were good and cheese on Sunday to welcome again and listen to that wonderfully gifted medium, Mrs. Adi Foye, of California.

Afternoon seasion opened-with singing by Mrs. Mary Nickerson, Prof. Willis Milligan accompanist. Afterian invocation Mrs. Foye reninered that it gave her great pleasure to appear before a Boston audience again, and reported that wherever the angels had led her footsteps since she left Buston, there had been a continued revival of interest in the spiritual work. People who a year ago would not dare, be seen in a spiritual meeting, are now attending them. She found it especially so in Philadelphia, causing not only a revival here, but in the spirit-world as well. She sati further, "The interest of these meetings will depend very much upon the, conditions governing those who come here; if they are open to conviction, and willing to see and receive whatever may be given, whether to themselves or others, the meetings will be successful, and the results wonderful. Spiritualism has saved thore people from what the caurch is pleased to call infidelity than the church has ever done, because it brings with it the proof of immortality in the messages received from the spirit side of life. It teaches us that we shall have the grand opportunity in the hereafter to remedy mistakes made here, and that the life beyond is one of ciernal progression. If we follow out the doctrines and truths of Spiritualism they will make us better men and women. We must make it, therefore, a religion, permeating every act of our lives."

Several questions were asked by persons in the audicance, and answered by Mrs. Foye's controls.

Q.—Why would you give an invocation at the beginning of every scance? A.—Because prayer harmonizes and elevates the soul, drawing around us a good class of influences and keeping away those, that might be detrimental.

Q.—We speak of "spirit return," but do the spirits go far away? A.—May spirits linger around the carth. Your relatives do not really go away for a long at 2%; and Wednesday ovening Sociable at 7%.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3-P. M. F. W. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyccum Mall, 1061 Washington Street.—Sunday inceiting at an invocation Mrs. Foye remarked that it gave her 215 and 7% P. M. Solicis correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lowis, President.

Children's Progressive Lyccum No. 1—Satures.

Children's Progressive Lyceum No. 1, Paine Hall .- Last Sunday, despite the heavy rain, there was a fair attendance of both scholars and visitors. In the absence of Conductor Weaver the exercises were directed by the Assistant-Conductor Thayer. The exercises consisted of the usual order, and the following children participated. Song by Maude Fitzgerald; recitations by Flora Finkelstein, Manie Fitzgerald, Rosa Wilbur, Lottie Giles and Mary Litchenstein. We trust our many friends will not forget the Children's Concert and Dance to be given in Lyceum Hall, 1831 Washington street, Wednesday evening, Jan. 16th. Tickets for this occasion have been placed at the low price of twenty-five cents each, which includes the entertainment and dance. Supper fifteen cents extra. The annual election of officers of the Lyceum Association took place Thursday evening, Jan. 3d, and with few exceptions the officers are the same as last year, which shows there is great barmony between officers and members.

HENRY O. TORREY, Cor. Sec'y. was a fair attendance of both scholars and visitors

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale, Chairman, Excellent remarks were made by the Chairman, Dr. Drisko, Mrs. Hattle Clark, Mrs. Chandler, Miss Holt and Mrs. Downing; unquestionable tests of spirit-presence were given through the organisms of Mrs. Pennell, Mrs. Chandler, Miss Holt, Mrs. Downing, Mr. Capel, Mrs. Clark and the Chairmah, which were all recognized as correct. Good music was rendered by Miss Campbell, planist, and Dr. Hale, organist, and union singing. Next Sunday Mrs. L. P. Ypung of Lowell, Mrs. J. F. Dillingham last, Dr. W. A. Hale, Chairman. Excellent remarks day Mrs. L. P. Young of Lowell, Mrs. J. F. Dillingham of Lynn, Mrs. Pennell, with other good test and speak-ing mediums, will be present. M. M. Holt, See'y.

Engle Hall, 616 Washington Street.-The hree services at this hall last Sunday were highly interesting, and were participated in by the Chairman. Dr. Eames, Mrs. Darling, Mr. Ridell, David Brown, Dr. McKenzle, Mrs. T. J. Lewis, Miss Milliken (a reader only six years of age), Dr. Barker, Dr. Fuller and Mrs. Hancock.

and Mrs. Hancock.

The Sunday morning meeting will be devoted to a Spiritualist conference where all can exchange their thoughts. The management desires that all who are interested will come and bring a friend to help on the work.

F. W. M.

College Hall, 34 Essex Street .- Mr. Cobb. manager, took for his theme last Sunday, "The Science of Development," making his treatment thereof quite instructive. Miss Peabody followed with tests and psy-chometric readings, which were remarkable. Mrs. Stiles made interesting remarks, also Mrs. Forrester, Mrs. Thomas also was very satisfactory and convinc-ing in her phase of development. Mrs. Shackley, Mr. Ridell, Mr. Thayer, Dr. Richardson, Dr. Taylor, and others, made pertinent remarks. The three services were all interesting.

Chelsen.-The Ladies' Social Aid Society of Chelsea holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. DODGE, Sec'y.

Spiritualistic Meetings in New York and Brooklyn.

Columbia Hail, 878 6th Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting. Serices every Sunday at 23; and 13; P. M. Medlums and peakersalways present. Frank W. Jones, Conductor. Arcanum Hall, 57 West 25th Street, N. E. cor-er 6th Avenue.—Meetings of the Progressive Spiritual-sis are held every Sinday; at 3 and 6 p. M. Rellable peakers and test medians always present hirspirit phenom-mal gifts. Prof. 6. G. W. Ami Horn, Conductor. Meetings for Spiritual Manifostations will be held at Adelphi Hall, corner 7th Avenue and 62d street, New York, every Sunday at 2M P.M. Tests given by Mrs. E. A. Wells of New York.

Wells of New York.

Adelphi Hall, corner of 52d Street and 7th Aveme.—The First Society of Spiritualists holds meetings
every Sunday at H A. M. and 73 P. M. Admission free. A Scineral Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs.

Johnston Building, Finthush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. 'F. W. Jones, Conductor.

Bencon Light Meetings.-This is the name of the meetings inaugurated by Mrs. M. E. Williams at her. parlors, 232 West 46th street, on Sunday evening, Jan.

parlors, 222 West 46th street, on Sunday evening, Jan. 6th, to be continued every Sunday at 8 P. M.; and from the opening I feel to say we may expect that the selence and philosophy of Spiritualism will be unfolded in a manner calculated to leave a marked impression upon the hearers.

The exercises opened with appropriate selections rendered on organ and violin by Mr. White and Dr. Lawrence. The speaker, Prof. Baldwin, a man of high attainments through deep study and large experience as a clergyman, lawyer and scientist, gave us a feast of wisdom which gladdened the hearts of the people, who responded with deep appreciation.

Thappy and thoughtful speeches were made by Dr. Nathan Morris, Drs. Wilson and Lawrence, and Mrs. Williams, who seemed greatly pleased that Mr. Holland and other spirits present expressed their satisfaction in regard to the manner in which she expects to conduct those meetings.

Prof. Baldwin will andress the people again next sunday. Mrs. Williams and other mediums will give tests. All are cordially invited.

The First Society of Spiritualists, New York. Mrs. Nellie J. T. Brigham discoursed upon several questions of general interest handed her from the audience, after which, alluding to the inclemency of the weather, she said that on such occasions she some-times made monthen of current ovents that came under her own observation during her visitations in other

places, and gave some very interesting experiences of the past week during a tour of ministerial labor through Enstern and Northern New York. She assured her audience that Spiritualism was prospering, and increasing in influence in all of the soveral places she had been, and that she was surprised at the interest manifested by many members of the Orthodox church.

At the Mealing for Manifestations in the afternoon, Mrs. Brigham read a poem written by the late J. W. Storrs, entitled "Barney McKay," and used that subject as a basis for her tecture, which was very instructive. Henry J. Newton followed Mrs. If, in appropriate remarks, illustrating the difference-by his own experiences between Orthodox and Spiritualism, to the pleasing advantage of the latter. There was the usual instructive musical entertainment, which has a growing popular standing with our people.

Next Sunday afternoon Rev. Chas. P. McCarthy will open the meeting. Miss Lily Runais will give a song and recitation, entitled "Song of the Camp," and Mrs. Brigham will fecture morning and evening.

New York, Jan. Wh., 1889.

The People's Spiritual Tiesting.—Dr. Henry

The People's Spiritual Meeting.—Dr. Henry Slade will, speak for the People's Spiritual Meeting. Columbia Hall, 878 6th Avenue, next Sunday evening, 13th linst., at 7:30, upon "Haunted Houses, Spirita Visions, Prophecies and Dreams." The meetings at the above named hall have been very interesting of

Inte.
Mr. Charles J. Purcell will address the Monday evening conference at Mrs. Morrell's parlors, next Monday evening, 14th inst., upon "The Coming Revolution." F. W. J.

Arcanum Hall .- The New Year Celebration, Sunday, 6th inst., at this hall, 57 West 25th street, through the meetings of the Progressive Spiritualists, passed the meetings of the Progressive Spiritualists, passed off very harmoniously. During the day and evening Miss Viel, Mrs. E. Benwell, Mrs. Harriet E. Bench, Mrs. Lena Fox, F. S. Lambert, Prof. R. Sidney Allen, J. F. Jeaneret and Mr. Gibbs participated interestingly. Fannic Naegell favored the audience with vocal and instrumental music, and Prof. Van Horn at each meeting gave numerous spirit-descriptions and messages to the audience which were fully acknowledged.

Con.

A New Sanatorium.

So many are without such when serious illness overtakes them that a home for the sick, in the true sense of that word, becomes a blessing above all price. An aversion to hospitals is natural to the average man, and generally for good reasons. Hence a home-like refuge for the unfortunate invalid, a true magnetic Sanatorium, where the sick body can be rationally treated and health restored, relieves the sufferer of much of the distress he would otherwise experience.

Comfortable rooms and proper attention, accompa panied, when needed, by treatment with vital electricity or adapted magnetism, or, when preferred, with any other method of practical treatment, even to the having of one's own or outside physician—such a re-treat is much more desirable than any ordinary castiron hospital method existing in the country. institutions as the one recently organized at 232 West 21st street, New York City, must be successful, for, as is well known, many diseases deemed incurable by the use of drugs-and this fact is constantly being demonstrated at this establishment-positively yield to the remedial properties found in the scientific application of this powerful agent. The forms of treatment, however various their designation, are based upon the principle of vital electricity; and when this is administered by skilled and experienced persons, supplemented by all the favorable conditions which thoroughly trained nurses can suggest, these institutions fulfill their high and noble mission: the alleviation of the greatest amount of human suffering in less time, trouble and expense than any others established for a similar

The New York Psychical Society.

This Society was organized Dec. 17th. It has hired a hall" (prepaid quarterly)—Gautier's Lodge Rooms, 510 Sixth Avenue, near 30th street—and meets Rooms, 510 Sixth Avenue, near 30th street—and meets every Tuesday evening. Its objects are: 1. Free exercise of mediumistic gifts. 2. Intelligent discussion of psychic phenomena. 3. Better understanding of the laws and conditions affecting our present and future. 4. Original and selected readings, experiences and music. 5. Sociability and fraternity. 6. The adoption of such other objects or rules as if may from time to time propose. Reason and Harmony are permanent officers, allowing full but urbane expression of opinions and facts.

Its proceedings will be reported and published, as subjects and phenomena may warrant.

Mediums, investigators, speakers, musicians, scientists, and all others interested, are invited to attend and become active members. Expense merely nominal.

na).
With the elements already enlisted, and the help of other wise rounsel and well wishers, it is believed this enterprise will prove a permanent success.

J. F. SNIPES.

Buffalo, N. Y .- On Sunday, Dec. 30th, J. Frank Baxter concluded his series of lectures in this city. Large audiences were in attendance. In the after noon the exercises were all appropriate to the closing old and opening new year. In the evening Mr. Baxter's audience filled every part of the spacious hall ter's audience filled every part of the spacious hall and anterooms—seats being introduced and packed wherever space would allow. The closing lecture was a fine one, and dealt with the criticisms of critics in opening; but after, and particularly, with answering the ofterpeated question, "What does it amount to?" The practical good enumerated by Mr. Baxter was astonishing to those unacquainted with the Philosophy, and greater, when seen in array, than the majority of believers might suppose. Every astonishing statement was nailed fast by statistics and authorities, and never was more thorough work done in two hours than on this Sunday evening in old Buffalo.

The scance, too, following the evening lecture was remarkable. So great was the interest in Mr. Baxter's marked descriptions that he was obliged to keep on, the audience hanging on to every word and act until 10.30 o'clock.

10:30 o'clock.

Mr. Baxter's visit will ever be gratefully remembered, not only by the greatly-benefited Spiritualists but as well by hosts of his attendants to whom the subject was new at first, who now declare their great interest in Spiritualism, and also their desire to assist in supporting meetings to its further promulgation in the city.

City.

The first two Sundays of January, 1889, Mr. Ely sprague, of North Collins, N. Y., will be the lecturer; and the last two Sundays of that month Mr. Frank Algerton, the boy medium, will serve.

VIDEX.

Haverhill, Mass.-Unity Hall .- Miss Jennie B. Hagan commenced an engagement for the month of January with the First Spiritualist Society of this city Hagan commenced an engagement for the month of January with the First Spiritualist Society of this city on Sunday, the 6th inst. This indefatigable worker is always greeted with good audiences, and, considering the powerful northeast rain-storm that prevailed aliday, this was no exception. There were five subjects presented by the audience, that which received extended notice being "The Divinity of Christ; Was he Man or God? If God, what are his relations to man to-day? or, in other words, what relations exist between man and the creative Jesus?" The elucidations were in substance that the man Jesus was natural, and out elder brither; that we are all a part of the divine whole. The closing poem was upon the last words of a little child: "Mother, I am not afraid to die." The sentiment expressed was very pleasing, visibly affecting many in the audience.

Eventog.—Seven questions were presented; that calling out the most extended remarks being: "Spirits and Angels; Who are They? What their employments and pursuits?" After reminding the questioner that the definition of the word angel was simply a messenger, or tidings-hearer, and that it was not at all necessary for such arbeing to be pure and holy in the light of creeds and dogmas, the speaker went on to show that angel ministrations are extended to all of us here on this mundane sphere by spirits yet in the body as well as by spirits that had thrown off the mortal for the spiritual habiliments of life. All the questions were answered in a very satisfactory manner. The services closed with a poem; subject, "The New Year."

W. W. Currier.

Saratoga, N. W .- The Eagle of Jan. 5th records that G. H. Brooks, of Washington, D. C., concluded the last of a series of lectures for the First Society of Spiritualists on Sunday, Dec. 30th. 'At the close of the service the official business of the year was transacted, at which time the President and Treasurer. W. B. Mills, presented his report, which was accepted, showing the standing of the Society at the close of the fiscal year, the receipts of which amounted to \$556.87, disbursements, \$555.92, leaving a balance in the treasury of minety five cents. It was also thought best to increase the number of Trustees from seven to fine. I. O. "Gotchius" W. B. Ellsworth, E. F. Bullard and J. P. Allen were therefore selected to make up the requisite number. At the same meeting W. B. Mils was elected President and Treasurer for the coming year, Peter Thompson Vice-President, W. B. B. Wescott, Collector, and E. J. Hullag, Clerk. the last of a series of lectures for the First Society of

Worcester, Mass.—Mrs. A. H. Colby-Luther speaks before our Association the present month. Last Sunday her subject was "The Necessity of a Higher Moral and Spiritual Development to Keep Pace with the Intellectual." Mrs. Luther addressed her audience with a force and power which I think she has never excelled in this city. To attempt to give a synopsis of her address would fall to do it or her controls any degree of justice. Mrs. Luther's radical ideas, and her forcible arraignment of Christianity, bring to our meetings many from the Liberal element.

Cleveland (O.) Notes.

To the Editor of the lianner of Light: Spiritualistic Rems in this city have been almost as numerous since last writing you as plums in a genuine

Inunierous Bluce linst writing you as putures in a gentaine Maglish pudding. Cristatinas has como and gone, and In conformity with our long-established custom prosents were dispensed to the scholars of the Childron's Lycoum, togother with "aweet stuffe" and fruits, etc. A. very enjoyable time it proved to be, Conductor Richard Carleton explaining to those present the origin of Christmas day in a very lucid minner, followed by remarks from Messrs, John Madden, E. W. Gaylord and your correspondent.

Another Spiritualist Society.—Cleveland is growing, and is at last assuming a somewhat inctropolitian appearance. With its growth more spiritual societies are springing up. In addition to "The Progressive Thought Society," already reported; is "The First Spiritualists Progressive Thought Society," the former presided over by Mrs. Nellie Shook, which meets at Spiritualists Progressive Thought Society," the former presided over by Mrs. Nellie Shook, which meets at Spiritualists Progressive Thought Society," the former presided over by Mrs. Nellie Shook, which meets at Spiritualists Progressive Thought Society," the former presided over by Mrs. Nellie Shook, which meets at Spiritualists Progressive Thought Society, the former presided over by Mrs. Nellie Shook, which meets and the latter by Mrs. H. Parker, which meets in the second of the formation of other new societies in this city, for they meet a want long felt here, on account of the inconvenience of distance preventing all meeting at one centre, and these who take greater interest in the phenomenant Philosophy, the above mentioned present of the phenomenant of the searces, they are both reported well antended and great awakening in cleveland, and Memorial Hail during, the owner of the searces of the searce of the sear

Europe.

Mrs. Corlentha Barnes, aged seventy two, a constant attendant, while able, at the spiritual meetings, who only outlived in the earth form her husband, A. E. Barnes, eighteen months.

Gon. A. S. Sanjord, aged eighty-four, a wealthy pioneer citizen of this city, a great reader of Spiritualistic literature, and a constant reader of the BANNER OF

literature, and a constant reader of the BANNER OF LIGHT.

Edward Meech, aged fifty-three, a veteran of the G. A. R., and member of the Children's Progressive Lyceum, after many years of suffering, quietly escaped from his painful imprisonment in the body, and peacefully passed to spirit-life.

George A. Baker, aged fifty-four. Added to this list might be mentioned (the elder brother of our life-long co-worker Mr. John Madden) James Madden, of Shelby, O., aged seventy-five, a pronounced Spiritualist, converted from Materialism many years ago.

The above is an unusually long list of "arisen spirits" to report from one city in so brief a time. Mostly, however, they were persons well along in life, and excepting the cases of little Master Russell and Mr. George A. Baker, their transitions were not attended with great sadness. But two of the number. James Madden and Edward Meech, were buried with Spiritualistic rites, excepting J. A. Heinsohn, whose obsequies were conducted by Hudson Tuttle and Rev. Mr. Kimmel.

Fraternally thine, with a happy greeting to all,

Fraternally thine, with a happy greeting to all, Jan. 5th, 1889. Thos. Lees

Fitchburg, Mass.-The First Spiritualist Society held its annual meeting in G. A. R. Hall, Jan. 6th, 1889, and elected the following officers for the present year: President, Mr. John C. Sanborn; First Vice President, Wm. E. Leathers; Second Vice President, J. A. Fuller; Secretary, Mrs. E. S. Loring: Treasurer, Mr. P. C. Burr. These five officers, with the three following names added, constitute the Executive Board: Miss Rose P. Lyon, Mr. Charles Fox, Mrs. C. A. Ballou. Investigating Committee: Mr. Leathers, Mr. Fox, Mrs. Cate, Mrs. Willard, Mrs. Ballou. Committee on By-Laws: Mr. Fuller, Dr. Brigham. Mrs. Loring, Mrs. Ballou. Entertainment Committee: Mr. Sanborn, Chairman; Mr. Fuller, Seretary and Treasurer; Mrs. Loring, Mr. Leathers, Mrs. Ballou. Committee on Singing: Mr. Sanborn, The Fox, Mr. Burr. We have struggled hard the past year, but hope prosperity will be ours in the future.

Mrs. E. S. LORING, Sec⁴y. held its annual meeting in G. A. R. Hall, Jan. 6th,



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COTIONA, the great Skin Cure, and CUTIGURA SOAP, an exquisite Skin Beautifier, externally, and CUTIOURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scroppla. Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Re-BOLVENT, SL. Prepared by the POTTER DRUG AND CHEM-IOAL CO., BOSTON, MASS.

Send for "How to Cure Skin Diseases." Baby's Skin and Scalp preserved and beautified by Cutioura Spar. KIDNEY PAINS, Backache and Weakness cured by

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Light Through the Crannies.

Parables and Teachings from the Other Side.

The author, in the proface, says: "These Parables, with

their teachings, have been given one overy day, sincochools to f May, 1888, to the present time, solely through splittual influence, and are not the mere product of the writer's own brain. CONTENTS.

I. The Sadducee. II. The River and the Pool. III. The Monk. IV. The Monster. V. The Borderland. VII. The Shopherd-Boy of Samaria, VII. The Reflect. VIII. The Vestal. Paper, pp. 142; price 35 cents; cloth, 50 cents. For sale by COLBY & RICH.