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The Spiritual Rostrum.

THE HOME.

Lecture (the first in a series entitled "The Home," Church" and "The State,") given by

SPIRIT MARGARET FULLER Through the mediumship of MRS. H. S. LAKE, before the Spiritual Fraternity Society, in the First Spiritual Temple, Boston, Oct. 21st, 1888.

(Reported for the Banner of Light by Miss.Ida L. Spalding.)

INVOCATION.

Our gnardian spirits! your presence we now invoke. May we feel both in the inward and the outward being, your nearness! May we be stimulated by your thought, and inspired by the energy of your spiritual life! Bring us into harmony with ourselves, and thus into harmony with others. May we, through your experience, learn wisdom! May we constantly aspire to greater good! May we, this afternoon, receive new and true impressions of the topic chosen for our consideration; and as our thought shall travel through the mazes of spiritual life, may we gather here and there many things which will be of service to us in the incessant toll and struggle of this mundane world. May we feel always, as at the present time, the conso lation and strength imparted by you our guardian spirits, so that the tangled threads of life may be straightened out, and our pathway made more clear by our endeavors and by your assistance. Amen.

DISCOURSE.

Ladies and Gentlemen : I have selected the subject which has been announced, "The Home," because it is the first thought of the child and the last reflection of the adult as he leaves this earthly stage of human endeavor and is trans-grimage. If of woe, you did not know, perchance, what had lated into the realities of our inner world. If there are any assembled here who have an idea that this topic is not of veloped mentally to weigh, measure, criticise, investigate haps, your mother in spirit, but feelings which we, as spirits, denominate love, are simply supreme importance, I trust that their minds may be disa- and experiment. Many of you, it is true, knew that you only in the outward, and, thrust into the world by acci- the heralds of immortal life. bused of that thought before I have finished what I have to seemed to be weighted in the race of life; that the purposes dent, as it would seem, you find, on recollection, that those Perhaps you ask me, as I am about to close this discourse, ny; as the pivot around which all aspiration and all energy round the child when it is ushered into this sphere of life without the desire to master the outward states that hamare not what they should be, there is for all time, yea, for per him or her. In the mad rush to carry out this spirit imall eternity, a consequence entailed thereby. This fact pression, many things occur which produce crime, disease to us who have arisen from your plane of life, and can perceive more clearly both cause and effect. If you, in accepting your individual mortal destiny and coming here as a child, find yourself embowered, as it were, in conditions which tend to draw forth the higher and better faculties, you start that much in advance of those whose conditions are the reverse. Therefore, it seems to me. I need not be extremely impressive when I state that it is the duty of all men and women to pay especial attention to the home; to cultivate those faculties and feelings which tend to give it joy and light. A home in which love is not' is a dungeon to the spirit; and thrust into conditions of that kind no human being, however gifted, can begin his earthly pilgrimage with that aspiration which should be the common lot of all. I therefore emphasize, as my central thought, the statement that love is of supreme importance in the establishment of home; and when I speak of love, I wish you to understand I use that term, in the sense in which any person disconnected with the mortal, and moderately endowed with the spiritual, would use it. I know there are a variety of emotions originated upon your plane, or springing therefrom, in the nature of the animal state, in which the human race is at present involved, which, to our thinking, are not properly denominated love; they are, however, a species of attraction between persons of opposite sex, which draws them together in a union harmonious, or otherwise, as the case may be. This last statement is almost a paradox, however, inasmuch as there can be no union without harmony. A union of the external, merely, is an expession of that which is false, and like all other expressions which do not correspond with the spiritual, it lasts but a brief period of time I catch now the thought of many who have looked to us for information regarding the association, in spirit, of those related by what you call "fies of blood." There are many upon our plane who, coming from homes of inharmony and injustice in mortal life, are to-day endeavoring to straighten out those tangled conditions which were generated by the improper association of those who begot them; and there are many others in spirit-life who not only make no effort to change the conditions by which they are environed, but who are fairly content, so to speak, with the imperfect states in which they find themselves, as a consequence of the home life they lived 'on the earth-plane; just as there are multitudes of people to-day living in earth-conditions "homes," they call them) who accept-because they believe that all things mortal must be imperfect-the imperfections of that life in which they find themselves involved, without making the effort which the spirit would prompt them to make, to produce harmony out of the discord surrounding them.

of love, and, having learned it, apply the same. You might ask me: "Are not all things in the material world suggestions of what is yet to be?" and I would answer; "Most as suredly they are." But you will certainly agree with me that no subject can be more important than that upon which so much depends in the development of the individual soul, namely, the home, and that it should receive the special attention of men and women everywhere. I know that such is the condition of home-life at present, that men are unduly involved in the outward affairs of life-in war, in commerce, in government. The-thought of mankind is to-day largely forced into those channels, because home-life is so imperfect; because it so little answers the needs and necessities of the inner being, and because the dreams which all men have dreamed in their youth have not come to full fruition in the earthly state. As was said in the and all women are dreamers." There are few men who enter upon your earth-plane who do not have their dreams, their pictures of the possible in the external plane where on they are placed. Great achievements loom before them in the future. Sweet visions of happiness float athwart the day-dreams of this life. Success means, in those early and poetic times, not merely material gain, but the grasping and holding of those subtle principles which give to the heart happiness and to the mind content. If at last the dream proves illusive; if by-and-bye, in the turmoll of earthly states, it is set aside as something that can never be realized, the memory of the sweet vision that brightened those early years will linger to the close of the twilight, of this life.

If this is true of men, it/is even more true of women Women, like men, have their dreams, and they are embodiments of the possible in spirit-life. Your dreams of home presage the realities of our spiritual plane; and what I desire to impress upon your/ minds as you listen to me, and I look into your several states of life, is this: Never give up your dreams! No matter how unreal they may appear, viewed in the light of your present every-day experience remember that your freams spring from the activity of your spirit. If you fail to realize them in your outward life it is simply because your spirit has not yet gained sufficient control over the material, and it is only biding its time to make the supreme effort to embody your ideal-to make your home the center of your love and thought, that there you may draw to yourself all that shall minister to your needs.

I suppose most of you recall the conditions by which you vere surrounded when you were children. You think of the states of your parents, and of your environments in consequence. You/remember whether love and harmony were yours, as a result of the blending of the lives of your father and mother, or whether storms and tempests shook your inner being, because storms and tempests had shaken theirs. With this heritage of weal or woe, you started on life's pilwhich you planned did not perfect themselves. You were

not be necessary for them to go through hell in order to attain heaven. I would that the advent of every child upon the earth-plane should be welcomed with smiles of joy and happiness. No sadder spectacle presents itself to spirits, watching over the destiny of the race, than that of millions of human souls entering your world unwelcomed, unloved, and uncared for, except in so far as society enjoins. When they attain to manhood and womanhood they are careless of obligations, because those who begot them were careless of theirs; they have no regard for duty, because those who brought them into external being neglected to perform theirs. The first duty which every individual owes is, I repeat, to make of himself the very best possible in every way. This is the first and fundamental law and gospel of human endeavor everywhere, in earth and in spirit-life. Your homes are what you make them, it is true, but they little poem repeated prior to my taking control, "All men are what you make them by what you yourselves have been made.

When I speak of love as the foundation of home, I use the word in the sense in which a spirit may be supposed to use it, namely: as that which draws the inner nature of man and woman together, irrespective of the obligations which society enjoins. I do not mean those sentiments denominated affection, which draw the outward into a temporary union, for that we would' regard more as a coalescing of material elements, which, when the body crumbles to dust and the spirit escapes from its bondage, no longer obtains. There are few homes in the spirit-world that were homes here. In our spheres homes are made up of those who are spiritually drawn together. In many households, on the earth-plane, there is no spirit relationship, and the members are united by ties of blood alone. There is an antagonism between father and child, brother and sister, 'con- bye''-because you'have not received here that for which cealed, it is true, by the mandate of society, but working, fermenting, in the spirit, and laying up its treasure in beings environed by the flesh, your homes are built where heaven, so to speak, where it finally confronts these indi- light and love and harmony prevail; where morning, noon viduals. They find there that the divergence of the spirit and night the song of thanksgiving that you have been upon the outward plane, between members of one family, born shall arise, you will think far less of the glories of manifests itself in our spheres as a condition which cannot paradise than you now do; you will understand what a herbe overcome, and those persons who were united in family bonds in earth-life may be sundered as wide as the poles in spirit-life.

spirit, because, for a long period, you retain the effects of ing, because they were not welcomed upon their advent your earthly conditions, which have been engrafted upon into the earth-sphere, and the burden placed upon their your interior being. Recollection is a potent factor in spirits then had grown too heavy to bear; neither can I spirit-life. If you can remember here with accuracy and in remain silent when I see the numberless wrecks apon the detail those things which transpired in your childhood, in highway of your human experience, because your homes your youth, and in later life, and you recollect them with are false and are not built upon the everlasting foundation pangs of sorrow, or with thrills of joy, as the case may be, of right. Wherefore should 1 withhold the truth? These just imagine yourselves divested of your outward being, things are serious and affect mankind immeasurably. Why with everything which has occurred throughout your earth- should I not speak of the heritage of immortal life, when history flashing instantaneously before the eye of the spirit | immortal life is only had because of the harmony existing the associations that you have formed, correct or otherwise, between the spirit and its outward expression? That is the conditions under which you labored as a child, the all immortal life means. No man or woman ever becomes struggle, the effort, with falls here and there from those immortal until the soul is anchored in harmony with that burdened you. You had not become, as yet, sufficiently de- higher states of the spirit! In that picture you see, per- which is objective: consequently, let me add here, those things which should have given you pleasure cause you to explain to you in some practical way what we I look upon the home as the central point in human desti- weak in/body, or feeble in spirit, or both. You saw the pain, because there was inharmony between the mother would have done to bring about a reformation in the homes great world lying before you, and you wanted to conquer it; and the child. You grieve as you recall these things; and in human life. I reply: We would have, first and foreyou wish it had been otherwise. Let me tell you that a most, more regard for the spirit, and less for the letter of spirit thus endowed, and seeing that which caused inhar- the law. We would have men and women so educated that mony in his own home, will make every effort to produce newer and botter states here on the material plane; and lie. We would have men and women so brave and so pure of it to stimulate you into seeking to produce those conditions in home-life which are the birthright of every child. There are multitudes of spirits lingering in the atmosphere of your earth-world, striving to give men and women a diviner idea of home and its responsibilities. Reviewing their pilgrimage of life, they see where your earth states are imperfect and seek to correct them. Now and then, here and there, they find those through whom they can express themselves, and if those who adhere to the old customs of thought rebel when we tell them that their homes are imperfect, and their laws the same, we only pourmore spiritual force and life, if possible, into the channels through which we communicate with the outward plane of life, and endow our instruments with yet greater energy to disseminate this vital truth. When you rightly seek to eradicate crime you will begin with the conditions, spiritually, which surround the mother in the home. You will not wait until the child has received its impress and its outward expression of being in your earth-world, and then place it in a house of refuge or a reformatory institution. You will then understand that all children must be welcome, because welcomé is harmony and harmony is invitation. Before the true home can be externalized it must be built in spirit. There are millions of structures in your world to-day-houses with walls and doors and windows, and they are called homes; but they are tombs, living tombs, to the human spirit, where the sunlight of love never penetrates, and where men and women grow up criminals in consequence of this fact. Such being the case, is it not essential that you should begin to understand that the first and foremost duty of spirits incarnate and spirits excarnate is to evolve harmony out of discord? We know that we shall encounter obstacles in our work. There never yet was a reform introduced upon your earth-plane that was welcomed as it should be. Everywhere there has been the antagonism of preconceived opinions. Everywhere men and women have said, "Let well enough alone! We are living comparatively free and easy in our present conditions; do not disturb us with a new thought." Such are the ideas prevalent in the world at large to-day. A new thought creates commotion, because it has entered a condition which is not in keeping with it; and all ideas, whether of a religious, social, or industrial nature, which are not in common with the preconceived opinions of the people, cause a ferment in human society, which engenders antagonism and ridicule. In consequence of this fact independent-minded men and women are misunderstood. There rises from the brains of the people a fog, which clouds the spirit and prevents it from following logical conclusions. When we speak of the sanctity of the home, and of that love-element upon which it should be founded, and when we say that walls do not create homes, nor appointments make the spirit thereof, those who say, "Let well enough alone," ory out against us, declaring that the world is not ready to receive ideas concerning the new order of things. But we affirm that just as fast as the people can comprehend these truths, it is our duty, as guardian spirits, to enunciate them, and if it be possible, to stimulate every inview them in spirit, but only suggestions of that which is the best of themselves possible. I would that all human dividual to rebel against all false conditions, whether in- his visit to Knebworth.

to be in the hereafter, when men and women learn the law | spirits should be enabled to so enter this world that it would | dustrial, social or religious. The antagonisms which to lay are fermenting in all human society are the work of the spirit, compelling man to give expression to the higher possibilities within. I am stating only the exact truth when I say that your homes, your social arrangements, your governments-all things by which you have lived, are insecure; because, in the light of the spirit, their partial or entire falsity is revealed. You are dimly conscious of this fact, yet you do not know what has made you cognizant of it, and I repeat, it is the light of the spirit.

In addressing you upon this subject, I desire to speak even a little more plainly than I have already donc-as plainly, indeed, as you can understand and bear with me. I do not emphasize appointments, they are material things; I do not emphasize interest in relationships which produce the home, the union of mon and women in the bonds of mairiage; I do not emphasize any one of those things which the world in general considers so important; but I do emphasize that divine harmony between men and women which is of the spirit; and when this exists it is of little consequence to the incoming soul whether he be born in a hovel or in a palace; whether he be clad in fine raiment or in homespun linen; whether he receive the advantages of a liberal education, that his mind, may be cultivated to the highest degree of intelligence, or only the rudiments of learning. The power of the spirit of harmony existing between those who brought him externally into being will give his spirit an impetus toward divine light and truth which he never could receive in the world's ways of training. I see the confusion and sorrow engendered in your earth-sphere because your homes are not spiritual ones, and Lemphasize these things. You are looking forward to homes of bliss in the Summer-Land-in the "sweet by-andyour spirit cries. Let me say to you that when, as human itage of love means.

I cannot use fine phrases and weave beautiful theories when I see before me this afternoon, in spirit, those who This ought not to be. It is a source of sorrow to the have been driven to take their own lives, materially speak-

the sanction of society would be to them no excuse for acting a wherever he finds an organism through which he can ex- in their own lives, that they would never present a false front to the world. We would have men and women so devoted to the interests of posterity that no child should be introduced into the earth-sphere who is not wanted there. We would have all these things so clearly understood, and so perfectly carried out, that home should become not merely the ideal of that divine sentiment which obtains in the race to-day, but we would have it practically a rest for the spirit. Home means to cover, to conceal, to keep, to hold fast. We would have every home, built within your earth-world, a cover for the spirit, where it may rest and receive the heritage of its immortal life by natural spiritual evolution upon your outward plane. There are many children to-day who have plenty to eat, to drink and to wear, yet are starving in their affectional nature. The inhospitable spirit in the home is dwarfing that part of their being which is the best: and they are growing up to be cold, careless, indifferent, hard, exacting men and women, immersed in trade, art, society, and, interests of an external character wholly. There cannot be too much love in the home; too much sympathy, consideration, and all those tender little things that go to make up the most beautiful part of human life. You want to educate your children. But what is education? It does not consist simply in sending the child to school to be taught from books, but it is a drawing out of the spirit of the child. Nowhere can that work be done so well as in the home; and home should mean a place where men and women in embryo may be launched harmoniously upon the sea of life, to prosecute their voyage, wafted on by the fair winds of love to the beatitudes of our world of spirit-life.

Now let me say to you in 'advance, this afternoon, that there can be nothing of a spiritual character evolved in the world, unless there be a condition which will tend to draw people together in spirit, rather than to drive them by the letter of the law; and that the homes which to day are estab-

cluster; and I perceive that if the conditions which sur- for no man or woman ever comes upon this earthly plane alone makes the home an object of special solicitude to all and disorder. Philanthropists, and benevolent-minded neoadvanced, progressive and benevolent minds. It is so to ple, who are endeavoring to eliminate from society those press his thought relative to these things, he will make use many embodied in the earth-form, but it is particularly so persons who fill your asylums, penitentiaries and houses of reformation, are working at cross-purposes, (When the

germ is planted in the home in the soil of inharmony, it cannot, in all the eternities, blossom into perfection. It will only struggle through the material to accomplish that for which it was designed; and it may return many and many a time to earth, to gain an outward expression, and repeat the experiences by which it strives to become a per fected spirit.

Therefore I say to all: Think less of the concerns of government, think less of the cares and responsibilities of your outward, temporal existence, and turn your attention more especially to the home, the central, pivotal point of human individual being. See to it first that love is the presiding genius there. "But," you exclaim, "can you manufacture ove to order?" Not'at all; but you may so order your-

selves as to make it possible for a species of affection to be developed thereby, which will bring you nearer together in the relationship of the spirit. What I wish to impress upon you in this discourse, as in all my utterances upon the outward plane is this: Learn to live in the spirit! Young men and young women who are thinking of the establishment of a home, do not regard, I entreat yoù, with such excessive care the appointments of the external—what shall be the building, what shall be the interior decorations. what shall be the furnishings, but think, first and foremost. what shall be the spirit reigning there?-whether the woman shall be the queen, because she controls by right of love, instead of by right of law; and whether he who presides over the outward or external states shall do so because she generously accords to him the hospitality of the sovereign, or because the world endows him with the pow ers of dictatorship.

I need not say to you, intelligent men and women sitting before me, that the conditions which obtain in this, as in many other directions in your world to-day, are false ones. It is not necessary, even, that I should say to you that most of the homes in which little children are brought upon the outward plane of life are inharmonious. You are cognizant of this fact, just as much as you are of the fact that the ad verse conditions in your industrial, religious and governmental spheres are assuming alarming proportions. Everywhere unrest and inharmony presage the advent of a new order of things, and it is partly to assist in bringing this about, that I speak to you this afternoon. We would cooperate with you in working out the problem by which happy homes may be founded, wherein human spirits may be generated in that condition which will enable them to set out upon the journey of mortal life under the most favorable auspices. You are so overburdened and overwhelmed by the outward conditions which have been entailed upon you by your forefathers, that you are not half the way along the road of human progress that you should be. You are fettered, bound, cramped and hampered in all your movements, because it has been thought that the letter, instead of the spirit, of the law must be obeyed. I bespeak not those conditions which will give men and women larger liberty to do wrong, but I bespeak those conditions lished upon your earthly plane are not ideal homes, as we which will give them larger liberty to do right, and to make

Historic Apparition.

Light records that in Vol. II., p. 309, of W. P. Frith's Autobiography and Reminiscences," is to be found the following: At Knebworth, the seat of Lord Lytton, there is a chamber called "the Yellow Boy's room." The story goes that Lord Castlereagh-Byron's "carotid-cutting Castlereagh"--was, on one occasion, the guest of the late Lord Lytton's father. Without any warning he was conveyed to the "Yellow Boy's room." On the following morning Lord Castlereagh told Mr. Bulwer that he had been disturbed in y the night in a very startling and 'unpleasant fashion. "I was very tired," said my lord; "and was soon asleep. I could not have slept long, for the wood fire opposite the foot of my bed was still burning when I started up. What awoke mel know not. I looked in the direction of the fire. and saw, sitting with its back toward me, what appeared to be the figure of a boy with long yellowish hair. As I looked the figure arose, turned toward me; and drawing back the curtain at the bottom of the bed with one hand, with the other he drew his fingers two or three times across his throat. I saw him." said my lord. "as distinctly as I see you now." "You must have been dreaming," said Bul-wer. "No, I was wide awake." Mr. Bulwer did . 101 tell Lord Castlereagh that the "Yellow Boy" always appeared to any one who was destined to die a violent death; and always indicated the manner of it to the victim. These details were communicated by the late Lord Lytton to an artist friend of mine at midhight of the first day of

BANNER LIGHT. OF

A OITY

That endloss sweep of domes And spires. Above the river's misty pall. Lies shimmering in the dawn's first fres, As who in gray-arched granite hall The torenes, phicud shield and spear That canopied some sea-king's blor. But now the first-speared of the Anto control and or and a start of a start of a start of a start of the start of a start

The bells ring out their matin call, Breets change to human shuttled looms, While in long lines for over all The factories ways their sable plumes. A mighty heart is heating here, Whose pulse is felt around the sphere.

Ahi were thy ends but adequate To thy unbounded, depthless power, If love swing wide trade's golden gate, And truth and honor ruled each hour; Then would those lofty towers of thine With more than earthly splender shine.

But off thy halls of justice stand, Phore whited sepulchers, indeed, Por, whited sepulchers, indeed, Builded on drifts of shifting sand, Swayed by each low born breath of greed. Monopoly's dread ensign files Where'er starv'd labor turns its eyes.

A waket "Things are not what they seem." True greatness is not built on gold. A wake, ore thy vain glorlous dream In dust and stains of blood is told. A wake, and fill thy destiny. —Kate Hudson, in The Standard, (X.).)

Literary Meyartment (From The Cornhill Magazine.)

THE PHANTOM PIQUET.

The story I am about to relate is an old regi mental legend in the -----th Regiment of foot. It was narrated to me by an officer of that distinguished corps one evening after dinner at their hospitable mess. I tell it much as it was told to me, and leave the explanation of the somewhat singular coincidences to my readers,

Of all the British regiments which fought and der John Churchill, Duke of Marlborough, during the long and bloody wars in France. Germany and Flanders, none was more dreaded by its foes than the One-Hundred and Fiftieth: It was, indead, scarcoly less dreaded by its friends. Utterly fearless in the field in time of war, they circed little for authority in time of peace. of peace

In fact, though no regiment could be found

In fact, though no regiment could be found more trustworthy when it was a question of a bayonet charge, the military authorities could not but feel relieved when, after the campaign in 1713 had closed, they were enabled to draft, the One Hundred and Fiftieth to India. They had not long arrived when they were employed in the field once more. But Indian warfare was child's play to then who had crash-ed through columns of France's bravest sol-diers in a score of fierce struggles, and the swarthy warriors of Hindustan shrank appalled at the reckless courage and devilish ferodity of at the reckless courage and devilish ferocity of the "Jal wallaws" (sash-bearers), a name given them owing to a thin red sash worn, alike by officers and men of the One Handred and Fif-tieth, a distinction earned at Remilligs.

tieth, a distinction earned at Remillies. Time, however, mellows all 1, idgs, and when the country became more peacefable the men, tired of bloodshed, began to settle down into comparative quiet. Brawls, of course, were frequent, nor were they always bloodless; but on the whole things were mending, and the One Hundred and Fiftieth bade fair to become as orderly a regiment as any other. One man, however, seemed to regret the change. Drummer McGrath was a short, ill-favored Irishman of prodizious bodily strength and the

Drummer McGrath was a short, ill-favored Irishman of prodigious bodily strength and the most daring courage. Illis promotion might have been secured over and over again but for some drunken orgie or riotous act which showed him unworthy in spite of his intrepidity. He had lost an eye at Blenheim, a ghastly slash (a reminiscence of Ramillies) crossed his face from brow to chin, while a large, projecting tooth made up a *tout ensemble* so hideous as to inspire a superstitious awe in the natives. The vil-lagers would fly in terror to the innule of a superstitious awe in the natives. The vil-lagers would fly in terror to the jungle when it was noised abroad that the Lal Jal Bhut (red sash devil) was intoxicated and roaming at largo. One gift he had he could blow a bugle, said the men of the One Hundred and Fiftieth admiringly, as could no other man in the army. The regiment was quartered in 1720 at Azim-pore, when it was suddenly attacked by cholera. Officers and men died like flies.

For the first time something like a panic

histr and soft gray eyes, which inight have be-longed to a day-dreaming student rather than a soldier. Paul Adderly, however, was no day-dreamer when roused by uccessity for action Short though his career had been, on several occasions he had so borne himself-under fire as to win golden opinions from his superiors. He was dressed in uniform, and round his left shoulder hung the time-honored red sash of the peculiar shape that, distinguished the officers and, meil of the 'One Hundred and Fiftieth. Hawkins was speaking. "I tell you, Enderby, the Colonel was quite right to bring in my piquet. It is half-a-mile away from the cantonment and that graveyard, and the enemy have got guns. Besides, the men were demoralized with their stapid, su-persitious fears. They were a precious sight more frightened of the dead soldiers inside than they were of the mutingers outside."

more trightened of the dead soldiers inside than they were of the mutineers outside." "That graveyard has always had a bad name-with the natives about here, I believe," said Major Poisonby...," My bearer told me none of them would go near it after nightfall for any money."

them would go near it after nighthal for any "By the bye, Adderly," said Hawkins, turn-ing to Adderly, "I don't know if you are aware that the graves in that place are all those of men of your regiment, which appears to have been quartered here ever so long ago. I amused myself by trying to read some of the names on the/old tombstones; there is one very peculiar-looking stone, almost facing the entrance gate, with a bugle and a death's head splendidly carved on it. The name, however, is almost effaced; I could only make out a big M and the number of the tegiment."

effaced; I could only make out a big M and the number of the degiment." Adderly looked interested. "I assure you," pursued Hawkins, "the way my fellows went on very nearly have me the jumps myself. I asked my ...b-adar, old Kan Singh, what it was all about, and the old chap, who is as plucky a fellow as I ever saw in a row, said, looking green with fright himself, that the men could hear the 'gora Sipahis' whispering to each other under the ground and moving about! I tell you, if the orderly had n't come up when he did with orders for us to re-tire, I do n't believe anything would have got them to stop."

hem to stop." "Ah!" said Enderby, slowly, "I would give a good deal if we had a hundred and fifty of your men there, Adderly; I expect/we shall want every man we have to get out of this

mess." The words had scarcely left his lips when a distant shot rang out on the still night. The four men started to their feet as if electrified, and began hurriedly adjusting their belts and

weapons. "Now for it!" muttered Ponsonby grimly to Hawkins, as they passed out hurriedly into the compaund. All round could be heard the hurry of feet

and the clang of arms as the little garrison fell in to take their part. Enderby was mounting in to rake their part. Enderby was, mounting his charger when, a horseman dashed up and a deep voice called through the gloom: "Is that you, Enderby?" "Yes, sir," answered the staff officer, as the tall, soldierly figure of the commandant ap-proached

"You heard that shot, I suppose?" said the

Colonel; "it seemed to come from the direction of the graveyard. Stay, Ponsonby," he added, turning to him, "I may want you. You are Adderly, of the One Hundred and Fiftieth?" continued he, as his eye caught sight of the red sash

Adderly saluted as he replied in the affirma-

Addeny satured as the replice in the annual tive. "I heard," pursued the Colonel, "that you had been sent from Indraghar with those dis-patches. I am very hopeful of your regiment arriving in time to pull us through. I have re-ceived word that they started early this morn-ing, and though the road is long such a regi-ment as yours is will spare no effort, I well know. If we can hold out four or five hours I feel confident we shall be all right."

The men had now mustered at their posts, and a profound stillness reigned; every ear was being strained to hear what next might hap-pen. "I shall appoint you to my staff, Adderly," said the Colonel, with a kind smile, "as you are unattached." Adderly saluted, and thanked him. No braver young fellow wore her Maj-esty suniform than Paul Adderly, but he could feel his heart thumping with excitement. It was a hot murky night; the day had been very sultry. Occasional flashes of lightning flicker-ing in the sky in the direction of the gravey and sutry. Occasional names of lightning filter-ing in the sky in the direction of the graveyard betokened the approach of one of those storms common at that time of year. The stillness was oppressive; men could hear one another breath-ing as every nerve was strained by suspense. They had not long to wait. Through the still, hot air there rang out a musket shot followed seized the corps. The men rushed to drink as a refuge, disorder began to spread, and at last, when orders to move came, only a wreck of a regiment marched away to Indraghar, forty miles distant, leaving one hundred and fifty comrades buried together in a small patch of ground surrounded by a mud^{*}wall aboit half a mile from the cantonment. The last man who fell a victim was Drummer McGrath. On the original the persiment laft ha had r there rang out a musket visible from the cantonment. An appalling crash of thunder followed, when Adderly with a loud shout cried: "The regiment has come

Letter from W. J. Colville.

To the Editor of the Banner of Light i

Letter from W. J. Colyllic. To the Editor of the Banner of Lighti From the Land of blooming flowers in outdoor gardens I send my many Eastern friends—with your permission, through your hospitable col-umns—a word of seasonable greeting. Christmas just passed was really a singular one to me. On the provious one I was in San Francisco, where it was really cold; ice and know, were not very plentiful, but white frost was a frequent sight. In San Diego and Los Angeles the present season, the rain fell copi-ously it is true, and there was rather too much mud in the streets sometimes to make extended walking enjoyable; but the beauty of Naturo yas surprising; every tree and flowering plant appeared at its very best. Christmas angith we had charming entertainments. The latter of these was very liberally patronized. We were very fortunate in securing the services of Jfr. and Mrs. Henri Fairweather, who are delight-ful people and superb artists. On christmas day at 10:30 A. M., we had a musical treat of rare excellence; selections from the works of the best masters were superbly rendered. The decorations in La Fayette Hall were very beau-tiful; and the profusion freat flowers which friends gather freshly from their own gardens produces a fascinating effect and without any extravagant outlay. I found so many friends and so much to do there that I consented, at the urgent solicitation of the First. Spirithal So-ciety, to remain in Sah Diego till Dêc. 3ist. Whenever the rain did not come down in torrents the audiences were very large, and have invariably been made up of excellent ma-terial. Southern California grows upon most

have invariably been made up of excellent ma-terial. Southern California grows upon most people—the longer one stays in it the less will-ing he is to leave it. People are very hospita-ble, and while, of course, as it is everywhere, people divide up into sets and parties, there are a number of true cosmopolites who are at home and make others at home everywhere. Mrs. Bushyhead was, as usual, simply inde-fatigable in her kindly and efficient exertions

to make everything go pleasantly. I am sorry Mr. Ravlin has not been very well supported here; he is a very able speaker, but like many other people he seems rather out of his element in certain surroundings. I think as we grow wiser and more intuitive we shall always see our way before us, and be guided to see it by those of larger experience and greater foresight than we yet possess. I am constantly getting the most direct evidence of spiritual guidance in small as well as large affairs. Sometimes I seem to have made a foolish fnové, sometimes i seem to have made a footish filove, have been taken, and just which ought to have been taken, and just when I am on the point of wondering whether after all my guides may not have deserted me, or proved unequal to some emergency, the tide suddenly turns; and what is still more to the point, I frequently require availy the impression which frequently receive exactly the impression which enables me to do the very thing which turns it. Friends are, I think, sometimes too kind and indulgent. I have received so many beautiful presents and kindly letters again this Christpresents and kindly letters again this Christ-mas that I feel I get often more than I deserve in the way of blessings from many quarters, and I am determined to notice and acknowl-edge these, and let jealous misrepresentation severely alone, if ever they present them-selves. I am, however, always sorry when my personality, or that of any worker, is too prom-inently brought forward on any occasion. I think the work, rather than the individual, should invariably be assigned the post of honor. I am constantly refusing "receptions" pro-posed as complimentary to myself. I would far rather be simply one of the artists at an enter-talmment than a person to be spoken to and of, as though I were a hundred times more im-portant as a personage than I ever expect or portant as a personage than I ever expect or wish to be.

wish to be. During my sojourn in San Diego there was little going on in spiritual circles outside the work in which I was engaged, of a public na-ture, so there is little to report. Private work in all its phases is, however, being actively car-ried on. The Fox-Kane *cxposé* all sensible peo-ple admit has been no blow to genuine Spirita-alism: it has simuly given the ways a new on alism; it has simply given the wags a new op-portunity to slander what they know nothing about, and has also led many Spiritualists to reconsider some of their statements. The in-telligences inspiring me have always preached universal Spiritualism, and have not adored the adjective "Modern," which is positively a fe-tish in some quarters. So far as that adjective Use in some quarters. So hat as that adjective has had any influence it has helped to make the Foxy falsehood plausible. If Spiritualism de-pends on the Fox Sisters they may weaken pub-lic confidence in it by denouncing it; but if it rests not on the simple testimony but the actual experience of the world in all ages and coun-tries, then in its purity it is indeed a house built upon a rock which nothing can shake. Let the vagaries and superstitions of the over-aredulus be thrown overheard, and the coorcredulous be thrown overboard, and the soon or the better, that the real evidences of spirit-communion may be the more clearly recog-nized as the dust of folly is wiped from off them. I hear everywhere the most gratifying news of ever-increasing activity in the spiritual ranks, and wherever I go I see the BANNER or LIGHT waving, though when I ask people to subscribe they frequently reply that friends lend it to them. The circulation of THE BANNER NER is immense even in San Diego; but one copy often serves ten families, so the number of copies sold must be relatively small. This should not be: those sufficiently interested in of copies sold must be relatively small. This should not be; those sufficiently interested in it to read it should feel that it needs their pe-cuniary support. Having no news, I can only wish you and all our mutual friends the best wishes of the season. May THE BANNER double its subscription list in 1889. Your sincere friend, W. J. COLVILLE. Your sincere friend, W. J. COLV 106 Mac Allister street, San Francisco. How MICROBES LOOK AND ACT.—A yellow fever microbe has the appearance of three joints of sugar cane. I got them from Wash-ington in a glass tube that somewhat resembles a gourd, says Dr. Clifton. The tiny microbes are placed in the big end, but by looking at it you could never tell there was anything but air in it. The small end is sealed up, and the microbes are in there; though apparently dead. Some microbes live in such places for twenty years. We will suppose, now, that we want to look at some of them under the microscope. Upon the little glass slide we put a drop of gel-atine of the consistency that will not run. We take a cambric needle, and, after heating it, fo destroy all microbes that may be in the air, we atine of the consistency that will not run. We take a cambric needle, and, after heating it, to destroy all microbes that may be in the air, we quickly break the seal of the glass tube and in-sert the needle, drawing it out quickly and re-sealing the neck of the tube. We insert the needle in the drop of gelatine on the slide and quickly put on the little cover to shut out such germs or microbes that may be floating about in the air.' Then we place the slide under the microscope.' In forty-five minutes the mi-crobes have fully aroused from their Rip Van Winkle sleep, and now you see what curious things they are. As I said before, they resem-ble three joints of sugar cane, but the joints are not straight, but at opposite angles. Take this follow, for instance, and you see a joint drops off, leaving him with two joints. Pres-ently another joint joins on the dropped joint, and by this time a third joint appears on No. 1. Now look at No 2 and there is a third joint. Now a joint drops from No 1, and by the time it gains another joint No. 2 drops a joint, and this, with the 'joint from No. 2, join together, and there is microbe No. 3. Another joint grows on Nos. 1 and 2, and one drops from No. 3, and these, jointing together, make microbe No. 4, and so they go on until the little drop of gelatine is a working, seething mass of mi-crobes. Now these microbes are in the blood of a vyellow fever patient, and there is where they live. They get in a blood corpusele and e at out all the red part, as a darkey eats out the red meat of a watermelon, and the blood is then a drop of clear fluid. To give you an idea eat out all the red part, as a darkey eats out the red meat of a watermelon, and the blood is then a drop of clear fluid. To give you an idea of how many can crowd into a corpuscle of blood let me say that it takks three thousand two hundred corpuscles to make an inch. Well, you can string just one hundred and fifty thousand microbes across the diameter of one corpuscle, consequently you can guess billions after billions of microbes in a drop of blood. The theory is that these microbes eat up one's bloods of ast as to take it away from him in a very short time: Some men can stand the let-ting of more blood than others, and conse-quently some men recover from yellow fever.— *Herald of Health.*

2.00

• 3.0

Cleveland, O. FAREWELL, REORPTION TO MUS. ADA FOTE, AND DEBUT OF MISS CLAIR TUTTLE. 14

To the Editor of the Banner of Light: Probably the most interesting event among

the many pleasant reminiscences during the visit of that well-known and popular medium, Mrs. Ada Foye, was the public reception tendered her by the Lyceum on Thursday ovening, Dec. 28th, at Memorial Hall, which gala occasion was made doubly interesting and memorable by the debat of Miss Clair Tuttle, the youngest daughter of Hudson and Emma Tuttle, of Berlin Heights, O., as a dramatic reader.

Berlin Heights, O., as a dramatic reader. A fine audionce was present, and provious to the reception proper Miss Tuttle was intro-duced by Thomas Lees, and in new and elegant oharacteristic costumes recited the following numbers—(Mrs. Sylvia Van Wormer, the ac-complished planist, and Misses Zadle Turner, mezzo-soprano, and Rena Hatch, accompanist interspersing the reading with music and songs): "Little Lonesome," "The Angel Es-cort," "The Soldier's Joy," "Sister and I," "The Gipsy Flower Girl," and "Laureame." The Cleveland Plain Dealer next morning in its criticism of the fair débûtanté, said: ` "Miss Tuttle certainly shows talent of a high order.

its criticism of the fair débûtanté, said: "Miss Tutle certainly shows talent of a high order. Combined with a face and figure sure 'to please, thé young lady has a rich, sympathetic voice, and a happy faculty of mimiory, which was brought out fully in 'The Soldler's Joy,' in which all the gentler feelings were displayed; her beautiful costume of pale blue silk made her the personification of youth and joy." "In the next number, 'Sister and 1,' a tragic tale, she was arrayed in a costume of black, which height-ened the effect of the walling, desolate tones of a woman maddened by the result of her own hasty actions."

It then continues favorably through every character personated, concluding by saying: "There was an utter lack of the tendency to overdo the emotional parts, so common to beginners, and not even a suggestion of stiffness."

Miss T, has reason to be as proud of her débût

Miss T, has reason to be as proud of her débût as her numerous friends were. Time and expe-rience will surely bring this talented imperson-ator prominently to the front. Immediately on the curtain closing on the beautiful-statue of "Laureame," and after the applause had subsided, Richard Carleton, Con-ductor of the Lyceum, on its behalf eulogized the work Mrs. Ada Foye had accomplished through her marvelous mediumship during the month; in closing, Mr. C. invited any of the friends present to say what they might wish touching the occasion. This brought Hudson Tuttle to his feet. He paid a high compliment

touching the occasion. This brought Hudson Tuttle to his feet. He paid a high compliment to the lifelong work of Mrs. Foye, and spoke of the great value of Modern Spiritualism as a conservator of good morals and true religion. Following Mr. T. came Thomas Lees, who spoke of the general interest created in the city during Mrs. Foye's ministrations, and the great gain he hoped would come from the dis-play of her rare mediumship; he concluded with expressing the hope that Mrs. Foye would live long to display her great gift, and hoped with expressing the hope that Mrs. Foye would live long to display her great gift, and hoped that the same success might continue to fol-low her wherever she went—East or West—to all of which Mrs. Foye fittingly responded in her usual pleasant and characteristic manner, thanking the friends over and over again for the hospitality and friendship extended to her, stranger that she was, on this her first appear-ance in-Cleveland. Mrs. Foye, who was in the best of conditions, owing to the harmony existing between herself and the audience, then seated herself at the table and proceeded to give one of her truly

table and proceeded to give one of her truly marvelous scances, which have been so often described in your columns; after which the balance of the evening until eleven o'clock was given over to social interchange and personal introductions to San Francisco's distinguished wadhum nedium. Clevelanders extend thanks to the friends at

the "Golden Gate" for lending them the grand services of Mrs. Foye. Send us some more of the same calibre; for it is here that true medi umship, phenomenal and philosophical, is thor-oughly appreciated, and a warm welcome extended to all brave workers in the cause.

THE CHILDREN'S LYCEUM.

At the regular Lyceum session in Memorial Hall, Sunday morning, Jan. 6th, annual re-ports were read from the retiring officers, after which the Conductor proceeded with a review of the reports and the condition of the Lyce-

of the reports and the condition of the Lyce-um generally. The following were installed as officers for the ensuing year: E. W. Gaylord, Conductor; Mrs. Laura A. Martin, Guardian; Miss Rena Hatch, Recording Secretary; Thomas Lees, Corre-sponding Secretary; Edward Lemmers, Treas-urer; Miss Rena Hatch, Musical Director; Ed-die Mapes, Librarian; Miss Kate Derby, Post-mistress; Guards, Japres Madden, Leonard Turner, Fred Derby, Misses Almeda Welch and Eva Davies; Trustees, John Madden, Samuel Eva Davies; Trustees, John Madden, Samuel Russell, Thomas A. Black. Russell, Thomas A. Black. As each of the retiring officers removed their badges of office they were handed over sepa-rately to the officers elect by Mr. Carleton, with a few words regarding their duties, fol-lowing which remarks were made by Mr. Black, Mr. Madden, Thomas Lees and his daughter Pearl. Lyceum exercises closed with a recitation by Miss Lillie Root and a short, opportune address by the new Conductor. On Sunday, Jan. 20th, the Lyceum celebrates its twenty-third anniversary, it having been or-ganized by Andrew Jackson Davis in 1866, and in constant activity ever since: it is, we be-lieve, the oldest Lyceum in this country if not in the world.

PASSING THE MILE-STONDS.

BY WAIIBEN ORASE.

Each week brings me THE BANNER with Its list of lecturers' engagements, from which mine are for the first time for many wooks left.out. Retired, from the necessity of age. I am reloicing at the increased and increasing number of societies and of speakers, and the better pay . of speakers, so that I hope none will have to lecture, as I did, forty years, and their retire with nothing saved from the labor.

with nothing saved from the labor. Although I have recovered from the malarial fever of last summer I do not feel able to travol and lecture, and am ensconced in the fruit-hills of the Egyptian end of Illinols, in the little home of my daughter Lottle and her husband and the fraction of their children still at home. Four of the six were with us on Christmas, one was in Charleston, S. C., and one in St. Louis. Christmas came here, as 'elsewhere, and the six churches of our little village all rejoiced over an event of which they know nothing-not even that it occurred at all; but one his-torical fact ning be established, viz. that the day in the annual round of seasons when the sun god started back from his southern jour-ney, to restore life and heat to the dead Vegeta-ble world of the north was celebrated as a holy-day with great rejoicing by the wise men of the ney to restore life and heat to the dead vegeta-ble world of the north was celebrated as a holy-day with great rejoicing by the wise men of the East, who, at this time of year, "saw his star in the east," as they "watched their flocks by night" with no time-keepers but the stars, and history also proves that this day in the year is now our 25th day of December, and was select-ed by the founders of the Roman Catholic Church as the day, in a cold winter and cold latitude, when their God was born on earth in a wilderness of rocks and cradled where the a wilderness of rocks and cradled where the travelers fed their beasts in a stone manger.

As the selection of time and place was com-pleted several hundred years after the event was said to have taken place, and without ref-erence to season or climate, it is probable that it was selected because it was a grand holy-day of the millions of sun-worshipers; and now we all join in making it a holiday with our fabled "Santa Claus" and his gifts for the children. At our house the children had outgrown the Unistance trace tracking the for

Christmas trees – including three of the five with their widowed mother, who, with such family as she had, has eaten Christmas dinner family as she had, has eaten Christmas dinner with our folks for twenty-one years; but this is the first time I have been with them on such occasion. Well-filled stockings were found hanging around in the early morning. The weather was, and still is, warm, and we had a pleasant time, but not such as I had one year ago in Troy, N. Y., with the many friends, old and young, that assembled in the hall there. Jan. 5th was my seventy-sixth birthday. To me it seems.hard, after such a busy life with its many changes, to sattle down and be quiet and

many changes, to settle down and be quiet and prepare to change worlds, as I know I must before long; and yet I am more sure of a better world and life after death than I ever am of a next day in this. The many valuable testimonials I receive assure me my life has not been spent in vain. Cobden, Ill., Jan., 1889.

New Publications.

LIGHT THROUGH THE CRANNIES. Parables and Teachings from the Other Side. First Series. Paper, 16mo, pp. 142. London and New York: Longmans, Green & Co. Boston: For sale by Colby & Rich.

The spirituality of this book is so plainly apparent in its sentiment and mode, of expression, that notone in any degree consciously receptive to influences from the other side," will fail to notice it upon its perusal. The parables are eight in number, each followed by a digest of the teachings designed to be imparted. They have been dictated, we are told, by spirit intelligences one each day since about the middle of last May, each requiring about three hours to write, and it is proposed to publish others at convenient intervals. Those now given are "The Sadducee," "The River and the Pool," "The Monk," "The Monster," "The Borderland," "The Shepherd Boy of Samaria," "The Reflect" and The Vestal."

Last summer there was an exhibit in London of nummies, then recently exhumed by the Egyptian explorer, Mr. Petrie, the remarkable fact concerning them being that each mummy bore its own portrait, executed in a style of art supposed to have been unknown at that time, about A. D. 150. A copy of one of these portraits is given as the frontispiece of this volume, and an explanation of it from a spiritual source is given in "The Reflect."

TRAVELLERS AND OUTLAWS. Episodes in American History. By Thomas Wentworth Higginson. With an Appendix of Authori-tics. 16mo, cloth, cmb., pp. 340. Boston: Lee & Shanard ties. 46m & Shenar Though some of the contents have previously appeared in popular magazines, others are here given for the first time, and all supply rare entertainment, instructive withal, for readers of diversified tastes. They give in detail the history of persons and events not otherwheres recorded in form available to the public, such as "Nat Turner's Insurrection," "The Maroons of Jamaica," and "Surinan," "A Revolutionary Congressman on Horseback," "Old Salem Sea-Captains,' and "A New England Vagabond."

seized the corps l'he men rushed

On the night before the regiment left he had been in high spirits blowing his bugle and ut-tering wild yells. At midnight the fell disease struck him, and he was borne, writhing with agony, to the hospital shed. He was lying moan-ing and muttering sinking fast when at down agony, to the hospital shed. He was lying moan-ing and muttering, sinking fast, when at dawn the bugles sounded the "fall in " for the [regi-ment prior to its marching away. He started as the sound struck his ear.

Sure they 'll never be lavin' Larry McGrath

"Sure they "I never be lavin' Larry McGrath behind!" he murmured. "What 'I the ould rigement do widout me?" He started up as the word of command to march rang out through the dark dawn, and clutched the rug on his pallet with his left hand convulsively as he heard the tramping feet dying away in the distance. "Ye'll mebbe want me yet," he whispered hoarsely, "though ye lave me now so aisy!" He had had his beloved bugle in his hand at the moment of his seizure, and they had not been able to disengage it from his stiffening fingers. As the sound of tramping grew faint. he put the bugle to his lips and struggled to blow it, but failed. At last, with an expression so stern that the old priest, who alone remained blow it, but failed. At hist, with an expression so stern that the old pricit, who alone remained with him, shuddered as he crossed himself. Mc-Grath shouted: "I'll blow a rally for the boys once more if I come from the grave to do it!" Then with a gasp he fell back dead!

It was nine o'clock on the evening of June 19th, 1857, and the little garrison of Azimpore lay momentarily expecting an attack from a large force of mutineers under one of their most able and vindictive leaders, Mir Khan. Early that morning the small cavalry detach-ment from the garrison, while reconnoitering, had discovered the enemy close at hand, marching with the evident intention of attacking Azimpore. Everything pointed to a struggle, that night or early next morning. The state of affairs was very critical. Colonel Prender-gest, the commandant of the station, had but "gast, the commandant of the station, had but eight hundred troops, of whom two hundred only were Europeans, to meet a force of over-whelming superiority in numbers. The nearest help lay fully forty miles off, where the One Hundred and Fiftheth, after more than one "hundred years of campaigning or garrison duty in every quarter of the globe, was stationed once more at Indraghar. Colonel, Prendergast had sent for aid, but there could be but scant hopes of assistance arriving before twenty four/ hours at the earliest. The cantonment, more

had sent for ald, but there could be but scant hopes of assistance arriving before twenty four hours at the earliest. The cantonment, more-over, was one which did not readily lend itself to a defense by small numbers, what could be done, however, was done. Outlying bungalows had been leveled, trees cut down, entrench-ments and barricades propared in suitable places, while the garrison chapel had been but in a state of defense as a reduit. In a small room in the commandant's bunga-low four officers sat discussing the state of affairs. Seated on a camp bed, smoking a che-root, was Capt. Enderby, the chief staff officer of the station. On the table, swinging his legs, sat Maj. Ponsonby of the — Dragoons. At the same table, and studying a small map, was seated. Capt. Hawkins, of Danby's [Sikhs, a' stout, well-built man of thirty. The most strik-ing of the four, Lieut. Paul Adderly, yasican-ing against the doorpost smoking a cigaretter He was an extrémely bandsome young (follow i of about five and twenty, with dark brown i

up! the regiment has come up!" As the Colonel turned to him in amazement. Addarly continued excitedly, "I heard our bugle call. I would know it in a thousand! There it is again! Don't you hear it?

There it is again! Don't you hear it?" "I hear nothing," said he, after a pause, with disappointment in his tones. Did you hear anything, Enderby?" "I heard something certainly, sir," answer-ed Enderby, "but it sounded more like a Pandy horn to my ear." "Nonsense!" cried Adderly impatiently, his avoid ment cauging him to overlok at junction

Nonsense!" cried Adderly impatiently, his excitement causing him to overlook etiquette. "Do you imagine I could be mistaken as to the bugle call of my own regiment? There! There! I hear it again!" His eager confidence impressed the Colonel, who almost dared, against his judgment, to hope it might be true. "God grant it may be so," he murmured fer-vently... Athé scattbred shots had now devel-oped into volleys of musketry, mingled with sounds of shouts and yells. "Gne would think they were attacking the graveyard," said the Colonel under his breath to Enderby ? Enderby sighed as he answered: "They will soon, I fear, find out their mistake."

Enderby sighed as he answered: "They will soon, I fear, find out their mistake." "Well, hang it, man!" said his chief, some-what impatiently, "you don't mean to say I ought to have kept that picket out there to be cut up! It would take one hundred and fifty of the best English soldiers that ever fired a musket to hold such a place for one hour against such a host. How could I spare them from here?" Enderby made no reply. A marked diminu-tion in the firing caused other thoughts to oc-cupy him.

cupy him. "They are coming on here, sir, depend upon it," said he. 5"They have found out the grave-yard is uncocupied, and we shall have them here

[Concluded in our next issue.]

Universal life is a struggle-an unending war fare, in which air, earth and sea are one vast battlefield. In a savage state the constant compat in plant and animal life is repeated in human life, and is as merciless and deadly. But in a higher state of civil-Ization man does not compete with plants or beasts. If some are hungry it is not for lack of means of subsistence on the earth, but because of the imperfect distribution of those means. On this broad earth there is more than sufficient land to provide every. man a home and subsistence. No step in the progress of society is gained when the highwayman, stronger than his victim, waylays and kills a better man. Nor is a step gained when in warfare organized bodies of men meet in deadly conflict. On the contrary, war restrongest and best-the fiftest to live-are selected to be destroyed, while the weak, the maimed, the de-formed and the ceeble-minded are left behind to propagate the race. Man transfers the struggle for the sur-vival of the fittest from himself to the works of his hand and brain.

Truth is so great a perfection, that if God would render himself visible to men, he would choose light for his body, and Truth for his soul.—Pythagoras, B. C. 582.

WALTER HOWELL.A

The Plain Dealer of Jan. 7th speaks as fol lows concerning Mr. Howell's opening lecture:

"Considering the weather a very fair audi-ence assembled last night to hear the new speaker for the month, Mr. Walter Howell, late of London, Eng., one of the most phenomenal speakers on the spiritual rostrum. Mr. Howell speakers on the spiritual rostrum. Mr. Howell was born blind, but after two surgical opera-tions in his later childhood was partially re-stored. Commencing as a trance medium in his youth he has developed into the highest or-der of inspirational speakers, and stands to-day, in early manhood, as one of the most gift-ed within the ranks of Modern Spiritualism, inviting the mest abstrue questions from his

inviting the most abstruse questions from his audiences. The following are some that were answered by him last night:

answered by him last night: 'Does a spirit, like mortals, acquire knowledge through sensation? 'What relation, if any, does Christian Science have to Spiritualism?' [They are brother and sister—both come from the same quarter; the only difference is that she calls it Christian and he does not.] 'Is the human soul and mind one and the same thing, or are they separate from each other?' 'Is it possible for a disembodied [excarnated] spirit to see our physical bodies in this life without the use of a medium?' All these were answered to the satisfaction of his audience and the speaker proceeded to the last one.

Which was: 'Can you, from a scientific standpoint, locate and describe the spirit-world?' This was taken as a subject for the discourse and was elaborately treated by Mr. Howell, satisfactorily so, judging from the frequent applause."

Mr. Howell will remain in Cleveland during the month of January.

January Magazines.

WIDE AWAKE .- The contents of this New Year's number are introduced by a novelty: a recitation for young violinists, "The Cricket Fiddler," the music arranged by Julius Elchberg, to be played after each verse.; appropriately to which an excellent engrav-ing is given as a frontispiece of a girl playing on a violin, Mr. Butterworth contributes a spirited story entitled "Good Luck," and Mrs. Fremont a sketch of early California under the name of "My Grizzly Bear." What has long been accepted as a fact is shown to have been a myth, in "The Legend of William Tell," an illustrated paper by Sarah L. Balley. Margaret Sidney and J. T. Trowbridge continue their serial stories, and numerous articles additional to the above mentioned serve to constitute this second holiday num ber very acceptable to all. . Boston: D. Lothrop & Co. THE PATH .-- A charming Christmas sketch is contributed by J. O. Ver Planck, entitled, "How the Christ-Child was Born." The same writer, in a letter to a truth-seeker, gives his views of Theosophy, and collateral matters are treated upon in the remaining contents. New York: P. O. Box 2659.

FROM LADY WASHINGTON TO MRS. CLEVE-LAND. By Lydia L. Gordon. 12mo, cloth, pp. 448. Boston : Lee & Shepard.

This is a fit companion to "The Presidents of the United States," noticed by us last week, and quite likely those who are subjects of its contents have thought so themselves. It is brightly written, abounds with pleasing incidents and anecdotes related to the lives and experiences of the ladies of the White House, and is in every way an acceptable addition to any library.

Aver's ALMANAC FOR 1889. 12mo, cloth, pp. 486. Lowell: J. C. Ayer & Co.

The publishers issue almanacs in twenty-one different languages, specimens of which are here given in eleven. It is stated that the firm print fourteen million almanacs yearly.

"THE TRUTH SEEKER ANNUAL AND FREETHINK-ER'S ALMANAC FOB 1889," published at the Truth Secker office, New York, contains a symposium of views regarding the prospects of Liberalism in this country contributed by Col. Ingersoll and twenty-three other speakers and writers in response to fourteen questions, one of which is, "Can, or ought, the Liberals and Spiritualists unite? A number of fine engravings illustrate the book, including one of the Lick Observatory at Mt. Hamilton, Cal., and one of the great telescope in position therein.

CHOICE CALENDAR WORK .-- We have received from Smith & Anthony Stove Company, Hub Stoves and Ranges, Boston, Mass., a fine calendar for '89, composed of six artistically gotten-up views of country, sea-side and home life, in water color reproduction, each card being charged with the figures of two months. The designs are by Miss L. B. Humphrey, of Boston.-C. I. Hood & Co., Proprietors Hood's Sarsaparilla, Lowell, Mass., sends us their calendar for '80; the youthful face which looks out from it is pronounced "handsomer than ever."----Wild & Stevens, manufacturers of Printer's Rollers and Compositions, 148 Congress street, Boston, Mass., furnish us with a specimen of calendar work which for neatness in conception and clearness of execution is worthy enthusiastic praise .---- The Pope Manufacturing Company, 79 Franklin street, Boston, are out with a calendar for the current year which will be a constant reminder allke of the business enterprise of this noted house, and the excellence of the bicycles and trycicles which it puts "on the road."

I declare in the presence of God, and tes-tify it before his judgment (where all things shall appear, and every one shall give an ac-count of his doings), that I myself know not what is happened to me, or how it gooth with me save only that I have a driving will. Also I know not what I shall write, for when I write the spirit doin distate the same to me in great wonderful knowledge, so that I often cannot tell whether I (as to my spirit) am in this world or no, and thereat I do exceedingly rejoice and there in sure and certain knowledge is imparted to me, and the more I seek the more I find, and always deeper. J. Bachme's Twenty-Seventh Epistle.

JANUARY 10, 1889.

BANNER OF LIGHT.

Banner Correspondence.

Florids.

ST. AUGUSTINE .-. John F. Whithey writes "There is a wide difference between an individual being a medium and being a Spiritualist-as much as botween the tolegraph instrument and wires and the message. The one is the instrument for transmitting the thoughts of an individual, the former being simply the physical instrument, while the latter is the mental action of the individual mind—in short, material versus spiritual. Now the Fox girls, though instruments for convoying the thoughts of the spirits for over fortware and record though instruments for conveying the thoughts of the spirits for over forty years, and recog-nized as mediums, were not Spiritualists any more than the telegraph instruments and wires are possessed of intelligence and reason. The Fox Sisters, up to the time of their self-as-sumed confession of fraud, were as ignorant of the sublime philosophy of Spiritualism as many skeptical minds among theological students are to-day. They knew nothing of Spiritualism beyond its physical demonstrations. They for forty years developed themselves simply as me-diums for the spirit-world to send messages through to their loved ones of earth. Most of these communications were of a personal na-ture, and seldom read, understood or compre-hended by the medjums, any more than the ture, and seldom read, understood or compre-hended by the medjums, any more than the telegraph instruments are cognizant of messages which are sent by means of them. The igno-rance of these girls was truly astonishingly re-vealed when conversing with them concerning the Spiritual Philosophy. In fact they were almost wholly ignorant of the grand subject and teachings in which they were used as in-struments to transmit their mediumistic com-munications when mere children and conand teachings in which they were 'used as in-struments to transmit their mediumistic com-munications when mere children and con-tinued through a lifetime, because simply a mechanical operation; and, unlike most medi-ums, they never developed powers beyond those of mechanical writing by the hand and the raps. Their condition has been unlike nearly all other mediums in the spiritual fold, a great majority of whom advance from one phase to a higher till the inspirational point is reached. This gradual progress of mediumistic power enables the mediums, as they advance, to be come students of the spirit-world, and they be-come students of the spirit-world, and they be-come students of the spirit-world, and they be-come in thie true sense Spiritualists. Not so with the Fox Sisters. They remained station-ary for forty years, during the entire time gain-ing but little if any knowledge of the spirit-world or the beautiful philosophy which Spirit-ualism teaches. Thus these two unfortunate nediums, though the means and instruments of teaching thousands through the investigation of Spiritualism and conveying untold blessings upon millions of human beings, have reaped no personal benefit, either materially or spiritually: they have finished their work for the spirit world and for the want of proper instructive and elevated influences around them, they, like all humanity, must suffer for neglecting to culti-vate their spirituality. From these brief re-flections we are justified, as all true Spiritual-ists are justified, in denying that the two Fox girls are or ever were Spiritualists. It is much easier to become a medium than a true Spiritualaist are justified, in denying that the work of the garls are or ever were Spiritualists. It is much easier to become a medium than a true Spiritu-alist. To become a medium is the work of the spirits; to become a Spiritualist is by our earn-est, honest searching after truth through the est, holest searching after truth through the mediums, and by daily practicing and living out the promptings of the spirit-world. A true Spiritualist is always advancing and progress-ing, and, unlike the Fox Sisters, cannot retro-grade or descend to a lower plane, either in earth or spirit-life."

Pennsylvania.

PHILADELPHIA.-Charles F. Peterson writes: "The Children's Lyceum of the First Association of Spiritualists gave a Christmas entertainment on Thursday, Dec. 27th. A large Christmas tree stood in the front part of large Christmas tree stood in the front part of the hall, handsomely trimmed with articles do-nated by children. The exercises consisted of gifts to children and a dance; Prof. De Barth furnished music. The entertainment was in charge of the following Committee: Robert M. Coffman, Mrs. Perry, Mrs. Stauffer, Mrs. Annie Benner, Mrs. Augusta Neger and Miss Carroll. This entertainment was free to all. At 12 o'clock the company was dismissed, all being well pleased with their evening's pleasure and highly complimenting the committee having it in charge. Thursday, Jan. 3d, Bro. Smith, the Assistant Conductor of the Lyceum, gave a con-cert in the hall for the benefit of Mrs. Chris-tian. It was well attended. Prof. Peck amusing-ly entertained the audience. Sunday, Jan. 6th, ly entertained the audience. Sunday, Jan. 6th the following officers were elected for the year: Conductor, Robert M. Coffman; Assistant Conductor, Charles L. Smith; Treasurer, Harry Huber; Secretary, Miss Lydia Mahn. Enter-

on 'Materialization,' were listened to with marked attention. Mrs. Meston favored the company with excellent recitations. Mrs. Col-by-Luther, Richard Holmes, Miss Nickerson and Mrs. Mason contributed to the remaining exer-cises. The membership is increasing rapidly.' 0

Kansas. ELK FALLS .- A. C. Williams writes: "This place is not noted for its wealth or population, but we think in time it will be for its minerals,. and perhaps wealth of natural gas. Though we now seem to be falling financially, we are rising spiritually, judging by the external manifestations of the Christians in protracted spiritual efforts. One of the ministers says he is a Spir-

offorts. One of the ministers says he is a Spli-itualist, one other is investigating Spiritualism, and one of our merchants, Dr. H. S. Homes, a powerful magnetid healer, is astonishing Ma-terialists and Christians. The following is an extract from a letter writ-ten to me by the late Mrs. Pinkham, and re-ceived in 1882. It explains itself, and the pur-pose for which I give it: 'I take the BANNEB of LIGHT, and have for many years. It seems to fill the place in my mind that The Liberator did in the pod old times of anti-slavery. The same lc of the right, justice and truth, midst all obstacles within, and opposition outside of the ranks, is manifested by its editor as was of yore by Garrison and his co-workers.''

Rhode Island.

PROVIDENCE:-T. S. Vose, M. D., writes: 'Mrs. W. H. Allen resumed holding séances Jan. 1st, on which occasion about twenty-five ladies and gentlemen met at her house and thirty spirit-forms came out of the cabinet to thirty spirit-forms came out of the cabinet to their friends, calling some by name, and speak-ing their own names. All were well satisfied with the circle. Mrs. Vose's spirit-mother came and spoke to her in French, when not a person in the room could speak it. She appeared nat-ural and lifelike. She has come some six times in all. Three spirits came to me and I recog-nized them. Mrs. Allen is a true medium."

The Late Dr. W. A. Dunklee.

A pleasant congratulatory meeting was held Jan. 1st (eve.) at the home of Mr. and Mrs. Lillie, in Melrose, Mass., in the course of which Mrs. Lillie described a vision which came to her during her Connecticut tour (then just closed) relating to the late Dr. Dunklee. She reminded those present of his spotless character. high integrity and true spirituality while in earth-life, and read the subjoined poem addressed to his widow, Lydia F. Dunklee, on her recent birthday anniversary by SPIRIT CELESTIA-one of Mrs. Lillie's guides.

Connected with the delivery of this poem was a communication from Dr. Dunklee himself, from which the following extract is given-the residue being of a nature personal to its recipient;

COMMUNICATION.

COMMUNICATION. My Dear Companion: From the splrit-side of life 1 send you greeting. We did not think one year ago, on your birthday, that so soon I should be called to pass through the second birth. Is it possible that so long a time has passed? Soon you will say: "William went a year ago to day." You have counted the days, the weeks, and long months, as they have passed, un-till nearly a year is gone. What I have enjoyed no tongue can tell—the grandeur no words can describe. And what I have sorrowed with you that you were so lonely, is not according to the old idea that there are no tears here. Still I am grateful to wise intelligences. who have helped me to overcome difficulties that were in my way, and have again restored to you the broken chain of spirit-control and communion which you missed so for a time.... Well, Luna, I send you my love and greeting. I do not need to, even in this way, for you are conscious of my presence.... Be cheerful. Do all the good you can. Life on earth is not long. We will soon be together. YOUR WILLIAM.

- High o'er the earth the crescent moon Threw forth its silvery light Upon the bosom of a lake,
- Touching its waves with white; No cloud appeared upon the blue Within the vault above:
- A scene so old, yet ever new
- 7 As is the gift of love. Beside me stood a Palm tree tall,
- With branches waving high, As if to meet the slivery moon Which watched with faithful eve Above the Palm tree's branches,
- Above the lake and wood, As though an angel of pure light, Who saw and understood.

Spiritualist Meetings.

rotury. WORCESTER, MASS.-Meetings held every Sun-day (except in July, August and Beptember) at 2 and 7 P. M. in Continental Hall, corner Main and Foster streets.

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WHAT I SAW AT CASSADAGA LAKE.

BY A: B. RICHMOND, Eso., A Member of the Pennsylvanian Bar, Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," Dr. Crosby "Calm View from a Law yer"s Standpoint," "A Hawk in an Eagle's Nest," Etc.

Prison, 'Dr. Größy schning view from a Law.'' yer's Standpoint,'' 'A Hawk in an Eagle's Nest,'' Etc.
 This able and controprehensive work should be read by avery thoughtful man and woman who has heard of the Seybert Bequeet. Hon, A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as a writer, will at once ensure the confidence and attention of the reader, has in this volume repiled to the '' Preliminary Report of the Seybert Commission' with a soundness of logo, a keenness of satter, a breadth of thought and cleanness of perception such as the importance of the subject demanded. He deals his bows at the unfarmess, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well attrack, each blow tells, and must carry convletion to every thoughtful mind.
 Mr. Richmond, atthough not a believer in the Spiritual Philosophy, has here made a fearless and vigorou defense of the reality of the PHENOMEXA of Spiritualism. Having received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake, but write with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the geniters and alimitation of the best minds. Once convinced that the so-called spirit mailestations do occur in many fistances where fraud is out of the question, he gallantly and fearlessly comes to the subject, with all meedful explanations concerning the bequest of Mr. Seybert Commission, a document which a merger of the Schert Commission of the fourt and weights with strong, unerring and in defense of the solvert Commission of the subject, with all meedful explanations "Chapter V. It contains C. C. Massey's Open Letter to the Schert Commission of the subject, with all needful explanations "Chapter V. It contains C

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Useful Receipts, of the Planets in the Nativities of the Rulers in Europe. Europe Price 35 cents, postage free For sale by COLBY & RICH. OUTSIDE THE GATES : Other Tales and Sketches. BY A BAND OF SPIRIT INTELLIGENCES. THROUGH THE MEDIUMBHIP OF MISS M. T. SHELHAMER And Love shall wipe all tears from their eyes; and the faces of the sud shall grow radiant in the light of Elernal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their ber-dens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein. mercies for all who enter there in. This volume consists of two parts: the first, containing a series of articles by Spirit " Benefice." entitled " Thoughts from a Spirit's Standpoint." on studiects of deep importance, which all thinking initids would do well to read and reflect upon. Also, the personal history of a spirit, entitled " Out-side the Gates, "In which the marntor graphically depicts her progress ill spirit-life from a state of unhappiness outside the field would be well to read and reflect upon. Also, the personal history of a spirit, entitled " Out-side the Gates, "In which the marntor graphically depicts her progress ill spirit-life from a state of unhappiness outside the field would be well store of the "Surifsect. Land" — developing on the way stories of the could be "surifsect. Land" —by Spirit Susie--a pure and simple relation of the life pur-sued by a gontie soul in her home beyond the vale. This remarkable history has never before appeared in print. It treats of life, states of cound the state, and and des-training locomotion, food and autrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. "Morna" has given to the world through the columns of the BANNER of Liferry and Boyond" and "Slippery Places," which "Morna" has given to the world through the columns of the BANNER of state enhapters, which that interesting spirit pro-sonta to the public for the inst time, entitled "Morna"s BANNER of Liferry, which that interesting mirit pro-sonta to he public for the inst time, entitled "Morna" through the pen of Miss Bhellammer, need not be iold of what a treat they have in store in the perima of the production. Tho ovolume of 516 pages, neatly and substantially bound in cloth. Price Sl2, postage free. For sale by COLBY & RICH.



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Spirit Invocations; or, Prayers and Praises

Publicly offered at the Banner of Light Circle-Room Frée Meetings, by more than One Hundred Different Spirits, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Comant. Com-plied by Allen Putnam, A. M., author of "Bi-ble Marvel-Workers," "Natity, a Spirit," "Spirit Works Real, but not Miracu-lous," etc., etc., etc.

lous," etc., etc., etc., etc., Mr. Putnam has with skillful hand arranged in this vol-imme, in comprehensive fashion, many living gens of thought, which are clothed in cloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages, the doubter of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find in its holy breathings for strength, sent out to a higher power, rest from the cares that so keenly beset the pligrim in life's highway. Cloth, pp. 256.

A Romance of Caucasian Captivity; or, The Federati of Italy. By G. L. Ditson; M. D. This is a romance of the most exciting character, and full of stirring incidents. The Fed-erati were a band or association of individuals in Sardhila when it was still an Independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system. It is skillfully conceived and constructed, its wide variety of characters affortis constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost life a poorte vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most praised romances of the times.

Jennings, Charles F. Peterson, Mrs. Sadie Faust and Mrs. Russell. tainment Committee, Charles L. Smith, Charles

and Mrs. Russell. Sunday evening, Jan. 6th, Mrs. L. P. Dan-forth passed to the higher life from her late residence in this city. In her absence our Ly-ceum will miss a good friend. She always took a great interest in our work, and was one of the oldest leaders of our Philadelphia Lyceum."

New York.

DEAN'S CORNER .- Elizabeth H. Dorland writes: "Myself and daughter attended a séance at Mrs. Gray's, 323 West 34th street, New York. I was called up and a male spirit stood in York. I was called up and a male spirit stood in plain view. Mrs. Gray asked the spirit what 'relation he was to me. He answered, 'Her brother James.' He then called my child up, and to her inquiry said he was her Uncle James. He put his hand on both of us and stepped out a little way from the cabinet. He put his hand to his throat and waved it, to signify he passed over with throat trouble and at a distance from here, which was the truth, for he passed over from Scotland years before I was born; he had the measles and his throat filled up. I am near-ly fifty-three years old, so it must be over sixty years since he entered spirit-life. There was not a mortal in the room that knew I had such a brother. There also came a friend who said: not a mortal in the room that knew I had such a brother. There also came a friend who said: 'I fell! I fell!' He fell from a ladder. His brother also came, but could not speak. The one that fell had a very peculiar forehead by which I fully recognized him. After we came back from the scance my sister took an album and turned the leaves. As soon as my child saw his picture she exclamed; 'Oh! that is the one I saw to-night, for I noticed the forehead!' I had not said anything to her about it. I also saw one who spoke as my mother. I know my spirit-friends are with me, and no amount of denial and opposition can force me to think otherwise."

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Minnesota.

ST. PAUL. - Laura A. Grant, Secretary, writes: "The Ramsey County Association of Spiritualists and Liberals has elected the folwrites: "The Ramsey County Association of Spiritualists and Liberals has elected the fol-lowing named officers for the ensuing year: Dr. S. P. Trowbridge, President, Mrs. H. H. Kenyon, Vice-President, H. H. Kenyon, Treas-urer, and Mrs. Laura A. Grant, Scoretary. Mrs. Mc Aldrich, formerly of Philadelphia, and who has lectured for several moniths past in Milwaukee, is engaged by the Association fo-lecture during the winter and spring, and is, undoubtedly, the right person in the right place, as the very rapidly increasing interest in the cause of truth in this dity at present, or since her advent among us, indicates. In ad-dition to her very interesting and instructive lectures, it is her custom to give psychometric readings to a limited number each evening. Another very interesting feature of the meet-ings is the description of spirit-friends present, given by Dr. Trowbridge, a large majority of whom have been recognized, either during the description or soon after. The ladies of the Association are about or-ganizing a Social Dime Society, for the purpose of collecting funds to help defray expenses un-til our Association becomes a little more self-sustaining, as it is yot in its infanoy."

Massachusetts.

BOSTON.-Emma J. Nickerson, in the course of a report sent too late for use last week, says: "The Woman's Industrial Society met at No. 4. Berkeley Hall Building, on New Year's eve. A social circle was held in the afternoon, and in the evening remarks by Mrs. Colby-Luther,

And as I gazed my vision By mist seemed overspread, Until I could not see the Palm, With tax-majestic head. I rubbed my eyes and looked again,

And over Luna's face* A shadow and a mist had crept.

Hiding its queenly grace. Fair daughter of the earth, 1 bring To you this little dream ; No fancy, or an idle thought, But real will it seem. You knew the silver rays of moon, You saw the lighted earth, Within your breast the calm blue lake

Of Peace had had its birth: Beside you stood the waving Palm; Of all within the view It was the grandest and the best, A tower of strength to you. You saw no clouds within the sky. No dangers could you trace, Till suddenly they hid the tree

And covered Luna's face. The earth grew dim, then densely dark, . Night of your life had come; O'er the bright scene of eventide Had settled deepest gloom. But there 's no night without its day, No eve but has its morn, . So out of all your sadness Slowly is being born

A consciousness within your soul Of compensation given; Slowly we say, as comes the day, Or comes the tide at even. By promises which we have made And slowly bring to view, We lift the vell from off your face, And bring your own to you.

We help the clouds to roll away. . Which yelled the moon so bright, And slowly merging into day Give you once more "sunlight." Cheer up! No more be sorrowful, For I am by your side; No distance great, no night of death, Can our two souls divide.

Cheer up ! and let the light of hope Now mingle with your tears For all the pictures fair and bright, That fill your stxty years, And wheresoe'er your footsteps tread. Be this forever known,

Angels are with you everywhere, You shall not walk alone.

And when the mystic power of life, That we have misnamed death, Shall touch the outer form of clay With its cold'icy breath,

You'll see the living field of green, You'll see the lake so white. You'll see the " Palm tree" standing by,

Just as he does to night.

For this poor mortal vision And mists that hang above Are all that hide the faces Of those we dearly love. Blessings, then, pure and many Be in your earthly place, Until the clouds all roll away Which cover Luna's face.

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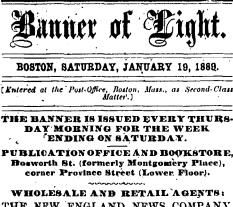
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Doctors' Trusts.

By reference to other pages of this issue of THE BANNER it will be seen that the Regulars of Wisconsin and Massachusetts are already Legislatures now in session the enactment of a

ressed as they naturally are of more alaundant vitality, would in fact stand far, less in need of drug feinedies than those whose vital forces are not in so large store for them.

Allowing, for example, that quinine is an effective remedy in cases of fever, does it not appear to be reasonable that an old person would require to be treated with a larger dose of it for that disease than a young man would? On the very face of it, ought not the vounger patient to be benefited by the smaller dose. instend of as now having the larger one adminis-tered to him? But it is incontestable that a fever patient treated with quining has to recover from both the fever and the quinine. Hence the less he has of each the greater his chances of recovery. And it follows from this that an old man is less likely than a young man to survive the quinine treatment. Well may a recognized medical journal plead openly for a 'gentle handling" of people over sixty years of age by the physicians. And well, too, may the community confess its lack of confidence in the curative skill of doctors who are compelled thus openly to admit their incapacity to cure.

No representation which the doctors can possibly make of their assumed greater knowledge and skill will warrant their present claims to a supreme, and in fact an absolute right to have the charge of the health and lives of the people at large reposed in their hands by law. In this present age, of all others, such claims are indescribably preposterous and absurd. For all that they show a persistency before the several legislatures at the present time that must leave people to infer their positive belief in the final success of their combined efforts to secure their coveted monopoly. They evidently confide in their ability to secure a privilege which it is in the true province of no legislature to grant. Hence it becomes all the more necessary, and even imperative, that the people everywhere should be be alive to the impending perfls of the situation, and evince their active opposition by pouring in their protests and petitions to the various legislative bodies, setting forth their unwavering hostility to the monstrous conspiracy that is on foot against them, and denouncing a monopoly of healing as the next worst tyranny to religious inquisitions.

Materialization of Spirit-Forms.

In the minds of veracious witnesses there i no sort of question of the validity of the mediumship of Mrs. H. B. Fay of this city in regard to the appearance of materialized spiritforms at her séances. She has been tested many times in various ways; has held séances at private residences where no possible chance for simulation of the manifestations could take place, when several different forms simultane ously appeared. On one occasion she extempo rized a cabinet in her own kitchen, with fastened windows and doors, when spirit-forms materialized in full sight of the sitters, to their astonishment and gratification.

At one time, with a friend of ours, we called upon the medium for a sitting; but as on that day it was her intention to hold a private one, she did not feel at liberty to accommodate us, saying that twelve persons were expected from out of town. As our friend was to leave the city the next morning, he remarked that he would be much obliged if she would allow him a seat. Four other persons also were anxious to join the circle besides ourself. Finally she assented, in case the party who were expected had no objection. We waited for them until eight o'clock, the time for the sitting; but they, from some cause, did not appear. At quarter past eight Mrs. Fay; apparently much disappointed, said: "It is too late for them to come now, and we will go to the circle-room." 'The medium had scarcely taken her place in the cabinet when her chief control addressed us. endeavoring to obtain from their respective saying: "I don't believe we shall have any manifestations to night as the medium is not in a passive condition." We said in reply we felt strongly impressed that manifestations would take place, and even better than usual, as we had always contended that large, promisquous circles were not so conducive to success as those with fewer and more select persons present. Even Mrs. Fay's principal guide had many times admonished her to this effect - We had not long to wait, as several spirits issued from the cabinet, and were recognized. But the most convincing of all was the fact of a female spirit materializing in the middle of the room, equidistant from the cabinet and the spectators. It was first seen as a smoky sub stance, apparently about the width of one's two hands, rising from the floor, having no human shape whatever. Soon, however, arms were seen forming from the top of the misty substance. which at the same time seemed to take on the appearance of the dress of a female as it spread out near the floor. Those present were filled with wonderment at what thus far had been developed, when suddenly they were more surprised to witness a head suddenly emerging from the form, and almost immediately there stood in full view an apparently middle-aged woman, with dark hair and full face, who beckoned to a lady that sat next to us. The lady approached as requested, when the spirit embraced her, and a private conversation of some minutes ensued. Upon the lady's return to her seat we asked if she knew the spirit while a resident of the earth-life. To which she replied; "Yes, intimately; there is no question in my mind of her identity. It is a clear case of materialization, and I am very thankful that I have been

Mrs. L. S. Cadwell in Boston.

Mrs. L. S. Cadwell; of Brooklyn, N. Y., made a brief visit to this city last, week, and held a few somi-private scances, which were largely attended. She returned to New York on Wednesday, the 9th, on the afternoon of which day about thirty ladies and gentlemon were privileged to attend her closing scance. Aside from Mrs.-C.'s long-tried and frequently orniolaltested reliability for the remarkable phenomenon of materialization, the cabinet and its surroundings on this occasion-ds they had been at her other scances-were such as at once to preclude admission to any candid mind of all doubt of what might appear being what it purported to be. In addition was the evidence given by a spirit, the mother of the medium, who, coming from the cabinet, and after a few words enunciated with a strength and distinctness of voice quite unusual for a spirit form, called to her one of the company, and taking. his hand in her own guided his extended index finger to what to all appearance was one of her eyes, thrusting it in and moving it about in what proved to be a cavity rather than eye. This was repeated to another gentleman (Mr. E. A. Brackett). The spirit then said :

" I do this to prove to you that I stand before you a materialized spirit-form, and not the medium transfigured. I have no use for material eyes. I see with spiritual eyes, and often the eyes of spirits see more than we wish they did."

During the séance a large number of forms appeared, all of which were remarkable for the peculiar softness and flexibility of their bodily organization, their touch evincing their transitory nature. Additional evidence of this was given in the strenuous efforts some made to appear. While a few came out with a comparatively great degree of strength, probably from being accustomed to their phenomenal habiliments, a far larger number came only with the greatest difficulty-panting excessively as they emerged a step or two from the cabinet, breath ing heavily, speaking in broken sentences, and after a few words of loving greeting, and identification by which to be recognized by those to whom they came, retiring completely exhausted. Though this was noticeable by all, it was more so to one sitting in close proximity to the cabinet.

Whatever the cause of this general weakness may have been, it was one of the strongest evidences of what was seen being what all True Spiritualists claim them to be.

The cause was intimated by "Nelse Seymour," the controlling spirit, who took occasion to say that had he known the séances were to be so largely attended he should not have advised his medium to come to Boston; that at home the attendance was limited to a much smaller number, and some were not admitted whatever the number; that he greatly preferred having ten persons who brought proper conditions, at fifty cents each, if they could pay no more, than twenty-five at one-dollar each-a sound, sensible and most important rule, so far as numbers are concerned, which THE BANNER has for many years strongly advocated and endeavored to have generally adopted.

Many regrets were expressed that Mrs. Cadwell's stay in Boston could not be prolonged : and it is hoped, with some degree of confidence in its realization, that she will soon repeat her visit, and give an opportunity to others to witness the remarkable phenomena produced through her finely developed, and orderly mediumship.

That "Starr" Again.

We do not know but that our readers are weary of our repeated allusions to the individual whose real or assumed name is given above, but he does not weary of his antagonism to Spiritualism, nor is he likely to so long as he is supported by the two extremes of modern so-

"Olear-Seeing " a Fact Reyond Cavit.

Every now and then some wisescre, either within or outside the ranks of some Psychical Research Society, expresses grave doubts as to the reality of clairvoyance or "clean speling" but the fact is that the ovidence of its exercise in India, Scotland, Egypt, and on the European and American continents is so plentiful that itwould seem that no one really desirous of ob-

taining proof need be without it. The Oswego, N. Y., Dally Times, stated recently that Watson's "Annals of Philadelphia" (published in 1830) record the fact that over half a century ago a young man, Eli Yarnall, of Frankford, exhibited the most wonderful gifts in the direction of "clear scoing," among the instances cited being the following proplieoy of then coming war:

". The habit of the young seer, when asked to exercise his singular faculty, was to hold his head downward, often closing lils eyes. After waiting for some time, apparently deep in thought, he would declare what he saw in his visions. He was sometimes found alone in the fields, sitting on a stump and drying. On being asked the cause of his grief, he said he saw great numbers of men engaged in killing each other. Although he had never seen a battle, a ship or a cannon; he described military and naval battles as if he had been an actual looker-on."

In Lane's Travels in Egypt, he narrates, that when at Cairo a certain wise man-regarded as a sort of magician-procured the services of a boy about whom there appeared to be no particularly distinguishing traits above his fellows -and placing a drop of some dark liquid in his hand asked him to look fixedly thereat, and tell what he saw: the descriptions being declared to be wonderfully correct, and touching lands and personages that the boy could never have known concerning, from any ordinary standpoint,

The Gentleman's Magazine (London, Eng.) for December, '88, contains a series of letters by the Duchess of Orleans (giving a good idea of society life in France long years ago), among which is one bearing date of "Marly, June 16th, 1705," which goes to show the recognized existence of clear-seeing at that date, and among the most cultured orders of the French capital. The letter runs as follows:

" M. de Louvois was latterly a firm believer in spiritual manifestations, owing to the following circumstance: Having heard that a certain major possessed the faculty of putting himself in communication with spirits by means of a glass of water, he at first ridiculed the idea, but finally consented to witness the experiment. He was then courting Mad. Dufrénoy, and that very morning had taken from her toilet table an emerald bracelet in order that he might enjoy her yexation on missing it. No one had seen him, and no one, therefore, could possibly know what he had done coming straight from thence to the place appointed, he directed the child who acted as medium to tell him what he was thinking about. After looking into the glass of water the child replied that he was doubtless thinking of a very handsome lady, dressed in such and such a manner, who was searching everywhere for a valuable object she, had lost. 'Ask him what she is ooking for,' said M. de Louvois. 'An emerald brace let,' was the answer. (Then,' pursued M. de Louvois let the spirit inform us who took it, and what became of it.' The child looked again and laughed. 'I see a man,' he said; 'he is dressed exactly as you are, and is as like you as one drop of water is like another. He is taking the bracelet from the table and putting it in his pocket.' At these words M. de Louvois turned as nale as death, and from that time believed in [such matters] to his dying day.'

A. B. RICHMOND, Esg., the able author of "A Review of the Seybert Commissioners' Report, or What I Saw at Cassadaga Lake," contemplates bringing out in the early part of April, from the press of Colby & Rich, a pamphlet of some 100 pages as an appendix to that excellent work, which promises to make the book complete of its kind. It will give much valuable information on the difference between manifestations and magic, explaining the magic and | land they were asked to sell was far less than it was showing that manifestations cannot be ex- worth. Recently Red Cloud, head chief of the Sloux plained without the aid of Spiritual Philosophy; | nation, wrote to the National Indian Defence Associalso some wonderful experiments under test conditions. It will have three photo-lithographs of slates, one written in the exact handwriting of the one Mr. Richmond received a year ago from H. Seybert—through a different medium, etc.—and one signed in a peculiar "short-hand known only to the one who received it from his sister, who passed away several years ago-a most convincing test; a history of the communication in the sealed slates brought to Cassadaga Lake by a Presbyterian minister, etc.; also the conclusions to which Mr. Richmond has arrived from later experiences, and why he now believes in spirit-communications. The new brochure cannot fail to produce a profound sensation when it reaches the reading public. * The American Society for Psychical Research held a meeting in Boston on Tuesday evening, Jan. 8th, at which such statements of experiences were made as might be expected from it, judging from its previous course. Searching outside the field in which the most pronounced phenomena enlisting the attention of the public occur, reports are made on matters upon which speculation has been rife for ages, and which can be explained only by a study of those phenomena. Over three thousand dollars have been expended the past year. and we are informed, through the press, that 'the society needs money in its pursuit of phantoms, and would gladly accept any contributions however small."

JANUARY 19, 1889.

The Stoux Controversy.

The Chaitron (Neb.) Democrat, published right ou the border of the Bloux reservation, under date of Dec, 20th, criticises the late Sloux Conunfssion quite liarply and somewhat sarcastically. We quoto as follows:

Sharpiy and somewhat sarcastically. We quote as follows: "The late commission that was appointed, to treat with the Slow Indians in regard to opening the reser-wation shaving failed in its mission, seems to show a disposition in its report to get even with the 'red der-ils' anyhow. Pretending to discuss the indian prol-lem, the commission offers, in, its report, he new sug-gestions of material importance, but makes frequent ind strong recommendations in favor of beneficial changes, which would be all right wire it not for the fact that the improvements recommended by the com-mission have been in vogue on the larger agencies for a number of years. "That the commission failed was not a surprise (to any one but its members. In forming the combinision it is understood that the position of membership was offered to several men of known ability and natural reputation, among whom was Gen. Crook, whose thor-ough knowledges of indians and Indian affairs espe-cially fitted him for such a task, but with philosophi-cal shrewdness he dud the others declined the prof-fored honor, and the commission was finally made up of men hoted chiefly for their leisure, who considered to a spenses. They came to their work with an air of superiority that showed they imagined thay lad to deal with disciplined bagoes, but they soon discovered that they were dealing with Indians, who considered themselves chiefs, and who were so considered by their people. And they soon discovered that they were dealing with men who were something of diplomatists, shrewd reasoners, and withal erude but logical orators. These were qualifications which the commission was not ex-pecting to find, and which it had, by the way, neglect-ed to-bring with it. Of course its members were sur-prised, and as the report shows, proposed to vent their spleen on the obstinate reds in consequence cherest. Mine-tenths of the suggestions mide in the report are so old they have no instructive value except that which usually belongs to antiques, and such as are new ar

new are involous. Take the following for example: The Indians have willfully refused to comply with their treaty obligations, and the government-ins, through con-siderations of humanity; continued to furnish them with rations withen it was not bound to furnish. The treaty terms allow the substitution of bacon and pork for beef, and the commission thinks that in the interest of good health and decency, as well as to do away with the horrors which sur-round beckling days at the agencies, it would be well to make the substitution.

It will be noticed, in the first instance, that. al-It will be noticed, in the birst instance, that, ar-though the government endeavors to treat the Indians humanely, in the opinion of this wise commission it is not bound to, recognize any claims of humanity what-ever. Now let us refer briefly to that lofty, satiltary what we approximate a communication recommends herein as a humanely, in the opinion of this wise commission it is not bound to; recognize any claims of humanity what-ever. Now let us refer briefly to that lofty, safitary flight wherein the commission recommends bacon as a substitute for beef. In answer to this the question would naturally arise, has this commission a corner on bacon? Perhaps not. Perhaps it is only a philian-thropic (?) desire on their part to do away with the 'horrors' of beef-killing. If this is the case time should be given them to extend their investigation so as to make their report cover the 'horrors' of the Chicago and Omaha stock-yards and packing-houses and other staughter houses. The commission should have con-fibed itself to a bacon diet during its labors, for the re-port bears marks of great suffering from indigestion caused by the 'horrors' of beef consumption. The re-port also shows that the commission has a corner on 'bacon' in its own right. They have made one great discovery, however—that is, that the reservation should belongs to the is to be done? To our mind there are but two rational ways, and they are these: If the land belongs to the Indians pay them for it, if it does not boy to sette-ment immediately. But the government says it be-longs to the indians, and according to treaty stipula-tions it cannot be taken from them without the con-sent of three-fourths of the nail duits of the tribe. Then make provisions in the bill for paying them a fair price. There is a considerable amount of human nature

price. There is a considerable amount of human nature There is a considerable amount of human nature lying around loose in an Indian's makeup that should be taken into consideration in doing business with them. The idea that Indians do not understand or ap-preciate the value of money should be exploded. They always have some money. This is evidenced by nu-merous trading stores scattered over the reservation, and they are shrewd purchasers. It would be a low estimate to put the amount of money among them at any time at two dollars per capita. Now if any one thinks that they need a guardian to handle this for them, iet them send a commissioner among them with thinks that they need a guardian to handle this for them, let them send a commissioner among them with the proposition to take this money and place it some-where as a sinking fund for their future benefit. Such a commission would have to send in a sour report, be-cause they would fail. An Indian seems to be of the opinion that 'a bird in the hand is worth two in the bush,' and he takes no stock in a proposition to furnish his own hook and line, and give some one half the fish he cateles. ie catches.

he catches. But the reservation should be opened, and, as before said, if it does not belong to the Indians open it with-out their permission; if it does belong to them, get down to business and arrange the purchase so all the Indians would be willing to sign the bill."

As the readers of THE BANNER know, the Sion's refused to sign the bill presented by the Pratt Commission, on the ground that the price offered for the have introduced into Congress a bill to pay his people one dollar per acre, net, for half the reservation, instead of fifty cents, as provided for in the rejected bill. The Association at once prepared a bill, and the chairman of the Indian Committee of the House introluced it on the 17th of December. "The bill is H. R. 11 and 21, second session Fiftieth Congress. Copies of this bill were sent, to the chiefs of the six tribes of he Sloux nation, and Red Cloud, Swift Bear, and some of the less prominent chiefs have already written to the Association that if this bill should pass Congress there is no doubt but that all their people will ign it. Delegate Gifford has a bill before Congress to open the reservation to whites by declaring one-half of it public land without asking the consent of its owners. the Sioux Indians.

Doctors' protective law.

These M. D.s are laboring to form a "trust, just like other sharp men; but the peculiarity of their case is that they want the special sanction and active support of the different legislatures. The business corporations and guilds that are going into the trust enterprise do not wait for any approval of the law-making power, but go ahead on a perfectly independent line, and leave the legislatures to overtake them at their leisure. The doctors cunningly devise projects and concert plans whereby they may capture the legislatures and thereby have the supreme power in their own hands for shaping things according to their pleasure.

It cannot be a great while, at the pace at which matters are going, before the full dimensions of these doctors' conspiracies will stand forth fully revealed to the people. This method has been called, among other things, a movementto put a "corner" on drugs. It is, at any rate, an attempt to establish a monopoly in the healing art, and that, too, by those who in a majority of cases prove themselves wholly incompetent to heal. Their purpose is, when brought down to the closest statement, to forbid any person taking any sort of a remedy for his or her physical ills without paying over to them a fee, call it better a tax, for prescribing it. One doctors' law was, after a second effort, forced or worked through the New York State legislature that threatened heavy penalties for prescribing a remedy for any human ill without having first obtained a license from some regularly incorporated medical society. A codification bill was afterward passed that was still more stringent in its provisions.

Under this law, if a man were to be taken in the street with a cramp in his stomach or a crick in his back, he would be obliged to hunt up a regular doctor and pay him a fee for a prescription before being legally allowed to go to a drug store for aid. And any daring druggist who might extend the sufferer relief under such circumstances is liable to a fine of fifty dollars. - It seems hardly oredible that the people at large will suffer such a tyrannical law to remain on the statute book a single day in any State after they have once comprehended the actual facts of the case.

Any investigation of the preposterous claims of the organization of doctors is sufficient to convince one of its true character. Medical practitioners generally assert that people who have passed their sixticth year must not be heavily dosed with drugs. In other words, after a person has become sixty years of age he or she is "entitled to more careful treatment," which means less experimenting at the hands of the physicians. Now if such a rule in practice fairly applies to people of the above-named age, why ought it not equally to apply to patients of all ages-why should not patients under arwell as over sixty be guaranteed gentle treatment at the hands of physicians? Why is it not just as indisputable that if drug medicines are dangerous to patients over sixty, years of age they are no less dangerous to patients under sixty? Reason would positively seem to | health of Gen. John Edwards, of Washington, imply that the younger class of patients, pos-1 is improving.

permitted to see and converse with my friend of other days.' The head of the spirit then dropped out of sight as suddenly as it came, the arms disappeared, the dress contracted, and we again beheld the smoky substance, exactly the same as when it first appeared on the floor. It gradually diminished in compass, and finally van ished

There is no mistaking the manifestation thus described: no illusion; no credulity; but solid fact! thus proving the truth of the materializa tion of spirit forms.

27 The case of St. Paul's Church, in this city, for which \$750,000 has been offered, is instanced as an argument against exempting all church property from taxation, says the Boston Herald: "A good deal of property is tied up in large cities in this way. The amount held by Trinity Church, New York City, may well be remembered. Some one suggests that a difficulty would come in selling church property for non-payment of taxes under the hammer; but where a church lot is worth three-quarters of a million there would not be much trouble in finding a purchaser. A good deal of such, property is liable to go under the hammer now, for church mortgages are by no means uncommon."

We are glad to be informed that the

ciety -bigots and the street rabble. It is more as a matter of duty than of choice that we advert to him and his doings again.

A letter from Corry, Pa., received last spring, asked : "Who is this Prof. Starr?" and in our ssue of the 28th of April following, we replied Himself and his wife had at that time just closed an exhibition in that place, and the correspondent further said: "They fleeced the church people unmercifully; took out about five hundred dollars—nearly all from church people.'

Just at present Starr has figured largely in Westfield, Mass., and we have before us a copy of The Valley Echo of the 5th inst., containing an article which for amount of misrepresentation and abuse of Spiritualism and mediums we have never seen surpassed in the same extent of space. It commences by saying that the name of Starr is as famillar in America and Europe as those of Gough and Beecher and speaks of his resorting to trickery and deceit as legitimate and honorable (1) means employed by him for denouncing Spiritualism and sustaining the bigots.

The gentleman who sends us the Echo writes "A more scandalous production it has never been my lot to read." He says he called upon the editor, and demanded an explanation of the admission of the article into his columns but 'he was quite reticent, and the only reply he gave was that it came in the usual way of business." No such attempted evasion of responsi bility will avail in this case. He cannot transfer the burden of guilt involved in this whole sale abuse of his fellow citizens to other shoulders. Unquestionably the article was written by "Prof. Starr," or by an agent at his dictation; but no evidence of the fact is given: it is presumed to be and is designed to be taken by the readers to be an expression of the views of the editor; the more directly so by being under the general heading "Our Home News."

If the editor of The Valley Echo chooses to allow himself to be made the catspaw of a designing trickster, and to exhibit his ignorance of facts known to be such by millions, there is no law to prevent him from doing so; he may indulge his whim to his heart's content, wrat the honor and the pecuniary emolument derived therefrom about him, and lie down to pleasant slumbers-if he can; but he may be assured there will at some time be a mental and spiritual awakening for him that will not be an enviable one to experience.

A meeting of the stockholders of the Onset Bay Grove Association was held on Wednesday, Jan. 9th, when the following officers were elected: President, William D. Crockett; Vice President, George Hosmer; Clerk, E. Gerry Brown; Treasurer, E. Y. Johnson; Directors, Alfred Nash, Simeon Butterfield, Cyrus Pea body, W. W. Currier and Mrs. Jennie P. Ricker.

10 No. 2 of Dr. F. L. H. Willis's interesting sories, which he is at present contributing to THE BANNER, regarding "The Spiritual Facts of the Ages," will appear our next issue.

The following were elected as members of the council to serve until 1892: Dr. E. Cowles, Prof. Joseph Jastrow, Prof. Josiah Royce, Rev. M. J. Savage, Coleman Sellers, Dr. J. W. Warren, Prof. William Watson.

807 We have ever-so-many good things to print in THE BANNER as soon as we can find room for them. Among other favors we are in receipt of a fine New Original Story from the inspired pen of Mrs. M. T. Shelhamer-Longley, which our readers no doubt will fully appreciate; Lectures by W. J. Colville and Mrs. Lake; and Applies of interest from one of the oldest and best writers in the ranks of Spiritualism, whose nom de plume is "Observer," also Dr. F. L. H. Willis, et al.

25 The announcement that the Medium and Daybreak (London) was to be published at a penny a number has been withdrawn, for the reason, as stated by the publisher, that "certain 'liabilities' have to be removed before such an experiment is made."

107 Mrs. Barah Rockwood, one of the earliest mediums in Boston, passed to spirit-life Jan. 0th, aged 55 years. We shall print next week tributes to her memory from correspondents.

The Spiritualists of Hayerhill, Mass., worshiping at Brittan Hall, have been incorporated under the name of the "Union Spiritualists' Fraternity," with J. Milton Young as President. He has been for several years our agent and correspondent, and we congratulate the organization upon their choice. His extensive acquaintance with speakers and mediums will be of great aid to the "Fraternity,"

Disease Inflicted by Law.

It appears from the local papers of Utica, N. Y., that the Board of Health of that city have become fearful of the coming of an epidemic of smallpox, cases having been reported to exist in Rome, Frankfort; Syracuse, and adjacent places. The Board has therefore issued an order that every individual shall be vaccinated; that is, that every citizen not already poisoned in that manner shall have his or her blood impregnated with the seeds of a loathsome disease in order to protect (?) them from another equally as loathsome, but to an attack of which there exists not one chance of a thousand they may ever be exposed.

The pretchded efficacy of vaccination as a preventive of smallpox has long been challenged, and its sure efficacy proved in establishing in one generation scrofulous diseases that pass by inheritance to many that follow. We advise all who have the lives and health of the people in their keeping to read carefully, and without prejudice, a pamphlet of forty-five pages from the pen of Alfred Russel Wallace, LL. D., entitled, "Forty-Five Years of Registration Statistics, Proving Vaccination to be both Useless and Dangerous." ,Mr. Wallace in this shows by indisputable evidence (1.) That sniallpox has not decreased so much or so steadily as typhus and allied fevers. (2.) That the diminution of smallpox mortality coincides with a diminished instead of an increased efficiency of official vaccination. (3.) That one of the most severe epidemics of smallpox on record, within the period of accurate statistics, occurred after thirty-three years of official, compulsory and penal vaccination.

A neglect to obtain practical knowledge in this direction on the part of those who insist upon vaccinating the entire population of a city, is little less than * criminal-especially when a refusal to obey an order to do so subjects the natural protector of his own health and that of his family to, as in Utica, being deemed guilty of a misdemeaner, and on conviction thereof subject to fine or imprisonment, or both, in the discretion of the Court, such fine not to exceed one thousand dollars, or such imprisonment six months."

OF Dr. Beals (President of the Lake Pleasant Camp-Meeting) and his family will have the sympathy of thousands all over the country, in view of the de-cease of his son, Willis H. Beals, the artist. The young man was brought home from Philadelphia by. his father Monday, Jan. 7th, and died Tuesday afternoon. For ten years or more he had been afflicted with a swolling upon the neck. Dec. 8th he submitted to an operation for its removal by Dr. Garretson at the Medical Chirurgical College, Philadelphia, His death was probably the result of blood poisoning. Willis H. was born Feb. 9th, 1859. He was gulet and unassuming in manner, devoting himself to his profession and living quietly in the retirement of his home with his parents. The funeral occurred Friday afternoon, Jan. 11th, Mrs. N. J. T. Brigham and Rev. Mr. Brooks taking part in the service.

Onset Bay Grove.

JANUARY 19, 1889.

Wiscousin Modical Legislation.

We learn that the M. D.s of Wisconsin are preparing a bill "to regulate the practice of medicine," to be submitted to the Legislature of that State. We warp all liberal-minded persons of Wisconsin to lose no time in sending in to the Legislature their petitions remonstrating against any such unjust logislation. Such petitions need not be lengthy, and should be sent to your Member of Assembly or your Senator for presentation. Promponess of action may save your dearest rights, while neglect might cause you bitter and unavailing regrets. 'The Madison Democrat remarks in connection with this new effort of the Allopaths. et al::

"It is a little remarkable that such measures do n't come from the people. But perhaps it is just as well to have somebody else to look after their interests as it would be for them to be bothering about it. Judging from the way things are going, it will not be long before the people will have so much protection that they can live on it, and lay up money. Of course this move is all in the interest of the peoplet The doctors have nothing to gain by itt ... The solicitude manifested for the dear people is becoming so excessively excessive that it is a wonder it does not awaken a question in their minds as to whether it is excessively genuine.!

Retireacy of Warren Chase.

It will be with feelings of much regret that our readers, and the spiritualistic, progressive and reformatory public generally, will learn from an article by Warren Chase on our second page that that active and efficient worker has, because of advancing years, retired from the field wherein he has for half a century held prominent position. Somewhat pathetically, referring to the 5th of this month as his seventy-sixth birthday he says that to him "it seems hard, after such a busy life with its many changes, to settle down and be quiet and prepare to change worlds, as I know I must before long; and yet I am more sure of a better world and life after death than I ever am of a next day in this." One who can write thus has his house founded on a rock. Let us hope he may be able yet to do much for the two worlds in whose service he has been so long and ably engaged.

Dean Clarke in Denver, Col.

By a private note we learn that Dr. Clarke reached his destination in the West safely on Jan. 5th. He was tendered a cordial reception Sunday morning, Jan. 6th, and gave his first lecture to a large and enthusiastic audience in the ovening. At the close of his lecture general congratulations were heartly extended to him, and assurances of delight were given by every one. He expresses himself as highly pleased with the place and people, and promises shortly an account of his experiences since leaving Boston.

HOMILETIC REVIEW (Jan.)-The great bete noir of theologians, rising daily into greater prominence, calls forth from Rev. Dr. F. F. Ellinwood a discourse upon 'The Duty of the Church with Reference to the Speculative Tendencies of the Times." which is given as the opening matter of this number, because, doubtless, of its leading importance to the securities of old faiths. In it is clearly exhibited the limitations of the preacher's creed and his subservience to it simply because if is a "creed," ignoring the fact that knowledge is superior to faith. It is a satisfaction to those who have passed the stakes beyond which he thinks it "a sin against the Almighty" to go, to feel assured that he and his followers will sometime get their "freedon papers." A. T. Pierson, D. D., contributes "A Clus ter of Curiosities," one of which is in illustration of the fallibility of scientific men: "Jacob Bobart, keeper of the physic garden at Oxford, it is said, took a dead rat, altered its head and tail, distended its skin on each side with sticks to resemble wings, then let it dry as hard as might be and submitted it to the learned for classification. It was pronounced a dragon, and essays were written and verses composed about this rare relic of an extinct and remarkable species of animal." And these are they who are telling us that twenty or more million men and women are grossly deluded in supposing Spiritualism to be a truth! New York: Funk & Wagnalls.

A correspondent informs us that our English co-worker, J. J. Morse, who is so widely and favorably known for his twenty years' labor upon the spiritual rostrum in this country and his own, commenced a two months' engagement on Sunday, the 6th inst., for the First Society, in the city of Philadelphia, Pa. We are further advised th ceedingly inclement day, greeted by two very large au-diences, that in the evening comfortably Alling the large hall, while it is udded that the discourse of his controls upon "Modern Spiritualism a Solace to the Unrest of To-day," was an able exposition of a more than average interesting theme. Our English visitor sails for his home the first week in September, after making a four years' stay in our midst, concerning which THE BANNER has received nothing but the most gratifying and satisfactory testimony on behalf of Bro. Morse, alike as a lecturer and a man.

ALL SORTS OF PARAGRAPHS.

We are in receipt of letters from various quarters full of praise, saying TITH BANNER is more interesting than over before. For which kind words we cordially thank our good friends. But while we do so we would not have them forget to aid us in enlarging our Subscription List. A very little effort in this direction or their part would be a great benefit to us.

LIBERTY.

LIBERTY. From billow and mountain and exhaustion The sunlight is darted through vapor and blust; From spirit to spirit, from nation, to nation, From city to hannlet *thy* dawning is east-And tyrants and slaves are like shadows of night In the van of the morning light, -Shelley.

Death by electricity will probably prove entirely. painless. Thus the condemned feton of to-day finds a far less terrible revenge awaiting him at the hands of the law than did the criminal of past generations.

When, in a crowded Chicago hotel, Dubbleby was put into a room with a howling Anarchist, he called the clerk up at midnight to inform him that he was suffering: from inflaminatory room-mate-ism. — San Francisco Examiner.

Alfred Mudge & Son, Printers, 24 Franklin street, this city, have issued in pamphlet form a circular as a specimen of the fine artistic typographical work produced in their establishment,

The weekly issue of Mrs. Cora L. V. Richmond's discourses have reached the forty-third number of Vol. III, its subject being "Christ and His Angels." Their periodical visits must be very acceptable to persons at a distance from Chicago, where they are delivcred, as well as to residents of that city who wish to preserve them for future reference. They are printed by The Spiritual Publishing Company, 64 Union Park Place, Chicago, 111.

The citles of Reading and Pittsburgh, Pa., were visited by a terrible calamity on Wednesday, Jan. 9th, a cyclone sweeping over the suburbs of Reading, demolishing overvithing in its track, killing some sixty people and injuring a larger number. At Pittsburgh the loss of life' is estimated at twenty-five. The loss of property was very large.

> The weather is summery : Poor people are glad,

But all the coal-deafers Are growlingly mad.

Be polite even in the cow stable. A gentle man got's nore milk than a harsh one.—Minneapolis Journal.

CLEVELAND, O., Jan. 14th .- A frightful wreck occurred on the New York, Pennsylvania and Ohio Railroad near Tallmadge, O., this morning a passenger train colliding with one section of a freight which had broken in two. Eight persons were killed, and a dozen intured.

Laurence Oliphant passed to spirit-life Dec. 22d. He was, says Light, one of the "most brilliant and versa tile of writers, most genial of men, most fascinating of personalities." The Herald of this city gave last Monday an extended review of his active life and labors from the pen of one of its able London correspond ents.

Read W. A. Rowley's occult telegraph advertisenent in another column in regard to Spirit Dr. Wells's Specifics, which, it is said, are effecting wonderful eures.

A libel suit for \$20,000 damages was begun in; the first session of the Superior Court in this city, Jan. 14th. C. M. Bromwich sues F. C. Floyd and C. L Storrs for a defamatory article published in the South Boston Inquirer, Oct. 27th.

A cablegram from Lieutenant Deering, dated Portau-Prince, Jan. 8th, says: "The indemnity asked for by the owners of the steamer Haytian Republic has at length been settled. The amount is \$120,000."

The N. Y. World has "got up" a new "ad." It is about to send a man into Central Africa to hunt up Stanley and Emin Pasha. Smoke! Highwaymen are abroad in the land, everywhere

No wonder the Federal Government is to have a law made to keep out of the country the vagabonds of the old world.

We want all the Spiritualist Sunday meetings-especially those we advertise free in THE BANNER-to keep this paper for sale each Sunday at their respective localities.

Milk has so little to do with the milch cow that a distinction is made in the spolling.

that article of apparel, and must have succeeded the sandul age. Its first appearance in horafdry was when King Edward 111, caught up the globou garter which the beautiful Counters of Bullsbury let fall, and fied it around his own leg with the woll-known remark : "Hont solt gut mat y panas," which has since become one of the little classics of literature; "Evil to him who evil thinks."

BANNER OF LIGHT.

Isn't it about time to cease talking about Mrs. Cleve land? Let the little lady rest for awhile. Do.,

The Pilgrims and the Puritans, the early settlers of Massachinsetts [at Plymouth], were not the same peo-ple. The Pilgrims were rather tolerant, considering that they lived 203 years ago, but the Puritans were a set of miserable blgots, with no more idea of liberty than a wolf. They hanged Quakers and witches and banished the Baptists, and hobody was allowed to come here unless he was a believer in the old "pod-angur Orthodoxy," which, fortunately, is almost dead. —Boston Investigator.

A weather prophet in Ogden, Idaho, says the moon is away out of its place in the heavens, several degrees further north than usual, which is an unfailing sign of extreme cold weather, and he tells people "to look sharp for what 's a-coming."

The old Puritanic spirit is gradually fading out, and educators are nearly ready to concede that playing and praying are not the natural enemies that they were once supposed to be.--Globe.

How to make good coffee: Take three tablespoonfuls of coffee, ground very fine. Make in a strainer coffee-pot. Pour enough boiling water over to make tour cups of coffee.

- "THE SCHOOL OUESTION " A. D. 120.

"THE SCHOOL QUESTION " A. D. 120. A doctor fond of leiters once agreed Benéath my care his son should learn to read; The lad soon knew Achilles' Wrath to sing, And sald by heart, "to Greece the dheful spring." "T is quite enough, my dear," the parent sald, "For too much learning may confuse your head; That wrath which huris to Pluto's gloomy reign, Go tell your tutor I can best expirith." —Latelan, A. D. 120.

The daily papers say that Mrs. Cleveland is "sweeter than ever." Yes, she has been engaged in making lasses candy!

I've never any pity for concelted people, because I think they carry their comfort about with them.-George Ellot.

The great Plymouth Church Is left in the lurch-

as it has only \$23 in its treasury.

THE WEAR AND TEAR,—" Fifty cents, please," said the hotel clerk to the lady who had been using the telephone. "I thought the charge was only ten," she replied. "Yes," he returned. "But that is the rate for men, you know."—Judge.

A lady asked a sailor why a ship was called "she. "Because." said the son of Neptune. "the *rloging* costs more than the hull."

THREE GOOD DOCTORS.

The best of all the pill-box crew. Since ever time began, Are the doctors who have most to do With the health of a hearty man: And so I count them up again, And praise them as I can: There 's Dr. Dict and Dr. Quiet, And Dr. Merryman.

According to the New York papers, Madame Diss Debar made a formal demand for her Lowenburst paintings; but Property Clerk Harriot refused to surrender them. President French, however, promise to lay the matter before the Board, and did so, but that body declined to take any action. Mrs. Diss Debar is a persecuted woman. Bigotry and superstition are at the bottom of the whole affair.

AT THE CLUB.—Novelist—"I hope you have read my last novel, Mr. Hall?" Hastings Hall—"I sincere-ly hope I have, sir."—Lampoon.

People who only see things through jaundiced eyes are not fit teachers of the people.

MADRID, Jan. 12th.—An attempt has been made to blow up the palace of the Archbishop of Valencia. The weapon used was a dynamite petard. The damage caused by the explosion was trivial.—A large steamer has been wrecked off the Island of Sisarga, a group twenty-five miles northwest of Corunna. It is supposed that one hundred persons were drowned. Thirty sur-vivors have arrived at Corunna.

The New York Sun is after railroad monopolists with a sharp ... pencil. It says small stockholders are being swindled to make the rich richer, which only proves the old adage true-that flies are caught in the spider's web, while the big bugs escape.

Sacrifice being the essential basis of virtue, the most meritorious virtues are those which are acquired with the greatest effort.—*De Maisirs.*

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Bechin Notice they cents per inc, minut, Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

137. Advertisments to be renewed at continued rates must be left at our Office before 19 M. on Suturday, a week in advance of the date whereon they are to appear.

137 Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut, will be one-half price in excess of

the 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 baraty of its many advertisers. Advertisements which ap-pear 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 dis-cover in our columns advertisements of particle uchom they have proved to be dishonorable or unworthy of confidence.

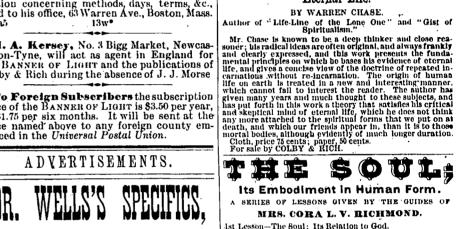
SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B. Vick Park, Rochester, N. Y. Ja5 13w^{*}

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Ja5 13w*

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 braced in the Universal Postal Union.



ROWLEY'S OCCULT TELEGRAPH

And used and approved by Rowley & Whitney

Dr. Wells's Stomach Specific a positive cure for Sick Headache, Flatulency, Indigestion, ad all forms of Dyspepsia.

Dr. Wells's Kidney Specific Cures all Kidney Disorders, Rheumatism, Neuralgia, etc.

Dr. Wells's Uterine Specific

MRS. CORA L. V. RICHMOND. ist Lesson-The Soul; Its Relation to God. 2d Lesson-The Dual Nature of the Soul in Human Form. (Continued). Sth Lesson-The Embodiment of the Soul in Human Form. (Continued). Sth Lesson-The Relinited Seul, including Parental and Kin-dred Souls. Sth Lesson-Angels, Archangels, and Messiahs. IFF These Dersons have never before been published. The primary object in the preservation of these Lessons in book form was to answer the urgent request of members of classes for a text-buok or book of reference; but the ever-increasing interest in these and kindred subjects among thoughtini minds in all parts of the wolfd, and the great de-mand for information concerning the subject matter of these teachings, have led to the publication of this volume. Handsonely bound in cloth. Price \$1.00. For sale by COLBY & RICH. Is an unequalled remedy for all Female Disorders, giving speedy and permanent relief. Price, for any of the above specifics (100 powders), \$1.00 postpnid. Six packages for \$6.00. Addres WILL A. ROWLEY, Con'l Agent, Jal9 2w BD Euclid Avenue, Cleveland, Ohio. INDEPENDENT LECTURE BUREAU. ENGAGEMENTS MADE FOR FRANK ALGERTON. The Boy Medium, DR. J. C. STREET, The Occultist; JOHN WM. FLETCHER. **Test Medium and Lecturer** MISS EMMA NICKERSON. Trance, Musical Medium, AND MANY QTHERS. Societies wishing first-class speakers, or lecturers wishing ngagements, should address. J. W. FLETCHER, 6 Beacon Street, Boston. N. B. -Speakers furnished for funerals, and mediums en gaged for seauces. DR. S. W. FISKE, Olairvoyant Physician. MAGNETIC and Mental Hender of 36 years' continued suc-main the set of the se

STOUT PEOPLE.

Obesity is fatty degeneration. The danger lies in inward fat, which may be known by scant breath and docrease of labor power. My own condition (liaving doubled my weight in fitteen 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. Distant patients successfully treated. Remedies sent by mail. Send stamp for full particulars to DR: EDITH BENDAN, 113 ELLISON ST., PATERSON, NEW JERSEY. [For-merly Dr. Edith Hale, of Boston, Mass.] c. N17

Fistula de Anus.

A'N Eminent Physician, recently deceased, gave me his formula for comfounding the proparation used by him for Fistula do Anus. For years he used this in his private practice with marvelous success. It is now for the first time offered to the public. The preparation is simple and harm-les, used by injection, and a permanent cure guaranteed. FOR NET MOULTON,

Jal9 4w Clarendon Hill, Norfolk Co., Mass.

WANTED.

A WOMAN skilled in the care of the household, sickness; and children, desires a position of usefulness in a family (spiritjuilist). Riesant home rather than large pay. Beer references. Address A., BAMER OF LIGHT. 1w Jai9 MRS. M. E. WALKER, Test and Business Medium, 1469 Washington street, Suite 2; Boston.

"Echoes from an Angel's Lyre."

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

by the well-known Composer,

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet-music size, neatly bound in boards, and is embellished by a finely executed tille page, the symbolical picture of which was depicted to Mr. Longley by his friend, the late Dr. S. B. Brittan, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows: print. Its contents are as follows : "Only a Thin Voil Between Us." "There are Homes Over There." "Mother's Love Purest and Best." "Open those Pearly Gates of Light." "They 'I) Welcome Us Home To-morrow." "All are Waiting Over There." "On the Mountains of Light." "On the Mountains of Light." "In Heaven We'll Know Our Own." "Glad that We're Living Here To-day." "We'll All Meet Again in the Morning Land." "The Angel Kissoth Me." "We'll All be Gathered Home."

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

Essence and Substance:

A TREATISE ON

Organic and Inorganic Matter: The Finite

and The Infinite: Transient and

Eternal Life.

BY WARREN CHASE.

Its Embodiment in Human Form.

MRS. CORA L. V. RICHMOND.

Price 81.00, postage 12 cents. For sale by COLBY & RICH.

Movements of Platform Lecturers.

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

Mrs. Ada Foye, of San Francisco. Cal., lecturer and platform test medium, will accept calls for week even-ings in the vicinity of Bosten during February and March. She will be in Troy, N. Y., during April, and during May in Philadelphia. Address. 10 Orange street, Boston, Mass.

W. J. Colville gave five lectures in G. A. R. Hall, 29 w. 5. Colving gave live fectures in G. A. R. Hall, 29 South Spring street, Los Angeles, Cal., Dec. 31st, 1888, and Jan. 1st and 2d, 1889. Excellent audiences greeted the speaker and nucl regret was expressed at the ex-treme brevity of his visit. Mirs. Nickless is meeting with excellent success in that city.

Abby N. Burnham spoke in Lynn, Mass., December 19th, 23d and 27th; Willimantic, Conn., Dec. 30th and Jan 6th; Cambridgeport, Jan. 13th. She may be ad-dressed for engagements at 30 Hanson street, Boston.

Dr. Roscoe, of Providence, R. I., lectured in New Bedford, Mass., Jan. 6th, and will speak there again Jan. 27th. Will accept other engagements, for which purpose he can be addressed at 26 Stewart street, Providence

Mrs. Glading is doing fine work as lecturer and est medium in Washington, D. C., during the present

month. J. W. Fletcher will lecture in Norwich, Conn., the next two Sundays; in Berkeley Hall, Boston, the first two Sundays of February, and Chelsea in the evening; in Lowell, Mass., the last two. Address 6 Beacon street, Boston, Mass.

In Lowell, Mass. the last two. Address 6 Beacon street, Boston, Mass.
 Miss Emma Nickerson will lecture in Lynn, Mass., the next two Bundays. Address Lecture Bureau, d Beacon street, Boston.
 Parker Pillsbury, the old anti-slavery war-horse, will decture before the Independent Club in Berkeley Hall Sunday atternoon, at 230. Subject. "Wondell Phillips and the Civil War." He will lecture in Pil-grim Hall, Chelsea, Sunday ovening.
 Mrs. M. W. Leslie can be engaged to lecture and give tests for moderate terms. Address Lecture Bureau, 6 Beacon street, Boston, Mass.
 Frank T. Ripley lectures and gives tests overy Sun-day at Historical Hall, Codar street, Taunton, Mass., at 2:30 and 7:30 P. M. to which all are invited—F. E. Godfrey, chairman. It is honed that the Spiritualists in Taunton and towns adjoining will do all they can to help Bro. Godfrey in the task, he has, undertaken of carrying on these meetings.
 Mrs. A. Clark reports that Prof. J. W. Kenyon has

Mrs. A. Clark reports that Prof. J. W. Kenyon has been speaking with great success the present month in Keene, N. H. He gees to Saratoga in February.

Mrs. H. S. Lake speaks in Cambridge Sunday even-ing, Jan. 27th; in Brockton, Sunday evenings Feb. 3d and 10th; in Norwich, Conn., March 3d and 10th; in Lynn March 17th. Hor permanent address is 8 Wor-cestor Square, Hoston.

Henry Slade lectured in Columbia Hall, New York Olty, Sunday ovenlug, Jan. 12th, on his " Experiences with Prof. Zöllner." and kindred themes.

with Prof. Zöllner," and kindred themes. J. Frank Baxter has completed his present Maine lecture tour, and Sundays, Jan. 20th and 27th, with one week evening, will lecture in Willimantic; Ct.; Mon-day and Tuesday evening, 21st and 22d insts., in North Brookfield, Mass.; Wednesday evening, 23d, in Suf-field, Ct.; Thursday evening, 24th, in Meriden, Ct.; and Monday evening, 28th, in New London, Ct. Sundays of February he will lecture' in Cleveland, O.; March and April, Worcester, Mass.; May, Fitchburg, Boston and elsewhere.

Modern doctors charge high enough fees; but they do not bleed their patients so extensively as the old practitioners did. - N. O. Pleayune. 1.1

"Robert Elsmere" has more than a parallel in Rev. Mr. Alexander of Omaha, Neb. Ho told his congrega-tion that the crucifixion of Christ was all a myth, and that he never suffered on the cross, but that it was Si-nion Peter instead. It caused so nuch excitoment that the preacher was oblighed to flee from the church.— Gardiner (Me.) Home Journal.

Since May 5th, 1883, the killing of deer on Cape Cod has been forbidden by law, under a heavy penalty, and the result is that the fifty thousand acres of wood land between Sandwich, Falmouth and Plymouth are thronged with deer, now quite tame. For over two hundred years that region has been a favorite hunting-ground. Among the relics in Pilgrim Hall, Plymouth, is an old rifle, once owned by a famous hunter of Plymouth, and on the stock are two hundred and sixty notches, each notch representing a deer slain by

"Can you tell me," inquired the anxious-looking man of the bank cashier, "If there is any way of disposing of plugged nickels?" "Certainly," replied the cashier facetiously, "you can drop them into the contribution-box at church. Any deacon will take them. He can't well help himself." "Yes, sir," said the anxious-look-ing man; "I know that. I'm a church-deacon. I have half-a-bushel of them I would like to dispose of."-Cht-carco. T. Have cago Tribune.

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Plous rascals are the most dangerous people on earth.

The Mayor of Worcester will allow a whistling female soloist there to whistle in public Sunday evenings, but she must n't whistle anything but "sacred

music." To us all music is saored.

The King of Holland is dying of inflammation of the brain.

SUGGESTIONS FOR 1889.

Suppose we think little about number one; Suppose we all help someone clast to have fun; Buppose we all help someone clast to have fun; Suppose we are ready our own to amend; Suppose we laugh with, and not at, other folk. And never hurt any one "just for the joke"; Suppose we hide trouble and show only cheer— How sure we shall be of a Happy New Year. —St. Micholas for January.

M. De Lesseps, it is said, is, about to raise more money to finish the Panama Canal with. We admire his pluck, and hope his enterprise will have a success ful issue. But should he succeed, the terrible overflows during the rainy season would, we fear, do so much damage that no interest-money would ever flow into the pockets of the stockholders.

LOOK UP.

By night the heavens cradle me the while I dream my

dreams, And when "I waken, ah! how small my little chambo 'seems. If on your soul the changeful world casts daily doub

and terror

Look up to the eternal skies where never star makes -From the German of Rucckert.

News' is received at Zanzibar of the overthrow of Kling Mwanga, of Uganda, a despot famous for his atrocities, and of the establishment of a Mohammedan Government in his stead. The whole of the mis sionaries have been driven away, many of the native converts slain, and the victorious Arabs have announced their intention of destroying all the mission

stations in Central Africa. The Order of the Garter, says the Detroit Free Press, was founded religiously in honor of the Holy Trinity,

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the Blessed Virgin, St. Edward the Confessor, and St. George, but the latter was its especial patron. It is not definitely known when or where the garter itself first originated. As it is an attache of the stocking it must have been coincident with the wearing of | claims for himself.

BOILED ONIONS .- Peel, then boil twenty minutes Pour off water and add enough to cover. Boll until soft. Skim out and season with pepper, sait and crumps of butter.

No man ever did a designed injury to another with out doing a greater to himself.—*Henry Home*.

"Howard" says, "It is all very well to speak of our moral susceptibilites. Millions of us haven't any." It is high time they had.

A ghost, it is said, is causing an exodus of negroes from Lawrence County, Alfabama. Last July, Calvin Moody, a drunken negro, murdered his wife. Three nights after the murder Moody was taken from the county fail at Moulton, and lynched by colored men. Most of the lynchers were known, but no effort was made to prosecute them. Itecently the colored people living in and around Moulton have seen a ghost at the house where the Moody family formerly lived. The ghost visited the scene every night, and soon the ne-groes became much alarmed. Those who had taken part in the lynching were the first to leave the county, and others are following as rapidly as possibly. They firmly believe that the ghost of Calvin Moody is lurk-ing about the old cabin and will bring a curse on all colored people who were in any way connected with the lynching.

The Boston Spiritual Temple.

There will be a meeting of the members of the Boson 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.

For Constipation, use Horsford's Acid Phosphate. Dr. J. R. FORTSON, Kiowa, Ind. Ter., says: "I have tried it for constipa-tion with success, and think it worthy a thor-ough trial by the profession."

Per Order.

Special Notice.

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

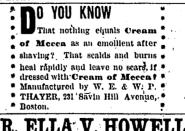
COLBY & RICH, Publishers.

To Inquirers.

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

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DR. ELLA V. HOWELL. ELECTRO-HOMCOPATH.

756 TREMONT STREET, BOSTON. The most re-chie." Displacements cured in a few days. No local treat-ment or examination. Chronic and acute Female Diseases guickly overcome. Consultation free. Terms reasonable. Jai2 2w

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MRS. HATTIE YOUNG,

TRANCE and Basiness Medium, 22 Winter street, Room 16, Boston.

TitaNoz and Business Aleduni, 2 yinter street, noon its, Seston. Sw⁴ ROWLEY'S OCCULT TELEGRAPH, — At the enriest request of many friends and mediums, I have defided to sell a limited number of compilet Tele-graph Instruments, constructed like my own. Have applied for patent for same, and warn all not to use any box slimitar to the one I nes. I have been compelled to take this stop to protoet mysolf against fraudulent boxes and base imitations of Spirit Telegraphy. I will personally test each key and give necessary instructions by Spirit Telegraphy, Price, g25 complete, C. O., or cash in advance. W. B. ROWLEY, 89 Euclid Avenue, Cleveland, Ohio.

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SOLAR BIOLOGY:

A Scientific Method of Delineating Character: Diagnosing Disease: Determining Mental, Physical and Business Qualifications: Conjugal Adaptability, etc., from Date to Birth.

Illustrated with seven Plate Diagrams and Tables of the Moon and Planets, from 1820 to 1900 inclusive.

Moon and Planets, from 1820 to 1900 inclusive. It is claimed that character is expressed in the counte-nance, embodied in the cranium, even written in the hand; but Solar Blology introduces the student into the grand workshog'of the Solar Bystem, not only defining character and function, but supplying the key to self-knowledge and harmonious human relatedness; and, further, it opens up a knowledge and understanding of the principles and laws by which human evolution is being carried forward, and the infinite variety of forms and natures brought into being on the planet earth. Large 8vo, cloth. Price \$5.00, postage 20 cents. For sale by COLBY & HIOH.

The Life of Jehoshua,

THE PROPHET OF NAZARETH.

BY FRANZ HARTMANN, M.D.,

Author of "Secret Symbols of the Rosicrucians," "Paracel-sus," "Among the Rosicrucians," " Magic," etc.

sus," "Among the Resicrurtans," "Magie," etc. CONTENTE. - Dedication; Introduction; The True History of Christ (an Allegory); Jehovah; Nazareth; Egypt; The Mystetious Brotherbood; The Higher Degrees; The Wisdom-Religion; The Temptation; The Bermon upon the Mount; The Doctrines of The Christ; Heriodas; Jerusalem; The Great Renunciation; The Temple; The Hero; The Final Intitation; The Christ; Heriodas; Jerusalem; The Great Renunciation; The Temple; The Hero; The Final Intitation; The Christ, expanding the mature of the true Christ, and an investigation in regard to the historical Jesus. It is a key to the Bible, dispelling the misus that for many centuries have been hiding the face of the true Re-deemer from the sight of humanity. It is a book full of practical instructions, showing the way which each man has to go if he desires to find the true Christ, within himself: Cloth, 8vo, pp. 2008. Price 81.50. For sale by COLBY & RICH.

OUR FOES WITHOUT AND WITHIN.

Two Discourses having especial reference to Mrs. Margaret. ualism, given through the n lumship of

MRS. R. S. LILLIE.

Spiritual Therapeutics: Or, Divine Science Applied to Moral, Mental and "Physical Harmony. Twelve Lectures, by W. J. COLVILLE, suthor of "Spiritual Science of Health and Healing," on etc. Also a Lecture on "Unscientific Science," by DR. ANNA RINOS-FORD, author of "The Ferfect Way," etc., etc. Eloth, pr. 32, Price S1.00. For sale by COLBY & RIOH.

THE SCIENCE OF IMMORTALITY.

A Lecture by Prof. W. F. Peck Delivered at Cassadaga Lake Camp-Maeting Apgilith 1888. This splendid Lecture should be in, the hanks of, every Spiritualist in the land. It has been hit in namphic, form by COLBY & RIOH, and will up sent to shy address on re-celpt of 10 cents.

SON GIS interesting aven Light, Love and Truth.

LIGNT, LOVE ON AND A CARTEN. The Po-ems are pleasing: containing many fine and impairs. And are, withat, encouraging, sympathetic purpose and impairs, and are, withat, encouraging, sympathetic purpose and progressive. Pamphot, pp. 32. Price 22 tents: duil) and introl For sale by COLBY & BIOH, corrected by BIOHAM THE NEW ORISIS OBS GEO/WOBERLT. In his preface the author says of the provide to this plant of greatness with a mad imperiodic unparalloled in the annals of the world i growth solid and internality essential of errations if you have the state of the site of an end of the solid is that the solid and the second our government by a independent of the solid solid solid solid solid and the solid and the solid and the solid and the solid solid

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BANNER OF LIGHT.

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- FREE SPIRITUAL MEETINGS.

cordially invited, are held at the Hall of the Manner of Light Establishment, ON TUESDAYS AND FRIDAYS,

AT SO'ULOUK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 8 o'clock precisely.

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

Brit for consideration. Mns. B. F. SMITH, the excellent test medium; will on. Friday afternoons under the influence of her guides give de-earnated individuals an opportunity to sond words of love to their earthly friends-twilch messages are reported at con-siderable expense and published each week in THE BANNER.

siderable expense and published cach week in THE BANNER. The 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, event-ually 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 is our earnest desire that those who recognize the messages of their spirit-friends will verify them by inform-ing us of the fact for publication. The Natural flowers for our table are gratefully apprecia-ted by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral our constructions of the appreciation of the participant of the form

offerings. The Dannen must not be addressed to this Department of THE BANNEN must not be addressed to the mediums in any case. LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Lougley.

Report of Public Séance held Nov. 27th, 1888. Spirit Invocation.

Spirit Invocation. Oh! thou Divine Spirit! thou arbiter of human hap-piness and woe, of pain and pleasure, of life and death; thou supreme over soul of all existence, we acknowl-edge thee as our Father and Mother God. Divine good-ness, flowing forth from thee and thy works, must call for recognition in the hearts of men. We would reach up to thee for an understanding of thy law, and come into harmony of spirit with thee and with thy holy ones who delight to do thy will. May we receive from such angelic hosts inspirations of a high character, that will call forth the best impulses and endeavors of our minds, and bear unto our hearts such sweet influences as will uplift, strengthen, and bring us peace. Our Father God, we ask the blessing of all goodness, truth and tenderness to given light and understanding; may those who are now in ignorance perceive the true way to knowledge, and drink of its sacred deplies may all who are in sorrow or in pain receive such ministra-tions from on high as will bless and elevate, and bring joy and comfort to all. Amen.

Questions and Answers.

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

QUES.-[By C. G. Paffer.] Can the memory be trained, so that by reading a thing once it will be retained, and can be recalled without trouble ?

Ans.-Memory is a faculty of the human spirit, a part of man himself; it can be culti-vated and trained to give expression in exter-nal life, just as readily and as correctly as can any other faculty of the spirit. A parent should carefully cultivate the faculty of memory in his child thet it may many strengt and strengt in nal life, just as readily and as correctly as can any other facalty of the spirit. A parent should carefully cultivate the faculty of memory in his child, that it may grow strong and retentive, that the child may gain a firm spiritual grasp and clear understanding of things, of experi-ences and of events. One seeks to attend to the moral nature of his child, gives to it a certain guardianship and care, in order that the at-tributes of that moral nature may put them-selves forth into outward expression; just so, may be given to it. It should have opportunity for growth and for unfoldment, that it may do justice to itself. Under such circumstances the memory may become so well developed that it will express itself vigorously through the phys-ical life. One possessing such a marked unfold. will express itself vigorously through the phys-ical life. One possessing such a marked unfold-ment of this faculty will be able to retain a full knowledge and remembrance of that which he has read, witnessed, or even casually noticed but once in his lifetime, of whatever scenes and events that have come to his knowledge. There have been persons in mortal life who

have displayed marks of a wonderful memory, who have had but to read the pages of history once, and seemingly but slightly, to retain and retail them again at some future time. These individuals are not blessed with any faculty other than belongs to every human spirit. Memory is never lost; it cannot die; it may become repressed because of the influence of ex-isting circumstances, because of physical dis-turbance of the organic frame which prevents events which he considered a part of the past, and in fact brings up for review before his spiritual sight every part and portion of his career. It is the office of memory to record, to retain, and when necessary to reveal those events, scenes and experiences which go to make up the sum total of each human life, and eventually this faculty of the spirit will faith-fully accomplish that for which it has been de-signed.

WESSIGE DEPARTMENT. by every medium possessing plases of such development, if the process of medial unfold-mont is followed closely and consolentiously. I held an interesting meetings, to which the public is cordially invited, are held at the Hall of the Hanner of Light Establishment. ON TUESDAYS AND FRIDAYS, AT SOULOCK F.M. Q.-[By J. F. H.] What is the cause of a sud-den change of feeling, amounting to that of re-pugnance, at being in each other's presence; aris-ing between persons, a lady and goutleman, for instance, who have for three or four years expe-rienced great pleasure in being in company, the change arising from no apparent reason?

change arising from no apparent reason? A.—There is a reason, and must be, for every event and circumstance or condition of life. It is not always possible to trace out the cause and to explain it in outward life, but neverthe-less a cause must exist. Now it may be that the friends mentioned by your correspondent have been attracted together by a spiritual power that could accomplish some especial work by their union or by their friendship. Possibly by their magnetic elements and social association they made a battery through and Possibly by their magnetic elements and social association they made a battery through and by which spiritual influences could more readi-ly reach the earth and perform that which they had to do; and possibly there has been in the nature of these individuals nothing which would, under other circumstances, attract them together and hold them in the bonds of friendship. If this were so, then at such time as the spiritual attendants had accomplished their work and withdrawn from contact with these friends, the influence and atmosphere holding them together, would also be with-drawn; they would drift apart, there being nothing to hold them in social communion with each other. Again, it may be that some law of psycholog-ical attraction, not attributable to the attend-ance or work of any individual spirit, but aris-ing in the atmosphere of one or the other of these thead.

ance or work of any individual spirit, but aris-ing in the atmosphere of one or the other of these friends, may have drawn and held them together; but as the individuality of each be-came more supreme, and asserted itself more fully, the psychological attraction would be-come suppressed, and loss its power; and so, in time, do we find they must drift apart, be no longer held together by social interests; the weaphology would be dimersed psychology would be dispersed. A variety of reasons might be given why such

A variety of reasons might be given why such friends, who found some common pursuit of pleasure, study or interest, and who were glad to be in each other's presence for a time, should by-and-bye cease to care for each other, and grow apart, but there could have been no real-spiritual kinship between them, no true friend-liness of the soul-life. The intellect may have been satisfied by the association, the outward life may have been made pleasaut because of life may have been made pleasant because of the friendliness, but the spirit of each could not have been satisfied, could not have been uplifted and strengthened by the communion; could not have found its own friendship with could not have found its own friendship with the other; for where this is so, neither time, space, circumstance nor conditions could pos-sibly tear the two friends apart; for they would be really friends in spirit, and would be-long to each other in such friendship and sym-pathy and harmony as can come only through the exercise of the true spiritual faculties.

Q.-[By R. G. D.] It was stated that if spirits wished to know what was going on in a certain locality in the spirit-world, they could ascertain without going there, by simply exercising their will. What advantage would this be on yoing there entire? What portion of the spirit would remain behind?

as he desires to know about, for, in an instant, and without removing from his own surround-ings, he has learned to do this. One who can exercise such power must have certain forces operative in his nature, which give him gran-deur of spiritual thought, which enable him to study and to solve problems, and also to ac-complish much in diverse ways, by means of his will, he is above and beyond the spirit who cannot so manipulate his own soul-life, who cannot so operate his own individual will as to make the objects of time and sense subservient. make the objects of time and sense subservient. to it; he has an advantage over such a spirit, since he will be able to know that which he desires to learn without change of position, without averagiliture of time ar other force without expenditure of time or other force, save of the exercise of his own thought, while the former will be obliged to travel, to come in turbance of the organic frame which prevents the spirit from asserting and exercising itself as it desires to, but it is still a part of the man, and goes with him from this world into the next, where it reisserts itself, becomes re-vital-ized; and displays a more wonderful power than it did when the man was encased in mortal flesh. Thus, to the spirit, memory is something active and alive; it recalls events and circum-stances which he had long ceased to think of places before him experiences which he has laid events which he considered a part of the past, and in fact brings up for review before his and in fact brings up for review before his and in fact brings up for review before his and in fact brings of the past. and environments; he is obliged to remain there until he has stepped above those unvary-ing conditions which affect his life. Why is this? The spirit is dependent upon the things which hold him; he has not grown; he cannot rise above his limitations; he is a prisoner; but as knowledge reaches his life, as he puts forth effort to learn and understand, he calls to his side teachers who desire to help and to bless him, and they will bring him magnetic forces, which, in connection with the exercise of his which, in connection with the exercise of his own desire and aspiration, will enable him to rise above the confining conditions, and reach out to a higher pathway, a broader existence. Thus will the spirit grow, thus will he gain ex-perience, thus will discipline come to his life with added, force, but with utilized purpose; thus will he gradually but surely begin to de-velop the finer parts of his nature, and put forth abilities which are inherent within him, and make use of the possibilities of the will-force of his life, and find himself growing in power, gaining in strength and spiritual ac-complishment, so that by-and-bye he can per-form many things, and read even the mysteries of the universe, without other labor than the yolition of his own thought.

It in key our very kindly, Mr. Chairmán, for allowing me to appeak. Lorenzo D. Grosvenor.
Mirs. Ourtie Richardgeon.
I am very glad to speak: In this meeting, as a prest within the speak of usits to these who are wait. In spirit-life, and sometimes when is eas as I and rector a free work of the speak of usits and the speak of usits and the speak of usits. All one the speak of usits are honese that would be sometimes. Think if the medium can see with a speak of usits are honese that would sometimes. Think if the medium can see at the spirits if they can't make the measure of the spirits. Only the speak of usits the spirits if they can't make the spirits if they can't make the measure of the spirits in the spirits if they can't make the measure of the spirit with the spirits if they can't make the measure in the bard of the spirit when and don't. He didn't under the spirit when all a spirit the spirit when all the spirits if they can't make the spirit when all the spirit the spirit when all the spirit the spirit when all the spirit the spirit

Alvin Q. Abbott.

I have stepped into the meeting to-day, think-ing I would be a listener, but as the Spirit-Chairman has invited me to speak, I will do so. I know that in Swampsoott, Mass., I shall be remembered. I have often stepped into the halls in Lynn, in Salem and in Boston, and dif-forent emergendings, but have never spoken ferent surroundings, but have never spoken

before. I would like to say to them at home, that I find the people on our side alive to all intents and purposes, and auxious for their dear ones

and purposes, and anxious for their dear ones to know it and give them a chance to speak through some instrument. I had a great deal to learn when I passed over, more than I should have done if I had listened to what was spoken years ago. I had heard of our friends returning to earth and taking control of some spirit that dwelt in the flesh, but I gave very little heed outwardly to it. I stepped into the meeting in Lynn a little while since, in Cadet Hall, thinking that when the gentleman who was speaking got through the gentleman who was speaking got through giving tests, I might speak my name, but I failed to do it. Aunt Mary sends love to each one of the dear ones. We are all satisfied with our homes beyond, and would not wish to reour homes beyond, and would not wish to re-turn to take up our abode in the mortal life. It is blessed to know we are given the power of identifying our loved ones in spirit-life. I did not feel satisfied about it while here, and it cost me much troubled thought and ques-tioning. I often asked: Would I know them there as I knew them here? Yes; and more fully do I know them than I could in mortal life, and as we meet, pass and repass many old friends and neighbors, how grand it is to be re-cognized again and to find the children no longer little ones, but grown on to manhood and womanhood, yet loving us the same. My home was in Swampscott, Mass. My name is Alvin O. Abbott.

Laura Balcom.

1 would like to give a message, Mr. Chairman,

"Come, Willie, come in higher." Many I did, not recognize; some I did as old acquaintances. Father will remember, my last visit at home-when I said, "Father, I wish to see the sur rise on the mount, for it may be my fast appor-tunity," and as I conclud that apot it was sa-ored, it was sweet to me. I feel, to-day what little I did gain spiritually before passing over reel a deep interest in them, and seek to lift My name, Mr. Chairman, is Wilbur Fisk Ifale, I them up. I thank you very kindly, Mr. Chairman, for allowing me to speak. Lorenzo D. Grosvenor.

I have been into the meetings here many times, and it has been a source of comfort, if I did not speak, to hear others giving utterance to their feelings. Mortals, you little know how much satisfaction we gain from a privilege of this kind, although we may utter but a few words words.

I was a soldier, and I had not much time to I was a soluter, and I had not inter, time to give to thoughts of the after-life, yet I found on entering the spiritual world it would have been better to have learned a little here. I am thank-ful, however, to know that a life of learning is

My name is John J. Sawyer, of Somerville. I would like Louisa to know that I have spoken: I an satisfied that through some friend she will learn of it—also that I am satisfied with the transactions which were accomplished a little while since.

, George Towle.

, George Towle. Do you welcome all, Mr. Chairman, in this meeting? [Ido.] Without money and without price? [Yes.] A pretty good meeting to get into, where it don't cost anything on either side of life: not one in the mortal, not one in the spirit is asked any price of admittance. Well, well, this is the best meeting I ever got

Well, well, this is the best meeting i ever get into. I didn't know much about spirits coming back. I did n't believe in it, and when I found I had gone out of the body, I rebelled. I was n't satisfied to think I was what they call a dead man. And I aint seen one yet. When I look through many a street and see them moping along, I ask: "Where are your live men?" They are on our side. Now, do n't think, sir, I want to get back here to stay; but I was n't satisfied when I found I had got out of that 'form. form. And now I want to say to you right here, I

And now I want to say to you right here, I went out of this life pretty quick, and another one had something to do with helping me out of that boat. But do n't trouble about it; he's got about as much as he can contend with. If you do n't get it all here, you'll get a part when you come where I am. I think this chap inside of you is about enough, when he keeps contin-ually thumping all the time and tells you you did n't do right Do n't way thight the the internal sources. In this the the the terms and the to the the terms and terms and the terms and terms and the terms and the terms and terms and terms and the terms and terms and terms and terms and terms and the terms and t did n't do right. Do n't you think that's judge enough? I think it is.

I walked many yours in the mortal life, and I found, on entering the aprit-life, there was not anything to harm me, only what I failed to learn held me back. I might have been more dynamic substanting.

learn hold me back. I might have been hole advanced spiritually. Willard has olten said to me: "You find now Hannah is not 'so foolish as you thought her while you dwelt here," Well, now, I did n't really think her foolish—I thought she was get-ting deluded, christed away with this ism of the day: Hannah, it is all right; go on and learn what you can.

day: Hannah, it is all right; go on and learn what you can. Willard sends love to-day; as he is not able to speak he will soon leave, because other attrac-tions draw him away from here. I am glad that I am permitted to speak a few words, for, not having been a believer in Spiritualism; I am glad to testify to its truth; we can come to earth so easily, and many times we glide into the rooms when they know hot of our coming. Henry, I come to you often. If mortals knew how much happiness it gave us when, they are ready to listen for some little sounds of mani-festations which they can attribute to us, it would give them happiness.

restations which they can attribute to us, it would give them happiness. Also, dear ones, remember, as I have said, I am but a step from 'you, 'I come often, and in the meeting that was held in your hall, the last evening you met together, I was there? Wil-lard was there. Mother was present also, but was not able to control the instrument enough

was not able to control the instrument chough to speak our names. I am happy in my spirit-home, but there are attractions for me still in earth-life. I come back to my dear ones. A little while at the longest, and we shall all be together again, freed from all aches and pains, where no more of anxiety or care will overtake us. My name is Harriet Fuller. I lived in Haver-hill, Mass.

Susie, to Sarah.

I hardly know whether it would be best for me to speak, but as I have been requested to do so I make the attempt. A dear one who has mediumistic power has many times asked me mentally if I would come and just say a few words, that she might be convinced that I give her impressions. Yes, dear, one, I do; and I promise you, as I

have done before, that when you ask me men-tally those questions, and I respond to you spiritually, you may be assured it is indeed my-self. You sometimes waver, and say, perhaps if is all foolishiless. Oh no, dear mortal, it is true: Through impressions we may be able to do much for the dear ones on earth.

true: Through impressions we may be able to do much for the dear ones on earth. I know your pathway has seemed rough, and sometimes you have hardly known which way to turn, but the good angels have directed your steps aright, and to day we ask you to trust us; we will not lead you wrong; we have promised faithfully, and will keep our promise. I am only what might be called a messenger from the other side, but I know if you will only allow me to use you as an instrument, I may be able to give forth a great deal to poor mortals, who are reaching out for spiritual food. Many times I have stood near you and asked you to speak, but you have refrained from doing so at certain periods. Do not hold back what you are able to convey to some suffering one. Do I ask too much? The angels answer, no; for we are only too willing to bring comfort to dear ones here. Many times have I seen a mother gazing upon her shill find my child again," and to such we may, through you, be able to give comfort. Then, I say, do your work. You hold away from it at times, feeling it may be in part yourself. I assure you it is not. You are of a sensitive nature and we can use your organism for good. You may inscribe this, from Susie to Sarah.

Sarah Champlain.

My spirit took its flight many miles from here, Mr. Chairman. I am attracted to this meeting, for the desiré wells up in my spirit to

meeting, for the desire wells up in my spirit to send a word to those dear to me on earth. When they come to understand something about this matter of spirit return I think they will be very glad to know it is a fact. I would ask you, mortals, if you ever met with any one who, if they spoke the truth, would not say: "I hope Spiritualism is true." I don't care how great a skeptie they might be, they would be glad if it were true. I know, for I have come in contact with many of what are tormed skepties, and I had not a full be-lief myself. I have conversed with persons holding a

manifesting to you. I say to you: Open your spirit-doors wide, and come into communion with us. It is right. Tell me where is the wrong? Do you not enjoy the visits of your friends as they come to you in mortal life. It is but as visitors that we come to you from spirit-How many are anxious to-day to give out a few words; we cannot all do it, but some who stand here listening are a help to those who speak, giving them strength. While you dwell here, dear friends, learn what you can but use the record for the given you While you dwell here, dear friends, learn what you can, but use the reason God has given you to distinguish the good from the evil. I am satisfied with my home in spirit-life. I have often wished that I might be able to make some little sounds in the home, to let them know I was present, but I have never been sat-isfied that they have recognized my coming. My home was in Toledo, O. My name is Sarah Champlain. Champlain.

Q.—In full-form spirit-manifestations is it not possible, and is it not justifiable in the operat-ors, in order to reserve the vital strength of the medium, for them to bring material with which to drape the form, by the same means that flowers and other objects are brought into closed rooms and frequently from far-away places?

A.-It is possible for the spiritual attendants A.—It is possible for the spiritual attendants and operators at a materializing scance to oring to their medium fabrics and other arti-cles which they may use in their work, in pre-senting a temporary form to mortal sight. Such methods would undoubtedly facilitate their work, since in the formation of either a body or a fabric, a certain amount of nerve-aura and vital force of the medium must be utilized and inst somuch is withdrawn from utilized, and just so much is withdrawn from her system; then if a spirit can find manufac-tured, ready for use, certain articles no essary to it, which it will not have to expend its vital force upon, it will save just so much vitality for the medium, and the spirit also will be able to accomplish his work more expeditiously than he could have done had he been obliged to manufacture every article and object which he used. We do not object to a spirit doing this Work work do not object to a spirit doing this work, provided he makes it openly understood

A the organic particles drawn from the atmosphere, or from the atmosphere, or from the organic particles drawn from the medium's conditional the organic particles drawn from the medium's conditional sector of the sector of the

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

Report of Public Séance held Dec. 7th, 1888. Lorenzo D. Grosvenor.

For threescore years and ten I was permitted to dwell in the mortal form, and then the Angel of Life called me up higher. I was deeply in-terested in the work in which I was engaged while here, and I had no doubt but that there was a work for me to do on the spirit-side. This I have found to be true.

Many attractions still draw me back to earth. Mulle here it was for many years my constant desire that I might be instrumental in lifting up the fallen, in helping those who were unfor-

deside that I might be instrumental in intring if up the fallen, in helping those who were unfor-1 trunate. I was drawn to that class of earth's the children, and to-day I feel a like interest for those who need aid, both in spirit and in morification. But a little time longer, and our number will be complete on the spirit-side. For many years, I as my dear sisters and myself dwelf together, I held an interest in pure Spiritualism, in true mediums, and it is what we all should have an i interest in to-day. I did not fear the change; I feltit was like stepping out of one roots into another. I found it more beautiful than I can nexpress. Many a spirit has made the attempt I to picture to you mortals the beauty of spirit-i flife, but we all fail.
I know I shall be remembered here in this is good city, also in Harvard, this State, where Mary has of late joined us in the happy home.

if I am able to. I have never spoken in public myself. Dear father, how much you have wished that

Dear father, how much you nave wished that I might send you a few words, although you have been wonderfully blest through the mate-rializing phase of mediumship, and also in hold-ing communion with your children privately. Mother, I know, feels she cannot think as you do, but rest assurd, as Aunt Annie says, the do, but rest assurd, as Aunt Anie says, the time will come when she will see differently. Mother does more thinking than she does talk-

Dear father, how sweet it is when we can sit Dear father, how sweet it is when we can sit by your side and converse with you. You often wonder, when you come into the home, if your spirit children are there, and many times, as the thought flits through your mind, we are close beside you. I know you have said many times to mother: "I have not one doubt. I know my children live and are able to speak to me under right conditions." A few days are dear father you were a little dispondent ago, dear father, you were a little disappointed, but disappointments come to mortals: I am happy, dear father,

I am happy dear father. Grandma Balcom sends love to you; and oh I how glad she was to greet me in spirit-life. Little Bella stands be-

side me, and says to papa, I am here also. I know I shall not be forgotten in the family where I was when I passed out. I was young when I left the mortal form, which was two or

when I lett the mortal form, which was two or three years since. I should say, Mr. Chairman, I was somewhere from eighteen to twenty-two years of age. Dear father, I have heard you converse with mother many times, and you have felt a little grieved that you could not talk with her as you would like to in regard to spirit return: but be pa-tient a little while longer, and something will come which will help mother to realize that we do come into the longe.

come which will help mother to realize that we do come into the home. I have asked Itella, an Italian lady, to assist Essie in her music. She tells me she will come and bring an influence that will help her in that direction. I listened to strains of sweet-est music before the spirit took its flight; it seemed to be coming all around me as I soared upward and onward. Aunt Emily sends love today. I passed away in Franklin, Mass. My name is Laura Balcom. My father is i Lynn. name is Laura Balcom. My father is in Lynn Mass.

Wilbur Fisk Hale.

They tell me, Mr. Chairman, all are welcome here, but it is quite a task for me to think of coming in public to give a few words. I have

coming in public to give a few words. I have been in this meeting when in the form. In Collinsville, Conn., I believe I am not for-gotten, and I have wondered so many times, as I have stood here a silent listener, whether I should be remembered if I were to speak. I feel assured I shall be, and the Spirit-Chairman also assures me I am not forgotten by some here. I think it must have been given me some time before passing away that the angels were calling, calling me higher, and oh! how sweet it was when they bade me come, for all things it was when they bade me come, for all things

vere ready. But father felt he could not part with his boy. I know in after time he realized that it was well. I know, also, he has enjoyed sweet communion with the angel spirits, and has felt f he could converse with them he could with

enough? I think it is. I'm getting to feel a little more satisfied, be-cause this other chap has had a good deal of trouble since I got out. You see that's kind o' natural; not to glory in others' misery, but I like to have him get a little of it this side, be-cause we had a little fuss, a sort of an alterca-tion, and lie got the better of me. When he gets our side I'm going to get square with him; I'm going to tell him just what I have Known ever since I went out. He did a good job for 'me, after all. I've got agood deal better place, so it do n't make much matter, as I can see; only I was n't satisfied to be what they call a only I was n't satisfied to be what they call a lead man. Well, I've made up my mind I am a live man

yet. How many times have I seen people cry-ing over the form, when the man was alive all the time and knew everything that was transpiring.

I've got a firstrate home. I do n't know but I've got just as good a home as Vanderbilt has. I am satisfied with it, and he's satisfied has. I am satisfied with it, and no possible with his, I suppose; I never heard anything ibout

about it. I'd like the people in Chicago to know that George Towle aint dead: not only that, I'm growing happier, because I am getting away from the feeling that I did n't want to go out-getting a little more at home. Well, you might call it a little nomesickness that I had. I feel watthe goad to thisk I'we got into this choir. pretty good to think I've got into this chair. I can fill it, too; it is a little tight for me. Just put down that I'm alive and happy, feeling tip-top, and I'll do as much for you when you come our way, which you are sure to do.

Lorenzo Dow Herrick.

I do esteem the privilege of speaking here very highly, Mr. Chairman. I have often been dolph, in Bridgewater, Vt., in Stowe, and dif-ferent places where meetings have been held or little gatherings where one instrument af-ter another has been used to give out words to lowed ones present

As father says, we must wait our turn; but it seems a good while to wait. It is some five or six years since I left the material body; I have a body that is perfect

How many times have I heard mortals say: "No, they do not return to earth; if they did they must be very unhappy to see the many trials that their friends have to encounter." While we are here it is no more for us to be un-happy than it is for you, but we cannot take your unhappiness away with us if we would, else where would our heaven be? it would be destroyed

lestroyed. I would say to Sarah and to all the dear family, father is present to-day, and we are happy together; dear grandma Herrick comes also; all are anxious to send greetings to those that are left. A little while longer; and another will join the number: Dear sister, it is but a step.

I would like, sir, for you to record me as Lo-renzo Dow Herrick of West Randolph, Vt, My father is Stephen Herrick.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. Dec. 14.—Lemuel B.: Faunce; Rev. Join Keith; Asa Oas-well; John Peak; Georgie Lucrosso; Frank Grasby; Ann E. Cole; Harriet E. Darling; Horace Griffith; Frankle Watts; Elmira Richmond; Charles E. Merrill.

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

As per dates will appear in due course. Jan: 4.-John Cleary; Mrs. Mary Briscoo; Rev. Charles J. King; Géorge E. Young; LeForrest Spear; Clara L. Gordon; Charles Taylor; Joseph King; Lucy Averill; Frankle Bar-ber; Sylvia E. Burr; Princess Itelia; Harriet Foster.

[From the Detroit Tribune, Friday, Jan. 4th.]

Jimmie Stockford's Spirit.

It Told a Port Huron Spiritualist where his Body Could be Found.

Body Could be Found. Pour HURON, Jun. 3d.—James Stockford and several of his little chums were playing around the river near the Second ward engine-house, on Dec. 5th last. They were hiding in and around the yacht Picket, and when search failed to reyeal young Stockford, little was thought of it for some time, they believing he had run away possibly home to deceive them

thought of it for some time, they believing he had run away, possibly home, to deceive them. Days and weeks passed by, and his disappear-ance remained a mystery, although the general belief was that he had, fallen from the yacht and was drowned. Monday, something of a sensation was caused by Richard Bartraw, a Spiritualist, who asked D. N. Runnels to lend him a diving-suit, as he wanted to get Jimmio. Stockford out of the river. In explanation of his alleged knowledge of the boy's whereabouts he said that during a Spiritualist scance young Stockford's spirit had begged him (Bartraw) to look at the bottom of the river near the yacht's stern and get his body. Mr. Runnels laughed at the story, but told Bartraw he was welcome to the suit. body. Mr. Runnels laughed at the stor told Bartraw he was welcome to the suit

body. Mr. Runnels laughed at the story, but told Bartraw he was welcome to the suit. The suit was procured, and in the midst of a big crowd Henry Cumphrey donned it and slid into the water at the Picket's stern. Unbelier-ing, but anxious, the crowd waited. Suddenly the signal was given by the diver to pull him up. He held the bedy of the drowned boy in his arms when he appeared. At the inquest Tuesday, nothing was de-veloped to show just how the boy aspirit, and said the conversation with the boy's spirit, and said the conversation with the boy's spirit, and the right letter, was reached, the spirit would rap on the table. The witness said he had been studying Spiritualism for, several years, and considered this a most remarkable test. The spirit did not tell him how the accident hap-pened, and the jury decided that Stockford fell in accidentally while playing. The spiritualistic part of the affair has oreat-ed much interest and comment here.

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ens!

JANUARY 19, 1889.

BANNER OF LIGHT.



I know she was in the chair, and said so. Then the spirit Indian called my daughter, and said: "You see medie?" pushing the curtains of the cabinet back so that nearly all in the circle could see Mrs. Moss. That does away with the charge of personation.

Lillie, a little cabinet control, materialized and said: "I am going to play 'Bo-peep'; come and catch me, lady." I did not understand what she meant, but as she called me I went to the cabinet. "Now catch me quick! quick!" Putting out my hands, she dematerialized and left me alone with Mrs. Moss. This caused much amusement both for Lillie and the other friends.

Three male forms were recognized-the last one being Bro. Swan, who recently passed to spirit-life. To some it might seem unsatisfactory, he not having strength to speak. He made a determined effort to stand up, till at-last, bending backward, he fell down and vanished from sight. The struggle was pitiful, but to me most natural and convincing, for the last year of his life it was very difficult for him to stand erect, and he often had to struggle to do so. These séances will long be remembered with pleasure. Mrs. Moss can truly be called an excellent materializing medium.

MRS. S. A. BLINN. Bridgeport, Conn., Dec. 30th, 1888.

Verifications of Spirit-Messages. FRANK H. RICHARDSON.

FRANK H. RICHARDSON. In THE BANNER dated Oct. 13th, 1888, I saw a com-munication in the Message Department from the spirit of FRANK H. RICHARDSON. Frank said in his mes-sage: "I hope John Morrison, of Bridgeton Centre, Me., will see my message." I accordingly wrote to Mr. Morrison and received from him a letter confirm-ing the many things contained in Frank's message. Mr. Morrison informed, me that he died at his house, and that he has seen. him many times since fully ma-terialized, and had very satisfactory talks with him in regard to the future life; and the spirit said materiali-zailon is a fact. JOBETH G. PATTON. Towanda, Pa., Dec. 27th, 1888.

ELIZABETH BOBINSON BURNELL.

ELIZABETH HOBINGON BURNELL. It gives me great pleasure to testify to the correct-ness of the communication from ELIZABETH ROBIN-SON BURNELL, given through the mediumship of Mrs. B. F. Smith, Nov. 16th, and published in the Message Department of the BANNER OF LIGHT, Dec. 22d, in all its details. I was very well acquainted with the lady, and in my mediumistic capacity conducted her-funeral services. Respectfully yours. MRS. S. H. NEWMAN. Charlestown, N. H., Dec. 20th, 1885.

HERBERT U. STEERE,

The message of HERBERT J. STEERE, In the BAN-NER OF LIGHT JAN. 5th, 1889, is correct. He did work in Providence, at the Frankin Iron Foundry, and also at the City Machine Co. Yours truly, Providence, Jan. 5th, 1889. WM. G. WOOD.

"If a Man Die, Shall He Live Again?"

The world-wide reputation of Prof. Alfred The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of selentists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme, "If a Man Die, Shall He Live Again?" published in a pamphlet of, twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it-do its work ' buy it and clreulato.it." circulate it. 01

"ONLY A THIN VEIL BETWEEN US." Song and Cho-rus. Words and Music by C. P. Londley. Price 25 cents. "WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents

and chorus. Words and music by C. P. Bongoy. Trice 2 "HIOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer, Music by C. P. Ungley. Price 25 cents. "CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Elsen E. Rexford, Music by C. P. Long-ley. Price 25 cents. "GOD, HOME AND NATIVE LAND." A National Tem-perance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

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Rockwood, Corresponding and Rocording Secretary. First Spiritian Temple, corner Newhary and Exstep Streets-The "Spiritual Fraternity" Society will hold public meetings every Bunday. The Temple Fraterni-ty School for Ohliters meets at 10% A.M. Alternoon service at 24; and Wednesday evening Sociable at 7%. Berkeley Hall, Herkeley Street. The First Inde-pendent Club holds loctures overy Sunday, at 3 P. M. F. Y. Fuller, Socretary. Spiritualistic Phenomenia Association, Lyceum Hall, 1031 Washington Street. Sunday meetings at 2% and 7% P.M. Solicits correspondence with mediants everywhere, through whom interesting phenomena may oc-sur suitable for a public platform. J. H. Davis, President. Obidients's Progressies Lyceum A. 1. Socialons.

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rauer, secretary. College Hall, 34 Essex Street. - Sundays, at 10/2 A.M., 2/2 and 7/2 P.M. Eben Colb, Conductor: Eagle Hall, 616 Washington Street. - Sundays at 3/4 and 7/2 P.M.; also Wednesdays at 3 P.M. Dr. E. H. Math-ews, Conductor.

A Public Social Meeting will be held every Thurs-day evening at 7%, in the Office Parlors, Evans House, 175 Tremont street. Eliza J. Bennett, Manager.

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

Ohelaen. - Spiritualist meetings are held in Pilgrim Hall, Odd Fellows Building, each Sunday evening, at 7% o'clock. - The Ladies Social Ald Society holds its meetings every. Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Socretary.

Cambridgeport .- Meetings are held every Sunday even ing at Odd Fellows Hall, 48 Main street. H. D. Simons, Sec. retary.

The Boston Spiritual Temple - Berkeley Hall.-Our place of meeting was crowded to over flowing on Sunday morning, Jan. 13th, to listen to the flowing on Sunday morning, Jan. 13th, to listen to the guides of Mrs. Lillio, who spoke upon "The Redunion of Families in the Life Boyond." After remarks upon the equality of men and women in this life by right if not. by law, and the steps that lead to happy home relations; it was staid: "Aswe pass into the life be-yond we meet some who have preceded us whom we loved. Beautiful homes are there. Those you need will come to you by the power of love. Every earthly home that is a home has its counterpart in the higher life. A dissipated and wayward boy does not go imme-diately to his fond mother, but she can come to him. It is impossible to take him to her home of purity intil he has been washed and purified in some Pool of Bethesda. It will take time for families to be united. When by progression parfect conditions are attained, then the home-circle will be perfected. You can rest in the old arm-chair over there after having worked out your own salvation. If this is not a bright picture it is a natural and truthful one. Homes will be as beautiful as you make them. In those grand homes the name of mother will predominate, for in that king-dom woman is by nature the queen of home, and those who have been locks enter by permission." The ser-vice closed with an improvised poen, the subject of which was "Alone With Conscience." Evening.—The subject, "Children and Schools in the Soul-Homie," was treated in a continuation of the morning theme. "In speaking this morning of the home, we barely touched upon the children and their prior to Spiritualism; you may read all the Bibles and religious traditions of the past, and you get no satis-faction with regard to the future of your children. Your little one is in the arms of Jesus, is all that you have ever received as consolution from the so-called never received as consolution from the so-called never receive as consolution from the so-called never the even of the children born into this word never the even on maturity. guides of Mrs. Lillie, who spoke upon "The Relinion

have ever received as consolution from the so-called religions teacher of the past. Statistics tell you that have ever received as consolution from the so-called religions teacher of the past. Statistics tell you that have ever received as consolution from the so-called never come to maturity. Not long has it been since the old-time elergymen who were the expounders of the teachings of the Chris-tian religion, which are the best that ever existed prior to our own, advocated the doctrine of the sins of the fathers being visited upon the children , children than a spiritual construction. Children are born with an inheritance of impurities transmitted by their parents. Remember false systems are not carried into the beyoud, for the future life knows no secrets. There are no foundlings in the future home. Souls are defibless. If there is any lesson we should teach that has not been taught by old theology, it is that children and objects of your affectionate love. Life is perfect in its machinery. Your angel guardians are those who know and love you best. Think of what it is to live in a land where there is no death! Nature, wisely providing through and by her laws of materni-ty, it is impossible to destroy life at any moment. We find children coming out from the world upon the sea of life having but couched the shores, of those we call the walls of life. I wish you could see, as I am privi-leged to see, the children now hoveping around you. If you believe at all that souis live after death, you must believe that they are capable of davancement. The systems of education on the split slide of life are perfect compared with the systems of this slive. We place these children in groups; further on are similar groups more advanced, and others still further on a seither fathers nor mothers. Souis that are fitted by nature. We early of the gates the of the baying but cared for whith e split slive of maxim and say, "Spare the child and spoil the rod." If you have on the parental duties. We reverse the old maxim and say,

gavo (csta in her usual mannier, including maines of persons, dates at death, and pinges where their-lives were passed. The tail was crowded as never helore, scores fulling to gain adaptision, showing an increas-ing interest in these maintestations, and an carnest de-site to hear from departed friends. Among manes given wore L, E, Androws, who came accompanied by soveral members of his family, dames Malbon, of Skowingan, Mo., came, selecting the ballot on which his name was written, which was held by a stranger in the addience until he was recognized, when it was opened. Luther Rogers, it, had an agreement with a party before he passed away that he would come to they different the was interested by one of the dudience that such an arrangement with a party before he passed away that he would come to they different the was interested in dry goods job-bing, and will be well rememberged in that locality, came to a friend in the nucleoc and was fully recog-nized. It everp besed a wish to have his relatives and friends put themselves in the way of receiving further communications. I. M. Milligan and others maid themsolves known, and all were recognized. Mrs. Koye will be assisted next Sunday afternoon by Mrs. Maggie F, Butler, and give another, ballo test scance in the evening. Sho will also give a test scance thursday evening. All who desire seats must come early. HEATH.

[Report of Mrs. Foye's test seance in Lyceum Hall ill appear next week.]

[Report of Mrs, Foye's test scance in Lyceum Hall will appear next week.] First Spiritual Temple, corner Newbury and Exoter Streets.—Last Sünday, Jan. 13th, the Guide of Mrs. H. S. Lake spoke upon "The Value of a Living Faith." He said. "Faith is the reliance of the spirit upon that which is hidden from the physical perceptions. It is a *Uving* faith when it takes hold, consciously, of the present presentiations from the lessive the revealent presentiations from the plast and those which are of the past and those which are of the past and those which are of your present filme. As we recall with you the creeds and formulas of the antiments which were taught and believed relative to God and human duty, immortally and outward life; as we recall with you the greates the statements and sentiments which were taught and believed relative to God and human duty, immortally and outward life; faith *now* vitalizing creeds and formulas, and bringing faith *now* vitalizing creeds the arrier to human energy and hope. Across its dark abyss the rainbow of a conselpus continuity of life is thrown, and, in the fight of this revealment, your spirit personality takes to form and shape upon this outward plane, and you be-gib to realize the workings and its faculities. Duality of being solves; the problems which have puzzled the philosophers; and science meets in Spirit-ualism a herald of discoviries more grand than any that the planet has yet known. The ministers and teachers of the working solve its more grand than any that the planet has yet known. The ministers and teachers of the working solve its of the distration in the downward ma

First Independent Club-Berkeley Hall.-On Friday weighting Miss Nickerson opened the exer-

class by reading one of. Edwin Arnold's beautiful poems. The Grand Master then called the newly elected officers forward, and after reading from the constitution the objects of the order and the duties of each officer, he proceeded to address them upon the nature and requirements of the positions which awaited them. Each one then signed the constitution and all were declared installed. The old officers who were reflected were thereupon made the recipients of beau-tiful floral pieces by the members of the Chib as an expression of their appreciation of the way the work had been carried on: To Mrs. Rich a boat of flowers, to Mrs. Simmons a basket of flowers, and to Mr. Fuller a floral star was presented. Mrs. Kate R. Stiles then recited a finely voiced poem, and was followed by Mrs. Fletcher, who said that Spiritualists were con-stantly asking for tests from the spirit-world, but what tests and indications of progress were they themselves giving to the world in general? What evidence of ad-vancement, of wisdom and of substantial inprove-ment was each society exhibiting to the public? Sunday Mrs. Lille lectured to an audience who deeply appreciated her excellent touch upon the sub-ject in hand. Next Friday the usual séance convenes, at 2:16 eises by reading one of. Edwin Arnold's beautiful

eet in hand. Next Friday the usual séance convenes, at 2:15 P. M., conducted by J. Wm. Fletcher. Supper at 6 P. M.

Next Friday the usual searce compared to P. M., P. M., conducted by J. Wm. Fletcher. Supper at 6 P. M. and entertainment at 8 P. M. On Sunday Parker Pillsbury, the companion of Wen-deli Phillips and Lloyd Garrison, will lecture on "Anti-Slavery Memories," at 2:45 P. M. F. V. FULLER, Sec'y.

Paine Hall, Appleton Street, Children's Lyceum, - Beautiful weather, a large attendance and an exhibition of talent that the Association was and an exhibition of cheft that the Association was proud of were the features at the Children's Progress-ive Lyceum No. 1, or last Sunday. The contributions are on the increase, and the outlook for the year is very encouraging. The newly-elected librarian, Col. Bancroft, has assumed the duties of his office, and we have every reason to believe that, under his effi-cient management, the library, ere the close of the merror difference of the second second second second second second second second second the laboration of the library of the close of the merror difference second secon

Columbia Hall, 238 ofth Avenue, between 40th and 30th Mreets. The People's Spiritual Mooting. Ser-vices every Builday at 24 and 73 P. M. Mochums and speakersai ways present. Frank W. Jones, Conductor. Areanum Hall, 67 West Stah Mtreet, N. S. cor-ner Git Avenue. Mootings of the Propressive Spiritual-ists are hold overy Builday at 5 and 6 p. M. Reliable speakers and test mediuma adways present inapirit phenom-onal gifts. Prof. G. G. W. Van Horn, Conductor.

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M. C. Norrell. Johnston Building, Flatbush Avenue, near Ful-ton.-Brooking Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. P. W. Jones, Conductor.

[FROM OUR SPECIAL NEW YORK CORRESPONDENT.]

On Sunday eyening, Jan. 13th, I had the pleasure of being present at the "Beacon Light" meeting, inau-

C) On Stunday evening, Jan. 13th, I had the pleasure of being present at the "Beacon Light" meeting, inau-gurated by Mrs. M. E. Willians and her friends, at her parlors, 232 West 46th street, N. Y. The large double parlors were filled to their full capacity by a fine-ap-inaring class of people whose looks indicated thought and culture. Mrs. Williams opened the meeting by saying thit the time had come when Spiritualists should demand a knowledge of something more than the physical phenomena, that have been presented in various phases for many years, and that these meetings had been inaugurated for the purpose of setting forth the lessons that are to be drawn from the phenomena, and to point out the bearing and influence these truths should have upon each individual life. Sho was requested to held such meetings by Spirit Holland and lis co-laborers; and it was their hops and heres that they would soon be obliged to seek larger accommodations. She was aware that only those would continue to come who could find in the thoughts' expressed in these meetings that wheth should minster to the demands of their truer selves for spiritual unfoldment; that all others would drop away, etc. But she hoped that those who were guetat to to the meetings would find rop larger to the demands to so the boughts' expressed in these interture selves for spiritual unfoldment; that all others would drop away, etc. But she hoped that those who were guetat to the meeting would find nothing therein to all their further growth. She then introduced as the speaker for the evening Prof. Baldwin: His dlscourse was earnest, purpose tu, helpful and hopeful, he urging each and every one to cultivate the highest and best that wis within them, to love truth because it was the truth, the good because it was good, justice because it was just, and

tui, heiptui and hopetui, he urging each and every one to cultivate the highest and best that wis within them, to love truth because it was the truth, the good because it was good, justice because it was just, and beauty of life, purity and goodness for their own intrinsic worth. He said that Spiritualists of all people should be the most charitable and tolerant, and should never approach those who differ with them with clenched lists and in a combative manner, but with overtures of peace and a "come and let us reason together."
The address was altogether in the right direction, appealing to the best that is in each, and urging a fuller personal conception and realization in our every-day life of the fact that all humanity is but one universal brotherhood and sisterhood.
If was followed by a physician, a mental healer, whose name I failed to get. Mrs. Williams then ealled upon John Franklin Clark, who responded briefly. Mrs. M. E. Walkaeë, responding to the request of Mrs. Williams, spoke earnestly and cloquently, fully endorsing the position taken by Prof. Baldwin, and relating some things that Spirit Holland had said to ber of this desire and wishes regarding the meetings thus a single the size of the lact the size of the day and the spirit holland had said to be down and should be approach and realization.

inaugurated.

After this tests were given by some of the mediums present, and Mrs. Williams announced that Prof. Baldwin would speak for them next Sunday evening at the same place. the same place.

The First Society of Spiritualists .- Last Sun-

day morning Mrs. Br gham discoursed upon the subjects.," is Power a Distinct Attribute of God, or is it a Result of Wisdom and Love?" and "The Christ of Spiritualism." The speaker said: We believe that God is a trinity of wisdom and love in the divinity of Christ, also in in's humanity. Jesus 'represents the Individual, Christ the principle of good. Jesus most frequently speaks of himself as the Son of Man, also 'as the Son of God; still he calls us brethren. So far as we make ourselves pure, noble and unselfish, we cultivate the Christ-principle. The evening discourse was upon "A Voice of One Crying in the Wilderness." The speaker said that "the story of John is nothing more than the story of mediunship." The audience was large, and the discourse was attentively listened to and highly ap-preciated. jects,," Is Power a Distinct Attribute of God, or is it a

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rative of his recent tour in South America on the evening of the 30th of December, which was exceed-ingly interesting; Sunday evening Jan. 6th, Dr. Slade made the opening address at the spiritual love feast-his remarks having been preceded by Mrs. M. C. Mor-rell reading a poem written by Augusta Chambers: "Will You Know and Come to Meet Me?" After the Doctor's remarks fruit was passed among the andi-ence, and all invited to partake in token of good will and thankfulness for Mother Nature's bountles during the year past. Afterward remarks were made by J. F. Snipes, Dr. J. C. Wynian, of Brooklyn, Mrs. E. C. A. Hall, of Brooklyn, and others. The afternoon meetings on the above named days have been mostly given up to mediumistic exercises, and at this time were participated in by Mrs. M. C. Morrell, S. A. F. Goodspeed, Miss Viel, Mrs. Goodwin, Mrs. Hamilton, Mrs. L. Fox, and others. Interest seems to be increasing at each session of the meetings, and it is quite probable that Bishop A. Beals will speak for us the evenings of Jan. 20th and 27th. F. W. JONES. 230 Wegt 36th street, N. Y., Jan 10th, 1889.

J. J. Morne in Brooklyn, N. Y.

the Editor of the Banner of Light: It is but justice to our People's Meetings at Conservatory Hall, Fulton street and Bedford Avenue, as well as to J. J. Morse, the English tranco-speaker, that a few lines concerning his late work in our midst should be placed on record in the BANNEL OF LIGHT, the people's paper.

should be placed on record in the BANNEB OF LIGHT, the people's page: As already mentioned in your journal, Mr. Morse occupied our platform during the five Sundays of De-cember last, the morning meeting maintaining a good average of attendance—the avening audiences being, in each case, large enough to comfortably fill our hall. The two most noticeable lectures were "A Spiritualist Review of 'Robert Elsmere,'" and "Is Marriage a Failure—from a Spiritual Standpoint?" which were both reported approvingly in the columns of the New York World, the abstract of the last-named lecture having been reproduced in THE BANNER of a few weeks since. The morning meetings were devoted to answering questions, and the replics given by the con-trols were always apt, eloquent and instructive. Mr. Morse its no stranger to us here in this "City of Churches," and as usual we again admired the man as well as the speaker, for he combines courtesy and ability, zeal and discretion. He has informed us that he will return to us in June next, being his final month's work in the regular season prior to his de-parture for England, after the camp season is over. Mrs. Henderson gave "tests" at the close of each meeting—her "readings" and communications being wonderfully accurate and convincing. She gives many names and facts, proving the presence of the depart-ed, and bringing, thereby, confort to the living. As ever, a friend and well wisher of THE BANNER, and all true workers, KINGB COUNTY. Jan. Eth, 1889.

Conference.-Just as we were going to press, and too late for use, we received a report of the mediums' meeting of the Progressive Spiritual Conference, etc It is announced that "Mrs. Hall will give the opening address Saturday evening, 19th, and Prof. Wm. A. Baldwin, of New York, is expected for the 26th, in connection with the Medlums' Meeting."

Chattanooga, Tenn .- Dr. George A. Fuller and

wife arrived here in due time from Dover, Mass. They will make their home in future on Lookout Mountain, where Dr. Fuller will issue Light on the Way, and take charge of the Natural Bridge Hotel and the affairs of the Camp-Meeting Association. Besides these duties

chie childe of the Natural Bridge Hotel and the analys of the Camp-Meeting Association. Besides these duties Dr. Fuller will lecture once or twice on Sundays before the reorganized Seclety of Spiritualists, which is now-in process of formation.
On their arrival here they were met at the dépôt and taken in a carriage to the residence of Bro. J. Seeman, the Treasurer of the Association, where they rested several days after their journey. On Sunday, Jan. 6th, a reception was tendered them at the residence of Bro. Faul R. Albert, and the house was thronged with visitors from 3 to 11 p. M., who had come to pay their respects to Dr. and Mrs. Fuller. After every one had arrived, and been introduced, and a general social conversation had taken place, the work of reörganization was begun in cornest. A few introductory remarks were made by Bro. Albert, in which he gave a synopsis of the contemplated movement toward reörganization. On motion, Bro. M. D. Higley was made temporary Were elected, and a Soliciting Committee of three appointed to take annual subscriptions. (The plan is to take voluntary subscriptions of any amount that the subscribers can afford, and then, make payments due quarterly in advance.)
After this, preliminary remarks were made by Chairman Higley, Dr. D. G. Curtis, Bros. Polnyer, Seeman, Weigel, Mrs. Fuller and others, urging on the good work.

work. Dr. G. A. Fuller and others, urging on the good work. Dr. G. A. Fuller then delivered one of his fine inspi-rational discourses on the subject: "Can there be Christian Spiritualism in its Literal Sense?" which was listened to with close attention and elicited the hearty applause of all present. After more social converse the reception closed, though some few friends remained to tea; after that had been disposed of, a repast of spiritual food was furnished by Mrs. M. D. Higley and other mediums. The former is one of the best trance mediums in this section, and gave many fine tests of spirit presence to every one in the circle. At 11 o'clock the participants wended their way to their respective homes, feeling that an afternoon and evening had been delightfully and profitably spent.

and profitably spont. Dr. Fuller and wife are now on the mountain getting everything in shape for active work. A finely furnished and commodlous hall has been se-cured for our regular services. "RAP."

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Portland, Mc .- The coming of Frank Baxter to Portland was looked forward to with great expectation. Sunday, Jan. 6th, large audiences gathered. In the afternoon, the "Herald Sunday" of the New Year,

Mr. Baxter gave a capital "Salutatory," replete with lessons from the past, which, if therefrom we would profit, a most glorious future could be portended. In the evening a lecture on Spiritualism of the true ring and stamp roused enthusiasm, and frequently clicited applause from inquirers and non-spiritualistic listen-ers.

Lyman C. Howe will occupy the platform of the First Soclety next Sunday. Mrs. Brigham will speak in Paterson, N. J. New York, Jan, 13th, 1889. People's Spiritual M ceting.—Wm. A. Baldwin spoke for us Sunday evening, Dec. 23d, his theme be-ing: "Love, Good Will and Harmony"; his address was well received. Dr. Henry Slade gave a brief nar-rative of his recent four in South America on the evening of the 30th of December, which was exceed-ingly interesting; Sunday evening fan. 6th Dr Stade

Remonstrance.

To the Editor of the Banner of Light: Jan, oth an order was introduced into the Maysachus setts House by Mr. (Jun' (and referred to the Judiolary Committee) " as to regulating the practice of medi-cine "-or as the Beston Horald puts it, " as to the bet-

Committee) " as to regulating the practice of medi-cine "-or as the Boston Horald puts it, " as to the bet-ter protection against medical quucks "-which overy one conversant with the facts will at once understand is a move on the part of the legulars hereabout for a "dectors' plot law " in this State, such as has been "regularly" shown the door by the various Legislative Committees to whom it has been referred for the past. The persistent efforts of the Allopathic alliance to limit the freedom of the popilo of the Old Bay State, and also demongrate the desperate straits into which the prac-titioners of the old medical systems are now brought by the more successful methods which they are pleased to denominate " irregular." The people of Massachusetts possess a sufficient amount of common sense, and are not clamoring to be placed under medical restrictions or guardianship. The elamor is confined entirely to the dotors. It is but even-handed justice to leave open for them every door through which regular," As the holding of diplomas is the great desideratum in medical restrictions or guardianship. "As the holding of diplomas is the great desideratum in medical eyes, and is always made the criterion in the case of iaws for the "regulating" of medical prac-tice, it is but just to state the there are no colleges, which can impart the gift being the result of inherit-ance or natural fitness, and not of bookish inculcal prac-tice, it is but just to state the disting of diplomas but of colleges. Which can impart the gift being the result of inherit-ance or natural fitness, and not of bookish inculcation - hence no reason exists why a diploma should right-fully be demanded of the practitioners of effication systems which are growing each day in the estimation of the people. The Massachusetis there are many and various modes of eraidingting disease, and no mode can consistently be claimed as perfect; all of them are patronized by instillation thizens of the date by date.

Systems which are growing each day in the estimation of the people. In Massachusetts there are many and various modes of eradicating disease, and no mode can consistently be clained as perfect; all of them are patronized by intelligent citizens of the State should not assume authority in this regard, unleast and each individual should have his or her choice of practice and practication of the patient. The present general, unleast it will undertake to guarantee a cure of the patient. The present general inters it will undertake to guarantee a cure of the patient. The present general inters it will undertake to guarantee a cure of the patient. The present general inters it will undertake to guarantee a cure of the patient. The present general inters it will undertake to guarantee a cure of the patient. The present general inters it will undertake to guarantee a cure of the patient. The present general inters it will undertake to guarantee a cure of the patient. The present general is a comparison of the state (if enforced) will protect the people, and punish all misdemeanor, false representation and crime connected with the medical professions, hence no need exists of any new enactment—unless the end had in view is the establishment of class-legislation and monopoly in certain modes of eradicating disease, to the ruling-out of others equally, or even more successful, and which the people desire to employ. A fixed medical law—such as is evidently contemplated in this latest move at the State House—will prevent medical progress, and should not be allowed to exist in a boasted free country. Thousands of cases of the retainent, and having been pronounced incurable, have afterward been restored to health by what are termed by the M. D.s. "Quarks." All the various modes of treatment should be allowed to state degual before the law—subject to like rewards and punishments. I trust that the friends of freedom in medical practice in our legislature will keep an open and vigilant eye upon this new danger to the public we

W. J. Colville in San Francisco.

Services are now being carried on very successfully on Sunday mornings in Metropolitan Temple, and at other times in College Hall, 106 McAllister street.

On Sunday, Jan. 6th, the exercises were very enjoy-able, and the audiences large. The best of good feel-

able, and the audiences large. The best of good feeling prevails, and a very prosperous season seems to have been most auspiciously inaugurated. As Mr. Colville now serves four stations regularly, he is certainly kept sufficiently busy. His regular engagements are as follows:
 San Francisco, Sunday, 10:45 A, M., Metropolitan Temple; 7:30 P. M., College Hall; Tuesday and Friday, 10:45 and 7:45 P. M. Oakland, Synagogue, Sundays 3 P. M., Mondays and Thursdays 7:30 P. M.
 Oakland, Synagogue, Sundays 3 P. M., Mondays and Thursdays 7:30 P. M.
 Manded, Odd Fellows Hall, Monday and Thursday 2:30 P. M.
 Manded, Odd Fellows Hall, Monday and Thursday be forwarded. He desires publicly through these columns to thank many Boston friends for Christmas remembrances, and to respectfully decline offers of engagements for the present season in Boston and elsewhere. He is located on the Facific Coast thit he end of May, certainly, and cannot possibly cancel any engagement now entered upon. A report of the excreises a the reception given him on his return to San Francisco will appear next week.

Haverhill and Bradford.-Sunday, Jan. 6th, was an interesting day with the Brittan Hall Union Spiritualist Fraternity, Mrs. E. Clarke Kimball, of Lawrence, being present to give tests of spirit-return. A very large number communicated, both afternoon and very large number communicated, both afternoon and evening, who were generally recognized, and their long and interesting communications much enjoyed. Many spirits of former residents of Groveland were of those present. Among the many formerly of this eity was Mr. Samuel Roberts, once a member of the Associa-tion, and interested in its work. He spoke in refer-ence to its change to be known as a Fraternity, and manifested great interest in its future. The message was characteristic in sentiment and utterance, breach-ing an encouraging, hopeful spirit, and was a convinc-ing test to those who formerly knew him. It was announced that the Fraternity will celebrate the coming Anniversary of the Advent of Madern Snir-

the coning Anniversary of the Advent of Modern Spiritualism in appropriate ways March 31st and April 1st, inviting neighboring Spiritualists to be with them. An early announcement of the order of exercises will be made. Next Sunday Mrs. Lizzle S. Manchester, of West Randolph, Vt., will speak, K. P. H.

Spiritualistic Phenomena Association, Lycoum Hall, 1031 Washington Street.-Intelligent and attentive audiences listened again to Mrs.

gent and attentive audiences listened again to Mrs.
Ada Foye's description of the beauties of the life beyond and communications from those who have entered its portals.
The afternoon meeting opened by the singing of "Beulah Land," by Mrs. Mary Nickerson the audience uniting in the chorus. After an invocation by Mrs. Foye and the singing, by request, of "Ouly Reare uniting in the chorus. After an invocation by Mrs. Foye and the singing, by request, of "Ouly Reare uniting in the chorus. After an invocation by Mrs. Foye and the singing, by request, of "Ouly Reare uniting in the chorus. After an invocation by Mrs. Foye and the singing, by request, of "Ouly Reare new bere the following:
Q.—Were not the different appearances of Christ to his disciples after his death different forms of the same spirit-body? A.—They were, and they were also of the autore of the spirit-forms we see to day.
Q.—Winy did God forbid his people having communication, with familiar spirits? A.—There is no record what set for men.
Q.—In the other, world do they have churches and public meetings do so; they have schools and colleges the same asyou have; but we think spirits generally get all they want of the church creeds in this life.
Q.—Is it not a fact that we expect too much from our mediums in which for the same asyou have; but we think spirits generally get all they want of the church creeds in this life.

Penerativy get an mey want of the church creeds in this life. Q.—Is it not a fact that we expect too much from our mediums, making it necessary to "try the spirits" sometimes? A.—Certainly; we were exhorted by St. Paul'to "try the spirits," which is as necessary to day as it was then. Mrs. Foye gave a graphic description of materialized forms seen by her in Australia in 1881, and expressed the belief, that the time is coming when we shall walk and talk with our spirit friends in their ethereal forms as really as we do with our earthly friends. "We do not understand materialization as fully as we should, consequently we condemn it too hastily." Soveral questions relative to materialization and the haws governing it were asked and intelligently an-swered by her spirit guides, much to the satisfaction of the audience.

a cullence, s. C. F. Loring, of Braintree, was introduced, and Miss. J. S. Charland, was introduced, and biodified in trying to other controls gave her experience in trying to should be desired to be friends. Also, where the the tright is the followed for two Bundays by Mrs. Dillingham di boot gassen and the desired to be friends. Also Willand Biolowed for two Bundays by Mrs. Dillingham di Lynn, Mass. We for the vering session Mrs. Foye spoke briefly, and the best wishes of a large circle of triends. Miss of the specific of the truth will be followed for two Bundays by Mrs. Dillingham di Lynn, Mass. We for the vering session Mrs. Foye spoke briefly, and

cient management, the library, ere the close of the year, will be much improved. The children who took part in the exercises in sing-ing were Alile.Cummings, Gracle Scales, Mabel Walte; duet by Eva Blanche Morrison and Etta Haines; reci-tations, Maggie McNiven, Eliose Wendemuth, Lillie Wendemuth, Flossic Butler; violin solo, Louis Poole; remarks by Emma Ireland, the child medium, and Mrs. Wm. S. Butler. Friends, do not forget the sewing-circle at Lyceum Hall, tosi Washington street, every Wednesday. All are welcome. HENRY O. TORREY, Cor. Sec'y.

Engle Hall, 616 Washington Street .-- The meetings at this place, under the management of the

Mathews Brothers, are still increasing as to attend-Mathews Broners, are sum mercasing as to attend ance and influence. The morning meeting is devoted to a Spiritualist Conference. The attenuon exercises last Sunday were oponed by Mr. Twitchell with an in-vocation and remarks, closing with a poem. Dr. McKenzle, David Brown, Mrs. M. W. Leslie, Mrs. Rob-bins and Mrs. Knox followed with tests, all recognized; Mr. Egleston closing the afternoon exercises by read-ion a nem.

Ing a poem. In the evening Dr. McKenzie, Mrs. Leslie, Mrs. Lowis, the Chairman, and others, participated in re-marks, tests, readings and re itations. F. W. M.

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last, Dr. W. A. Hale Chairman. Large audiences both afternoon and evening. Excellent and touching reatternoon and evening. Excentent and touching re-marks were made by the Chairman, Dr. P. C. Drisko, Mrs. I. E. Downing, Miss Nettle M. Holt, Mrs. A. L. Pennell and Mrs. Loring of Braintree, Mass, Unusu-ally clear and positive tests were given through the organisms of Mrs. Pennell, Miss-Holt, Mrs. Downing, Mrs. Loring, Mr. Capel, Mr. McKenzle and the Chair-man. Services throughout the day were interspersed with union singing and some of C. Payson Longley's beautiful inspirational gongs, Miss Campbell, planist, Dr. Hale, organist, Dr. Hale and Miss Holt, soloists. M. M. Hoirr, Sec'y.

College Hall, 34 Essex Street .-- The meetings held under the management of Eben Cobb and Wife were well attended during the day and evening. Services commenced with singing and playing by Mrs. Chamberlain, after, which Mr. Cobb made an invoca-tion, and then continued with some able remarks on "Conceit." which were well received. Miss Peabody gave, some remarkable psychometric readings. Dr. El-dridge diagnosed diseases, Mrs. Forrester spoke brief dridge diagnosed diseases, Mrs. Forfester spoke brief-ly and gave some good readings, and Dr. P. Dyer, of Farmington, Ma., made some pertinent remarks on Spiritualism in his vicinity, [to which reference will be made hereafter.]

The Ludies' Industrial Society met Thesday afternoon, 8th inst., for circle and business meeting. The evening exercises were very enjoyable. Mrs. Lil 16, Dr. Street, Dr. Brown, J. Wn. Fletcher and Mrs. Kato R. Stiles participated — the eloquent remarks made being interspersed with pleasing songs by Mrs. Hattie C. Mason. Next Tuesday at four o'clock Miss Nickerson gives a circle free to those wishing help in mediumship. EMMA J. NICKLINGON, Secy.

Norwich, Conn. - Edgar -W. Emerson of Manchester, N. H., well known in spiritual circles everywhere as a medium for public tests, has occupied our platform two Sundays, also giving a public scance our planorm two Sundays, also giving a puble scaled on Wednesda, ovenlag, oth, for the benefit of the so-clety. Good audiences have gathered during his min-istrations to receive messages from their loved ones in spirit-life. Many descriptions have been given, somo of them very striking in detail, and bringing confort to overburdence hearts. J. William Election will speak for us the remaining Sundays of January. Mins. J. A. CHARMAN, See'y.

230 West 36th street, N. Y., Jan 10th, 1889.

The Regular Conference, presided over by Mrs. M. C. Morrell, at her residence, 230 West 36th street. was supplemented, on the eve of the New Year, by a watch-meeting, and was the best meeting which has been held since its inauguration. Mr. Charles J. Pursell made the opening remarks upon "Practical Spiritualism," in which he pointed out the great good to the cause which might be compassed through prac-tical work for the benefit and elevation of humanity. Strong and earnest appeals were also made in the same line of thought by Mrs. Hall of Brooklyn, Miss Viel of New York (entranced). Mr. Bentley, Mrs. Mor-rell and others. When the chines rang in the New Year the company dispersed, after the compliments of the season had been passed, all feeling that this ses-sion had been one of great pleasure and intellectual monday evening, the 7th Inst., an interesting and practical address was delivered by Dr. J. C. Wyman of Brooklyn. Mr. Purcell, Mr. Dermining, Mrs. Mor-rell and Miss Viel filled out the time to acceptance. watch-meeting, and was the best meeting which has

Arcanum Hall.-Large and appreciative audiences were present at each session Sunday, 13th inst., of the meetings of the Progressive Spiritualists. Mrs. E. Benwell, Miss Viel, Fanny Ashland, F. S. Lambert, Mrs. H. Wilson, M. D., and H. S. F. Goodspeed par-ticipated. Prof. Yan Horn, test. medium, closed each session by definite spirit messages, duly recognized. Con.

Onset Bay, Mass .- The annual meeting of the Ladies! Industrial Union for the election of officers took, frace, Jan. 10th, when the following were chosen:
 For President, Mrs. Susan E. King; Vice President,
 Mrs. Annahda F. Butterfield; Beerctary, Miss Gustle
 F. Howe; Treasurer, Mrs. Catherine L. Woodward;
 Work, Directors, Mrs. C. L. Woodward, Mrs. A. F.
 Butterfield, Mrs. Yienna Whitewell, Mrs. Mary E.
 Kemp, Mrs. B. L. Haines; Entertainment Committee,
 Gustle F. Howe.
 The street lights, furnished and maintained by this
 Society, are much appreciated by the residents at this
 Secason of the year, when long evenings are in order.
 Mrs. M. E. Williams's property was sold at public
 auction Thursday, 10th, to Mr. N. Poole, for \$1700.
 Much work is being planned for the coming year.
 The Society has already engaged the services of J. J.
 Morse to lecture for it the Irst Sunday in September.
 It will be his farewell address from the same platform
 where he made his first appearance on arriving in this
 Country In 1885.
 Gustle F. Howe, See'y. took mace Jan. 10th, when the following were chosen:

Vincland, N: J .- We were most bountifully blessed Jan. 13th, morning and evening, by the presnesses, our midst of Brother and Sister Rates. A good discourse hy Bro. R., singing under influence by Mrs. Kates, also tests, was the order of exercises. They left next morning for Philadelphia, where they are en-gaged for the remainder of the month. RILEY M. ADAMS.

The scances following the evening lectures exhibit-ed marvelous traits of mediumship. Great entliusi-asm was created by the numerous tests given. Ac-knowledgments and recognitions were prompt. It did seem as if the "gates were wide open," and that innu-merable spirit hosts were pressing through for meet-ing and greeting. As per announcement, it is expected that Bishop A. Beals will be here on Sunday next. CECIL.

Newburyport, Mass.-The Spiritualists of this city held their services as usual in Fraternity Hall Sunday, Jan. 13th, Mr. and Mrs. C. P. Longley, of Boston, conducting them. Both sessions were largely atton, conducting them. Both sessions were largely at-tended by quiet and interested audiences, which, in point of numbers and infelligence, must have been very gratifying to those who are working earnestly to prove to the people of Newburyport that Spiritualism is a power in that place. In the afternoon the guides of Mrs. Shelhamer-Long-ley lectured upon the subject, "A Thousand Years in the Spirit-World," which topic was handled in an impressive and instructive manner by the controlling spirit.

Impressive and instructive manner by the controlling spirit. At the evening session the guides of the lady replied to questions from the audience in a highly satisfactory manner. At both sessions C. P. Longley rendered several of his choice, melodious songs, which the gentleman also did at the test circle held under the auspices of the Independent Club of the city, on Monday evening, and at which Mrs. Longley, W. P. Holt, Mr. Edgerly, and other mediums assisted—each bringing indisputa-ble evidences of spirit-return to the sitters present. At lof these meetings, the utmost harmony pre-valled, and much credit is due the members of the Club above-mentioned for the work they have accom-plished, and are doing for the Cause in Newburyport.

New Bedford, Mass .- Two large and deeply interested audiences assembled on Sunday, Jan. 6th, at the Mechanics' Hall, to listen to lectures and psychometrical test readings by the controls of Dr. Roscae of Providence, R. L. In the afternoon the topic was "Death," and the arguments included a vigorous and logical dissection of the Orthodox theory. The evening, subject was: "Is Marriage a Fallure?" followed by psychometrical readings which were convincing in every case. The doctor, under control, said that the institution of marriage was not a failure, though in individual instances it may seem so. Right education leading to marriages, guided by wisdom, is the remedy. The supremacy of the soul over the senses, the law of heredity, the sancity of matherbood, the right of children to be welcome comers into the family, must be realized in heart and mind. Such are among the needs for a successful solving of the present ques-tion. <u>Gree street</u>. metrical test readings by the controls of Dr. Roscoe of

Haverbill, Mass.-Unity Hall.-Miss Jennie B Hagan was greeted with large and attentive audience at both the afternoon and evening services.

at both the afternoon and evening services. The subject ht 2 r. xi. was: "The Coming Woman." The speaker said that the best prophecy of the com-ing woman was the woman of the present, standing in her noble and honorable attainments, gained by her searching for more light in the past faces up to the present day. The tecture was replote with sound logic and strong argument for woman as man's equal in the great cause of human development. The subject of the evening lecture was "The Out-come, as read 'between the lines of Mrs. Ward's book entitled 'Robert Lismere.'" The delineations of the different characters portrayed by Mrs. Ward in that book, and its mission among the middle classes as a work of rare merit, were cloquently set forth. Miss Hagan will occupy the same platform nixt Sun day.

Sinteni; Minss.-Joseph D. Stiles of Weymouth oc-cupied our platform last Sunday. Good audiences

Albany, N. Y .- Jan. 13th large and appreciative audiences gathered to listen to Prof. W. F. Peck's discourses before our Society. The evening audience completely filled the ball, and was made up of the rep-resentative intellect of the city. The lecture on "The Science of Immortality," was pronounced by Prof. Guion, of St. Agnes College, as the finest he had ever listened to upon the subject in any country. Such lec-tures compel the respect of thinking people. Prof. Peek remains with us during January. Peck remains with us during January. J. M. BRIGGS.

AMERICAN SPIRITUALIST ALLIANCE

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

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

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



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