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The Spiritual Rostrum.

The Progress of Modern Spiritualism: The Record of 1888.

A Lecture by

J. WM. FLETCHER,

In Berkeley Hall, Boston, Sunday Afternoon, Dec. 80th, 1886 Under the auspices of the Independent Club.

[Reported for the Banner of Light by Jacob W. Powell.)

T is not always wise to look forward, not always wise to feel the real or possible strength with which we are individually endowed; but it is better at times to stop and look backward, to glance over the pathway that we have trod, and see if, from out of the various experiences that have come to us, some great- and important les-

sons may not be learned. That man is only strong who is able to overcome the worst. The man who can look defeat in the face and feel a power rising within him that shall prepare him to meet it, is truly strong; but if he simply basks in the sunlight, simply drinks in the pleasures that life may bring, he is only of the sunshine, only of the moment, and not fitted for the more severe tests that time and eircumstances are sure in the end to bring.

There is probably no subject concerning which so little is

understood as that of Modern Spiritualism; no subject whose principles need a more comprehensive and authoritative statement, whose advocates need a more clear and comprehensive understanding of the work, and whose line of action needs to be more thoroughly defined, than this selfsame Modern Spiritualism, that has been made to mean almost anything and everything that suited its advocates from the beginning. To-day Modern Spiritualism has scarcely any standing in the world of art, thought, or public it simply lives, and is pleading for an opportunity to make itself better known. The general public smile when you talk of Spiritualism, and they at once begin to put their own interpretation upon it. Nor do I feel that they are to blame, as the Spiritualists for the most part have been so lost in enjoying their religion that they have forgotten their duty to the outside world, who, not seeing as they see, and not understanding as they understand, wait for the light to shine down upon the darkness of their own dull comprehension. Some person who hears a rap on the table will at once say, "I am a Spiritualist." His Spiritualism begins where his ability to explain the phenomena leaves off. Something has occurred that his mind cannot comprehend; something has been demonstrated he has not the ability to understand. Just so far as he fails to compre bend it, just at that point he begins to believe in Spiritualism, and he at once says, "I am a Spiritualist." Because a table has moved, a sound has been heard, a light has been seen, that I can explain upon no other hypothesis, and consequently I am bound to accept it. Whenever exposures of fraud come, and whenever people go out to announce what they may or may not have done themselves, he at once veers from one side of the question to the other, and so Phenomenal Spiritualism is like a feather in the wind-whichever way the breeze blows the strongest that way its advocates turn. [Applause.] They believe to-day what they do n't believe to-morrow. They accept what appeals to them at one moment, they are unbelieving the same thing the very next.

Now, opposite to this class of people is another equally as reprehensible, who, ignoring the phenomena entirely, roll their eyes toward heaven devoutly and talk of the sweet by-and-bye; they are forever building their homes in the world of the hereafter, and, dwelling in sight of that beautiful world, forget entirely every duty that belongs to this life. Whenever the truth is assailed, whenever adverse eritics bring their power to bear against it, instead of feeling that they are called upon to stand by their colors and defend their truth, they fold their hands, they smile meekly, they say, "It is all right, or it will be: The dear angels will take care of it." Being not unlike our good church-members, who are perfectly satisfied that the world shall be damned, if, perchance, they and their church are saved. And those persons who are living in the light of the future; who think only of the hereafter, are the ones who render to the cause of truth and Spiritualism no service whatever. They are simply in it because it smooths their pathway to the grave and opens wide the door through which they in turn may enter.

There is, however, a mean between these two extremes between Phenomenal Spiritualism on the one hand and this eestatic condition upon the other. It is the position occupied by the intelligent, thinking Spiritualist, through whom the salvation of Modern Spiritualism will come, if it ever has any salvation at all. We need not more phenomena; we need not more revelation as to the hereafter. What the world to-day needs is an application of the law already revealed and an intelligent comprehension of that which underlies all phenomena, that is the stepping-stone in turn to philosophy. I would not for one moment deprecate the value of phenomena, for I consider them to be the steppingstone that leads to this result. Nor would I forever kneel before the shrine and say, "Ay, heaven bless me for the truth that has been bestowed upon me"; but between these two extremes bring my mind to understand more fully that phenomena and revelation are only valuable as our laws formulated so that we are able to present them in they work a change in the hearts, as they mark the duty of an littelligent manner, and that there shall not be, as there to-day, as they prepare every man and every woman for a is in Boston, as there is in New York, as there is in every logic of the adverse critic we can bring to bear against it

liuman life.

Intelligent Spiritualism belongs to the world of thought, belongs to the world of action and the world of truth As one truth can never really be opposed to another truth, but simply serve to swell the great tide of the whole, so neither can one reform be against another reform but the two must work in unison one with the other, until by the combined strength of all the result is gained. Therefore those who are intelligent Spiritualists see no limit to Spiritualism whatsoever. They see in it the great, comprehensive power of the entire truth, which, like the heaven above you, bends over all the world and holds within its loving arms every human soul. The world right fully asks: What are you Spiritualists doing when you claim to be such lovers of the truth and such workers in the line of reform? The earnest Spiritualist should make his power felt wherever there is need of defending the truth, whatever that truth may be. There at the ballotbox, when the rights of the people are likely to be assailed, his religion should show him the higher and the better way; there in the convention where the few are likely to swallow up the rights of the many, his voice should be heard; and in the great world of reform everywhere the message of Spiritualism should be a message of universal law, of universal life and of universal truth. Other bodies limit their expression to "our church," to "our creed," and to "our denomination"; but in the realms of Spiritualism there is no "our church," there is no "our creed," there is no "our people": all people, all churches, all truths belong to the intelligent Spiritualisf, and he could not for one moment accept any line of thought that barred out another human being, no matter how bad or despised, how lowly

that person might be. [Applause.] That the Spiritualist has no standing before the public, before the courts, or before the press, has been demonstrated by several events that have occurred during the past year: the trial of Mrs. Diss Debar, the Margaret Fox case and the Psychical Society and its report. And I wish it distinctly understood (and those who are doing me the honor to record my words will please bear this in mind,) that I bar out all persons in considering these matters; that I am simply dealing with the principle involved without considering the individuals that may have been connected with it.

When a man presumes to worship God according to the dictates of his soul, (which is certainly the constitutional right of every American citizen,) and because he has seen fit to endow a person with a certain amount of money, he is looked upon at once as either being a fool on the one hand or crazy or idiotic upon the other. He may worship a Catholic God to the end of time; he may worship a Protestant God and be supported by the public on every side; but when he comes to worship a Spiritualist God, there is something wrong about his head-there is no mistake about that. [Laughter.] A man may go to church as a Catholic and be all right; he may cross himself in holy water; he may accept absolution; there is no trouble about him. Even those who do not believe the way he does say he may be a good man, only mistaken upon this point. Another man may go to church and be converted and baptizedwhich, by the way, is a very good thing to have happen to you-and take bread and wine in the name of the Saviour, nd be swung into the kingdom of heaven, (ay, at the end of the rope, it may be,) and be all right; but when it comes to believing that it is possible for an immortal spirit to cross the threshold that separates that world from this, and to look into those eyes he thought closed forever, and to listen to that voicehe thought stilled in death, there is something wrong about him, and he must not be entitled to either credence or support.

Now our good friend Luther R. Marsh, whom you know. believed in the return of spirits. Had n't he a right to be lieve in that? Certainly. He, in believing in his religion, sought to do what he could to make it a practical thing to him. He was to found a temple, we are told, for the advocacy of his peculiar ideas; and the same public that is continually asking why we don't build these temples is the very first to go out and condemn us if we do, saying it is a sure sign there must be something wrong, because, we are trying to make widespread the advocacy of our peculiar ideas. When Mr. Marsh decided to do this, what did the public say?. They forgot all about the good sister who gave hundreds of thousands of dollars only a short time ago to found a convent and build a new church of the Roman Catholic persuasion; and yet that selfsame Roman Catholic religion is the direct foe to America's in terests and America's institutions. [Applause.] It never thought for one-moment to question the undue influence of the priest; it never thought to ask, "Why is this poor, frail woman, being made to give her money away for some transcendental idea?" They thought then of her religion, her liberality, her charity, and the world rung with it.

Nobody ever thinks of condemning our Protestant friends who raise millions of money eyery year and send hundreds of missionaries over the ocean to preach the blessed doc trine of eternal damnation to the heathen. That is all le gitimate and perfectly right. But when a man comes out and says, "I believe in the power of the spirits to return, and in my own way intend to make that apparent," the public, the press, and people generally, fold their hands look severely at him, and if he is too wealthy and too influential to be called a fool, they say he is all right on every other point, but on this one he is certainly very weak and

his action is reprehensible. · What does the trial that took place upon this occasion de monstrate to you, and to every intelligent man and woman? It demonstrates that what Spiritualists have to do is this to demand for Spiritualism what is given to every other form of religion under the stars and stripes [loud applause] a right to a hearing, and the same kind of justice and law that is given to every other class of people wherever they are found. Well, what has been the lesson of it? The woman went away for six months. She has come out again, and they had in the police court the other day the grandest sermon upon Spiritualism from the lips of Luther R. Marsh that was ever echoed through the annals of Modern Spiritualism. [Applause.] He preached to those there; he was perhaps the voice sent out to preach the truth; it was an opportunity, at any rate, which he made good use of, and if there was ever one man that the Spiritualists of this country ought to take by the hand, and bid "God speed," it is LUTHER R. MARSH, who had the courage, in the face of opposition, to say what he thought. The world laughed at him; possibly he is laughing back at them. You know the old Scotch adage says that he who laughs last laughs best; and the end of this subject is not yet. It has taught us, as I said before, What? The necessity of having our ideas and

ized, floating here and there according to the reputation of times more potent in itself. each speaker that may come; it shows us that we need to put our hands together upon a common thought and a common truth, call it our property, and warn off all trespassers upon it. [Applause,]

The prominent clergymen in the land to-day who are thoroughly popular are doing nothing more nor less than preaching diluted Spiritualism. Every time they go to a funeral of a great man they borrow absolutely the ideas and thoughts that Spiritualists for the last forty years have been insulted because they have dared to utter, and yet our good church people say: How beautiful, how grand, how sweet it is! and the other people say: He is almost a Spiritualist. Oh! yes, almost one; when will he become one? When it is more popular to be one than it is not to be. The world; my friends, is very much like a flock of sheep: when the leaders go over the wall the whole herd go tumbling fter them; and it is the leader that settles the question.

What we want in matters of this kind is a proper under standing of the underlying law. Nothing is settled whatsoever by the opinion of the police court; that only settles another phase of the question which I am not discussing at all; but so far as the power is concerned it has failed to answer it in the least degree to any intelligent mind.

We come down a little later, and, strange to say, almost at the same time, or quickly following on after it-as if fate had something mysterious to do with it—we find that Margaret Fox Kane has come out to announce that Modern Spiritualism is all a humbug from beginning to end; that she forty years ago started this wonderful thing which our esteemed paper, The Boston Globe, has announced that there are only eight millions of in the country; that out of Margaret Fox Kane's machinations she has conjured up a religion of eight millions of people in a little over forty years; and our friends say: "The death of Spiritualism! and they turn from one to the other and say: "Did you know that Spiritualism was dead?" No; it is only the outside world that hears these things; we had n't heard it. Did you know that Margaret Fox Kane was exposing Spiritualism? Oh! no; all that any individual can do is to expose his own duplicity and degradation. [Applause.] Why, did you not know, my friends, that this is not the first time that a big too has played an important part in the Christian religion? Our good, earnest friends, the Catholics, whenever they go into their great St. Peter's Church in Rome, always bend the knee and kiss St. Peter's big toe, and thereby they think they gain redemption; and while they are gaining redemption in that special way, by kissing St. Peter's big toe, we are losing our chance of heaven because we listen to the snapping of Margaret Fox Kane's big toe. That is the difference, you see, between one and the other.

In the early history of the Christian Church there was a great and wise and good man, called Jesus of Nazareth. He vent around among the common people preaching the religion of everlasting life and truth, the religion of God's ove, God's sympathy, of the human power gradually developing up to the Divine; and in the midst of all this he was insulted, spit upon, condemned, and in the very hour of his trial betrayed by Judas, who should have been his best and most devout follower. There was another time in the history of science when a man made a marvelous discovery, when the heel of prejudice was heavy upon him, he had his choice: to take it back or to suffer the consequences; and so the old man you call Gallieo walked down the aisle and said: "The world don't move"; (but, said he, with a mental reservation, "it does, notwithstanding.")

Now, side by side with Judas nineteen hundred years ago, and side by side with Galileo who recanted, so do I place the Margaret Fox Kanes of to-day who, after forty years of a certain kind of work, sell their truth as did these of old, or particularly Judas of old, for the mess of pottage they hope to get out of it. [Applause.] It teaches us this, to be sure, that we ought to be protected in a way that will render this impossible. It shows us that if we had a more concerted line of action, and if the intelligent Spiritualists everywhere were only more alive to the necessities of the time, they would render the alleged frauds inside their ranks an impossibility. But lacking organization and failing to comprehend exactly the direct line of work, these things have occurred, and these things will occur over and over again.

But there is one point that I feel to say right here: that while Mrs. Kane was going about as a Spiritualist medium, the outside public said: "Why, yes, of course she makes money out of it; that is why she is a Spiritualist medium.' Well, we said it was not so; but we had no answer to it. If Margaret Fox Kane or anybody else has the power to kill the truths in Spiritualism, the sooner they die the better for them and the better for Spiritualism. [Applause.] If it rests upon any individual it is not a truth. If it is founded upon the advocacy of any one man or woman, when they change the truth changes. Human experience makes history and makes truth. What you observe, what I observe, what another observes, if it be the same, in time serves to demonstrate what in time becomes law; and Modern Spiritualism is not the result of the assertion or demonstration of any one person; it is the combined experiences of our eleven million people whom all the exposures of fraud on the part of individuals can never move nor stir one particle. [Applause.]. It is founded upon the firm rock, not of belief, but of absolute knowledge; not fear, but the love of the truth. Now if I wanted to make a man a Christian I should frighten him into being one, because I should make hell so hot that he would feel the heat; and I would say, Accept heaven, or you will go there; and through the fear of hell thousands of people have been swung into heaven. But people in Spiritualism are not converted that way there is no fire in it. I think sometimes that the Spiritualists made a mistake because they have left the devil entirely out of it; they ought to have a small one, just a little one, for a while, so as to keep people frightened; for the element of fear is a strong and important one. But aside from that, those persons who call themselves Spiritualists have used the phenomena to demonstrate the philosophy, and when the law of spirit return has become apparent to them they are no longer believers in phenomena, they absolutely know the law. [Applause.] And consequently Mrs. Kane has taught us how weak we are in our united efforts; how we need to have in every society, in every town, a committee of gentlemen and ladies who shall be engaged in the profound study of the underlying laws that govern these manifestations. And until we have a school of mediumship, until we have universities where this power of the spirit is recognized and intelligently taught and comprehended, our Spiritualism will be as it is now, the byword in the mouths of the unthinking, [Applause.] We need in it what the world requires in everything else, an intelligent understanding of the governing laws, so that when we hear the

broader grasp of all the important themes that relate to large city throughout the land, a class of people not organ- the logic of the man who knows; and that is a thousand

Only a short-time ago you were favored with a partial report of the Psychical Committee in regard to the phenomena of Modern Spiritualism. Despite the fact that the Seybert Commission had been for three years investigating the subject, and had reported unfavorably upon it, and despite the fact that Mrs. Kane declared it was all done by her toe, the Psychical Committee and Society still, exist and go on trying to investigate a thing which another Committee and the founder declare there is nothing whatever in. They said in their Report (which they were not quite prepared to make,) that they wanted more time and more money. Do you suppose that with all the intelligence that goes to make up that Psychical Committee, if there was nothing in Spiritualism whatever they would require more time and more money to investigate the subject? The only reason we know for their asking this is because they have found comething which they are not fully prepared to explain, and which they are anxious to sift to the bottom. Now this sychical Committee is made up of men of different denominations and degrees of intelligence. Tam somewhat surprised to see among the number the name of Professor Fullerton, who you remember was connected with the Seyberr Commission, and who, quite contrary to all Mrs. Kane has declared, said in a speech made in Cambridge some time ago, that "as we heard strange sounds in our heads when we had a cold there, it might be possible that all the raps that Spiritualists heard were caused by having a cold in the head." This is quite a different theory, you will see, from what Mrs. Kane talked about. I think the reason why he thought that cold was, the cause of the first raps was because they were heard in the month of March, which is a bad season for colds, as you will probably find out when next March comes round.

These gentlemen do not pretend to believe in Spiritualism. Some of them are quite adverse to it, and look upon a Spiritualist as being not quite the person to be directly associated with them. Supposing that I wish, my friends, now to make an experiment in chemistry; and here is my laboratory on my right, and I was trying to gather a committee here before me, and I should say to you, "Sir, are you a chemist?" "Yes," I don't want you. know anything about chemistry?" "No." Well, I want you; and so I go to work and get up a committee of twentyfive people who do n't know anything about the subject and bar out everybody who does, and we will go into the laboratory and stay there three years, like the Seybert Committee, and come out, and say, "Well, there is n't anything in

The reason is simple: we did n't know anything about the subject when we began, and when we ended were in about the same state. I should call a fair investigation of Spiritualism to be one where the committee was equally divided and of about the same degree of intelligence. I would put on such men as Alfred Russel Wallace and Professor Crookes against any scientific man there is even here in America: and when they raise themselves in all the power of their self-conceit and say there is nothing in it, I let the evidence of such men as these, who have investigated, outweigh the evidence of those who have not. [Applause.] I don't think it is unfair to ask this, by any means; it is that the Spiritualists ought to demand.

Now it is exceedingly kind of the Psychical Society to make a point of Spiritualism as the only phase of religion that has any psychical phenomena. I should say that the Psychical Society ought to investigate the superior psychical power which the Roman Catholic Church pretends to. The priest says that by the power of absolution he can take away the sins and make a man pure and white and sinless That is a wonderful psychical operation, I should think, which the Psychical Society ought, to investigate at once. and let us know whether there be any truth in it or not. Whenever our good friends go into the Catholic Church. they cross themselves in holy water. Now the psychical effect of this water would be full of interest to those who do not believe in it; and what a great service the Society would do if they would only go to work and investigate it.

The Roman Catholic priests declare they have the power of exorcising evil spirits, and sending out the devils that may possibly inhabit a human form. Where are the Committee of the Psychical Society, that they are not there to sit upon it, and show us first that there are spirits, and then the modus overandi whereby this beneficial work is accomplished? As a Spiritualist I sincerely recommend the Catholic Church to the kindly consideration of the Psychical Committee. [Applause.]

Again, there is the Protestant Church. Why not investigate that power? You see a miserable sinner walking through the streets. He will declare he is only a worm of the dust. He enters the church; he listens to the serman for a while, and he is "born again"; he has been completely changed. They take him out, and if they are only Bantists. they give him a thorough baptism, (I believe in the Baptists on that account,) and wash all his sins away. And by-andbye he takes the baker's bread and the vender's wine, and from the miserable worm of the dust he is going to sit at the right hand of God.' Now, is n't that a wonderful psychical transformation? There is a man who has murdered five other men, as did Charles Matthews in England, and when he was to be hung the ministers went to him "to save his soul," and they talked to him most earnestly and devoutly. The ministers said: "The pearl of great price is within your grasp. Jesus died for you; now you should accept him, and you will be saved." So they labored with him a long while and gave him many tracts to read, which I presume he perused, and then, seeing that this was the only way out of it, he says, "I am converted; I believe." But did they save him then? Well, they ought to, for now he had become a pure sinless soul. But strange to say. the moment he became so good they hung him. [Applause.] Although they had converted him and made him a beautiful, glorious saint, I suppose it was of such material that they thought it would not keep, and so he had to be swing to Jesus.

Well, now, is n't that a remarkable condition, how a man can commit five murders and be influenced by the devil all the years of his life, and in just three minutes before he dies be transformed in the twinkling of an eye into a saint to sing around the throne of God?

My dear friends of the Psychical Society, I recommend to you the great power of salvation gained in the heat of a revival, and as you have several ministers on this psychical committee they, at least, would make themselves offerings upon the shrine of science. They could not, of course, be accused of doing anything for money; they would be only too glad to enlighten, their co-workers in this great search after a hidden truth.

Now, friends, all sarcasm aside: Spiritualists ought to thank the Psychical Society and every class of intelligent

inch who are seeking to formulate our phenomena for us had doing what we ought to have done more than twenty five years ago. [Applause.] I think that they are doing a most useful work; only please remember this, that not one of us as yet in this realm of spiritual thought has even had a chance to develop the power that is within its.

Those who are mediums to-day know almost absolutely nothing of the power that controls them; circumstances have forced them into the line of life that they are in, and they have had little or no time to study the operation of those lays which govern the manifestations that occur through them; so that while you may find many mistakes while you may find many errors, I would say to you, as I said to our friend De Witt Talmage, who declared that ninety-nine out of every hundred manifestations are humbugs: "I will admit that-for argument's sake-and having admitted it, I would like to ask you to explain the one out of a hundred that you claim to be genuine." [Applause.] .It is not the ninety-nine errors that we have to talk about, not the ninety-nine mistakes that we may find on our way, but the one shining pearl when found which serves as a key that will unlock the mystery of mysteries. The Psychical Society will go on; God speed them in their work. They will find some who will help them; others that will not; but they need, as other bodies do, to place all the individual opinion and all the prejudice one side.

I do not consider that any minister or doctor is able to investigate the subject of Spiritualism impartially; and I do not think they should be on any committee for its investigation. Why not? If Modern Spiritualism is true, you have no need of Orthodoxy, and consequently your Orthodox minister is not going to make it true if he can help it. I know of hundreds of ministers who are six days in the week as firm Spiritualists as any of you here are today; but on the seventh day they earn their bread, and don't know anything about the law of spirit return. There are many physicians who know perfectly well the power of clairvoyance, and who are not ashamed quietly to employ it; but when they remember that this will injure them greatly if known, they are the very first to appear at the State House and declare that only those who are "regular' practitioners shall be allowed to cure the multitude around you. Well, the only way to meet this, is by intelligence. I would have those who are possessed of medial powers go through the line of education that every other physician does, and then, with their diploma in one hand and their clairvoyant and spiritual power in the other, demand from the State the same recognition of one as the other; and so on in every line of thought; for if like attracts like, the more educated your mediums are the better instruments they will become for the influence of advanced and unfolded The Independent Club, before which I am now speaking

and of which I am most proud, has undertaken in part to carry forward this work. It has no intention of antagonizing any one. Out of all the numbers of Spiritual Societies in this city and everywhere else, there is not one too many; out of all the workers in the field' there is not one too many. But as we recognize the work of others we only ask permission to carry forward our own work, and that work is to be in the next year-not to study Spiritualism with the narrow sectarian idea that is sometimes attached to it, but to study spiritual science, which to my mind is unsectarian Spiritualism, from an independent standpoint, and to render ourselves willing and glad to assist all others who are engaged in a like pursuit. The platform of the Independent Club, upon which I stand at this moment, is one upon which every person who has a truth to speak should be most devoutly welcomed. I hold that no matter what the phase is, if a person believes it to be true he ought to have the freest expression of it. [Applause.] I would place here, if I could, a Roman Catholic priest to-day, De Witt Talinage to-morrow, and Robert Ingersoll the next day; and I insist that there would be no better way of educating the public than to hear them in succession, and then allow the intelligent people to think and decide for themselves. [Applause.] As Judge Edmonds. once said, "no person who don't want to become a Spiritualist ought to investigate Spiritualism"; so I contend that no persons who do not wish to become liberal in thought, ever ought to allow themselves to listen to liberal ideas. When once you have been vaccinated with them they work a wonderful change in the system; there is no question about that. Our Catholic friends are wise; they say: Give me the child and you may have the man, and during the years of childhood they so mold the child that religjously there is no future for it. Our Protestant friends say: Keep away from all these things; burn all the books that advocate anything. Don't even have a Sunday newspaper. Why? Because the majority of them are so much more attractive and intelligent than the sermons preached that you will stay at home and read them instead of going to church. I say that everything you can get in the world, whether it be theatre, paper, advocate, truth, whatever it is, take it all, and the law of attraction will draw to itself that which is best in the end. If your ministers are not as intelligent as your papers, so much the better for the papers and so much the worse for the ministers. If your theatres are greater educators than arm pulpits (and I sometimes think they are), and they have a very important part in our national education, open them wide and let the people enter, for no person ever watched the changes of a really good play without coming out from that theatre a better man and a better woman. True religion consists not in simply bending the knee, but rather in making use of all the functions of life. The church quietly says: We have got all the truth; we won't have anything more than we have got; we won't listen to anything more.

But the only opportunity we have is to hear all things, and then hold fast to those that appear good and true The record of the year has brought its trials, but out of them all has come that growth, that strength, that power that only serves to help the better to combat with error, and to serve the eternal truth. The mistakes and sad experiences will be lessons for our future instruction, while the successes will only serve to encourage the earnest souls climbing up the heights of time. May the coming year be one fraught with peace to you all.

### WHOSE?

·[To a Pair of Slippers in the Egyptian Exhibition.]

Tiny slippers of gold and green,
Tied with a mouldering golden cord:
What pretty feet they must have been
When Cassar Augustus was Egypt's lord!
Somebody graceful and fair you were!
Not many girls could dance in these!
When did the shoe-maker make you, dear,
Such a nice pair of Egyptian threes?

Where were you measured? In Sals, or On, Memphis, or Thebes, or Pelusium—

Memphis, or Theoes, or Felusum—
Fitting them featly your brown toes upon,
Lacing them deftly with finger and thumb
I seem to see you—so long ago!
Twenty centuries—less or more!
And here are the sandals; yet none of us know
What name, or fortune, or face you bore.

Were you she whom I met at dinner last week,
With eyes and hair of the Ptolemy black,
Who still of this "find" in the Fayoum would speak,
And to scarabs and Pharaols would carry us back?
A scent oblotus around her hung,
She had such a far-away wistful air
As of somebody born when the earth was young,
And wore of gilt slippers a loyely pair!

Perchance you were married. These might have been Part of your trousseau—the wedding shoes; And you faid them aside with the lote-leaves green, And painted claygods which a bright waters. And, maybe, to-day by Nile's bright waters. Damsels of Egypt in gowns of blue—Great-great-great-very-great-granddaughters—Owe their shapely insteps to you!

But vainly I knock at the bars of the past.

Little green slippers with golden strings!

For all you can tell is that leather will last

When love and delights and beautiful things
Have vanished, forgotten! Nay! not quite that?

Leatch some light of the grace you wore

When you finished with Life's daily pit-a-pat,

And left your shoes at Time's bedroom door!

—Sir Edwin Arnold, in Universal Review.

Reforms have the fate of melodies, which, once set affort in the world, are taken up by all sorts of instruments, some of them worldly coarse, feeble, or out of tune, until people are in danger of crying out that the melody itself is detestable.—George Eliot.

# Literary Department.

#### Li (From The Cornhill Magazine.) THE PHANTOM PIQUET.

[Concluded.]

"I do n't believe it," said Adderly. "I feel sure that the regiment has come up. "There?" he added, sharply, as a shot was heard, "is that nearer?"

"That, certainly, was further off," remarked the Colonel, "and seemed to be more to the right."

Two or three more shots followed, which even to the still skeptical Enderby were obviously more distant.

"Ponsonby!" called out the Colonel, "take your troops and reconnoitre cautiously toward the graveyard. If you come across the One-Hundred and Fiftieth, put yourself under the Colonel's orders, but send back an orderly with the intelligence to me." the intelligence to me.

the intelligence to me. "Yery good, sir," replied Ponsonby, and in a few minutes: the rattling sabres and clattering hoofs of the cavalry were

the rattling sabrea and clattering hoofs of the cavalry were heard as they left the cantonment.

A long silence ensued, full of excitement. The storm had passed off, the muskerry had ceased, and no sound broke the stillness of the night-save now and then the low whispers of the men, who were standing motionless in the ranks. Shortly, after a silence that seemed an age to the young man, Adderly caught the sound of galloping hoofs. "Here is an orderly back, sir!" he whispered to Col. Prendergast, and in a few minutes a dragoon dashed up and saluted the commandant. "Major Ponsonby sent me to say, sir, that he had n't come across any of our troops, but that the enemy lad retired—panic, I think he said, sir; they 've chucked away their muskets and 'weapons; the ground's reg'lar had a techneteross any of our troops, but that the shemy had retired—panic, I think he said, sir; they 've chucked away their muskets and weapons; the ground's reg'lar strewed with them just beyond the gravoyard." Col. Prendergast and Enderby looked at one another in anazement. "Where is Major Ponsonby?" asked the commandant. "Major Ponsonby, sir, told me to say he was going on a mile or so further to reconnoitre; that he would be back soon."

"But do you mean to say that there were no signs of any:
"But do you mean to say that there were no signs of any:
European troops—of the One Hundred and Fiftieth?" asked
Colonel Prendergast, completely puzzled.
"None, sir—none whatever," answered the trooper.
The Colonel dismissed him, and turning to his staff, said:
"Very extraordinary! What do you make of it, Enderby?"
That officer, however, could only shrug his shoulders:
The tension had been very great. The general relief was such that, when a second orderly dashed up with the news that the enemy had, from some unexplained cause, been panic-stricken, were retiring, and consequently unlikely to make a further attack that night, the long pent-up excite-

panie stricken, were rettring, and consequently unlikely to make a further attack that night, the long pent-up excitement of the men found vent in a ringing cheer. A little later Col. Prendergast, and his two staff officers, sat smoking in the chief's bungalow. Rest was felt to be impossible, at least until Ponsonby should return.

"It is really incomprehensible," said the Colonel slowly.

"I can't imagine what kept them off."

"I have an idea, Colonel," said Enderby, who, from his staff training, was never at a loss for a why and a where-

staff training, was never at a loss for a why and a where fore. "I fancy I see how it occurred. I think the fellow, made sure that we should have an outpost in the graveyard. They probably crept up to it close, and then fired. The walls would echo the shot, and the sound may have led them to think they were really engaged with us. Once grant that, and then you can imagine that the sort of panic which

that, and then you can imagine that the sort of panic which attacks the best troops occasionally (especially in night fighting) seized them, and the mystery is solved."

"An ingenious explanation, Enderby!" commended the Colonel. "A little far-fetched, perhaps, but I really can't think of any other; unless," he added, half laughing, "one goes into the supernatural."

Enderby smiled, perhaps a little contemptuously. He had served under Colonel Prendergast for some time, and, while he could not help admiring the chivalrous character of his brave old chief, he had often come across a vein of romance in his nature, which, to Enderby's matter-of-fact mind, seemed a deplorable weakness.

"Natives seem easily frightened," observed Adderly. "Hawkins, who was on picket in the graveyard to-day, was telling me how nervous his men were."

"Nervous! how nervous?" asked the Colonel with curiosity.

osity.
"Well," answered Adderly, "Hawkins seemed to think
"Well," answered Adderly, "Hawkins seemed to think some superstitious fear on account of being near the white soldiers' graves got hold of them. He said they even petitioned to be stationed outside because they heard queer noises and all sprts of things. He seemed to think they were quite demoralized with fear."

The Colonel looked thoughtful as he puffed at his che

Enderby smiled again.

"Good heavens!" said he to himself, "how can men be so childish? I verily believe he thinks there was something supernatural about it all."

supernatural about it all."

At this moment there was a bustle outside.

"There is Ponsonby at last," cried the Colonel, eagerly, and in a few moments the tall cavalry officer entered.

"I have brought in a prisoner, Colonel," said he, "and also the dead body of a mutineer, which we believe to be that of Mir Kahn himself, their leader."

After hearing all that Ponsonby had to report, the Colonel desired him to send for the prisoner.

Ponsonby could throw no light on the cause of the panic, nor had he come across any signs of the One Hundred and Fiftieth.

tieth. Enderby here thinks he can account for it," observed

Adderly; and he repeated the staff officer's explanation.

Ponsonby laughed as he heard it.

"There certainly is an echo there," he said. "I can bear witness to the fact. As we were riding back, just as we were passing the graveyard, on the road between the gate and the Fakir's tomb on the other side, we heard you fellows cheering in the cantonment, so my men—to keep you company, I suppose—also set up a cheer. By George! a cheer echoed back from the graveyard and quite startled us! It was exactly as if a lot of men were in there, cheering

"I'm sure that's how it was," said Enderby, quietly.
At that moment a tall gray-haired officer appeared at the

door. "Come in, Doctor," cried the Colonel.

The surgeon entered.

"I have just been examining the body of the mutineer Ponsonby brought in," he said. "What is singular is that there is no wound on this body, or any mark or sign to show what caused his death."

"Lightning," suggested Enderby, as he lay back in his chair and blew a cloud of smoke from his lips.
"Most singular," sald the Colonel, ignoring Enderby's remark. "Where did you find him, Ponsonby?"
"In the gateway of the graveyard," replied Ponsonby. "He was lying on his face with his hands stretched out in front of him."

"He seems to have died in great pain," observed the doctor. "His face is distorted with the most ghastly expression of pain or fear. A horrid sight! Of course, I suppose, fif it were thought necessary, I could find out the cause of death, but I can only say that from the examination I have made I could find nothing."

"Here is the prisoner, Colonel," exclaimed Ponsonby, as the tramp of feet was heard in the compound.

The mutineer was brought in.

He was a fine lad, dressed in rich clothing, and seemed to have held some position of rank.

He glanced quickly around the room and gave a perceptible start as his eye fell on Adderly. He salaamed respect-

fully to all the officers. Colonel Prendergast was not only a proficient Hindust Colonel Prendergast was not only a proneient innecessing in scholar, but was also well versed in most of the Oude dialects. Finding the prisoner a little conversant with the former language, he inquired where he came from, and at

orner language, the indured where he came from an according to the man's own patois. After some time, in the midst of a voluble speech (unintelligible to the officers except to the Colonel) the man paused abruptly and pointed to Adderly's sash.

The Colonel continued the examination at some length, and finally dismissed the prisoner, under escort, to the guard-room.

guard-room.

The Colonel did not speak for some moments after the man had been removed, but sat looking very grave and I do n't know what to think!" he broke out at length.

"The man must be intoxicated or mad. He swears positively that the graveyard was full of white soldiers dressed in red coats with sashes, just like Adderly's there! He was most circumstantial—swore that he saw them firing over the walls. He declares that he was close behind Mir Khan the walls. He declares that he was close behind Mir Khan when, they attacked the graveyard, and that he saw him struck down by a small Ferenghi with one eye and a gash across his face! He says, the Feringhi had the face of a Sharitan, and that he fied from fear of him.—Well, gentlemen," said the Colonel, rising as he spoke, "thank God, the place is saved! As it is nearly day now, I think we had better get some rest."

The officers garses and all were shout to leave when a Fu-

The officers arose, and all were shout to leave when a European sergeant, appearing at the door, saluted, and said:
"The One Hundred and Fiftleth are just coming in, sir."
"Hurrah!" cried Adderly, dashing out into the compound. "Impossible!" said Enderby. All the officers went out into the veranda, and began eagerly to scan the

graveyard.

There, sure enough, in the gray dawn could be seen a column of British troops approaching the station, and shortly after the red sashes of the old regiment were swinging into the cantonment, welcomed by the little garrison with cheer

Some weeks after these events, Colonel Prendergast and Captain Enderby were riding out in the afternoon of a sultry day round the cantonment. Their road led past the old graveyard. The Colonel pulled up as he passed the gate. "I have a fanoy," said he, "to try this wonderful colo. I think it was here that Ponsonby said he noticed it."

planation. "Very likely!" said the Colonel, shortly, and they turned their horses liends homeward.

their horses lieads homeward.

They glanced at the open gate of the graveyard, where the dusty graves were scorching in the sultry August sun, which cast the shadow of one tall fantastic tombstone standing in front of the gate almost to the horses! feet.
^ As they passed, the Colonel turned his face toward the cem-etery and saluted !

And Enderby, like a good staff officer, saluted, too.

# Banner Correspondence.

Massachusetts, \*\*\*

BOSTON .- "H." informs us that on Sunday, Jan. 13th, Dr. P. Dyer, of Farmington, Me., spoke in Mr. Cobb's meet ing at College Hall, detailing much of interest as to Spiritunlish in Farmington, and other points. He had been stigmatized because of his belief, but had no fears for either his

matized because of his belief, but had no fears for either his own or the future of Spiritualism in his victinge.

He alluded to the departure to spirit-life of Miss May, a former resident of his town, but more recently of Strong. She was highly esteemed by Farmington citizens, having been engaged in educational work in the town. Many of the people attended the funeral at Strong—the services being under the Congregationalist denomination, Rev. Mr. Pratt officiating. Mr. Pratt remarked that when the word went out that Miss May was dead, he said, "No! she is not dead, but alive; to-day she is cognizant of your presence, and of the flowers that are about the casket." From the description Dr. Dyer gave of what was said at the funeral there could not have been any stronger or better language made use of by the most pronounced teacher of the spiritualistic philosophy. He also related his subsequent meeting with one of his patients, a lady of the Methodist persuasion, who, speaking appreciatingly of the funeral services, declared that the society, including herself, had always held the same views advanced by Mr. Pratt on the occasion. Dr. Dyer said that he did not know of a Spiritualist in Strong, but the sermon in question was the subject of conversation and comment in all circles of society in Farmington: Wherefrom it would appear that the Spiritual Philosophy is very welcome at a funeral, and from the lips of a licensed preaches—mrended—mrended—mrended in the subject of the surface of the preaches—mrended

welcome at a funeral, and from the lips of a licensed preacher—provided no name is given to it.

Dr. Dyer is a prominent citizen, a leading physician in the town, and is well known in all portions of the country as an advocate of the spiritualistic philosophy. He has confidence in his own senses, and does not allow any one to think or believe for him. His remarks were listened to with much interest.

STONEHAM.-M. S. Townsend-Wood-writes, Jan. 9th The good people of this town have been favored with three lectures from Mrs. A. H. Colby-Luther, which were received with wonder, astonishment and pleasure. The constant flow of language from her inspired brain is indeed a wonder to those who have never had their own thoughts illumined by the infinite fire of truth; and they may well be astonished to see a white-haired woman stand before an audience for more than two hours pouring forth constantly the most profound reasoning and radical truths. So much were they pleased that many said, 'We wish we could have her here as a constant speaker.' ier here as a constant speaker.

her here as a constant speaker. When women dare to be true to the divine inspiration, opening their mouths fearlessly, speaking as the higher spirits give utterance the world will be the better for it. Such an one was Achsa W. Sprague, whose memory lives with thousands to-day. Both men and women were made better by listening to her inspirations in those early days. So will they grow better by listening to Mrs. A. H. Colby-Luther, Mrs. R. S. Lillie and many more noble women of to-day.

to-day.

Mrs. Lillie is much appreciated here also. The sweet songs of her good husband and self are enjoyed by all. May the best angels guide, guard and inspire all the true laborers for the cause of Spiritualism, is the unchanging prayer of an old worker."

BOSTON.-A correspondent writes: "A number of the friends of Mrs. Lydia F. Dunklee, widow of the late Dr. W A. Dunklee, recently tendered her a reception at the residence of Mr. and Mrs. William Boyce, 52 Rutland Square, Boston, on the anniversary of her sixtleth year in mortal existence. It was a very pleasant occasion; vocal and instrumental music, speeches, recitations, etc., were the order of exercises. It will be remembered that Mrs. Dunklee ac companied Mr. and Mrs. Lillie to California, last summer. and Mrs. Lillie being absent, forwarded an original poem to be read by her daughter on this occasion. Mr. and Mrs. Boyce provided a bountiful collation: and Mrs. Dunklee feelingly responded to the congratulations extended her by all present."

BOSTON.-" Heath" writes, Jan. 15th: "Mrs. Ada Foye's a song by Mr. Wilson. Mrs. Foye remarked that in searching for the truth, the only way to get manifestations is to earnestly desire them, and put away all prejudice and skepticism, thus opening the way for our spirit friends to come with their loying messages. An honest skeptic and a move in the speaker was congratulated by many of the hard-headed persons who came more for the purpose of criticism get hand of being convinced. The Society is highly pleased with Prof. Peck, and regret that his stay is to be so short, the being engaged only for this month. A Lyceum will be agreed thing, and a move in the latest which will be a great thing, and a move in the latest and the lat ticism, thus opening the way for our spirit friends to come with their loving messages. An honest skeptic, who does not believe in Spiritualism, but is desirous to know what there is in it, is very near to becoming a convert to it, and we heartily welcome all such to our meetings. Mrs. Foye then gave very satisfactory proofs of spirit presence, giving names and dates as usual. Among names given and recognized were Henry Carr, George Bonds, Jennie Edwards, Benjamin W. Wheeler and Wilbur Austin Dodge, all of whom gave messages. Then followed a half hour's sitting for the development of mediumship, which was very harmonious. Many present were subjects of spirit control to a greater or less degree, and good results must follow. Skepticism and unbelief are fast passing away before the light of truth, and the certainty of the angel influence present. All were advised to sit at their homes three or four in a home circle, to secure further development. The Boston Globe had one of its best reporters in attendance."

LOWELL.-A correspondent writes: "An exposé of an altogether different sort than those usually sensationally reported was recently made in this city, in the columns of reported was recently made in this city, in the columns of the Times, by Prof. Cadwell, the well-known mesmerist. It was an explanation of the tricks performed by some who endeavor to convince their auditors that they are identical with spirit-manifestations. Prof. C. did more than those who assume to expose Spiritualism. The latter simply do the tricks, but fail to inform their audiences how they are done; Prof. Cadwell gave this information, and proved that they bear no more relation to spirit-phenomena than green cheese does to the moon."

### California.

SAN FRANCISCO.—A correspondent writes: "A reception entertainment of a most enjoyable character took place in Irving Hall, Friday evening, Jan. 4th, the occasion being the return of the popular lecturer W. J. Colville to

being the return of the popular lecturer W. J. Colville to this city after his extended absence in Chicago, Boston and Southern California.

The hall was beautifully decorated with floral designs and evergreens. The audience was a large and representative one and the programme of rare excellence. Introductory-remarks were made by Hon. Amos Adams, followed by Mrs. Josephine Wilson. Mr. Colville responded in a few well-chosen words, expressing his pleasure at being again in the midst of his faithful, generous friends in San Francisco. After the speeches an exquisite exhibition of movements by Miss Mattie Hughes, accompanied by Signora Pavillo, called forth tokens of hearty appreciation from all. Mr. Colville then sang 'Marghuerite' with fine effect. Next came a charming recitation by Miss Jeroma Fenn; of Victor Galbraith. A plane solo was brilliantly executed by Miss Kittle Lange.

Fenn; of 'Victor Galbraith.' A piane solo was brilliantly executed by Miss Kittle Lange.

After a brief interval the second part of the entertainment commenced with a poetical improvisation by Mr. Colville, succeeded by 'The Song that Reached My Heart,' sweetly sung by Miss Alice Goff. Recitation and tableaux, 'Sister and I,' were superbly presented by Mrs. Mattle P. Owen, assisted by Dr. Nellie Beighte and Mrs. D. N. Thorpe; the effects were remarkably realistic. The well-known soprano, Mme. Marle Bishop, then sang 'Comin' Thro' the Rye' in her inimitable style. The gem of the evening was a cornet solo, 'Magnolia Screnade,' by Mr. R. H. Whiting, who is master of the beautiful instrument he manipulates? Mrs. M. J. Bradley rendered 'The Vagabond' so realistically that the audience refused, to believe the performer was a lady, her manly disguise being so perfect. 'Christmas Bells,' sympathetically rendered by Mr. Golville, closed the formal exercises.

Nearly all the artists (all of whom kindly donated their services) received beautiful floral tributes. Pleasant social greetings ended a delightful evening."

### Oregon.

EAST PORTLAND.-M. F. Moore writes: "Sunday, Jan. 6th, the East Portland Society of Spiritualists elected officers as follows: For President, Mr. Wheeler; Recording Secretary, Miss Welda Buckman; Financial Secretary, Mr. Haight; Treasurer, M. F. Moore. Sixteen new members were admitted. The society will henceforth hold meetings in Buckman Block Hall, corner Fourth and G streets, every

"Yes, sir," said Enderby; "here is the gate on the left and the Fakir's tomb on the right."

The Colonel gave a loud shout. "I hear no coho," said he. It tried a louder shout without effect, and Enderby, too, raised his voice in vain. They moved to other spots, but no coho answered their repeated efforts. "Strange," said the Colonet, thoughtfully.

"Perhaps the wind to-day (such as there is) is in a different quarter," suggested Enderby, with his usual ready explanation.

Sunday, at 3 o'clock; and at 5 o'clock a developing circle with Mr. and Mrs. Wheeler. Mrs. W. is a fine clairvoyant and healing medium. Medicine comes into her hand held above her head. Mrs. Cornelius is a good clairvoyant, and healing medium. Brown a clairvoyant and independent slate-writing medium. The society is out of debt. and has a small fund in the treasury. We feel full of courage, and start with isso others our beautiful Philosophy."

New Jersey.

PATERSON .- J. A. Roney, Scoretary, writes: "We began our fall session Sept. 1st, with Bishop A. Beals, who rendered agreeable and valuable service. The first Sundays of October we were entertained by our genial and indays of October we were entertained by our genial and intelligent friends. A. E. Laurene, of Brooklyn, and Mrs. A. S. Cochrane, of New York City—the latter having but recently developed for platform duty. To both, we tender our grateful thanks for services voluntarily rendered. During November we enjoyed the fresh and vigorous labors of J. J. Morse, directly upon his arrival from San Francisco. We can hardly add anything to the national reputation of Mr. Morse; his tender voice and exalted character left a lasting impression among us. Next came Mrs. H. S. Lake, with whom an engagement had been made six months previously. We had waited long and eagerly for her appearance, and were not disappointed in our expectations. No audience slumbers or grows weary where this profound anee, and were not disappointed in our expectations. No audience slumbers or grows weary where this profound reasoner and eloquent speaker presides. Her discourses are logical, fearless, forcible and magnetic. At present and for the remainder of the month we liave Lyman C. Howe. Last Sunday evening, Jan. 13th, his chosen subject was: 'Spiritualism; Is it of God or the Devil?' and it must, have been generally conceded at the close that it was indeed of blessed origin and points to a blessed destiny. When communities become spiritualized, such types of men as Bro. Howe will be chosen for moral and religious teachers.

To all the excellent speakers and kind friends who have instructed and entertained us we express our rood will. We

To all the excellent speakers and kind friends who have instructed and entertained us we express our good will. We shall keep them in pleasant remembrance, and wish them a successful and happy New Year. Our Society—notwithstanding the generous and cheerful financial support of one of its founders, Mr. Henry Doherty—has, like many others, had to struggle for success, but we trust there has been a compensation which is its own reward.

After the close of Prof. Peck's engagement, in February, we intend to reorganize, and hope for still better things in the future."

the future.

#### Rhode Island.

PROVIDENCE.-Wm. G. Wood writes: "It was eighteen years the 29th of December, 1888, since I received my first evidence of the ability of spirits-to communicate with friends on earth. At that time my sister demonstrated her presence by giving me, among others, one test that she has since given through fifty mediums, all of whom at the time were strangers to me. During the period above mentioned I have proved scores of messages printed in the BANNER or LIGHT true, and likewise been many times restored to health, when attacked by sickness, by the aid of spirits through their mediums."

NEWPORT. - John C. Peckham writes that he never knew a clergyman to satisfactorily explain the passage in the twenty-seventh chapter of Matthew that says, " graves were opened; and many bodies of the saints which graves were opened; and many bodies of the saints which slept arose and came out of the graves, after his resurrection, and went into the holy city, and appeared unto many." "My explanation, corroborated by the facts of Modern Spiritualism, is," he says, "as follows: It was then, as it is now, very hard for some to believe that those who had experienced the change termed 'death' could appear to them unless they did so in the bodies that had been placed in graves. Hence, when they 'appeared unto many' in 'the holy city,' they believed the bodies had left the graves. The fact undoubtedly was they appeared in spirit the same as they do now at a materialization scance, having nearly the appearance they bore prior to their decease. This, I think. appearance they bore prior to their decease. This, I think, is the only rational explanation that can be given of that passage, and every Spiritualist who has witnessed materialized forms, and many who have not, will endorse it as the correct one."

#### New York.

ALBANY .- J. D. Chism, Jr., writes: "Spiritualism in Albany is prospering far beyond the most sanguine expectations of the believers in our grand and beautiful religion. Prof. W. F. Peck is arousing the people of intelligence to a realization of what Spiritualism is when subjected to scientific and logical analysis of the most minute and searching character. Sunday, Jan. 5th, he gave his 'Path from Methodism to Spiritualism in the morning, which suited us old Methodism to Spiritualism in the morning, which suited us old Methodists. In the evening 'The Progress of Spiritualism for the past Forty Years.' The audience was small on account of past Forty Years.' The audience was small on account of a severe rain-storm, but inerit has its reward, which was fully exemplified in this case, for the following Sunday the attendance filled every seat in the hall, and was composed of a class of people above the average audience in intelligence and capacity for thinking and weighing every idea presented to them in the most critical manner. As proof of the excellence of the logic and reasoning of the speaker, the audience listened with close attention and manifested its appreciation by numerous outbursts of applause. After the lecture the speaker was congratulated by many of the hard-headed persons who came more for the purpose of criticisstate the inter Prof. Peek's galdance, which will be a grand thing, and a move in the right direction. The choir is also being improved by his efforts, and one and all feel that he has assisted thus far in benefiting the cause in Albany more than we anticipated. May such whole-souled, powerful workers for truth multiply until Spiritualism is understood in its grandeur and beauty throughout the earth."

### Ohio.

CINCINNATI.-"A Student of Nature" writes: "I remember of reading a few weeks ago an article on 'The Phenomena of Sight,' which recalled an incident in my own nomena of Sight,' which recalled an incident in my own experience. I was sitting in my room, when I incidentally closed my eyes. Suddenly the eyelids appeared transparent, and I saw the top of a looking glass, foward which they were turned, as plainly and distinctly as if open. The eyelids I first noticed to be of a transparent pink color, and carrying the sight in a natural way beyond, I observed the glass. There were no impressions of anything but a purely physical sight. The so-called spiritual sight is easily distinguished from the natural; it has the sensation of other eyes looking through yours, as a close student may observe. As soon as one becomes blind, or a suspension of any other faculty occurs, all other faculties are intensified in their faculty occurs, all other faculties are intensified in their action. Hence we generally see such persons more cheerful and contented than many in full possession of all their faculties. They also receive the support of sympathy in all their surroundings.

The blind newsman, seen for years standing in a doorway winter and summer on Chestnut street, Philadelphia, is always cheery as he cries out, with stout lungs, in a voice well understood and known squares away, the daily papers. Though buying papers of him for years, I never knew him to make a mistake in receiving or giving change. He knew by the sense of touch, repeating the same to the customer as soon as he felt it, even a bank bill."

### Maine.

WEST SUMNER.-J. A. Fletcher, Corresponding Secreary, writes: "J. Frank Baxter spoke under the auspices of the Spiritualist Society of this place at the Universalist the Spiritualist Society of this place at the Universalist Church, to large and appreciative audiences, on the evenings of Thursday and Friday, Jan. 10th and 11th. Each lecture was accompanied by several excellent songs by himself, beautifully rendered, together with a fine poem. Many wonderful tests were delivered from the platform, describing the appearance and giving the language and full name of each of the many spirits who were able to so impress themselves upon his clairvoyant and clairaudient faculties. These tests, so clearly and minutely given, of the spirit presence of so many of the former inhabitants of not only this but several of the adjoining towns for miles around, seemed to impress upon his audiences a feeling of wonder and admiration."

### New Hampshire.

KEENE.-Mrs. A. Clark writes: "We are being favored for the month of January with the services of Prof. J. W. Kenyon; his lectures thus far have been highly instructive. His spirit-controls treat whatever subject they speak upon in a deeply profound way, illustrating their conclusions from science, history and philosophy, without doing violence to one's reason and the common experience of the race. The conclusions of the various schools of thought are brought forward to uphold deep, grand and inspiring spiritual science. This is his third engagement here, and we regret he is soon to leave us; he goes to Saratoga for February."

### Illinois.

SPRINGFIELD. J. Q. A. Floyd writes: "In this city many private mediums are being developed, and in future years will make their mark in the cause of Truth. Charles J. Barnes, of Chicago, a medium for physical, musical and trumpet manifestations, spent a few days here, and held a number of scances, at which very interesting manifestations took place. He departed for Michigan Jan. 9th. The Cause is gradually spreading in this community, as all over the world."

#### Weirlen for the finnier of Light WHILE LOVE STILL LIVES.

When to! my vain inductions to dispraye. Arross in vision streamed. The glory of a life whome cith Lore." Two fitful yours through shine and shower. (When May comes round with blossom time) We've watched Love's hope to purpose flower, Till life hath grown a thing sublime, For all there is to give God given

While love still lives. And though the snow is white upon The forehead of the fading year, And we may count some treasures gone, And know not fortune to be near, Yet God his greatest bounty gives While love still lives.

So closer let those dear arms twine, And question not the unborn years While I am thine and thou art mine. All earth a paradise uprears, " peace on earth" his angels give

While love doth live.
New York, Dec. 29th. AUGUSTA CHAMBERS.

# Original Essay.

#### The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. II-ANCIENT INDIA.

In the dim ages of antiquity, when the printing-press was unknown, and even the alphabet was undiscovered, we are indebted to such strange yet positive proofs of many of the spiritual facts of those ages as are revealed to us by the first crude efforts of the human soul to express the arts of sculpture and painting. In those early days man recorded his progress in sterner ways than by entrusting them to perishable papyrus or parchment. With chisel and hammer he cut his very life into huge bowlders of porphyra which have baffled the corroding action of the finger of time. And on the ruins of temples and colonnades we find the records of facts that could have been preserved in no

All honor to those men who have been heroic and philanthropic enough to devote their lives to researches among these ancient relics, for are not all efforts to enlighten the world in any direction truly philanthropic and nobly heroic?

Thus we are enabled to go back beyond all manuscripts, all books, and touch an age that no written history can cover. Let us see what light we can gain from the ancient Hindu philosophy and religion.

On the island of Elephanti are excavations bringing to light ruins the antiquity of which is so great it is not safe to calculate it in years, but there is no doubt of the fact that they were crumbling rains when Moses was yet in Egypt. Here, carved in clay porphyra, one of the hardest of stones, we find representations of the gods and goddesses of their religion, and a great number of zerial beings, unquestionably representations of angels or spirits, are hovering it not through his perceptions that man must over them. Thus was cut in solid stone the faith of those early days in ministering spirits. The symbol of the serpent, as representing these nations, yet they declare a sublime truth evil, is also found here. Stars and planets and astronomical symbols, cut in the solid rock, show that astrology was a science even then.

But later, in the ancient books of the Hindus, we find more definite ideas. We must bear constantly in mind the great antiquity of these books. According to the calculations of Christian historians they date back one thousand similar manifestations in the present, but that one hundred years before Christ. The Brahmins claim a much more remote period for law, all-encircling and all-embracing in its We can quote but briefly: "The Supreme Being is a spirit." "May this soul of mine, which is a ray of perfect wisdom, be united with the Spirit, supremely blest and supremely intelligent."

Here the beautiful spiritual philosophy, attributed to Christianity, is clearly set forth in reference to God, and man's capacity of approaching him through what was afterward termed being one with him, more than a thou sand years before the dawn of Christianity.

Again: "Hold thy breath without move ment, thinking thy soul is one with God. Continue this exercise three months, and in the fourth good spirits will appear to you; in the fifth you will acquire the qualities of good

Compare this with Swedenborg's philosophy of inward breathing as conducive to a state that shall unite our spiritual faculties with the spiritual faculties of those who have passed within the vail, as revealed by the great seer many ages later, and are they not identical?

We find also in these ancient volumes full directions for inducing the state called ecstasy or trance, in which the mind is freed from the restraints of the outer senses, and becomes conscious only of the spiritual. This state corresponds exactly with the trance condition of our own day. It was considered a religious duty in the past to cultivate this condition, and fasts were prescribed and modes of life all tending to develop it. In it revelations were made, visions spoken of. In the laws of Menu, which, according to Sir Wm. Jones, date back thirteen hundred years before Christ, we are told that there are three states of the soul in this world, waking, sleeping and trance. Trance reveals the true knowledge. It is here that the inner eve is first opened, and the sight is no longer of the senses, liable to be confused, but a clear, distinct vision.

Another very ancient book describes the state of trance as one of outward sleep but inward wakefulness. "He" (the entranced) "sees everything seen and unseen, hears everything ing the land-tenure question. Yet all such should heard and unheard, knows everything known and unknown. To arrive at this point the senses and the passions must be chained, and the sleeper sees then no dream, but becomes wholly soul, of the nature of light; but it is only in death that the soul is wholly united with God as a drop of water with the ocean."

In these states they speak of the voices, sometimes intelligible, easily comprehended, again requiring interpretation. In reality, the whole life of the ancient Brahmins, was one of revery. Their poetry, their manners and customs, bear

witness of this fact. "I have seen," said Apollonius, "the Brahmins of India elevated two cubits above the earth, walk in the air not for the purpose of, display, which was very foreign to the character of the men, but because whatever they did, elevated in common with the sun above the earth, would be more acceptable to that delty. ·Having bathed, they form a choral circle with Iarchus for their Coryphaus, and striking the earth with their divining rods, it rose up no otherwise than does the sea under the power of the wind, and caused them to ascend in the air, Meanwhile they continue to chant a hymn not unlike a poem of Sophocles which

not occur they were forever after treated with contempt. Their philosophical conditions also were transferable from generation to generation. The evidence is abundant that all the phenomena of late years that have been so denounced by the Christian world had their exact counterparts in the ancient Hindu nation; and were looked upon with reverence and cherished as the Delty's best gifts to mortals.

We find that the gifts of prophecy abounded among the Brahmins. Mr. Hodges, who was English Governor at Surat in 1766, had an intimate friend, a young Brahmin, who was not much known among the English, but was celebrated among the Hindus as a seer. When Mr. Hodges was unjustly deprived of his position as Governor, he made preparations to sail for England. This Brahmin had prophesied that he would rise from the situation he had filled until he became Collector of Tellicherry, and lastly he would be Governor of Bombay. But in place of this predicted promotion another was appointed and he was dismissed. He sent for his friend and assured him that a disagreeable end had come to his prophecies, and was inclined to consure him for his deceit, He replied: "I have foretold, and it will be." Nevertheless Hodges was about to sail, when dispatches were received appointing him to the very offices that had been designated in the

Innumerable instances are given to prove the possession of this prophetic gift by the Brah-

The ancient Hindus also believed that every man is accompanied from birth to death by two attendant spirits, one of whom records his good actions, the other his sins. They also believed that at different periods different saints had appeared, whose mission it was to reform the world. These saints were spirits descended upon-the earth to bless it.

Thus India has given us her testimony, and although the limits of our article forbid any more extended presentation of special facts of spiritual appearances and phenomena, the whole history of her religious life proves how common such facts were. Her entire priesthood were seers, and subject to visions, and their sacred books command the conditions to be observed to promote spiritual sight and sense as distinctly as did the commands of Moses given to the Hebrews, or those of Paul to the early Christian church at Corinth.

If in these our researches, we shall find that all nations and tribes on the face of the earth, the most civilized and cultivated as well as the rudest and most barbarous, have possessed this faith in spiritual presence and spiritual gifts, then the questions are forced upon us: Whence came this universal belief of the human soul? What proclaimed to all men that there was a spirit-world toward which all humanity tended; a world of kindred life with which it was ever seeking, though ofttimes groping blindly and in the darkness of ignorance and superstition to come into conscious communion? Was have gained this knowledge? However simple the faith and however rude the customs of that there is that within every human soul diviner than its external means of knowledge, through which it receives truth. If, then, we shall find that these perceptions are universally inherent in the soul, we shall learn that they are not and cannot be exceptional or dependent on the past; that they cannot be cut off from they are the shining portions of a universal operations.

### New Publications.

ILIAN; OR, THE CURSE OF THE OLD SOUTH CHURCH OF BOSTON. A Psychological Tale of the Late Civil War. By Chaplain James J. Kane, U.S. N. 16mo, cloth, pp. 368. Philadelphia: J. B. Lippincott & Co.

In a rambling and rather incongruous arrangement of fact, fiction and sentiment, the reader is transported stage coach over a cordurey road, with about as much opportunity to obtain a view of truth as the latter has of scenery. This may be accounted for by the fact, as stated by the author, a navy Chaplain, that "few books can claim to have been written in so many places," or under such varied excitements. There is an attempt made to introduce some account of a visit to the spiritworld; but when he talks of objections being made to his presence there because "he has not the death mark," as though every one transmitted thither was labelled like a piece of merchandise on a freight train he seems to have undertaken to write of what he knows nothing about, and has no rational theory re

OUR GLORIFIED; Poems and Passages of Consolation Especially for Those Bereaved by the Loss of Children. Edited by Elizabeth How-ard Foxoroft. 10mo, cloth, gilt edge, pp. 136. Boston: Lee & Shepard.

Mrs. Foxcroft compiled this work while under be reavement in the transition to spirit-life of a cherished daughter of her own, and a few days after its completion was herself called to the life to which her child had fled. Her mission here was one of much usefulness as a teacher of children, and in closing it with this tribute to sympathetic hearts in the tenderest mo ments of their earthly experience, she is entitled to and will receive the warm thanks of all who sense the beauty of spiritual aspirations, and the consolations they afford.

To those who feel that they must have scriptura authority to sustain a truth before they can see and accept it, this volume will no doubt prove very satisfactory, since it, to use the words of the Homilette Review, "establishes, clear as sunlight, one of the fundamental points of Mr. George's theory," respect know that truth is older than the Bible.

THE YEAR'S BEST DAYS. For Boys and Girls. By Rose Hartwick Thorpe, author of "Curfew Must Not Ring To-Night." Square, 16mo, cloth, illustrated, pp. 202. Boston: Lee & Shenard. Shepard.

Stories of the holidays from New Years to Christmas, bright and attractive in style, inculcating lessons of benevolence and kindly feeling. An admirable book for children.

NERVOUSNESS. Its Nature, Causes, Symptoms and Treatment. Illustrated. By H. S. Drayton, A. M., M. D. 16mo, paper, pp. 74. New York: Fowler & Wells Co.

The experience of the author with cases of the mala dy under consideration are very clearly described, preventives and remedies stated, the latter being in the main rest and food.

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[10 Spruce struct, where advertising contracts thay be made for it in New York.

Cotby & Rich, Publishers and Biografian a Hasworth street (Inchorty, Montgomery, Place), corner of Province street, Boston, Montgomery, Place), corner of Province street, Boston, Mass, keep for sale a complete assortificate of Haston, Mass, keep for sale a complete assortificate of the Montgomery, Riscommaton, And. Missister, and the Arthur Mass, and Mass, the Montgomery of Montgomer

#### SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of imperional free thought, but we cannot undertake to endorse the carles shades of opinion to which correspondents give ut crause.

Varies shades of opinion to make strength and communications. The name and address of the writer are mail: cases in disposable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are hot used. When newspapers are forwarded which contain matter for the strength of th

or ink line around the article he specially desires to all our attention to.

The When the post-office address of The Banner 1s to be changed, our patrons should give us two weeks, previous office, and not omit to state their present as well as inture

address.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

# Banner of Bight.

BOSTON, SATURDAY, JANUARY 26, 1889.

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Business Letters should be addressed to Islac B Rioh, Banner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHER OLDEY. Private letters should invariably be marked "Personal" on the envelope.

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

#### Trial Subscriptions.

An Inducement.

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

THE BANNER OF LIGHT will be mailed by its publishers, Colby & Rich, 9 Bosworth street, Boston, to

> NEW SUBSCRIBERS For Three Months,

at the reduced price of fifty cents, postage free.

### The Bight Chord Struck.

It is often said, as a taunt more than for anything else, that personal bereavement inclines many people to seek to communicate with the departed, and likewise predisposes them to belief in the reality of spirit presence. Thus are holdings. we denied the right to trust to the power of the deepest and holiest affections known to the heart, unless we are willing to commit them to the interpretation of a class who assume to know more and better for us than we can possibly know for ourselves. As if the profoundest entiments and closest and most sacred relations of which humanity is capable were bestowed upon and established for us only in mockery, that the clergy may have the better chance to intrude their authority into the recesses of our immortal being! There is no such presumption known as that which taunts a bereaved person with weakness or utter incapacity, simply because the inextinguishable in stincts of the human heart lead him to search for continued communion with loved ones where even the semblance of it may be found. And it is flung at Spiritualism, in a tone of derision, that it assumes to be capable of giving comfort and peace such as have never been imparted before.

These cynical critics themselves, however, do not scruple to arrogate the largest power to dispose of hurt human affections and grief-laden hearts with the supreme nonchalance of a divinely derived right. They never hesitate to tell bereaved ones seeking consolation for their loss that their loved ones are far away in heaven or hell, happy or miserable, according to the estimate they claim the exclusive right to form of the character and deserts of the departed. How and why should they know so much more and better of these inner mysteries of the spirit than the rest of us know for ourselves? By what law, human or divine, has any one man or set of men been endowed with superior capacity to judge of what are our spiritual needs and consolations over that which has been given to each one of us for himself? And then to sneer at us for obtaining those consolations where they are indeed to be had, when only the profoundest gratitude sliould be expressed that they have finally been found, is beyond dispute the most convincing proof that it is something far different from our spiritual solace and strength which this presumptuous authority. seeks to secure. It is ready to openly alienate the most secret and sacred sympathies in order to maintain its power over the human spirit.

Could there be any more transparent delusion in the acceptance of the communications of the departed ones than exists in the bald and barren proclamations of an ecclesiastical establishment bent on keeping its place in the minds and lives of men? We do not see how it is possible. The liereafter to which a paid priesthood complacently consigns our friends is of the vaguest character. It is utterly incapable either of location or limitation. It possesses no definite quality or condition by which it may be recognized. It is the most delusive and dreary, of dreams, Both as paradise and punishment it is the consumnation of childish conceit. As a possible satisfaction for a mature and healthy spirit, it is the perfection of mockery, whether intentional or otherwise. Unless this puerile conception by the church of the reality of the other life is exchanged for | ship.

komothing more consonant with the enlarged knowledge and expanded thought of advancing Of the Boston Flanctin Tyrognaphical Sodemonstr, it will soon be dissipated and disarpear before the allent but contemptagus ridicule it mbreand more excites in all serious human minds. And will the downfall of this baseless fabric of superstitions belief is sure to go the vaunted spiritual authority of a prolatic and

puritante priestheod.
These success and Jears at wounded hearts that seek only fitting and partial consolations are weapons unconsciously aimed at the vitals of human faith; and they will rebound to the ultimate discomfiture of those who know no better than to sim them as they do. Humanity revolts at treatment so utterly inliuman. Where only the tenderest sympathy should be manifested and the kindest and most encouraging words be spoken, this unfeeling censure and this intrusive reproof is cruel mockery. This is ground on which no outsider, whether priest or preacher, is privileged to tread. No one person may come in between another and those in whom he lives because of his love. If there is anything whatever, in this world sacred, wholly out of the reach of another's guidance and judgment, it assuredly is this. Yet. the dictatorial way in which it is treated for the sake, if possible, of discrediting the consolatory power of Spiritualism, is but one more proof of the blind infatuation even of the teachers of religion when they become contented with the means and lose sight of the end. It is well, perhaps, that they have struck this chord in the human heart, for it is sure to return a readier and more decisive response, and a fatal one for them, too, than could be had from any other conceivable appeal.

#### What is to be the Next Great Invention?

The Lewiston (Me.) Journal, evidently not to be outdone in that realm of enterprise in which all ambitious newspapers tirelessly strive for fleeting eminence, addressed to a wide variety of persons three distinct and direct interrogatories on the subject of the great coming invention. The boldness of this three-headed inquiry consisted in the fact that it was made of men of science and prominent inventors chiefly, from whom ready responses were as confidently expected as if they had been innocently asked to tell the way to one who thought he had lost it.

The question, in its divisions, was-What is likely to be the nature of the next great economic invention? What invention of that character is most needed and called for by the world? and, Can any possible invention so revolutionize the world in its effects as that of the application of steam power has done?

Of course the best and most to be got from any answer to the foregoing question must be speculative and uncertain, although there will necessarily be many who are perfectly positive as to what they think is near at hand and ready for presentation. And hardly less, of course, is the next great invention considered by many to be the application of electricity. That is the answer most generally provoked, too, by the question. One answer, however, is an entirely unexpected one. Mr. Edward Atkinson makes it, and says that the great invention that is next to come, and the one most needed, is the conversion of the uitrogen in the atmosphere into plant-food without the loss and delay that pertains to the methods now in use. If that could be done, it is obvious that it would relieve agriculture of the present necessity of providing its needed nutriment through the soil, and thus render rich soils no longer an expensive necessity. In that case, everybody could raise all the food he now raises (and much more, from the soil he happened to own,) without the labor and cost of enriching it with manures, and free from the apprehension of being driven off sometime to more generous

The air-ship is believed to be the coming invention by one; the generation of electricity at a cost to admit of its heating as well as lighting and motor power, by another; the solution of the great chemical problem of imitating organic compounds, by a third; the utilization and transportation of the vast quantities of surplus heat generated in the Desert of Sahara, by a fourth; the "single tax," by a fifth; the heating of buildings in winter by the sun's rays, by a sixth, etc., etc. That something revolutionary in invention is certainly coming, a great many intelligent persons believe. But it is conceded that it will have to be a 'big thing" indeed to supersede or outrank steam?

### Indians as Farmers.

There seems to be a prevailing opinion, carelessly formed, that the true and only way to deal with the Indian problem is to parcel out ter. Questions of public interest are of course aimis certain amount of land to each head of a family and accompany it with so much government aid, and then compol the recipients to follow the occupation of farming. This patented process takes no account at all of their indi vidual tendencies and preferences, but arbi trarily deals with them all alike, and is generally classed with the "truly good" methods so much in vogue in our day and supposed to be the panacea, for every variety of human ills. No doubt this is an easy way of disposing of a troublesome subject, but it unfortunately is destitute of the rule of reason or even of common sense

The Pipe of Peace, a little paper issued twice month at an Indian School in Nebraska, with much clearness and justice points out the important fact that its pupils, on being educated, exhibit natural preferences and fitnesses in respect to their occupation, some of which positively and forever preclude their becoming successful farmers. The same is true of pupils among the schools for the whites everywhereand only a small proportion of people among the adult Caucasian element generally show any special fitness for being successful farmers. And if this is the case with the educated red man (and white), what shall be said of the ignorant onesamong the Indians, whose preferences must necessarily be much more limited? The paper referred to sensibly suggests that the Government do something to aid those Indians who are qualified for trades and other mechanical callings, instead of throwing whole tribes overboard upon farming life, as the shortest and easiest way to dispose of them. It says that it no more follows that an Indian will make a good farmer, because he has land, than that he would make a good blacksmith because he has a strong arm.

### Mrs. Ada Foye

Is doing excellent and highly appreciated work in this city at present, for evidence of which see the reports of "Heath" on our second and eighth pages. Great interest is being aroused in Boston and vicinity by her public medium-

#### The Annual Banquet ....:

CETY took place at the United States Hotel in this city Jan. 17th, in honor of the anniversary of the birthday of the illustrious printer-pid-Josepher, Benjamin Franklin-the man who first "drow lightning from the olouds," and thus set the ball in motion that to-day makes electricity the servant of humanity. This was which we have long been an honorary member. President Wadman's speech was brief, but to

the point. In the course of his remarks he said: the point. In the course of his remarks he said:
"We have made substantial gains. Fifty new active
members, and one honorary member, have joined our
ranks within the past year, and notwithstanding we
have paid out for sick and funeral benefits the unprece
dentedly large sum of \$2030 (\$667 more than the previous year), we have still made the very substantial gain
to our funds of the sum of \$225.66. This does not include the generous sum of \$1000 left us by our venerable Ex-President, Oliver Ditson."

Ex-Mayor O'Brien, the Treasurer, (himself a

practical printer) said;

"It is surprising that the birthday of Franklin passes so quietly in Boston. The press scarcely notices it, and yet he was one of the greatest men that Boston or the country over produced. He is a public benefactor here in Boston. He left £1000 to the city of Boston, and he estimated that in one hundred years it would reach £130,000, but it will only reach \$100,000 in 1891. I do not know how it has been managed during all of the years. It was intended that the money should be loaned to young mechanics, but few applications have been made. The money, however, in 1891 will be used to pay off the debt of Franklin Park. I had a hand in naming the Park after the illustrious printer, and I am proud of the fact. The Franklin Typographical Society was never more prosperous than it is to-day. We have \$14,500 in this treasury, and we will have \$1000 more when the Ditson fund, is paid. There has been talk of a building for this Society, and I am strongly in favor of the filea, and would like to have such an institution erected which will have for its object the care of sick printers."

Rev. Mr. Ward remarked that he congratu-

of sick printers."

Rev. Mr. Ward remarked that he congratulated the Society upon the delightful auspices under which its members had met together. He believed the Society helped to strengthen the manhood of the members, and that in all respects it was a most excellent organization.

Other speakers made appropriate remarks, when Ex-President Danforth read the following poem, written for the occasion by our old friend and fellow-printer, Ben: P. Shillaber:

THE PRINTER'S DEVIL.

THE PRINTER'S DEVIL. -Big themes of early printing days
Have waked the pen and tongue to praise,
Bestowing laudatory bays
On printers flown,
That round their names in vernal blaze
Have fadeless shone.

Mine be the task to bring to view A being that the fathers knew; The humblest in the rank, 't is true, And low his level, But every one should have his due, 'Even the devil!

The printer's devil—now no more— Be it my province to restore. And show him in the guise he wore In those old days; The influential part he bore In divers ways.

His was a devil of a "fix."
Without a quality of Nick's,
Subject to all the roguish tricks
Of boss and jour,
With less of coppers than of kicks
His zeal to spur.

On ignominious errands sent,
Unknowing what the senders meant,
To do whatever bid content,
And willing run,
For trouble did n't care a cent,
The toil but fun.

When mischief held official sway,
"T was habit on him blame to lay,
And ever was the "devil to pay,"
At his expense;
He not allowed a word to say In his defense.

But soon to trick and blame awake
It roused the thoughts that demons make.
With sharp returns revenge to take—
The tables turned—
He showed a mind not quite opaque,
As then they learned.

Soon grown irroficient in the art, He had a hand in every part. And all its mysteries knew by heart; But still he grew, Winning the plaudit, "Devilish smart!" From all the crew.

But whither hath the demon flown,
His province and his worth unknown?
In other fields he holds his own,\*
Without a doubt,
And the young diabolism shown
Scenes not played out.

We see his name trade-marked "M. C.." Or called "His Honor," It may be, Or backing wealth in great degree; But, 'neath the vell, The corner lift, some think they see The hoofs and tail!

\*[Skips to Canada most likely with the "root of all evil" of his own.]

### Personal Attacks.

TO WHOM IT MAY CONCERN: -Ever since our man agement of The Investigator we have endeavored to keep it clear of personal attacks or quarrels, believing that this was the best course for us to pursue. W have never had, in all our long work of fifty years, and amid exciting times, but one personal quarrel or wrangle in the paper, and that was not of our choosing, for we were dragged into it and came out of it unhart, but as we have no desire to have another we prefer peaceful disposition and quiet acroes for the rest of our days. We will fight bigotry, superstition, priest craft, tyranny and intolerance until our last breath and longer—if we can. Yet as our warfare is against doctrines and principles, rather than men, we shall al ways have room for the former, but never for the lat gible in a newspaper, but personal disputes should be

ettled privately.—Roston Investigator. As the above views so clearly express our own position we reprint them entire. We seek no wrangles with any person or any press, and never have, although we have in our official capacity been grossly abused by people who, above all others, should have been our friends. We have not been in the editorial harness quite as many years as Bro. Seaver, but long enough to understand the motives of those who are disposed to quarrel with their fellows in order to promote their own selfish interests.

BF A correspondent writes, in alluding to our late editorial, "The Good of Evil," that all that is really vital and valuable in the recent phase of "mind cure," "mental healing," etc.. s therein given in regard to these transcendental "Christian scientists," who are crudely working at one of the laws rendered familiar to us through Modern Spiritualism, although the source of it they brazenly repudiate because of their desire to court popularity, to make money, and to ignore any connection with Spiritualists or Spiritualism.

The Better Way refers to the paragraph in THE BANNER last week denying all knowledge of one Cummings, and hinting that it might be the notorious H. Melville Fay with an allas; and adds on its own account the following: "Apropos of this notice, we have information from a correspondent which leads us to believe that Cummings in posse is Fay de facto, and that he is following his nose in the direction of Cincinnatil. If he is willing to heed unsolicited advice he will give this city a wide berth."

As will be seen by a notice under the of the veterans on the spiritual platform, is ready to accept engagements. Keep him busy, friends. 1.1.

Bo Read the call on our eighth page for the Quarterly Convention of the Vermont State Spiritualist Association, Feb. 15th-17th.

#### Union with Canada:

The Canadian question, has lately come into unusual prominence, and perhaps into corresponding importance. Some of the Canadian journals are devoting thomselves to the discuson of antiexation suggestions with all the editorial energy they are possessed of, and in genoral with a traculence that, if it were unhappily backed with adequate force, might make the existing neighborhood relations rather unpleasant to endure.

There is no disputing the fact that there is a strong and growing party in Canada that favors the union of the two countries on some basis that shall be found practical, whether it be commercial or some other. And it is equally indisputable that the feeling is steadily accumulating strength on this side of the line. When the increasing tendency of the distant and more populous British colonies all over the world to act independently is taken into consideration, it favors the expectation of the ultimate consolidation of the fortunes of Canada and the United States, even though the preparatory stage of Canadian independence may first have to be waited for. No mere political preferences can always avail to overcome the natural gravitation of all the existing interests on the north of us to their final absorption by the larger body of interests that shape the destiny of the American continent. .

#### Persecution in the Name of Law.

Howard compresses the opinion in the New York Press that Judge Andrews's decision, refusing to allow Madam Diss Debar the privilege of seeing her own children is not commonsense. The verdict of the jury finding her guilty of conspiracy to defraud has no bearing whatever on the case. She has served her six months' term for which she was sentenced, and there the law is done with her. But the meddlesome morality that is entrenched in the Society with the long name assumes to interfere on the side, this time, of positive inhumanity, with the result already reported.

That she loves her children, and is likewise competent to take care of them, Howard says is doubted by no one. Therefore he rightly thinks she has a much better claim to their custody than Mr. Gerry, or anybody else.

The Boston Globe, while taking the same view, incidentally refers to her "spirit pictures" as a fraud. In this latter direction The Globe is certainly in error: We confidently asseverate with respect to them-and so do Mr. Marsh and hany other reliable people who have seen them-that they are genuine productions of an occult power wholly outside of herself, and are in all respects fresh evidence of direct spirit agency.

#### Hattie C. Stafford's Seances.

"No better evidence of any fact can be given than what is produced at the séances of this lady of that of full form materizaliation," say several reliable individuals who have recently attended them. "Nearly one-half of the number of forms that appear," they say, "do so outside of the cabinet-in many instances far distant from it-in the rear of or in close proximity to the sitters, so that they have an opportunity of witnessing the process from beginning to end."

On the second page of the present issue, under the heading of "Banner Correspondence," Mrs. M. S. Townsend-Wood pays a merited compliment to the labors of Mrs. Colby-Luther, Mrs. R. S. Lillie, and others, and speaks of the valuable service wrought for the cause by Achsa W. Sprague in the years long gone by. We shall print next week another of 'OBSERVER'S" letters from New York, giving quotations from the poetical works of Achsa, and an account in her own words of how she was raised from a bed of apparently hopeless invalidism by spirit power, after seven years of

Of course the Allopaths and their allies-who in Massachusetts, Wisconsin and other States, are now endeavoring to obtain the passage of medical laws giving themselves the exclusive right to treat the sick-naturally object to such "irregular" methods of "getting well," but somehow the general public seems to enjoy the story of how these "restorations" are accomplished, and is gradually growing to look with disfavor on those who from selfish and 'professional" motives endeavor to belittle and persecute the instruments through whom they are brought about.

& J. Frank Baxter writes: "It seems that ince the exposure of the foxes in the hidden natures of Margaret Kane and Kate Jencken, the interest in Spiritualism has become greater than ever. I spent the month of Dec. lecturing in Buffalo, Lockport, Palmyra and places about Rochester, N. Y., and vicinity-two evenings lecturing within five miles of the Hydesville home of the Fox Family-and notwithstanding the Starr' performances with 'Katie' of late in these same parts, and the attempt at furore over the recent Kane-Richmond exhibitions, the sentiment generally among the unprejudiced and honest is that nothing has been exposed but the wicked inwardness of the would-be exposers. At any rate I was met enthusiastically; had hundreds turn to me as listeners, who, had it not been for the late flascos, would never have done so; and I can say Spiritualism never stood more nobly triumphant than now.

WARREN SUMNER BARLOW, author of "The Voices," and other works, passed to spirit-life from his home on Vreeland Avenue, Paterson, N. J., Jan. 17th, at the age of seventy years, His pame is familiar to the spiritualistic public as an author whose work on religious subjects has attracted the widest attention. He was a determined Spiritualist, and to the advocacy of his views he brought all the powers of an active mind. He leaves a widow and children. We give elsewhere a tribute to his memory from the pen of Lyman C. Howe, and shall print another next week, written by Sylvanus Lyon of New York City.

The old saying, "Trust is dead-Oredit killed it," is being verified every day. Look at the "sugar trust"; the "railroad combination trust"; the New Jersey "motor trust, whereby many honest people have been and are still being swindled; and the "land trust," the worst of all, whereby English capitalists are endeavoring to gobble up vast tracts of the public territory which should be secured only to actual settlers. We want no British landlordism on this soil similar to that in Ire-Movement" heading, Dr. H. P. Fairfield, one | land, and the sooner Congress enacts such laws as will secure the people their rights in this matter the better it will be for all concerned.

> Dr. J. M. Peebles informs us that ha soon as he secures sufficient funds in his profession to do so, he shall go again upon the rostrum in the interest of Spiritualism.

#### An Experience with Lottle Fowler.

A writer in Light (W. Ginnyllio) gives an interesting inclient of his experience with the well-known moilum, Miss Lattle Fowler. / Three years agolis sister. then on a visit in London from Canada, was by a spiritmessage given at his own table, directed to go to Miss Powler, but did not. About two weeks after her departure for New York, Mr. Clanville called upon Lottie Fowler. Becoming entranced, she.sald, shivering, Oh! that wave went over me; oh! how cold;" and after a brief pause, "George! Who is George?" ffer visitor replied. She continued; "Well, he's on board ship and his wife is with him, and his daughter." Mr. Ginville assented, and asked if they had reached their destination. "Not yet," she said, "but they are. within sight of land." Mr. G. took note of the time, and learned subsequently that they arrived in New York on the evening of that day, She further said, But they will not be, at home when they get there, they will have to travel, and they will find somebody Ill at home, M-M-Mad, Mand is Ill, and A-A-Arthur has met with an accident, only slight."

"All the above," writes Mr. Glanville, " was perfeetly true, and If the medium knew of 'George,' my brother-in law, and his wife and daughter, through my mind, as some may say, she could not have known by that means the time of their landing or what they would meet at Toronto. I asked why my sister had been told to see her. She replied, It is a good thing she did not come here, for she would have been told not to go by this stempers they would have gone all the same, and she would have been made anxious.' The voyage was a frightfully rough one. The passengers were battened down two days. Miss Fowler then told me that a son of mine and his wife and children would soon come in a 'ship,' and that they would stay in England. This proved true. She said also that a daughter of mine, with many children, would come home much sooner than I expected. She did. in fact. come home the next year."

#### Convert to Spiritualism.

A correspondent of the Boston Herald, under the above heading, informs that paper that the Spiritualists of Providence, R. I., and the Methodist Episcopallans of the State, were electrified last Sunday evening by the announcement that there had been a new conversion to Spiritualism; and, in consequence of that notice, Blackstone Hall was packed to hear Hon. Sydney Dean, of Warren, formerly a Member of Congress from Eastern Connecticut, the pastor of several churches in that State, and latterly in charge of the Broadway and Mathewson Methodist Church, the Warren Church, and for several years editor and part owner of the Star and Press newspaper establishment in that city. Many of his former parishioners were drawn thither by curiosity. All were treated to an exposition of the faith on the subject of Spiritualism viewed from an intellectual standpoint, such as has never been given here. Mr. Dean spoke for two hours, and held the large audience spellbound. He is to speak again in the same half next Sunday evening, and from the sensation his acknowledgment of conversion has made, he will be greeted by a large and very intelligent audience. He announced that he had for the last ten years been investigating phenomena which he saw often in the Methodist meetings of forty years ago, and that he was convinced from trance and hypnotic experiences in his own family of a most startling nature.

#### Evidence vs. "Doctors' Plot Laws."

Persons residing in any State where the "regulars" may be engaged in working for the passage of sumptuary laws for their own exclusive benefit, will find a whole armory of facts in proof of the injustice of such nedical enactments in the following named namphlets:

WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE, which gives the gist of the arguments presented eight years ago before the Massachusetts Logislature, and which succeeded in defeating the obnoxious

A PROTEST AGAINST THE MEDICAL BILL; another pamphlet of value in the same direction.

REASONS WHY THE NEW YORK MEDICAL LAW SHOULD BE REPEALED: pp. 16.

The arguments in favor of freedom in remedial prac-tice which are advanced in these useful publications are of equal value as evidence wherever the Allopaths et al. seek to rule out "irregular" practice by legislative enactment. The three pamphlets will be sent toby the publishers, Colby & Rich, 9 Bosworth street, Boston, on receipt of 15 cents, as sample copies to those desiring to work for the cause of medical

Arrangements can be inade with the publishers for the obtaining of these pamphlets by quantity at a largely reduced rate.

#### Laurence Oliphant's "Scientific Religion."

An authorized American edition of Laurence Oliphant's latest work, "Scientific Religion, or Higher Possibilities of Life and Practice," is soon to be published by Charles A. Wenborne, Buffalo, N. Y. widespread interest this work called forth in Eng-land, where it was first published about nine months since, led its author, to this country to arrange for its issuance here. It was his design to supply it with n special introduction; but his fatal illness soon after is return prevented him doing so, and the duty devolving by his transition upon his wife, she has given one in which she states some interesting personal incldents connected with the work. Some objections having been made to the title of the book, Mrs. Oliphant says that her "husband gave the book this name, not because he claimed, to have fully discovered and formulated a new science, but because he considered that he had sufficient data upon which a religiou might be founded, resting not merely on enhameral emotion, or on blindly dogmatic faith, but on an experimental series of spiritual developments which may by degrees be reduced to law."

The New Haven, Conn., Journal and Courier of the 16th inst. follows the heading "Ladies Arrested Under the Old Blue Laws," with an account of the arrest of Mrs. J. J. Clark, Mrs. Mary J. Wright and Mrs. Harding, clairvoyant and test mediums of that city. The complainant was a Nev. John C. Collins, who, says the account, busily employed himself in "working up the evidence" against his victims. Mrs. Wright declared the case to be one of Puritanical tyranny, and that she would contest it to the fullest extent. Plicy all readily obtained bonds, each of two hundred dollars. The New Haven Register of the 16th says, in the

course of an editorial on "The Crime of Clairvoyaneb":
"It must have been something of a surprise to a woman who has practiced the business of clairvoyanee in this city for thirteen years to be arrested yesterday, charged with vagraney... A very pertinent question arises, as to why the city attorney has not discovered long ago that the law existed, or allowing that he knew of the law, why he did not discover that it applied to clairvoyants before this... We believe that the city attorney has graver evils to which he should direct his serious attention... Impartial justice is a beautiful thing. How few are the glimpses we get of it in this color-blind world."

Priestrant is at the bettom of the whole thing. course of an editorial on " The Crime of Clairvoyanch":

Priesteraft is at the bottom of the whole thing.

Helen Stuart-Richings writes us from Lenoir, N. C., in sending us several subscriptions:

"In every place I visit I talk 'BANNER,' more or less, to some of the people I meet, and then leave them to decide whether they will send for it. A lady of much culture and refinement, an extensive traveler on both continents, and an appreciative and discriminating reader, became much interested in Spiritualism during my stay in Ashville, having several conversations with my guides. She said she had met Mrs. Fox-Kane th. London some years age, and was more than astonished to learn of the step she has recently taken, as in London she had emphatically declared that the answers given by means of the raps in her presence were from decarnated intelligences, and that she herself had nothing to do in producing said raps, beyond permitting herself to be used as their medium."

#### "A Word for Animals."

Edmund Noble, author of "The Russian Revolt," and of the Russian Sketches in the Atlantic Monthly, will lecture in the vester of the Church of the Unity on Sunday, Jan 27th, at 7:30 P.M. The following correspondence will explain the nature and origin of the lecture:

Boston, Jan. 18th, 1889.

Beston, Jan. 16th, 1889.

Beston Heave given considerable attention in your studies to the rights and wrongs of the lower salimals, with direct reference to the relations of the subject to human interests; they considered in the light of comparative psychology, and in connection with the myths and religious of the world. Will you give us and others an opportunity of hearing the conclusion you have reached in the matter?

MINOT J. BAVAGE,

THOMAS N. HART,

EDWARD E. HALE,

HENRY BERNARD CARPENTER,

GEORGE T. ANGELL,

SOLOMON SCHINITER;

JOHN BOYLE O'HELLY,

WILLIAM A. MOWRY.

BOSTON, Jan 17th, 1880.

Gentlemen—Being for the moment associated with the cause you hanor by your inquiry, I wish to say that on Sunday night, Jan. 27th, I shall read a paper entitled "A Word for Animals in the Interest of Men." The lecture, by kind permission of Rev. M. J. Savage, who will preside on the occasion, will be given in the vestry of his church on West Newton street.

I am faithfully yours, EDMUND NOBLE.

#### Spiritualism in Holland.

Jan Straak, editor of The Spiritual Weekly, writes to Light, from Apeldoorn, that a meeting of Spiritualists from all parts of Holland was held in Utrecht, Dec. 27th. He says:

"It was the first meeting of the kind in our cour try, and we had an enormous success. The principal resolution, accepted by acclamation, was the formation of a band, 'Harmonia,' the members of which bound themselves to leave aside all questions about reincarnation pro and con., which tend to make warm heads and cold hearts, to sow disunion and animosity amongst brethren and sisters who agree upon so many points that should bind them together, viz., the adora-tion of a God as the Father of all, the Fountain of all good, our Sustainer and Creator; the knowledge of a continuance of life after death has separated us from our bodies; the proven fact of communion between the inhabitants of this world and the next; the certainty that what men sow here they will reap hereafter; and the eternal excelsior in development, purity, holiness, wisdom and love to be the prospect of every created

Where there is so much to unite, why should we allow ourselves to be disunited? Why break our strength? Why not leave the questions which cannot be proved alone till, in the next world, the full light of God's truth will gradually dawn upon us and its warmth melt all errors away.

The proposition to furnish THE BANNER to new subscribers for three months, for 50 cents, as announced under our editorial heading, on fourth page, is awakening much interest, and quite a number have already availed themselves of the opportunity. One generous gentleman sent us last week \$10 to pay for twenty such trial subscriptions. Others have manifested their good will toward us in a similar manner. To one and all THE BANNER Publishers extend their thanks.

The essay which recently appeared in THE BANNER from the pen of Jacob Edson, has since been put in pamphlet form, and will be sent free to any address on application to the above-named author, care of this office.

#### Paine Birthday Celebration.

The 152d anniversary of the birthday of Thomas Paine will be observed in this city, Sunday, Jan. 27th, by a series of appropriate exercises in Paine Memorial Hall, Appleton street, commencing at ten o'clock with brief addresses from those who desire to express their appreciation of the services rendered the world by the Author-Hero.

The afternoon and evening sessions, presided over by Mr. J. P. Mendum, will be addressed by L. K. Washburn, Dr. W. Symington Brown, Dr. R. A. Lamb, George N. Hill, David Kirkwood, Horace Seaver, Miss Susan H. Wixon, and others.

The celebration will close with a Ball, Tuesday evening, Jan. 29th, under the auspices of the Ingersoll Secular Society, in Paine Memorial Hall.

Dr. Buchanan's Journal of Man is continually presenting the truths of a profound Science, which unlike the cramped theories of the colleges, and quast-psychical research societies and Seybert Commissions, embraces, recognizes and demonstrates the whole of spiritual science, and inculcates its ethical principles. Every Spiritualist who wishes to understand the basic science and philosophy that sustain Spiritualism should read The Journal of Man. It is the foremost publication among scientists, and really addressed to the most advanced thinkers of the age. For sale at the Banner of Light Bookstore, 9 Boswortl street, Boston.

Several correspondents, noting the article we copied some weeks since from the New York press regarding the expected demise of Mollie Fancher of Brooklyn, have written us for further information. To such we would say that later dates report her as again improved in health, and even able to engage with a business firm in an occupation wherein her psychometric gifts are utilized for the good of humanity. We shall speak more fully of this remarkable case hereafter.

We noted recently the publication in a tasty form of two poems by Miss Emma J. Nickerson-one being delivered at a meeting held in Berkeley Hall Boston, in memory of the late Dr. Joseph L. Newman. Parties desiring copies of this neat brochure can obtain them at twenty cents 'each' (postpaid) by address ing Miss Nickerson at 123 West Concord street. Boston

### Acknowledgments.

Since my last report I have received toward my cottage fund: From Edward Varney, Lowell, Mass, 85 his second remittance—expressing surprise and chagrin at the apathy and neglect of the many old Spiritualists who hie rich in this world's goods, many of whom could as easily spare, all I need as he could the sums he sends; from a friend in Massachusetts, name reserved, \$10; from a friend in Illinois (name reserved) \$5; from S. R. Francis, Kowanec, Il., \$5; from the Hermatist office in Chicago, Ill., \$2; from unknown friend in Pennsylvania (no name or place given) \$2; from J. M. Matthews, San Francisco, Cal., 81; from S. R. L., Mass., \$1; making \$31; total to date, \$224,25. It comes slowly, but my confidence in the spirits and the readers of THE BANNER is unabated.

Cobdon, Ill., Jan. 17th, 1889. WARREN CHARE. Fire in a cotton warehouse in Liverpool recently wrought damage to the amount of \$250,000.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carisbad Sprudel Sait for chronic constination, hypochondria, discase of the liver and kidneys, jaundice, adiposis, dia betos, dropsy from valvular licart, disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen, children with marsamus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks

four weeks.

The Caralbad Sprudel Salt (powder form) is an excellent Aperient and Laxative and Diureito. It clears the complexion, purifics the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlabad Springs is exported in round bottles. Rach bottle comes in a light blue paper cartoon, and has the signature "Risner & Mehedleson Co." sole agents, 6. Barolay Street, Now York on overy bottle. One bottle mailed upon recelpt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

#### Letter from W. J. Colville.

To the Editor of the Banner of Light Now that I am in the full tide of work in San Francisco after a five months' absence, I want to give my many Eastern friends and your readers in general a few items of probable in-torest, gathered from my pleasant and ever-va-rying experiences on the Pacific Coast. As you have already called attention to the work in San Diego on more than one occasion, I will only say it ended, so far as my connection with it for the present was concerned, even more successfully that it began. On Sunday evening, Dec. 30th, the attendance so far exceeded the Dec. 30th, the attendance so far exceeded the accommodation that almost as many people failed to gain admittance to Lafayette Hall as occupied seats within it. This was, of course, largely due to the special musical attraction offered in the presence of Mr. Henri Fairweather, a tenore robusto of world-wide reputation, and other eminent artistes, including the sweet-voiced soprano; Miss Florence Drake, and the brilliant pianist, Mile. Amie Matot, Mrs. Bushyhead is to be congratulated on her generous and most successful management of the affairs of the First Spiritual Society in San Diego. Under her firm but kindly sway, busi-Diego. Under her firm but kindly sway, business is conducted so that no reasonable person has the slightest cause for complaint: Generosi ty crowns justice, and all parties engaged in any capacity at the close of their engagement inva-riably wish for the time to come when they may revisit the society and again work under

11st auspices.
I left so many good friends in San Diego and National City, that I was almost sad when the train bore me away on Monday morning, Dec. 31st, to Los Angeles, but as friends are numerous everywhere, at least I find them in abundance with the control of the control ous everywhere, at least I find them in abundance wherever my lot is cast, I intensely enjoyed an all too brief sojourn of three days in the beautiful "City of Angels." Mrs. Harper, President of the Metaphysical College, 640 South Hill street, sent her carriage for me to the station and entertained me delightfully at her charming residence, which is a thoroughly home-like place, with very little of the "institution" about it. Mr. Alfred Street, an active worker among the Spiritualists of Los Angeles and Mrs. C. L. Patrick, who is at the front in all progressive movements, had engaged Masonic Hall, 29 South Spring street, and arranged for me to appear on its platform five times in the three days of my visit. The attendance Dec. 31st, at 7:45 p. M., was large; on Jan. 1st, at 2:30 Jast, at 7:45 P. M., was large; on Jan. 1st, at 2:30 and 7:45 P. M., it was larger, and on Jan. 2d at both sessions it was decidedly largest or very large, and on all occasions most kindly and approprietty.

On the first two days Prof. Wells, a mature man, who gives forth excellent thoughts in poetic language, offered a few appropriate and inspiring remarks by way of introduction. On the last evening Mrs. Dr. Nickless spoke beautifully for a few moments. My first acquaint ance with this noble worker was at Cassadaga, in 1887, when I heard her deliver short ad-dresses at the conferences there. She now devotes herself entirely to platform and other spiritual work. Wherever she goes she makes hosts of friends, as she combines all the qualities of an impressive speaker, a reliable secress and a delightful woman. Her husband is with and a delightful woman. Her husband is with her heart and soul in every undertaking, and is a very successful healer under spiritual influence. At all the meetings the music was sublime. Mrs. Paulina Stansbury has few equals as a vocalist, while Senorita Bieber makes the piano speak. The last evening two other talented vocalists lent their aid, and an exquisite trie called forth the warmest encomiums of all present.

trio called forth the warmest encomiums of all present.

Arriving in San Francisco, Friday, Jan. 4th, at 4 P. M., I was met by Miss H. M. Young, who immediately informed me that every arrangement had been successfully completed for regular meetings in that city, Oakland, Alameda and San José. The same evening, at Irving Hall, a delightful reception was given me. An excellent fraternal feeling pervaded the large assembly. Dr. Albert Morton, who is singularly exact at figures and can measure an audience with his eye with amazing accuracy, estimated the attendance at nearly six hundred. The flowers were exuberantly, abundant in every form, size and color; the tableaux vivants were marvelously realistic, while Mr. R. H. Whiting's cornet solo was a revelation. I always loved the cornet from a child, and have frequently been transported with delight when listening to Emerson, Levy, Arbuckle, and other word, weld selections. istening to Emerson, Levy, Arbuckle, and other world-wide celebrities; yet never have I heard from any one such entrancing strains as from this wonderfully gifted young man, who has never been out of California, and seems modestly unconscious of his own superlative genius; still real talent is never self-assertive, and is as spontaneous in its expression as the song of a bird or the fragrance of a flower.

song of a bird or the fragrance of a flower.
Visiting the Golden Gate office on the following day, I was delighted to find our dear friends,
Mr. and Mrs. Owen, in a charming editorial sanctum and office. The Gate has now a home in San Francisco, not so spacious as the Ban-Ner of Light Establishment, but just as bright, comfortable and centrally located. A large library of choice books and all the valua-ble literature of the day in periodical form, may be found on the walls and tables of the reading-room

reading-room. Sunday, Jan. 6th, my regular work commenced in good carnest at Metropolitan Temple, where it was ushered in at 10:30 and by Prof. Eckman, It was ushered in at 10:30 and by Prof. Eckman, who surpassed himself on the grand organ—the largest instrument in San Francisco as yet. Mme. Bishop sang finely and Mr. Whiting rendered invaluable aid with his cornet. The flowers which did duty at Irving Hall graced the platform, and appeared as fresh as ever. On the afternoon of the same day I spoke in the Synagogue in Oakland, and again in San Francisco in the evening.

Synagogue in Cakhand, and again in San Francisco in the evening.

The Metaphysical College, at 106 McAllister street, has flourished during my absence, having at its head that noble worker, Mrs. Josching at its head that noble worker, Mrs. Josching at the street of th phine Wilson, whose untiring efforts are warmly seconded by a large corps of friends. The platform of the College is free to the fullest extent compatible with the maintenance of sound decorum. Persons of, widely different views platform of the College is free to the fullest extent compatible with the maintenance of sound decorum. Persons of, widely different views and gifts have recently appeared on it, and while views are not in all cases identical, right-minded people agree to differ but never disagree. Mr. and Mrs. Wilson are both harmonizers, as they are truly harmonious in themselves, and carry good feeling to all whom they approach. Mr. Slater has held several scances at the College with good results. I never saw so much union without uniformity in San Francisco before. Stupid quarrels over terms and definitions are; happily, falling into desuctude, and all claiming to engage in reformatory work are beginning to realize that vices, not individuals, should be the objects of attack; and further, that to let truth make its own way by its own pure might is the only sound method of operation.

Another college, entitled "The Home College of Spiritual Science," 324 17th street, is doing an excellent work in this locality. Mr. and Mrs. Cramer and Mr. Coote are rich and generous in elevated thought, and noble in word and deed, as the cliarming periodical, "Harmony," they so ably edit, abundantly testifies.

I have so little leisure for calling on friends or attending meetings other than those at which I am engaged, that I know very little of what is going on in the spiritual movement all over the city, therefore I cannot speak of the good work of many brethren and sisters except from hearsay, and I hear good accounts from places and persons too numerous to remomber, much less to write about.

I receive The Banner regularly and enjoy its contents exceedingly. I am doing all I can to aid its circulation by selling and recommending, not by lending it except to persons who are really too poor to pay for it. My favorite articles of late have been from the pens of A. E. Newton and Dr. Willis. What grand writers both those contributors are!

Fearing I have already trespassed on too much space, I conclude with hest wishes for 1869 and forever, t

a descriptive locture at L. L. Whitlock's office, on the evening of Jan. 14th illustrated with copies of pictures, drawings and state-writings produced through the agency of various mediums. The excellent likeness of Luther R. Marsh. Esq., of New York, Madam Diss Debar and her children and the doctor's, with some of the oil-paintings and other occult work of the Madam, were highly interesting."

#### ALL SORTS OF PARAGRAPHS.

BORN. [Revised and Corrected by Jubbers.] Born on Monday, Fair of face; Born on Tuesday, Full of grace; Born on Wednesday, Merry, glad; Born'on Thursday, Bour and sad; Born on Friday. . (Podly-good; Born on Saturday, Work for food; Born on Sunday. Never want; So there's the week, And the end on iti

Everything that poor people need has been jumped on by monopolists and worked up to high prices with the single exception of air. An air trust company, to retail hir for breathing purposes, would be formed to morrow if the managers could control the blizzards that inight come in without capital and blow the stock company to pieces before it could be bought off.

Shakspeare is again avenged. Hon. Ignatius Don-nelly was overwhelmingly defeated recently as a can-didate for the Minnesota Legislature—Herald.

SHANGHAI, CHINA, Jan. 19th .- A greature has been raging in the palace inclosure at Pekin for the last two days. Immense damage has been done to the royal buildings, many historic treasures being consumed, and one fourth of the palace buildings wrecked. The Emperor was taken to a fort for safety. His marriage will have to be postponed.

Mayor Grant recently paid a visit to the Quarantine Station in New York Harbor, and is reported as being much interested in a new crematory which has just been completed at Swinburne Hospital, Dix Island and which was at the time busy with the incineration of a sheep carcass weighing one hundred and fifty pounds. It is proposed to dispose of the bodies of all fever victims here, and so avoid the necessity of any further interment at the aircady crowded graveyard at Seguin's Point. Thus it seems the usefulness of "cremation" has gained another "point" in official recognition.

l love it—I love it! but do n't ask me why I so dearly love a piece of mince pie! —Job Sass.

Important news has been received from Apia, Samos that on Dec. 18th the German war ships burned three American houses there; that they tore down the United States flags, and seized some American citizens in neutral waters, and took them prisoners on board of a German man-of-war; that a boat's crew from a German vessel also shot at the captain and lieutenant of an English man-of-war.

What do you think of a man signing a check for \$58,000,000, payable to himself? Treasurer of the United States Hyatt dld it.

Winter seems to be playing strange pranks at present. Persons are frozen to death in North Carolina. and the Southrons are invited by the astute Boston Herald to abandon their fey home and come North. where they will find a warm and genial atmosphere. suitable to health. A Kentucky newspaper vents its feelings anent the weather as follows:

"The flowers that bloom in the Spring' are in a hurry this year. They have invaded Massachusetts, where tuling have appeared. The South appears to be invading the State rights of the North."

An Atchison (Kan.) man has attained considerable ocal reputation as a mortuary prophet. He has predicted the demise of a number of people, and in every case his prophecies were speedily fulfilled

Perhaps the Indians would be more willing to accept of our reservations if there did not seem to be a mental reservation on the part of the General Government that it had the right to request the Indians to move on" as soon as they get comfortably settled.

A tramp asked a farmer for something to eat
One day, as he chanced there to stop;
The kind-hearted farmer went out to the shed
And gave him an axe, and feelingly said:
"Now just help yourself to a chop."
— Yonkers Gaz.

The bodies of Mme. di Murska and her daughte

have been sent to Gotha to be cremated There will be bustle-ing times in Washington on the receiving so many letters from women on the bustle

"Bro. Gardner" met with an accident, and tells the 'Lime Kiln Club" all about it, including his experience with the "regular" doctors:

ence with the "regular" doctors:

"As many different reports hev gone out as to de natur" ob my injoories, an' as some ob de newspapers hev received a false 'pression, I will heal state a few facks. I fell about fo'teen fect. I didn't say nuflin' when I fell. I lay dar' in a catamose state fur tree hours befor' I war' diskiyered an' rescued. When de doctors took hold ob me, dey said dat de cerebellum had been badly fractured in two places, an' de clavicle bone had been onlinged, de diaphragm was broken, de bronchial ramifications was unconscious, de pulmonous arteries had been driven cl'ar into de lef' venter'ele. In addishum, as dey found on a second examination, dar' war' two kinks in de lumbar vertebræ, de carotid artery had become all mixed up wild de tricupsid valve, an' de epigastric region had collided wild de right auriele. Ebery one said I couldn't pull frew; but yere I am, almos' as good as befo', an' ready fur de nex' c'lamity. De doctors, moreober, tole me to be bery keerful about exertin' de tibialis anticus too much fur a few weeks to come, an' to gin de flexor carpiradialis as much rest as possible, or I might hev a 'lapse."

The new armored cruiser proposed for our Navy is remarkable vessel. It possesses all the advantages of the famous Monitor, but, unlike that turretted terror, will be perfectly seaworthy.

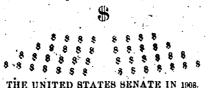
James Redpath is about to sever his connection with the North American Review. He will go to Ireland to represent an American newspaper syndicate.

Stevens, the New York World bleyelist, has started from London to Zanzibar, to set out on his search for

He who can at all times govern his own temper pos sesses a jewel of inestimable value.

Mrs. Partington was rivaled a few days ago when a student in agriculture rushed to his club with the ascounding revelation that Miss Moon was seized with a severe attact of celluloid, and the whole [Cornell] University had got to be fastenated at once."

(From the Toledo Commercial.) [PESSIMISTIC] PROPHETIC PHOTOGRAPHY. .



THE UNITED STATES SENATE IN 1908. . [A dolorous prospect !];

The sixth edition of what is regarded as one of the most reliable and practical works on the popular subject of Mesmerism, is about to be published by Mr. J. Burns, 15 Southampton Row, London, W. O., and in addition to the letterpress, which is said to emanate from a most reliable source, the reissue will be embel lished with several pages of litho illustrations denion strating the various modes of applying the practice to scientific and curative purposes

Westminster Abboy is full of dead men's bones. When the "judgment day" comes, they will all be removed-t. c., by human authority, when the people become wise enough to ignore their present superstitious ideas. Cremate them.

WASHINGTON, D. C., Jan. 21st, 1889 .- The opening session of the twenty-first annual convention of the National Woman Suffrage Association was held in the Congregational Church, at the corner of Tenth and G streets in this city, this morning. Miss Susan B. Anthony presided. In introducing Mr. Riddle, who made

the opening address, Miss Anthony said-they were assembled for the purpose of declaring their sentiments that all people of legal ago are citizens, and that no State can, in justice, restrict this right by legislation: Mr. Iliddle reviewed the work of the Association, and declared that public sentiment was being revolutionized through its agency. Others, including Benator Blair, interestingly participated.

Labouchere, the great English statesman, thinks hashful maldens sliguld propose to tardy young nien.

"Howard," in The Globe, is down on the management of the New York City public schools. The authorities there had better reappoint the former able Superintendent, Prof. Kenry Kiddle, who was, as is well-known, the most efficient manager New York ever had.

According to the latest census, Boston has 450,000 inhabitants, to say nothing of the thousands who do bustness here and reside elsewhere; Worcester has 80,000 Lowell 72,000, Cambridge 66,000, Lynn 51,000.

Ocean telegraph-cables, which Spirit Ben: Franklin and a hand in starting, now measure 113,600 miles.

Perhaps those who are fond of tongue-twisting sentences may like to repeat the following correctly and rapidly:

The swan swam over the river; swim, swan, swim;
The swan swam back agaili; well swam, swan!
— Youth's Companion.
The above is n't so "tongne-twisting" by half, when

spoken rapidly, as the following: "I thrust a thistle through the thick of my thumb." (Repeat.)

A Frenchman of our acquaintance who prided himself upon speaking correctly the American language, bet a friend of ours a new hat that he could repeat the above sentence as correctly as our friend. The bet was taken, and here is what the Frenchman said: 'I truste a trissile trew de trick of my trum."

Look out for blizzards somewhere soon.

The Boston Globe and the Evening Transcript say, very properly, "Down with the White Capsi" these papers have nothing to say against "White Caps' in this city who break up Spiritual Scances.

Those who are deeply imbued with a love of notoricty generally wind up in the slough of despond.

Ice cutters have their tools all ready for use; but vhere's the ice?'

A little while ago it was Hayti. Now it is Samos Uncle Sam" is becoming belligerent.

#### Movements of Platform Lecturers. (Notices under this heading must reach this office by

Monday's mail to insure insertion the same week. 1

Mrs. Ida P. A. Whitlock spoke in Cambridgeport, Mass., Jan. 6th; Fall River, Jan. 13th, and is to be at Greenwich, Mass., Jan. 27th: The last two Sundays of February she will be in New London, Ct. The first two Sundays are not yet taken, and she would like to fill them. During the month of March she will be in Albany, N. Y., and would like to make engagements for week-day evenings in that vicinity. Her address is Room 3, Odd Fellows Building, Boston, Mass.

Mrs. Jennie K. D. Conant of 20 Report street Ros.

Mrs. Jennie K. D. Conant, of 20 Bennet street, Boston, who was obliged to close her parlors four weeks ago by reason of sickness, desires to give notice to her friends that she is now convalencent, and will re-com-Lyman C. Howe speaks in Paterson, N. J., Jan. 27th, and in Buffalo, N. Y., the Sundays of February. Will make engagements for March. Address him Fredonia, N. Y.

make engagements for March. Address him Fredonia, N. Y.

Bishop A. Beals has closed a very successful engagement at New Britain, Ct., and will speak the last two Sundays of January in Portland, Me.; Washington, D. C., in February.

W. A. Mansfield, the independent slate-writing medium, will speak on "Slate-writing, and how to develop it," at Berkeley Hall, Berkeley street, on Sunday, 2:30 P. M., assisted by several other mediums.

Mrs. Mozart, inspirational lecturer (lately returned, we are informed, from Europe)—accompanied by Mr. Mozart, Dr. D. J. Stansbury, occult telegrapher and independent slate-writer, and Mrs. Stansbury—is holding meetings in Southern California. Mrs. Mozart lectures upon the philosophy and Dr. Stansbury demonstrates the phenomena of Spiritualism. They appeared before a large audience in Crane's Hall, Santa Barbara, Cal., during the week Jan. 7th to 12th. They are engaged to hold meetings in Los Angeles, San Bernardino, Passadena. Pomona and Riverside. They will start east via Topeka and Kansas City sometime in February.

Mrs. Kate R. Stiles lectures in Springfield, Mass.,

Mrs. Kate R. Stiles lectures in Springfield, Mass., Sunday afternoon and evening. Address Lecture Bu-reau, 6 Beacon street, Boston.

Dr. B. M. Lawrence will lecture before the Independent Club Friday evening at 8 o'clock. Subject, "Immortality Demonstrated," illustrated by two hundred dissolving views shown by the stereopticon. All engagements made through Lecture Bureau, 6 Beacon street, Boston.

J. W. Fletcher speaks in Berkeley Hall, Boston, Sunday afternoons, Feb. 3d and 10th, glving on the lat-ter Sunday his illustrated lecture. He appears in Chelsea the same evening. Address 6 Beacon street, Boston Magazine. Boston, Mass.

Oscar A. Edgerly has in the last month filled engagements in Haverhill, Mass., Portsmouth, N. H., and Portland, Me.; he has engagements in Maine for the month of February; will be in New York in March; would like to make engagements in that State for the latter part of the month.

Dr. H. P. Fairfield is ready to make engagements to lecture wherever his services may be required, for February, March and April on easy terms; will speak Sundays and week evenings. Address him, P. O. Box 347, Rockland, Me.

397. Rockland, Me.

Helen Stuart-Richings, who has been spending a portion of the winter in North Carolina, entertained the innates of the Morgantown (N.C.) Insane Asylum on New Year's night; she entertained the patients in the Raleigh Asylum Jan. 21st; 22d, the pupils of the Raleigh Institution for the Deaf and Dumb and the Blind; on the 25th she entertains the inmates of the Government Hospital for the Insane at Washington, D. C., and Feb. 3d begins a month's engagement for the Spiritual Union of Norwich, Conn., where she may be addressed for week-night bectures and entertainments at convenient points.

### The Boston Spiritual Temple.

There will be a meeting of the members of the Bos ton 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. Per Order.

Horsford's Acid Phosphate, for night weats of consumption, gives speedy benefit.

### ADVERTISING RATES.

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

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

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

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

Fayments in all cases in advance.

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

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

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

### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 6 Avenue B, Vick Park, Rochester, N. Y.

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jan. 18w\*

H. A. Kersey, No. 8 Bigg Market, Newcas-tle-on-Tyne, will not as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse

A DVERTISEMENTS:

Obesity is fatty degeneration. The danger lies in inward lat, which may be known by scant breath and docrease of labor power. My own condition (hisving doubled my weight in fifteen 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 inviell and cured many others. No starvation regulred. Distant patients successfully treated. Remedies sent by mail. Send stamp for full particulars to DR, EDITH BERDAN, 118 BLLIBON St., PATERBON, NEW JERSEY. [Formerly Dr. Edith Hale, of Bostoil, Mass.]

## INDEPENDENT LECTURE BUREAU

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FRANK ALCERTON,
Joy Medium;
DR. J. C. STREET,
The Queultist;

JOHN WM. FLETCHER, Test Medlum;

EMMA-NICKERSON, MRS. KATE R. STILES, Lecturer and Psychometrist;

MRS. M. W. LESLIE,
Test Medium,
And others, should address.

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D8

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#### MRS. H. B. FAY

WILL hold Scances Thursdays at 2:30 P. M., Saturdays and Sundays at 8 P. M., commencing Jan. 31st. Scale lim-ited. 62 West Newton street, Boston. 4w° Ja26 Mrs. Jennie K. D. Conant.

OF SCOTLAND, Business Psychometrist and Trance Tes Medium. Sittings daily from 10 a. m. to 9 p. m. 20 Bon net street, Boston. iw\* 22 Bon Ja26

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C. P. LONGLEY.

This book is nicely gotton up, printed on fine paper, sheetmusic size, neatly bound in boards, and is embediashed by
a finely executed title 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 choica
and original songs, three only of which have before appeared
in print. Its contents are as follows:

"Only a Thin Vell Belween Us."

"There are Homes Over There."

"Mother's Love Purest and Best."

"Open those Pearly Gates of Light."

"All are Waiting Over There."

"On the Mountains of Light."

"In Heaven We'll Know Our Own."

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

"We'll All Meat Again in the Morning Land."

"The Angel Kisseth Me,"

"We'll All be Gathered Home."

The book is now on sale at this office, and beside being a

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

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Price \$1.00, postage 12 cents.
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#### **OUR FOES** WITHOUT AND WITHIN

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

Before the Boston Spiritual Temple Society, in Berkeley Hall, Sunday, Nov. 4th, 1883. Pamphlet, pp. 24. Price 5 cents; 12 copies, 50 cents; 25 do. 81.01; 100 do., 83.50.
For sale by COLBY & RICH.

# Spiritual Therapeutics: Or, Divine Science Applied to Moral, Mental and Physical Harmony. Twelve Lectures, by W. J. COLVILLE, author of "Spiritual Science of Health and Healing," etc., etc. Also n Lecture on "Unscientific Science," by DE. ANNA KINGS-FORD, author of "The Perfect Way," etc., etc. Cloth, pp. 332. Price 81.00. For safe by COLBY & RICH.

THE SCIENCE OF IMMORTALITY. A Lecture by Prof. W. F. Peck.

# Delivered at Cassadaga Lake Canip-Meeting Aug. 11th, 1886. This splendid Lecture should be in the hands of every Spiritualist in the land. It has been put in pamphlet form by COLBY & RICH, and will be sent to any address on received of the cours. SONGS

# OF Light, Love and Truth. A collection of Poems by MRS. M. S. CARTER. The Poma are pleasing containing many fine sentiments, and are, vittal, encouraging, sympathetic, spiritual and progressive. Famphic, pin. X. Price 25 cents. For sale by COLBY & RIOH.

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THINGS, including the History of Ban, from his oreation to his Finality, but not to his Rnd. Written by God's. Holy Spirit through an Earthly Medjum; L.M. ARNOLD. Published by direction of the Spirits, and, in God's Will, submitted to a Holy and Searching Criticism from every Earnest Secker after Truth.

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tions upon, the Inhabitants of Earth, from the Reginning to the Present Time.

Part 3.—Being particularly a History of the Spiritual State of Man, from Death of the Body to Knowledge of God, by which all men are saved. And, also, Counsel, Advice and Instructions for the Present Life, by which Men may be Saved from Sin, Suffering and Misery.

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o God.

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of Bodies to Spirits and to God; in two parts: Fart I. The
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Written by the Lord Jegus Christ, formerly Jesus of Nasaeth.

ith.
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CPIRITUALISM DEFINED AND DEFEND.
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# Message Department.

#### FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held as the Hall of the Banner of Light Establishment, ON TUESDAYS AND PRIDAYS,

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

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

spirit for consideration.

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

siderable expense and published each week in The Banner.

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

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

The Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feet that it is a pleasure to place upon the altar of Spirituality their fioral ofterings.

offerings.

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

LEWIS B. WILSON, Chairman.

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

### Report of Public Seance held Nov. 27th, 1888.

Questions and Answers. QUES.—[By R. G. D.] It was said that you do not recognize matter as existing extraneously, and independent of a spirit. Do the bodies, then, of deceased people, or amputated limbs, contain a

of deceased people, or amputated limbs, contain a spirit?

Ans.—Yes; it may seem a strange assertion to make, that the organic body which has been cast off by the arising spirit still retains within itself, while it has form and parts, certain magnetic or spiritual elements belonging to the spirit, which have been derived from its life. These magnetic elements, these spiritual auras, will in time free themselves from the organic form, and just as rapidly as they do this will dissolution appear; and as dissolution presents itself, you may know that these spiritual qualities, belonging to the man himself and not to the organic part of his life, are becoming freed from mortality. Whither do they drift? Out into the atmosphere? No; they gravitate unerringly, by a beautiful law in nature, to the life that owns them, to the spirit, that has inhabited that mortal form; and so, as one by one these combinations of elementary life become freed from the organic state, we see the body yielding up its parts to the atmosphere and to the earth, and by-and-bye all these spiritual qualities, or magnetisms, will have passed away to the one to whom they belonged, and the organic form will also have disappeared, no trace remaining of it, for that which is of the earth earthy, belonging to the mortal state, will pass back into the earth and into the atmosphere, to be reconverted into new forms by the grand and wonderful processes of nature.

It may seem very strange for your correspondent to receive the statement that we make, that the amputated limb retains within its form

ent to receive the statement that we make, that the amputated limb retains within its form certain spiritual qualities; we may call them spirit, if we wish, since they belong to the great atmosphere of the spirit, as well as individually to the person who has parted with the limb. Every part and portion of your body is permeated by a spiritual atmosphere, by a magnetic aura, which does not belong to the physical, which does most certainly belong to the spiritual atmosphere. which does most certainly belong to the spirit-nal part, and which goes to help make up the spirit body which you are to possess after you pass from this organic frame. Very well, then, an accident occurs; a limb is amputated; those magnetic auras, that spiritual atmosphere, those elements which belong to your spirit-body, which were contained within that limb, may be confined within it still; they certainly will be, in a measure, while that limb retains

But nature has provided for this state of affairs, and in a little while dissolution begins to exert itself; the chemical combination which held these elements together becomes inactive, and the conference distance. and the coalescence disappears, the elements and particles fall apart, they yield up their magnetic qualities—that spiritual aura which belongs to the spirit-body and which must return to its own. Very well; this may be proven scientifically, if one but thinks seriously upon the question. You have heard it stated undoubtedly that a person who has lost a limb sometimes complains of that limb hurting him; he feels a pain coming to him; reaching where that imb during the solution of that imb during where that limb once belonged, and he will distinctly assert that his arm, leg or hand, whichever it may be, is giving him much pain; he cannot resist the belief that he is still possessed of a limb, although to external sight there is none to be seen.

The spiritual limb is still there; it may suffer for want of that magnetic strength, that vital force which belongs to it, and which it demands, and by-and-bye it feels these relays of force coming to it; their charge upon it is, one of strength, of activity, as of a galvanic battery, and the individual receives a shock, and much disturbance engage because of pain and much disturbance ensue because of the operation; those magnetic elements, those spiritual particles of matter of which we speak spiritual particles of matter of which we speak are passing to their possessor. The limb amputated has now no further use for them; but the spiritual body demands their presence, it is attracting them to itself. Thus we may properly say, every part and portion of a man possesses a spirit; there is no matter anywhere in existence but what is vitalized in some way by spirit, and when the spirit is withdrawn, the form of matter becomes disorganized, its elements are taken up into the atmosphere and ments are taken up into the atmosphere, and re-converted into new forms and manifesta-

Q.—[By G. B., Canada.] The Mosaic account of this earth having been created some six thousand years ago, out of nothing, is so clearly negatived by astronomical and geological facts as to become incapable of belief; can you give us any idea of when and how the earth came into existence?

idea of when and how the earth came into existence?

A.—No; this is the study of a lifetime; it is one that may demand the attention and challenge the investigation of the most earnest and profound minds; it cannot be lightly expressed or explained. That a planet like this earth could attain its present stage of development in the brief period of hix thousand years seems an absurdity to our mind. We do not see how it could possibly be a fact that life such as presents itself on the surface of this globe could be called into existence, put forth its activities, perform its labors, and present conditions for human growth and intellectual development such as it does to day, in so brief a period of time. To our mind, it must have required many, hundreds of thousands of years. This planet must have been thrown off into space from some larger, more active and glorlous orb of light, and have been vitalized by the spirit of life as it came forth from that parenthood, with possibilities of development within its breast. We believe that the planet swung off into space, and, finding its true orbit, felt within itself the pulsations of nature and of life, and began to put forth activities—those possibilities and powers burst forth from within which have been presenting and unfolding themselves through the many ages of the past.

We believe that this planet in its infandy presented, an appearance of barrenness, such

We believe that this planet in its infancy, presented an appearance of barrenness, such as would be very unlovely and uncouth to our sight could we belief it, but it contained within itself the fires of life, which began to intelligently work and express themselves to prepare the bosom of the earth to receive and nourish terms of life and so they slowly but surely in-

very coarse and crude, very unlike the forms of vegetation which you have to-day; however, they accomplished their work, and went of from age to age, in their growth, until a more refined presentation appeared, and so on. Subsequently, animal life made its appearance upon the surface of the globe, very crude and ill formed in appearance, but still as animal life, and these having developed, having, put forth possibilities and activities within their natures, we find finer appearances, more beautiful manifestations of the animal kingdom, and so on. Then human life appeared, crude and coarse and uncultured in every degree, not perfected, not beautiful and divine, but living very close to the heart of animal existence. And again ages rolled on; the instincts and attributes implanted within the human breast began to assert themselves, to put forth little rootlets, to show signs of growth, and as time rolled along these began to blossom out into more intellectual and refined attributes, man came to consider himself a thinking, reasoning being, lifted above the plane of the bruce creation. This work has gone on year after year, age after age, humanity stepping upward through painful discipline, through strange experiences, throwing off the uncultured and the beautiful, ever gaining a more vital grasp of life and of destiny, seeking to solve the problems of the universe, and to read the secrets of nature.

So the world has moved on to the present time, but its work is not accomplished; the planet is very coarse and crude, very unlike the forms of

solve the problems of the universe, and to read the secrets of nature.

So the world has moved on to the present time, but its work is not accomplished; the planet is not yet perfect; there are storms and whirlwinds, cyclones and earthquakes still, from time to time, making themselves manifest; there are convulsions of nature as she endeavors to throw off the crude and to perfect the beautiful and refined, and by-and-bye the storms and whirlwinds will cease, the cyclones and earthquakes will be known no more, nature will present a more lovely appearance than she does to-day; she can be more fully depended upon in her shoods and aspects, man will receive from her more gracious bounty and blessing than he can at the present time. As nature still manifests convulsive movements, so disturbance and storms come to the individual life of man. The social fabric, also, has its tempests and cartiquakes, moving through the masses, making themselves.

of man. The social fabric, also, has its tempests and earthquakes, moving through the masses, making themselves manifest at unexpected times and places. It must be so as a result of the developing processes of time.

In the future humanity will become more cultivated, more uplifted; the storms of social and political life of every department of human experience and thought will cease; a finer atmosphere, a more harmonious condition of life will exhibit itself, since man will have grown with the planet, and will be able to show his relationship to the divine.

We will not undertake to say how many thousands of years have elapsed since this planet

sands of years have elapsed since this planet swung out into space and took up its onward march; we do not know. Many long ages have passed through which the planet has travailed in pain, seeking to perfect itself, and many more ages will pass away before it will reach the height of its endowment and exhibit that which it is truly capable of presenting to hu man life and acceptation.

Q,-[From the audience.] Are you acquainted with a publication entitled "The World's Advanced Thought"? If so, what is your opinion of its teachings?

of its teachings?

A.—We are slightly acquainted with such a publication. We are interested in all thought which may prove beneficial to the life of mankind. "The World's Advanced Thought" may not yet be received by those who scan its pages, for to many these are mystical, they cannot accept and comprehend them, yet our opinion of the teachings of this publication is a good one, since we perceive that earnest souls, interested in the life of humanity, desiring to bring forth that which is higher and nobler than the mere consideration of material things, are seeking to reach the multitude through this channel. We are glad to welcome such labors to the world reach the multitude through this channel. We are glad to welcome such labors to the world and to humanity; but as we have said before, we think that only here and there are found those who can really appropriate these things to themselves, though the sentiment is growing, though humanity is delving into the depths of life more fully than it has ever done before, advancing to wealth the spiritual independent of life more fully than it has ever done before, advancing to reach the spiritual, independent of the material. We think that in twenty years to come much of that which is presented now, not only by those who desire to make advanced thought understood by the masses, but also by many others who are earnest in their aspirations to do good and to teach the truth, will be received and comprehended more fully than at the present time. Twenty years hence the world will have grown immeasurably, and those who dimly feel a truth now will then be able to grasp it and to present it in a clearer manner than they can possibly do at this date. And so we are obliged, with the passage of the years, to receive that which comes, and to do years, to receive that which comes, and to do the best we can with it, giving to our friends, helpers and teachers on the mortal side such encouragement and appreciation as it is possi-ble to bestow.

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

#### Report of Public Séance held Dec. 14th, 1888. Lemuel B. Faunce.

Many dear ones are waiting and listening eagerly for some sign to prove that we do come into the homes. Often while dwelling in the mortal form I have heard the question asked: If they can come to earth why can they not always make their presence felt at home as well as abroad?". We do all we can, but it is not always in our power to make you sense our presence or to make any sound which you can

I am happy in my spirit-home, and I am glad I am happy in my spirit-home, and I am glad not only to be able to make myself known, but also that I may endeavor to prove the immortality of the soul. I think I shall be remembered in Plymouth, Mass. I would say to them in the home: Sit by yourseles, patiently, in a passive mood, and see if we do not keep our promises in trying to manifest to you.

The dear mother comes with me to-day. Mr.

Sampson also comes, and sends greeting to the home, to the dear one whom he calls Rebecca, home, to the dear one whom me can reduce and to the daughters, asking them to be patient, and in a little time he will be able to give them some words of comfort. Alice is with him in spirit-life. My name is Samuel B. Faunce, and my home was in Plymouth, Mass.

### Rev. John Keith.

Well, as I look upon this assembly I must exclaim it is a strange meeting. And I may be asked to explain why. I would state here, as I look upon each one eager for a word from loved ones beyond the vell, that I did not understand, while dwelling in the form, that it was possible to communicate with the departed. I have learned that since passing over.

I did feel, while I was on earth, that dear ones hovered around us, but little did I think they could come into communication with us. Now I understand it in this way, which all mortals should you must do your part and we will do ours. Life is a mystery—death more so. Scientists and theologians have tried to solve the question, but have never been able to.

I perceive, since entering spirit-life, that Spiritualism is the key to unlock the mystery. After the transition all becomes plain, and we return, one after another, telling very much the same story. I find, also, very much to learn on the other side. I am only too glad to make this statement here, for I have acknowledged many times to those in spirit-life that I was in error, that all creeds are mixed with error, and to-day let me say, learn all you can here, that you may not have so much to learn on the other side of life.

How beautiful is this knowledge of spirit-communion the other lade of life shall call you up higher, loving hands may be able to smooth the pathway that leads down to the mystic river, and there have be no stain upon your spirits. Then look well to the life you lead here.

me in remembrance—friends as well as relatives. Many, too, liave joined me in the heavenly home. More than sixty years ago I was President of Oberlin College, therefore I know I shall not be forgotten. Rev. John Keith.

#### Asa Caswell.

Thave an anxious desire, reaching out to dear ones yet dwelling here, Mr. Chairman. I would say to my dear wife, Fanny, that I am not far from you. Many times, when trials have seemed hard for you to bear, I have been cognizant of what has been passing, and have been by your side.

I have frequently heard my name spoken by some of the old town's people, who little thought that I was in their hidst. We often come so easily, so silently even into the homes of many who are not relatives; through the law of attraction we are drawn to old friends and associates.

Tam happy in my spirit-home, but I do desire to come into communication with you, somewhere. I ask you to afford me the opportunity. If you could realize the earnestness that pervades my spirit, you would furnish me the means of conversing with you. I would much rather come in private, but when that is not possible we make every effort to let our friends know we live, and not only live, but that we can come into communication with you. I would sk now we live, and not only live, but that we can come into communication with them if, they will only meet us half way; and. Oil I would ask you again, Fanny, do seek some channel through which we may speak with you. It is many years since I passed away, but the time seems short to me. I have known of the changes that have come; I have known of the changes that have come; I have known many times of the sad hours, of the loneliness that has crept over your spirit, for I have stood so near you I could place my hand upon your speak aloud, yet you did not hear me.

The question may be asked: What did I know of spirit-return before passing over? Very little. I might have known, something, but like many others, my doubts were so many that I put it away from me, thinking it. Spiritualism was true; some are afraid to meddle with it, thinking it is wrong to call their dear friends

Every one would be glad to know that Spiritualism is true; some are afraid to meddle with it,
thinking it is wrong to call their dear friends
back, not realizing that it is a law of life,
Before my spirit had really taken its flight I
knew I could return to earth, for I was cognizant of much more than they gave me credit
for. Try to learn what you can, dear friends,
in the home, for it will help you as you cross
over. I was known as Asa Caswell, in South
Natick, Mass.

#### John Peak.

How do you do, Brother Wilson? I think you must remember me when I explain a little to you. I am very glad to meet you here to-day, and I have often looked in upon you all here. Many familiar faces I have seen, eagerly watching for and drinking in the tidings that are brought here from the spirit-shore.

I was no stranger to Spiritualism, and before I get through I think L shall prove to you that it was meat and drink to me. Some of the dear ones thought I went a little too far, but, I tell you the truth, I never went far enough; and I think if I had stayed here long enough; and I think if I had stayed here long enough; and had the privileges that some of you have to day, I should have gone still further. Lam happy in my spirit home.

Now I am going to talk a little to the children: John, I am glad even to speak your name. I know you will say: "Father, you can't get very near Chartes." I knew that before; I shall keep trying, however. I want you to know I come right into your home; I come with you in its business, and it has seemed a little stagnant; but never mind that. I want you to talk with the spirits. I want you to give heed to what they may have to say to you. Yes, each one of you. And more than that, you do know you would not say to me, "Father, it is only a thought," for when you are sure of a thing it is a knowledge, and I put the emphasis pretty strong,

I come into the home, John, a good many times. I know you cannot always realize it, because business affairs take your mind a great deal. Sometimes, you are a little blue; but

because business affairs take your mind a great deal. Sometimes you are a little blue; but when little Johnnie comes in it seems to take off that feeling. I 've got to designate 'em as John and Johnnie. This name has been handed down three or four generations, but it is never worn out, therefore it will do for the

next one.

I am always glad when I can see you listening, thinking, perhaps father may be there. I didn't think, as I came in here, that I would speak today, but as the Spirit-Chairman said there was an opportunity I grasped it. I know I shall feel a great deal better for coming in and giving a few words, or trying to prove the immortality of the soul. Why! if we were dead peoble we couldn't prove anything to you; but so the spirit home. Mortals go if they can; ple we couldn't prove anything to you; but scious, but now, as I say to you here—I have drifted away in the spir from my family a little—learn all you can, but there are

do not leave the earth, and it seems to me, really, that we do n't leave the earth long at a itine, the attractions are so strong that draw us back to your homes.

I shall be remembered in this good old city,

for there are many that I term friends here, as well as relatives. I bring love and greetings to you all and as I said, John give us a little time asfile from the business, and I know that as you and the dear companion sit down, we shall be able to give something to you. I was known as John Peak.

### Georgie Lacrosse.

I have n't been gone a very long time, and I was but a little boy when I went away. I had an awful sore throat; the doctor said it was diphtheria. I wanted to come to this meeting and talk just as the big people do. The gentleman here said I must wait a little, because children must be children, and listen to what the caller nearly had to say but severtime.

children must be children, and listen to what the older people had to say, but sometime there would be an opportunity for me to speak, so I guess that is to day.

When I went into the spirit-home, they told me I must go to school with the other spirit-children, but I had to wait until my throat got better. We go to school the same as you do here, and we get our lessons the same, only on the spirit side the lady tells us we must have our lessons perfect. And then we pick the flowers that areso beautiful, wherever we see them. No one says to us we must have do it. Why! they No one says to us we mustn't do it. Why! they are most all white, not like those red ones.

I want to tell you, beside, that grandpa came right along and said: "Well, well, sonnie, come with me." I looked at him, and asked if he was a teacher. He said no. I could n't think why he said that to me, but after I grew older I understood.

They don't, know we come right home, and that we can come so easily, but they have got to find it out sometime. We make little sounds, and sometimes we make big ones.

My name is Georgie Lacrosse, and my papa's name is Paul Lacrosse. I lived in Duxbury, Vt.

## Frank Crosby.

I am very glad to be able to speak, Mr. Chair-I am very glad to be able to speak, Mr. Chairman, for some dear ones have wondered many times why I never make myself known: if it was because I passed away so far from home, or what could be the reason. As the dear friends have listened to one and another speaking in the camp-meetings and in the halls, and giving names, they have thought: "Why does not Frank come?" I have come; I have been with you many times, dear, loving friends; but little did you know it, because I was not able to make myself known. lf known.

which have been presenting and united themselves through the many ages of the past themselves through the many ages of the past communion to you in the miortal life! It is to be been to be that this planet in its infancty presented in a presented in a presented in a presented in the pathway that leads down to the sight could be very univoly, and uncouth to our sight could we belield it, but it contained withgrithed by the began to intelligently work and express themselves to prepare the bosom of the earth to receive and nourish forms of life, and so they slowly but surely unfolded themselves; and by-and-bye, the planet of the dear, ones in that it is more blessed to give than to receive.

It wanted to think I must pass out hundred of life is any more; so you see a spirits are not satisfy met. I wanted to be the fire so of life, and so they slowly and Grandfather Wattsendslow any more than you are lead to the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the leaving the body, how easily did I come into the law into the life you spirits. Then look well to the dear loving friends. Then look well to the life you spirits, it is like the many the pass out hundreds of miles any more; so you are than you are than you are than you are than the prosent the life you to the dear ones; the leaving the body, how easily did I come into the leaving the leaving

for there are those who will be glad to hear from Frank.

I am happy in the spirit-home. Oh! we think of the redulon, when father, mother, sister and brother will be reinited, not one missing, and we shall be rightfully understood there, which many times in mortal life we are not.

It is but a few years since I passed away. I was very thin and emaciated. As I am trying to speak here the old tired feeling comes back upon the spirit again; but I do not suffer in spirit-life, nor do I take on these feelings; it is only when I come to earth that I partake of the old sensations.

picture to you; a faint outline has been drawn many times by spirits, but they can go no further.

My dear boys were so glad when they knew mother was able to show herself to them: Benjamin and William, it is true—you did behold my form before the body was laid away and given up to Mother Earth. Would you believe it, dear mortals; before the funeral I was able to materialize in a natural form. Then doubt not that materialization is true. But we must have right conditions; there was perfect harmony, so that in a few hours after I left the mortal form they were able to behold me.

It is nearly four years since then, but how many times I have visited earth and come into the home I am not able to say. I know the dear ones eagerly watched years ago, thinking perhaps I might give a few words; but to-day is the first time I have been able to take control as I would like to. Oh! I have been here in the meeting! Think not that we do not attend these meetings; we come here and gain information as much as you martale do. and I think we are

ings; we come here and gain information as much as you mortals do; and I think we are more interested than you possibly can be, because you hold to earthly interests which we have dropped.

I know, Mr. Chairman, I shall be remembered in Providence, R. I. My dear mother is present, and wishes to send greeting to the dear ones she has left. I was known as Ann E. Cole.

#### Harriet E. Durling.

I desire, Mr. Chairman, to send a few words of love to dear ones yet dwelling in the mortal. It is but a short time since I passed out. I think it is less than one year, but still I am anxious for them to know that what is called death has proved to be only a change for the better. I was anxious to go, for the sufferings of the old form were great, but did not last very long; there was no suffering in passing over.

And now we are anxious to prove that we live; we desire to make ourselves known, not only here, but in the dear homes that we liave left. I shall be remembered in Portland, Mc., by many. They have often wondered if I have met Fred since passing over. He is with me to-day. We are not together all the time, dear friends, but as we wish to be; the dictation of the spirit is what guides us. Now learn a little by what we may say to you, for in spirit-life I know you will say it was worth something to you.

you.

I have often been in the meetings in Portland, also in Belfast, and in many different surroundings, even in Boston, making every exertion that I could, in order to prove that I live, and that I am able to speak for myself, with the help of spirit guides. My home was in Portland, Me. I was known as Harriet E. Darling. My husband is Fred Darling.

### Horace Griffith.

We are happy in being able to announce ourselves. This really seems to me like a postolice, as I see so many eager to drop a letter. I am glad that I learned a little of it, for I find that spirit-life itself is a school.

I passed away many miles from home, yet it seemed to me that I was with the friends at once; the miles that intervened appeared to be no more than a straw hetween us; and not only

in the spirit home. Mortals go if they can; there are no ifs with us; we can go, and it is only the desire of the spirit that takes us.

from my family a little—learn all you can, but let reason work with it.

Charles, if you do not wish to converse with me here, I know the time is not far distant when you will feel differently in regard to our returning from what you do to day. You will sak why? Because you will be able to learn a little through some changes that are to come. Not but what you love father, but you can't have any too much interested. Now you can't have any too much interest in seekyou can't have any too much interest in seek-ing to know where your loved ones are and to hold communion with them, it does us so much good to converse with you. If but a few words it helps us; we do hold with carnestness to this sweet communion. Then as doubts come upon

your minds it grieves us.

Oh! trust us, for we will not deceive you.
On the spirit side there is no bickering, no misunderstanding; all is harmony and love and peace there; and how good it is when we find another has come to join the happy band we are so glad to receive them into the family again. I passed away in Leadville, Colorado; many years ago. I shall be remembered in Stowe, Vt., in Duxbury and surrounding towns. My name is Horace Griffith.

#### Jennie Watts. I wish to send a few words home, Mr. Chair-

man, to the dear, loving ones there; I know they missed me so. I was somewhere from man, to the dear, foring ones there; I know they missed me so. I was somewhere from eleven to twelve years of age when I passed away, and that was nearly four years ago, yet it seems as if I had hardly been away from them. Oh! how hard it was for mother to part with me! But, dear mother, remember I am only the other side of the veil, and you will have your Jennie back again. You say you cannot clash her little form. No; but it is sweet to be remembered, and to know that I am growing in knowledge in spirit-life, and I will try so much to help the dear ones that are yet left here. It is a part of my work to do it.

I feel a little of the sensation I passed away with, but no suffering; we partake of this, some of us, as we enter the earth-life; others do not. I am glud that we have an education on the spirit-side of life; that we go on gaining in knowledge, and that we grow in stature; that is, children grow up to manhood and woman.

is, children grow up to manhood and woman-hood. How beautiful it is to see them so eager as they return to earth to find the dear ones and speak to them. Sometimes I hear little children calling out loudly to manma and

and speak to them. Sometimes I hear little children calling out loudly to mamma and papa, but they seem to take very little notice.

Of course we of the older ones understand that they are not heard; but the children do not always realize it at the time. And so spirits keep trying to make their presence felt by mortals. We have been taught, if we fail, to try again—ever to persevere.

Sometimes, after I passed awhy, mother would feel that perhaps I might be near, but did not really understand of my coming. I have been into the meetings, into the hall, and stood as close to the medium as I possibly could, thinking perhaps he would speak of me. At one time a dear lady just said I was, there, but oh! that didn't satisfy me; I wanted to say more; so you see spirits are not satisfied, any more than you are.

I am happy, and Grandfather Watts sends love to the dear ones, that are yet left. I am yery glad of this privilege. I was known as Jonnie Watts. My father's name is George Watts; my mother's, Emily Watts.

in this meeting. I felt it would only be right to make an attempt to send some few yords home for there are those who will be glad to hear from Frank.

I am happy in the spirit-home. Oh! we think of the refinited, not one missing, and we shall be rightfully understood there; which many times in mortal life we are not.

It is but a few years since I passed away. It was very thin and emaclated. As I am trying to speak here the old tired feeling comes back upon the spirit again; but I do not suffer in spirit-life, nor do I take on these feelings; it is sonly when I come to earth that I partake of the old sensations.

Anne Mary sends greetings, as well as Grandma Crasby. I was known in Duxbury, Vt, during my younger years, but passed away in Sar Antonio, Cal. Frank Crasby.

Anne R. Cole.

Anne R. Cole.

I was weighed down by the weight of eighty years, Mr. Chairman, but now the wearliness has gone; I feel young again, almost as if I were back in girlhood's days, as I make this at tempt to speak here. I was glad when the summons came to come up higher by loving hands that were extended to me; I felt not along; the angels stood beside me as I passed over. Oh! how sweet was the music that greeted me, and I heard the familiar voice of mother welcoming me home. The beauties of, spiritlife I cannot happier, would your companion.

are, I know, a good, kind, affectionate husband, but how much happier would your companion be if you could walk hand in hand in this re-

but how much happier would your companion be if you could walk hand in hand in this religion.

To dear sister Ann I would send thanks for all that she did. I send love to you all—I don't forget one. I know I shall be remembered in Taunton, Mass.

On entering spirit-life there came to me so readily the dear loving ones, and greeted me with a smile; saying: "How glad we are you have joined us." What was your loss here was my gain. You will like to know if I am aware of the changes that have come in the home that father has made.

Yes, dear children, I know it all, but I still frequent the home, for I feel that he would welcome nie there, and in a little time we shall all be reinited and happy beyond the yell.

Charles, I have been with you much within the past few weeks; there seemed to be a stronger attraction than usual to draw me there.

My darling son, listen to what mother has to say, for I give it to you sacredly, from the angel world to-day, and I am so grateful for the privilege of speaking. I passed away in New Bedford, but was known in Taunton. My name is Elmira Richmond.

#### Charles E. Merrill.

Charles E. Merrill.

My object in coming here to-day, Mr. Chairman, is to try to improve what I have attempted before. I failed then because I was not listened to. Now I am going to make the attempt again. I feel that I shall be heard; I feel it will reach some one, and I hope they will try to do as I wish them to.

When we enter earth we feel almost as if we were mortals again. I am interested in my own, in friends as well as relatives.

I am glad, dear wife, that you have succeeded in getting the papers all fixed at last, for seemingly there has been quite a difficulty about it, and it has lasted about long enough. To say that I am glad does not begin to express my feelings, for I know how many trials and difficulties you have had to encounter; and you have not been alone; I have been with you a great deal of the time, that is, I have been attracted there on account of this little affair, and other things combined. I am going to try, and keen trying until I may through some tracted there on account of this little affair, and other things combined. I am going to try, and keep trying, until I may, through some power, draw you into some surroundings where you may be able to speak with me privately. There are many things that should not be spoken, but when I found I could not reach you otherwise, I made the attempt to come here again, and I think, Mr. Chairman, this message will be more fully understood by the one-for whom it is intended. I am Charles E. Merrill, of Boston.

### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 21.—Dr. Samuel Pray: Edward Holman; Jonnie Morgan; John S. Bennett; Sophia Pelejs; Hugh Lee; Albert G. Parker; Emma Burice; Bessie Peck; Mary Whitehouse; Dr. Cheever; W. P. Evans; Carrie A. Furbush; William Moses; Marion Atlans.

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

As per dates will appear in due course.

Jan. 11.—Otts Minot; Albert Houghton; Isabel Bemby;
Jöseph Fletcher; Mary Frances Nickerson; James M. Frost;
Edward A. Blanchard; Sanuel Clark; John Dean; John
Langley; Nathan Nickerson; Calvin Hall; Mary Ann New-

### IN MEMORIAM:

JOSEPH L. NEWMAN.

"Life's work well done, life's race well run." These surprise on receipt of the sad intelligence that Dr. J. L. Nowman had been suddenly removed from the scene of earthly labor and the companionship of his mortal Twenty years and more he gave his life for the healing of the sick. In a sense that none again understand issociates and friends.

associates and friends.

Twenty years and more he gave his life for the healing of the sick. In a sense that nane can understand save those who have received or bestowed the life-giving and strengthening influences of such a benevolent nature, he bore the infirmities of the suffering and distressed, of those ready to perish. Faithfulness was, perhaps, more than any other one virtue, the conspicuous element of his well-rounded and noble character. While eminently modest and unassuming, and especially regarding his success in treating the sick, he was decided and positive in his views and convictions, and loyal to truth as he understood it. Combined with manly robustness and strength, he possessed in a large degree the gentleness, tenderness and refined delicacy that is feminine, and was for this reason specially qualified to be a restorative agency to the sensitive and mediumistic.

His career as a physician indicates the wisdom of the invisible agencies who sought him, and in a somewhat violent manner forced him to leave a satisfactory business position to follow the leading of their will. The testimonials of his valuable work for humanity are the realization of health and freedom, instead of suffering and helplessness, by hundreds of patients. And in addition to the blessing received from his healing magnetism, those to whom he ministered ever felt the beauty and nobility of his character to be an added joy in life, a quickening to higher faith in humanity.

As one deeply indepted to Dr. Newman's remarkable healing powers, and equally so to his grand manhood, it is a privilege to offer this feeble tribute. A very sensitive patient, worn by years of insompla, said: "Dr. Newman is delightful; he is so unlike any man I ever saw." Such natures are a prophecy of the better type of humanity that is to be. His life was blessedness not only to sick bodles but to weary sends.

Much, as we shall miss him here, the joy of his release from any decline of powers and faculties by his removal while yet in harness and in acti

LUCINDA B. CHANDLER.

213 Colorado Avenue, Chicago, III. MRS. SARAH ROCKWOOD.

I have to announce the passing away of one of our earliest and most useful mediums, who though very quiet, was known and loved by thousands. On the 9th of this month Mrs. Sarah Rockwood, aged

55 years, wife of William D. Rockwood, passed from the worn and weavy human form in their pleasant home, 51 Old Harbor street, South Boston. Her be-reaved husband and beautiful daughter are left alone in the home.

reaved husband and beautiful daughter are left alone in the home.

Mrs. Rockwood was with that grand, sterling woman, Mrs. Pushee, at 14 East Springfield street, Boston, in her capacity as medical clairvoyant and spiritual comforter, for many, many years, and thousands of people have visited them, always going away with respect and admiration for the noble, womanly deportment of these ladies, even it not fully convinced of spiritual ministrations through mortals. A number of good people with tear-filled eyes came to me and sald, 'I don't know how we can get along without her;" one of whom was a representative from our halls of legislation, who told 'me he had been counseled by her controlling intelligences for many years, and always found them wise.

More than twenty-five years, ago she requested, me

them wise.

More than twenty-five years ago she requested me to officiate on the occasion of her inneral, should she go first, and off repeated the same when we met. I was indeed thankful that I was able to do so: May hollest angels be with the father and daughter, is the carnest prayer of M. S. T. Wood.

Stoneham, Jan. 13th, 1889.

Mrs. Rockwood-writes another correspondent-has

Tricking a britain speak

organism found voice again or earth, and the world is better for her having fived in its. May the consolution of demonstrated spiritual communician, which she has bestowed upon so many sorrowing hearts, be now given in full measure to the husband and daughter, who now so sadly this her material presence in their home.

Mile, J. A. HARTMANN. On the 7th of December, 1888, I was called upon to conduct in this city the funeral services of the above-named hery fermerly known in Boston as Mrs. J. A. Mitn.

On the 7th of December, 1888, I was called upon to conduct in this city the funeral services of the above-maned last, formerly known in Boston as Mrs. J. A. Main.

As I stood beside the casket, in which reposed in the mystic sleep of death the imminant form of one with whom it would seem, to our imperfect vision, life had death all too harshly, and saw the sweet, peaceful expression the death-anged had left upon forehead and face, I felt to exclaim: Out beautiful death; thou article liberating angot, sent to usher, the tree spirit, freed from the limitations of the physical, from the stern workings of its mexorable laws, lute the fulluess of eternal life!

Mrs. Hartmann was a native of Dover, N. H. Hermalden name was Jane Annie Loighton. One of her ancestors was Archbishop Leighton, of Scotland. Her father's mother was a Sinckford, of Portsmouth, a cousin to John Adams. On her own mother's side she traced her ancestry to one Sir Brown, a young man of great, wealth, who was expelled from the University of Oxford and from England, because of his progressive political ophilons. He sled to this country, bought an ixterest in a ship, and constituted himself capital thereof, and was thereafter known as Captain Brown. He established a school of uaval selegee in the State of Maine, which was at one time quite noted:

Mrs. Hartmann was a firm believer in the law of heredity, and rejoiced in the distinguished ancestry from whence she sprung solely on that account. She possessed a bright, clear intellect, and a sensitive, mediumistic temperament, with a very delicately organized physine, and was subject to much slekness and suffering all her life.

After the death of all the members of her immediate family, she left Portsmouth, and after sojourning for a time in various cities she found her way to Boston. Here she made many friends, in whose homes she was always welcome until active mediumship began to develop itself, when she lost every friend she had. She belonged to one of the most aristogratic churches in Boston, but

#### STEPHEN B. REYNOLDS.

Mr. Reynolds passed, away at his home on Monday orning, Dec. 31st, at about half-past 1 o'clock, after having been confined to his bed for only three days, although his health has been falling rapidly since the death of bis daughter, Mrs. Georgia A. Roberts, who died over a year ago.

died over a year ago.

He has been a great sufferer for the past six months, but endured the pain with the fortitude of one who fully realized that his spirit would soon take its flight to its spiritual home, and there be clothed with the garment of immortality.

He was born in Sydney, Kennebec County, Me., on July 19th, 1807, thus making him elghty-one years, five months and eleven days old. He was married to Miss Aurelia P. Davis, of Sidney, formerly of Dartmouth, Mass., on Sept 20th, 1801, and moved to Milford, Me., in the spring of 1841, where he remained until fall, then moved to Upper Stillwater, where he lived until the time of his death, having been a citizen of this place for forty-seven years.

He was the lather of seven children, six daughters and an only son, who left home in the fall of '61 to seek his fortune in the distant West, and who has not been heard from for more than twenty-six years.

He was a kind husband and loving father and a firm

been heard from for more than twenty six years.
He was a kind husband and loving father, and a firm believer in Spiritualism. He leaves a wife and two daughters, Mrs. W. A. Ellis, of Pesintigo, Wis., and Mrs. A. N. Lord, of Upper Stillwater, Me., to mount their loss.

their loss.

The tuneral services were held at the house Wednesday afternoon at 2 o'clock, Miss May Packard, of Newburgh, officiating. The bereaved mourners have the sympathy of all.

1 pper Stillmater, Me.

B. C. H.

### SOPHIE P. DANFORTH,

Passed to the real life, on Sunday, Jan. eth. 1889, from her residence, 1016 Wistar, street, Philadelphia,

The bare announcement of the change in the condition of Sister Danforth will send a thrill throughout the Spiritualistic ranks, as few were better known or more revered than this mother in Israel. Her stanch advocacy of our beloved Philosophy, her broad and progressive views, uttered with no uncertain sound, and that comprehensive philanthropy which made all suffering humanity her especial subjects of care, are and that comprehensive philanthropy which made all suffering humanity her especial subjects of care, are too well known to be here commented upon. While we shall miss her visible presence she will ever actively live and labor among us; such is our confident knowledge. Scrupulously just and charitable, almost to a fault, it will be long before her place will be filled in our midst. At her request her remains were removed to Mount Auburn, Mass, for internient.

Dit. J. EWELL

Pussed to spirit life Oct. All 1898 after a burn and

Passed to spirit-life Oct. 4th, 1838, after a long and trying illness, from his home in Shelton, Ct.

He was a kind and attentive busband, an indulgent parent, and a generous and genuine host. Fifteen years of their married life were spent in the city of New Haven, the native place of Mrs. M. L. B. Ewell, daughter of George Beckwith; (the compiler of the almanac known by his name,) where they conducted most successfully a sanitarium and supplied a large retail demand for their standard remedies, the demand extending through the Western States. Advantages of country air, on primitive soil, induced a removal to Shelton, in the town of Huntington, on the Housatonic where they had crécted a beautiful residence amid native forces, granter rock, strong in magnetic forces and pure springs of water, rich in inheral properties, and where all things were redoient of the sweet influences of home.

Faithful to the last over every cartily duty, he has now entered into an enjoyment of the fruition of good actions done.

#### Verifications of Spirit-Messages. AARON KEYES.

In the last Banker there is in the Message Department a communication from the spirit of Aaion Keyes, of Norfolk, Conn. In 1863 he represented that town in the General Assembly of Connecticut. I had a seat as a member of that Assembly from the town of Putnam, Conn. My seat was near his, and I became well acquainted with him, and found him a genial friend and a man of worth. I have never seen or heard of him since we separated at the close of the session. I knew nothing of his family, except he told me he had a son in the army of the robellion, but I do not remember his name.

I want to relate a circumstance that came under my observation, which convinced me beyond a doubt of spirit power, and the ability to communicate intelligence beyond a medium or any person in the physical

of spirit power, and the ability to communicate intelligence beyond a medium or any person in the physical body. On the Sunday of the surrender of Lee's army to Gen. Grant, about 6 o'clock r. M., at a circle in Putnam, Cohn., my brother Daniel being the medium, entranced unconsciously, sitting the opposite side of the table from me, struck his hands three times together and said with great force, "Lee has surrendered!" and repeated the same three times. Some of the circle said that could not be true; but Monday's telegrams confirmed the spirit telegram. Whose great toes snapped out that great fact? Will some great spirit exposer please step forward and explain the modus operand! by which my brother became acquainted with the surrender of Lee's army before any telegram was sent North. Fraternally thine.

78 Cranston street, Providence, R. I., Jan. Th, 1889.

It is with pleasure that I acknowledge the commu-

It is with pleasure that I acknowledge the communication in last week's Banner of Light from Aaron Keyes. Notfolk, Conn., was his home for many years. He is well known here, and in Winsted too. All he said in regard to our interview at Onset is strictly true. I did his him to take me back with him. The names of the children are all given correctly. We have two here, and two in spirit-life.

MRS. MARY A: KEYES, Norfolk Conn., Jan. 8th, 1889.

### MINNEHAHA.

In the Banner of Light of Jan. 5th, 1889, is a communication from the Indian girl Minnerhaux. I recognize it fully. She is my guide. The Joseph she speaks of is my father, and Charlie she mentions is my Cours in.

Yours truly,
M. J. Wood, 37 Dana Avenue.

Hyde Park, Mass., Jan. 7th, 1889.

MRS. EUNIOR STONE.

Cyrus Hayward, of South Acton, called at our office on the 16th inst., and stated that he was well acquainted with Mrs. EUNICE STONE, Rockbottom, Mass., and that her message, published in Tile Bannen for Jan. 12th, is considered by himself and her friends generally as very correct in manner and details.

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ES THAT WERE EPITOMIZED.
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DERN SPIRITUALISM AND PRIMITIVE
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CROSS; OR, THE ROSIGRUCIAN'S

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LECTURE XV.—O We Ever Forget?
LECTURE XV.—O We Ever Forget.
LECTURE XV.—What Spiritualists Hellove.
LECTURE XVII.—Spiritualism Without an Adjective.
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# Panner of Dight.

BOSTON, SATURDAY, JANUARY 20, 1880.

#### Letter from Lyman C. Howc.

To the Editor of the Banner of Light: The little Society at Paterson is Hoing brilvely, but the elements are strong against them. Mrs. H. B. Lake gave them a highly intellectual treat in December, and Prof. W. F. Peck is to follow in February. But the strongest weakness llus in the superficial and sensa tional spirit of a portion of the nominal Spiritualists. The indifference or disaffection of many who ought to unite in a strong work, is the greatest obstacle to suc ess. This element is always ill at ease in any move ment that does not cater to vanity and sensationalism. The great work of building and educating does not in terest them. Facts are stubborn things a, but if there is no use made of them their stubbornness does not count for much. If all would work together for a common cause, and rise above personal vanity and prejudice, sinking minor differences for the larger good, "the world would be the better for it." Such leading spirits as Henry Doherty, Thomas Tuffnell, J A. Roncy, Joseph Noble, and others, if properly sus tained by all the Spiritualists in Paterson, would lead them to a grand success and a strong permanent organization that would compel attention and respect from

the outside world.

I have not publicly expressed my grateful apprecia tion of the most cordial and generous reception I received at the hands of Boston Spiritualists during m recent engagement at the Temple. No words of mine can express it; and I trust my generous friends who participated in the exercises on Wednesday evening Dec. 20th, will realize how deeply their action touched my life, though they can hardly know how much it lessed me. I hope to extend the blessing in the work I may do for the cause we all have at heart.

In New York the press seems moved by an "evil spirit from the Lord" to reveal the "true inwardness' f their animus against Spiritualism, by parading the private affairs of mediums and believers, in reckless and insulting descriptions of real or fabulous experiences, and contemptuous ridicule of superior men and women who express an innocent opinion within the carrion scent of intellectual scavengers who seem to fancy the vulgar appetite for such slang is the criterion of popular demand. I understand another suit for libel is the legitimate fruit of this display of literary

Bro. Henry J. Newton has obtained (after considerable effort and delay) a psychic telegraph, and hopes to do valuable work for the cause as soon as the proper combination can be reached. Already he has found several mediums in whose presence it operates; but as vet no one has been at hand to interpret the ticks. There may be an interesting question settled by this means. If the sounds obtained by a medium unacquainted with telegraphic methods prove to be random echoes, having no determinable meaning, it will necessarily throw doubt upon the whole system as illustrated through Mr. Rowley and others; and the cause of the intelligent messages will seem to lie within the mental sphere of the medium. On the contrary, if it is found that the sounds obtained by means of a medium ignorant of telegraphy are bona fide messages in telegraphic language, it will be strong testimony in favor of the spiritual origin of the sounds, as are the raps-when genuine-proof of an intelligent agent -not the medium-producing them. If it should be found that corderly messages are transmitted only whon the medium is conversant with the telegraphic e, it would not follow that the intelligence neoriginated with the medium; but it would close relationship between the mental auraof the barchic and the source of the intelligence trans-mitted. In any case the delicate relations and subtle

(From the Boston Daily Globe.)

sympathy between thoughts and their agents and

modes of expression and mental spheres and their ra-

diations furnish a rich and varied field for experimen-

LYMAN .C. HOWE.

such movements against human liberty originate not

clans than to select our clergymen, and has as much right to do one as to do the other. The gospel has through a theological seminary, and the healing art is successfully practiced by men who have not been

successfully practiced by men who have not been through a medical college. The people are satisfied with this, and want no "trusts," or any other combination, to compel them to purchase from a monopoly. If the people have not the right of choosing under whose ministrations they will live or dle—if the right to determine for the people belongs to the Legislature ... how can it be honorably exercised? Manifestly only on the principles which govern the selection of public officers—by ascertaining what candidates for exclusive privileges are most worthy of confiden e; which group of competitors would by their practice insure the best health, and the smallest mortality of the entire population.

which group of competitors would by their practice insure the best health, and the smallest mortality of the entire population.

Upon this subject there is an irreconcilable difference of opinion among equally intelligent people, and nothing but an authentic official list of comparative mortality can settle the question. But intelligent persons may settle the question for themselves by looking at the fact that there is but one medical party, and only the least successful portion of that party, which clamors for exclusive privileges, and wishes its rival proscribed; but this is the very party which shrinks from a fair test, and turns up its nose in lofty scorn of hospital statistics.

The old allopathic party in medical colleges lingers far, very far in the rear of medical progress, and its melancholy failures have a world-wide notoriety and have often been honestly confessed by its leading representatives. There is not a single medical purty, even the youngest and least developed and organized, which would not be delighted to compare results in general, and mortality especially, with their conservative competitors. There is not one which cannot offer a formidable-looking list of allopathic failures and quackeries in comparison with a list of their own successes in similar cases—in cholera, consumption, pneumonia, styphold and other fevers, rhounatism, cancer, inflammations, wounds and all other serious affections.

Call for a trial or appoint an investigating commis-

affections.
Call for a trial or appoint an investigating commission, and every medical investigator will rejoice in the opportunity for a public triumph of true therapeutic science over antiquated dogmatism. I would like to see such a test for I am familiar with the competing parties, and have participated as a student and as medical professor in three different schools, but I am very sure that the altopathic party would shrink from the investigation, and that there would never he one request for a medical law on this subject if it were known that such an investigation was the indispensable prerequisite.

very sure that the allopathic party would shirth from the investigation, and that there would never be one request for a medical law on this subject if it were known that such an investigation was the indispensable prerequisite.

Meantline every citizen acts for himself and patronizes those in whose hands he feels the safest, because he has a personal knowledge of their cures. If he sees a cancer cired by methods unknown to the factive he sees a cancer cired by methods unknown to the factive he sees a clairvoyant make a correct diagnosis where other doctors have falled, and finally cure the case, he feels like relying upon the successful healer in a similar case. If Harvard College and the orators of the Massachusetts Medical Society, pronounce homeopathic hospitals, and finds that they have remarkable success.

Such facts as the following are among the commonest items of medical progress; The convicts of the Ohio Tententiary enjoyed allopathic treatment from 1880 to 1886, and homeopathic from 1880 to 1886, and homeopathic from 1880 to 1886, and homeopathic regime were eighteen; under homeopathic regime were eighteen; under homeopathic from 1880 to 1886, and homeopathic from 1880 to 1886, and homeopathic regime were eighteen; under homeopathic regime were eighteen; under homeopathic treatment are to the deaths under the allopathic in the same disease as thirty-seven to one hondred. Similar claims are very confidently made

hospitals, and finds that they have remarkable success.

Such facts as the following are among the commonest items of medical progress; The convicts of the Ohio/Penitentiary enjoyed allopathic treatment from 1880 to 1886, and homeopathic from 1886 to 1888. The average annual deaths under allopathic regime were eighteen; under homeopathic, eleven. Homeopathic journals claim that the deaths by pneumonia under homeopathic treatment are to the deaths under the allopathic in the same disease as thirty-seven to one hundred. Similar claims are very confidently made by eclectic schools and eclectic practitioners, and their record of cholera practice at Cincinnati in 1840 showed less than one-fifth of the rate of mortality of Old School practitioners.

The hydropathic system has been sustained only by its comparative, success, and the success of the magnetic and clairvoyant practitioners has given them a large amount of practice. Talk with any of them and they will tell you of successful treatment of vast numbers of patients whom the allopathic faculty could not relieve. If the Legislative would appoint an impartial commission to report the comparative success of

the different systems, such a report would help to onlighten the people.

It is annising to see the style of arguments used
against free competition. A writer in The Herald sing
agested that in a case of typind fover a physician not
of the regular allopathic school rulght kill the patient,
by a herole pingative dose. The fact is that all the
progressive dissociteits from the old system are far
more cautions in the use of drugs and opposed to be the different systems, such a report would help to entighten the people.

It is annising to see the style of arguments used against free competition. A writer in The Herald suggested that in a case of typhold fover a physician not set the regular allopathic school might, kill the patient by a herole pirgative dose. The fact is that all the progressive dissocidents from the old system are far more calitions in the use of drugs and opposed to herole medication, curing upiny cases without any medicane, while the most pernicious treatment of typhold now known is the old fashioned quinine treatment which is still in vogue, and is recommended in Professor Peoper's last work on inedical practice.

If the people are not to be trusted to manage their own business; if, their servants in the State House must protect them from incident injury, the only party which handles hered and dangerous remedies with the greatest freedom; and which for seventeen hundred years made, war, upon life and health by bleeding, until they were compelled to drop the lancet forever, within our own recollection, by modern enlightenment, and the example of those whom they call quacks, but whom the public regard as benefactors.

A Veteran

#### Spiritualistic Meetings in Boston,

Free Spiritual Meetings are held in the BANNER OF

Berkeley Hall; 4 Berkeley Street.—The Boston Spiritual Temple Services at 104 A. M. and 7½ P. M. B. Glolmas; President; Albert F. Klug; Treasurer; Oscar L. Bockwood, Corresponding and Recording Secretary.

First Spiritual. Temple, corner Nowbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 194 A.M. Afternoon service at 2%; and Wednesday evening Sociable at 7%.

pendent Club holds lectures overy Sunday, at S P. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association, Lyccum Hall, 1031 Washington Street.—Sunday meetings at 2½ and 2½ P. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur sultable for a public platform. J. H. Lewis, President.

Ohidren's Progressive Lyccum No. 1.—Sessions overy Sunday at 11 A.M. in (large) Paine Memorial Hall, Appleton street, near Tramont. All seats free. Every one invited. Benj. P. Weaver, Conductor; H. O. Torrey, Corresponding Secretary.

sponding Secretary.

1011 Washington Street:—The First Spiritualist Ladies 'Aid' Seclety meets overy Friday. Mrs. A. E. Barnes, President; Mrs. H. O. Torrey, Secretary, Private Scance; for members only, first Friday in each month; doors closed at Fr. M. Public meetings overy Friday svening at 7½.

Herkeley Hail.—The Independent Club meets every Friday at 2.P. M. Scance, followed by sewing circle. Supper served at 6.P. M., followed by entertainment. J. W. Fietcher, Grand Master; Mrs. Add Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 84 Essex Street.—Sundays, at 10%. .m., 2% and 7% r.m. Eben Gobb, Conductor. Eagle Hall, 616 Washington Street.—Sundays at 1 g. M.; also Wednesdays at 7 g. M. Dr. E. H. Mathws, Conductor.

A Public Social Meeting will be held every Thurs-tay evening at 7%, in the Office Parlors, Evans House, 175 Fremont street. Eliza J. Bennett, Manager. America Hall, 724 Washington Street.—Services each Sunday. Dr. W. A. Hale, Chairman.

Chelsea.—Spiritualist meetings are held in Pilgrim Hall. Odd Fellows Building, each Sunday evening, at 7½ o'clock,
—The Ladies' Social Aid Society holds its meetings every
Friday afternoon and evening at 196 Chestnut street. M. L.
Dodge, Secretary.

Cambridgeport.—Meetings are held every Sunday even ng at Odd Fellows Hall, 548 Main street. H. D. Simons, Sec

The Boston Spiritual Temple - Berkeley Hall.—On Sunday, Jan. 20th, Mrs. Lillie's guides spoke upon "The Mystfeism and Matter of Fact in spoke upon "The Mysticism and Matter of Fact in Religion." As a race, as a people, we are religionists; Man has always borne testimonials of this. Mistakes he has made in his conclusions have been errors of judgment. He has ever furnished evidence of his belief in a future life, and that by nature he is spiritual and material. The soul itself is perfection incarnate, renvironed by matter. Before man knew the laws of his own being he tried to ascertain what God's laws were. Symbolisms and mysticisms mark all the ages of religious history. The further we get from the truth. It is hard work for people to free themselves from the religious idealisms and mysticisms of the past. We are all Christians in a sense. We are a Christian parents. The mystery of all mysteries of the past is the mystery of Godliness.

The race has grown and unfolded until in the nineteenth century girls and boys of eight and ten years of age ask questions that were not dreamed of years ago. By reason of the mysticisms of the religion under which you were educated, it is with bated breath you proclaim your liberal thoughts and ideas. It is the mission of Spiritualism to strip religion of its mysticism and give it matter of faxt. Early Christians were matter-of-fact Spiritualists. Christ was a matter of fact Spiritualist. If Christ should-enter the churches of the present day I doubt if he would acknowledge them as Christian churches. The system of creeils has been the greatest curse the world has known. Spiritualism is creedless; it came as a matter of fact to make us ask questions such as Who are you? What are you? and to lead us to strip our belief of everything mysterious.

Constitution." He said: "There are none who should be as active in defense of liberty as those who have become imbued with the Spiritual Philosophy, for the reason that they should have a keener sense of justice and a deeper love of truth than those who have not had conscious access to the realm of spirit.

The Constitution of the United States was framed by those who had felt the evils of tyranny and oppression, and who desired to advance mankind by securing to them religious liberty, which they aimed to do by declaring that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Yet, notwithstanding this impartial declaration of the nation, there are sundry laws extant upon the statute books of the several States which constitute the Union, which are a virtual recognition of religion, and practically an establishment of the same, such as Sunday laws, test oaths, exemption of church property from taxation, etc., etc.; and, not content with these conditions, certain Christian Alliances are now moving in the direction of limiting still further the liberties of the people, and of recognizing, by national enactment, the Christian religion as 'the religion' of the United States.'

In a country like, this, made up of such a heteroge-

the Christian religion as 'the religion of the United States.'

In a country like this, made up of such a heterogeneous mass of inhabitants, whose views on religious questions are almost as dissimilar as nationalities and temperaments, it is the height of injustice to compel a recognition of any religious idea. Jew, Christian, Mormon, Agnostic, Spiritualist, Materialist, all have equal rights, and should not be taxed to support nor forced to recognize any religious sentiment. If Justice reigned in the national halls, side by side with the Protestant minister would sit the Jewish Rabbi, the Catholic priest, the Mormon elder, the spiritual medium, the Swedenborgian, Quaker, Agnostic, and others, and each would receive his proportionate salary from the State funds; either this, or no public set recognizing the religious or irreligious sentiment.

As each man's God differs from his neighbor's, it is impossible to recognize any without doing injustice to all. The Bible in the public schools is as out of place as would be the Jéwish Talmud or the Harmonial Philosophy.

America Hall, 724 Washington Street.-The Echo Spiritualists' Meetings were held here Sunday last, Dr. W.-A. Hale Chairman. Large and interested last, Dr. W.-A. Hale Chairman. Large and interested audiences were in attendance both afternoon and evening. The subject "The Possibilities of Man" was discoursed upon in an able manner by the chairman, under influence, at the opening of each service. Instructing remarks were made by Mrs. I. E. Downing, Mrs. A. L. Pennell, Oscar A. Edgerly, of Newburyport, Mass., Miss Nettle M. Holt, Dr. Eldridge, David Brown, Mr. Fuller, which were well received. Clear tests and spirit delineations were given through

Spiritualistic Phenomeun Association, Lyceum Hail, 1031 Washington Street.—The afternoon session opened with "We Shall Know as We Are Known," Incly sang by Mrs. Mary Nickerson, Prof. Wills, Milligan accompanist. President Lewis remarked that hie hoped to make these meetings as much religious and devotional as those of any church in this 'city." After an invocation Mrs. Ada Foye said that the time would be given to the answering of questions. Among those answered were:

Q.—Shrill we meet those upon the other side whom we love most, and remain with them forever and eyer?

A.—We certainly shall niect our best loved ones, and it is to be hoped that they will remain with us.

Q.—In the process of death does the spirit retain its consciousness? A.—Not always. Sometimes consciousness is suspended long after the change called death, slowly returning as our spirit friends unfold to us the beauties of the life beyond.

Q.—Why is there so much agitation in all the churches relative to the phenomena of Spiritualism?

A.—Because the churches fear it will undermine them and that their creeds will lose their power over the people.

Q.—Spirits say that they are happy in their heavencoum Mail, 1031 Washington Street.—The af-

and that their creegs will lose them people.

Q.—Spirits say that they are happy in their heaven'ly home. Are they unhappy when they come here and take on our sorrows? Where is their heavenly home? A.—The heavenly home is wherever the spirit desires to be, and is certainly a happy one; yet the spirits might be unhappy for the moment, when seeing pursorrows, did they not also see the result of all this sorrow and the purification of soul that must necessarily follow.

sorrow and the purification of soul that must necessarily follow.

Q:—Will families that could not live happily together in this world be reunited in the other world?

A.—No; only those who have an affinity for each other will come together there. Only those who live in sympathy one with the other will be reunited.

Q.—Could the world exist without evil?

A.—Out of evil ottentimes comes good. What the world calls evil may be as necessary as the good, to carry out the purpose of the Great Father, and the angels.

Q.—Is it a fact that mortals are sometime obsessed by splrits?

A.—Certainly, Many who are in lunatic asylums are in that condition. I have seen many in a Methodist revival even, that were obsessed by splrits, so much so that it required earnest prayer to restore such persons to their right mind. Obsession is a lamentable fact. Individuals attract undeveloped spirits by their own evil lives.

Q.—Do mediums have the same power to heal to-day that Christ had? A.—The same power that wrought cures in the days of Christ exists in luman organizations to day. Proper conditions alone are required to develop it.

that Christ had? A.—The same power that wrought cures in the days of Christ exists in human organizations to day. Proper conditions, alone are required to develop it.

Q.—Is it not necessary to have faith in the medium or physician in order to be healed? A.—Yes. "According to your faith be it unto you," is as true to day as it was in the time of the Nazarene. 'Q.—Do aminals come back in spirit-form? A.—Anmals that have been strongly affiliated with mankind reach a higher plane, and sometimes are able to return with their former owners. Prof. Denton was right when he said everything had a soul.

Mrs. Maggie F. Butler was enthusiastically welcomed to the platform, and after the singing of "The Boy's Vision," by Mrs. Nickerson, said sho believed Spiritualism to be the grandest religion the world has ever known, and we should live up to it by going about doing good. She related a vision presented to her, in which she saw a load of hay from which a young man who was anxious to miske himself known to some one in the hall, fell. Recognized by a lady as correct. Several tests of spirit presence were given. "Father Kelley," who lived formerly at the West End, doing much good among the poor, came and was recognized. The meeting closed with singing, "Shall We Gather at the River?" by the audience.

Evening.—The hall was crowded, many failing to gain admittance. After the opening exercises, and a short address, Mrs. Ada Foye proceeded with her ballot test, giving names, among which were Hattle P. Snow, Philip H. Greely (desiring his friends to visit some medium), H. M. Boxford, futh M. Barker, Mary Harker, Charles Lamb (killed by a falling tree), Annie M. Butler, Matilda Cole, Charles H. Hunt (came to his son Charley), Lydia Harding, Dorothy S. Millett, Adelaide Lothrop (came to her husband; passed away in Arkansas of fever). All the tests were to strangers, and recognized as correct.

One person sald before coming that if Mrs. Foye would give him a test he would give five dollars, and he happened to get the first test of

First Independent Club-Berkeley Hall .-After singing by Mrs. Case, the Grand Master, Mr. J. W. Fletcher, made the opening remarks, and was fol-(From the Beston Daity Globe.)

Medical "Trusts" Not Wanted.
The old crustade against the rights of the people (to establish a medical monopoly) has been actively removed, and all the arts of sophistry and misrepressal manufacture of the properties of the properties. The system of crecits has a fact by prictable, and the properties of the properties of the properties of the properties. The system of crecits has a fact by prictable, and the properties of the properties of the properties. The system of crecits has a fact by prictable, and the properties of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties. The system of crecits has a fact by prictable of the properties of the properties. The system of crecits has a fact by prictable

F, V. FULLER, Scc'y.

[Parker Pillsbury, the veteran anti slavery worker, spoke before the Independent Club Sunday afternoon, Jan 20th, in Berkeley Hall, to a large audience. "Wendell Phillips and Anti-Slavery Memories" was his theme, which was treated with his old time enthusiasm. John W. Hutchinson, the only one on earth of the famous Hutchinson family, who so sweetly sang in the days of strife, was present and executed some stirring melodies. Mrs. Case also gave a beautiful ballad by Poster.]

Lyceum Mail, 1031 Washington Street. Jan. 16th the children, assisted by friends, tendered to our popular planist a compilmentary benefit. The entertainment consisted of selections from the Opera Fairy Queen, by the children, and was given in a very pleasing manner. The following talent assisted; Reading by Miss Maggle McNiven; plane solo, Master Bertle Newton; charming: little Neille Rogers, of Philadelphia, gave two songs that were highly enjoyed by the audience; song from Bert Thayer; Miss Maria Falls rendered a selection from "Leah"; little Gracle Scales sang one of her character solos; song by our favorite, Miss Mabel Waite. A reading by Miss Mary McNiven closed the entertainment, after which the floor was cleared, and dancing was induiged in until 10 clock P. M.

Our sewing circlemeets every Wednesday afternoon, and all are welcome. Supper is served at 6 o'clock. H. O. Torrey, Cor. See'y. our popular planist a complimentary benefit. The en-

The Ludies Industrial Society held a developing circle Tuesday, 15th list, at 4 o'clock, with good results, under 'direction of Miss Nickerson's guides. The usual supper and social intercourse merged into exercises for the evening with singing by Mrs. Kate R. Stiles and Mr. Lillie; Dr. Lawrence made acceptable remarks, and read an original poem on "Love": Mrs. Weston gave a recitation, Dr. Smith and Dr. Street were cloquent in short speeches; Mrs. Stiles closed the evening with a poem entitled "A Religion of Deeds."

College Hall, 34 Essex Street.-The three serylces at College Hall, last Sunday, under the management of Eben Cobb and wife, were instructive. Playment of Epen Cood and whe, were instructive. Figs-ing and singing by Mrs. Chamberlain served as an in-troduction, after which Mrs. Cobb made brief but perti-nent remarks in his usual characteristic manner. Mrs. Forrester followed and gave some fine phychometric readings; Dr. Eldridge diagnosed disease; Miss Pea-body and others followed—the whole making a great variety of talent during the sessions.

Engle Hall, 616 Washington Street.-The three meetings held at this place last Sunday were highly interesting throughout the day—Mrs. C. F. Loring Dr. Mathews, Mrs. Darling, Dr. McKenzle, Mrs. Lewis, Dr. Thomas, Mrs. Hancock and the Chairman participating in remarks, readings, tests, etc. The music furnished by Mrs. Gallison was excellent.

F. W. M.

Little Rock, Arki-We have a club here of Spiritualists who would like to engage a slate-writing medium. also a good materializing medium who would come here and .sit under test-conditions. For further particulars address O. S. DILLON, Lock box 100.

Fitchburg, Mass. - Mr. and Mrs. O. P. Longley held highly enjoyable services of song and address at this place last Sunday, and will be here again on Sun-

day, Jan. 27th.

#### Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 878. 6th Avenue, between 49th and 50th Streets. The People's Spiritual Meeting. Mervices, every Sunday at 234 and 134 2 M. Modiums and speakers niways present. Frank W. Jones, Conductor, "Arennum Hall, 57 West Sith Street, N. E. comer 6th Avenue. Meetings of the Propressive Spiritualists are held every Sunday at 1 and 8 P. M. Reinble speakers and test mediums stways presents aprirt phenomenal gifts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritum Manifestations will be held at Adelphi Hall, corner 7th Avanue and 52d street, New York, every Sunday at 22f F.M. Tests given by Mrs. E. A. Wells of New York.

Adelpht Hall, corner of 524 Street and 7th Avenue.—The Hist Society of Spiritualists holds meetings every Sunday at 11 a. M. and 7M P. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 38th street, at the residence of Mrs. M. C. Morrell. Johnston-Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. F. W. Jones, Conductor.

The First Society of Spiritualists.—Lyman C. Howe's discourse in the morning was suggested by the following subjects: "The Merits and Demerits of So-

Howe's discourse in the morning was suggested by the following subjects: "The Morits and Demerits of So-Called Weddings in Spirit-Life;" "Why not Give Appropriate Expression to Congenial Unions and Reunions in the Spirit Word as well as te Slivet and Golden Weddings in Earth-Life;" "Whitch has the Greatest Reasoning Power, if Kither, Male or Female?" "Is There but One Spirit World, or are There Many? and if Many What are the Differences?" "Heaven; Where is it, and What are the Occupations of its Inhabitants?"

The speaker said: "In the connection established between the spirit world and earth we are obliged to touch your fancies and imaginations, and many of the manifestations rest upon very uncertain evidences. We would regard any ceremony of the marriage performed on earth as too far-fetched: A marriage performed on earth as too far-fetched: A marriage performed on earth as too far-fetched: A marriage performed in the female intuitive. There is but one spirit-world in the broadest sense, but there are many divisions and subdivisions of it. The kingdom of heaven is within you—not a place or locality.

In the evening Mr. Howe continued the subject of "Heaven and its Inhabitants," speaking with much force, and carrying conviction to his hearers.

The Meeting for Manifestations in the afternoon was opened by the President, Henry J. Newton, who made, appropriate remarks upon the transition of the poet, Warren Summer Barlow. Mrs. Henry J. Newton beautifully and feelingly read selections from Mr. Barlow's "Voices of Nature"; George H. Jones compared the truths of evolution from a mathematical calculation through mechanism; Henry J. Newton, spoke on the Science of Creation, showing the absurd and judicrous side of the belief that the world was created in six days; Miss Lift Runals sung a solo and gave a recitation that brought forth unbounded applause. Miss Mamie Horton whistled "Tuxedo," by Morris; encore, "Meadow Bar," by N. G. Smith. The meeting losed at a late hour, all feeling that they had had a feast of good t

Bencon Light Meeting. - The Beacon Light Meeting last Sunday evening, Jan. 20th, at 232 West deth street, was more than welf attended considering the inclemency of the weather. Prof. Baldwin was the chief speaker. He spoke from the biblical text, "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." His address was earnest, cultured, thoughtful and scholarly, well calculated to appeal to man's spiritual nature and strengthen his aspirations toward unfolding in himself the God of love and truth.

Mrs. M. E. Williams followed the first speaker with appropriate remarks, which were fully appreciated. Several others voiced the inspiration which gave them understanding, and found responding echoes in the minds of those present. The address of R. P. Wilson was specially noted: At the close, Mrs. H. L. Woodhouse (under control) ministered to a number of those present.

Next meeting will be held Sunday, 27th Inst., at 8 P. M. All invited to attend. Admission free. S. P. 46th street, was more than well attended considering

Maverbill, Mass.-Unity Hall .- The third Sunday of Miss Jennie B. Hagan's engagement with the First Spiritualist Society was a marked success—the First Spiritualist Society was a marked success—the attendance was still on the increase. Seven earnest workers were added to the Society's hembership.

At the 2 P. M. service, Miss Hagan gave the full hour to answering questions that were presented from the audience—giving entire satisfaction; as well as creating a friendly feeling and a lively interest among those persons who are investigating, the philosophy of our beautiful religion. She closed with an improvisation. Subject: "A Burial at Sea."

At the 7 P. M. service the subject was "The Seed-Sowers—Original Thinkers who have lived to Bless the World." This lecture brought out a large list of the names of the pioneers in many of the branches of progressive thought, with marked incidents in their life work.

work.

At the close of the lecture Miss Hagan made a special plea for the support of the spiritual press, making honorable mention of the Banner of Light, and distributing free copies of that paper.

W. W. Currier. St. Paul. Minn.-The Ramsey County Associa tion of Spiritualists and Liberals held its first annual

meeting on the first Sunday in January, The officers elected for the ensuing year are as follows: ).
President, Dr. S. C. Trowbridge; Vice-President,
Mrs. H. H. Kehyon; Treasurer, H. H. Kenyon; Secretary, Mrs. Laura A. Grant.
The ladies of the Association have started a Social
Dime Society for the purpose of collecting funds to

Dinic Society for the purpose of collecting funds to help defray the expenses until our Association becomes a little more self-sustaining, as it is yet in its infancy. The first social was a grand success. Our speaker is Mrs. M. E. Aldrich, formerly of Milwaukee, and her lectures and psychometric readings are highly appreciated, as are also the tests given by Dr. S. C. Trowbridge. The meetings of this Society have been held in Grand Army Hall, but an increasing audience rendered it necessary to find more room, which has been secured in the chapel on Waucotu street, between 8th and 6th streets.

Mrs. Laura A. Grant, Sec'y.

Taunton, Mass .- On the 30th of December, Lyman C. Howe held a meeting in Historical Hall, after man of the evening. The atternoon was devoted to answering questions from the audience; the evening to a lecture, upon "Inspiration," for an hour or more an attentive audience listened to the masterly produc-

an attentive audience listened to the masterly production.

Jan. 6th, Frank T. Ripley replied to questions satisfactorily to all, and gave a lecture with tests which were very convincing and I think all were recognized.

Mr. Ripley was also with us Jan. 13th and 20th, and is to be with us next Sunday, 27th. He is much liked. His lectures and tests are awakening an interest. I have established these meetings on my own personal account and at considerable outlay, and would be thankful for any pecuniary aid friends of the cause may feel disposed to contribute.

Mrs. E. Cutler, the lecturer and psychometric reader who has been having such marked success in Albany and other cities, has engaged to be with us during the Sundays of February.

F. E. Godfrey.

Philadelphia, Pa.—The Spiritualists of this city have land some very fine spiritual lectures, evincing great depth and breadth of thought and truth, through the organism of Bro, J. J. Morse, who answers questions propounded by persons in the audience on Sunday mornings, the subjects in the evening heing selected by his control. "Robert Elsmere" was the subject of one evening. The explanation and treatment of this work were perfect.

Public séances have been held under the auspless of the First Association, the mediums being Mrs. S. Patterson, Mrs. S. Foust and Mrs. Cutter. Audiences were fair, but, owing to the confusion and misunderstanding, no slate-writing was had. We hope that the managers will have more, séances and enforce rules and regulations. Bro. Tray was Chairman of these seances.

scances.

The Lyceum is growing, and we see great improvement, and have hopes for the future of the Virst, Association and the cause thereat.

T.

Haverhill and Bradford.—Last Sunday Mrs.
Lizzle S. Manchester, of West Randolph, Vt. was again the speaker before the Union Fraternity of Spiritualists in Brittan Hall.

In the afternoon her theme was that of "Infolerance," which was presented by an eloquent and talented control, sounding a note of warning against the specious influences which are attempting to engraft God upon the constitution of the government as the basis upon which the intelerant legislation already moved may be vested and carried forward.

In the evening the subject was: "The New Religion of the Nincteenth Gentury—the Religion of Nature," The inspiration purported to be that of William Ellery Channing, whose opening proposition was: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." It was one of the most eloquent addresses over delivered in this city.

Next Sunday Mrs. Ada Foye, of San Francisco, will speak before the Fraternity,

Haverhill, Mass., Jan. 21st, 1880.

Worcester, Mass.—Large audiences greeted Mrs.
Colby-Luther upon her third Sunday with us. Her
subject in the afternoon was "Family Reunion in the
Spirit-Life," and in the evening: "Death in the SpiritWorld"—two themes which Mrs. Luther made interesting and instructive to her hearers. The audiences
have increased in numbers each Sunday, and next
Sabbath we expect the hall will be packed, as she announced that Thomas Paine would speak upon the
"Present and Future Condition of the Country," Mrs.
Luther made an appeal for unancial aid for the Society, and as a result over sixty dollars were contributed
in a few minutes. The friends also had the pleasure
of greeting Mr. Luther, who is visiting the east. S.

Decease of Warren Summer Barlow.

To the Editor of the Banner of Light! On Thursday, Jan. 17th, the author of "The Volces" took his oternal flight, and on Saturday we laid his body to its final rest.

On Sunday, the 13th, he was at both of our meetings in l'aterson, buoyant and full of soulshine. His bright face was a tonic to all who shine. His bright face was a tonic to all who looked at him, and his influence warm and helpful. He was sick but three days, apoplexy terminating his suffering while no one but his wife was bresent, and she not suspecting the change. The shock was sudden and sovere. His helpful influence will be greatly missed; all spiritualists and progressive minds will feel the loss and tenderly sympathize with his bereaved family. It was his influence more than any other that moved the elements to arrange for my engagement in Paterson for January. How little he realized that my services would be required to nunister at his funeral before the month should pass!

Death is a great change, and those left in the shadow feel the weight of sorrow and bereavement; but Spiritualism is fast lifting the veil that lets the light in upon our darkness, and making the journey through the "valley of shadows" an inviting attraction.

Warren Sumner Barlow has done much to aid this great work, and his influence will live to bless millions yet unborn. His "Voices" will echo through the wilderness of superstition, and thousands of freed souls will rise up to call him blessed.

He has "finished highay's work," but his life has but just begun. "It closes with the twillight to open with the dawn!"

A large assemblage "gathered at his late residence to share in the final ceromonics and drop looked at him, and his influence warm and

light to open with the dawn!"
A large assemblage gathered at his late residence to share in the final ceromonics and drop a tear upon the faded shrine, while the angels came close to the sad hearts to inspire and comfort.

LYMAN C. HOWE.

The American Psychical Researchers.

The American mountain is still in labor, and has brought forth a very small mouse: Is Secretary Richard Hodgson, the "Cambridge Professor" of the Toynbee Hall lecture? The chief result of the invostigation is the disbursement of money, for a further supply of which there is much bleating. All kinds of spiritual phenomena may be best studied without money. In fact, it is impossible for a number of unfit men to get at any definite results by hiring a medium, and by their "money" gaining admittance to the experiments. The American methods, like those of the psychicalists nearer home, are childish and inconclusive.—Medium and Daybreak, London, Eng. American Psychical Researchers. and Daybreak, London, Eng.

ET In another column we publish the prospectus of the BANNER OF LIGHT, "the oldest journal in the world devoted to the Spiritual Philosophy." The BANNER OF LIGHT is a strong paper, and its columns weekly teem with articles from the pens of the leading thinkers of the world, a perusal of which will furnish wholesome food for thought and reflection. It is clean, able and interesting, and as such has a wide circulation, not only in the United States, but in all countries of the globe. Send for sample copy—free.—Havre de Grace (Md.) Republican.

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

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the liying and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, President.

J. F. JEANBRET, Secretary, 4 Maillen Lane, New York. JOHN FRANKLIN CLAUK, Cor. Secretary, 89 Liberty Street.

THE AMERICAN SPIRITUALIST' ALLIANCE ield its regular meeting on the 16th inst. The evening was stormy, and the attendance not as large as usual. The discussion was upon points which had heretofore been discussed, and while of deep interest to those present, there were no special conclusions arrived at in regard to the manifestation of spiritual phenomena through mediumship that would justify a re-

The next meeting will be at the same place, Jan.

30th, at 8 o'clock P. M. JOHN FRANKLIN CLARK, Cor. Secty.

The Quarterly Convention of the State Spiritualist Asso-iation will be held in Hammond Hall, Ludlow, Feb. 18th, 6th and 17th, 1889, commencing at 2 o'clock P. M. Friday, the

isth and the cost commenced in our ranks will be present, as far as possible, and do their duty on this occasion.

That wonderful test medium, Joseph D. Stiles, is expected for the Convention.

Good music has been engaged. Half fare on the Central Vt. R. R. Board at the Ludlow House at \$1.00 per day. All are invited.

L. O. Weeks, See'y. Proctorsville, Vt., Jan. 19th, 1889.

# KNABE

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The author, in the breface, says: "These Parables, with their teachings, have been given, one every day, since the listh of May, 1889, to the present time, solely through spiritual influence, and are not the mere product of the writer's own brain. CONTENTS. I. The Sadducee. II. The River and the Pool. III. The Monk. IV. The Monster. V. The Borderland. VI. The Shepherd-Boy of Samaria. VII. The Reflect. VIII. The Vestal.

Paper, pp. 142; price 35 cents; doth, 50 cents. For sale by COLBY & RICH. The Record of a Ministering Angel. BY MRS. MARY J. CLARK.

The ministry of angels is a subject that will always possess a deep interest fon serious, thoughtful minds. There is nothing for which the hearts of humanity long with more pathetic yearning than for a resumption of fellowship with the loved and lost. What mother does not long for one sound of the voice of her son who has crossed to the further shore?. What would not fathers give for one more smile from their daughters passed all too soon away? And what is more reasonable than to hope that the loved and lost have joined the ranks of the angels, and are husy in tender services for those whom they, having left behind, love still the more? This book is written with the view of stimulating such hopes, of lifting sad hearts out of the darkness of despair into the sunny region of hope and courage and faith. Cloth, pp. 239. Price \$1.00.

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SPIRIT WORKS: Real but not Miraculous.
A Lecture read at the City Hall in Roxbury, Mass., on the couning of Sopt. 21st, 1833, by ALLEN PUTNAM.
This lecture, delivered in Roxbury, Sept. 21st, 1833, and repeated at the Melodeon, in Bostou, Nov. 1st, same year, though preceded by several addresses by Larcy Sunderland, A. E. Nowton, J. M. Spear and others, in smaller rooms, and on more private notice, was the first Lecture on Spiritualism in this vicinity to which the public was invited through the press and by posters, and the first to be printed and issued in pamphlet form. Though the author says that it seems crude now, and contains some alustions to local and transient events, it is interesting and valuable because of its connection with the introduction of Spiritualism.
Paper, pp. 62. Price 25 cents, postage free,
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SOUL! THE SOUL-WORLD: THE HOMES
OF THE DEAD. Penned by the Resicrucian, P. B. HANDOLPH.

This work is dedicated to those who think and feel: who
are dissatisfied with current theories and rash speculations
regarding the Soul—its origin, nature, destiny; who are
wearfed of the unsatisfactory platitudes of the Eolists, and
desire a better ground of faith in Human Immortality.

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SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A RELIGION. An Oration delivered under spirit induence, at 8t. George's Hall, London, Burg, Sunday Svening, Sopt. 21s., 183, by OQRA L. V. TAP-PAN. This is No. 1 of a series of Tracts entitled "The New Science,":

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IFE AND ITS FORCES. Health and Discusse Correctly Defined. A reliable Guide to Health without the use of Mineral or Vegetable Poisons or Irritants. The conclusions from Forty Years' Practice of Medicine. By DR. WILLIAM PORTER. Cloth, three paper, 32 pp. Price \$1.00, postage free For sale by COLEY & EACH.