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The Spiritual Rostrum.

The Past, Present and Future of Man

A Lecture delivered by SPIRIT JOHN PIERPONT, Through the Organism of MRS. M. T. SHEL-HAMER-LONGLEY, in Portsmouth, N. H., Sunday, Jan. 6th, 1880.

Reported for the Banner of Light.

TANDING upon the threshold, so to speak. of the new year, and gazing forward with of the new year, and gazing so the reveal longing eyes, seeking to know the reveal ments which the opening months are to bring to the world, it is well for us to pause in the daily rouf ,ne of our works and ways, and to ask, What has the Past accomplished? what shall be the labor and duty of the Present? and what has the Future in store for humanity?

Retrospection will prove useful to our lives inasmuch as it scans the histories of the past, reviews the work accomplished, triumphs gained, and, if wise, takes account of the struggles, mistakes and failures that have occurred, as well as of the achievements man has made.

The world is stored with .golden memories of departed ages, memories of events and circumstances, conditions and developments through which this planet has grown to its present stage of unfoldment, and by which humanity has learned its lesson, gained its experiences, and wrought out its own vast triumphs. Each generation of the long ago has 'left its records, aims, shine down the ages, bearing to our own hearts lessons of value and of power. On every blade of grass and flowery leaf that thrill to life beneath the kisses of the summer sun, on every pebble, and even upon the tiny grain of sand, is traced in indelible characters the history of what has gone before, while the starry constellations in space bear upon their fiery breasts those fadeless lines that tell of the past with its discipline and its work.

From the state of savagery—when he dwelt in caves like the brute, and wrestled with the hungry forest beasts, that, in slaying them, he. might obtain food from their bones and ralment from their shaggy hides for his own physical wants-man has moved steadily on over the upward pathway of improvement and of advancement, until now, in the closing years of the nineteenth century, he may well look backward from his lofty height of mental and struggles and trials, the triumphs and achievements of the race.

Noble arts and grand, scientific discoveries and works, adorn and bless the world in this present day. Comfort and convenience and luxury abound where once were to be found only the bare necessities of life. All these have been wrought out, fashioned and made possible by the growing mind of humanity; by the demands of successive ages, learning their lessons from the experiences of the past, and unfolding their powers beneath the stimulus

of advancing time.

True, there is much of suffering and of pain. far too much of injustice and of oppression in the world to-day. Man is still very far from the stage of perfection; but he has grown, and grown wisely and practically, through the departed; centuries, keeping pace in his own improvement with the development and growth of the planet upon which he dwells. Undoubtedly, when the earth, as a planet, shall have gained her fullest powers, and manifested her deepest possibilities of activity and animation; when the planet shall have reached perfection in its unfoldment, then her people will have arisen to a height of montal ability, spiritual discernment, moral strength, and physical purity and beauty, such as the world has never seen. In that time it will be impossible for man to do other than love his neighbor, and he will no longer dwell in discord or inharmony, or render injustice unto any one.

Memory can never die; it lives stored up in the fibres and tissues of humanity; it throbs and burns in the heart of the world; its golden, recollections can never be obliterated. Even though for a time they may be suppressed and the snatches of talk that pass between you and remain inoperative, they will flame forth again and again with renewed vigor, proving the in-day, you hear something of what is going on in destructibility which is theirs. As the sunlight of day is withdrawn from your presence with the times. New thoughts and suggestions and darkness falls, thus giving Nature and enter your mind; you begin to think, and ponyourselves a period of time in which to recu- | der and reason, to draw your conclusions and

remove itself from your grasp, that you may not exhaust your powers in dealing too closely with its remembrances, but that your minds may find new strength and refreshment in the contemplation of the present and its work.

It is not wise to live too largely in the past or to spend one's time in ruminating over the sorrows or pleasures that have had their day. Therefore, memory may for a time and in connection with special events be withdrawn or suppressed, that we may not ignore the things of to day in dwelling upon the things of a year or more ago. - You call the withdrawal of the sunlight and the appearance of darkness night, but you do not say the sun is dead or lost to you. So you call a lapse of memory forgetfulness, yet you should not feel that memory is no more, and that the events of time are lost in oblivion; for just as surely as the sunlight will return to flood the world with beauty in the rosy dawn of day, just so surely will the light of memory return to bathe your spirits in its mellow glow when the mists of mortality have disappeared.

The past, has yielded up to man its histories and records, its example and its work; these are all his to use and to profit by. We may look to the past for instruction and for guidance, but that which has become old and worn and useless, that which has performed its part and yielded up the spirit that gave it potency and life, leaving only old forms and decaying customs, should be left untouched and uhmourned in this wonderful age that is ours. All that is beautiful and truthful and good of the past will remain; it is ours, it belongs to the world, and we may make it our own to enrich our lives and strengthen our knowledge. The ast-or that of it which is of the spirit-lives again in the present. The present is forever with us; we may make it our companion and our friend. The mistakes of yesterday may be rectified to-day. To-morrow we shall look back on this Sunday and number it with those that are past; and we shall then look forward to Tuesday and call it "to-morrow," because it will be a part of the future. "To-day" is always here, "to-morrow" never comes; therefore the present is the time for work, for activity, the time for putting-good resolutions into practice, and for trying to make of ourselves the very best and the very most that we can become, as mental, moral and spiritual characters.

Do we realize what life has given to us as human, active, intelligent beings? Do we number up the things that are ours and rejoice in the blessed gifts of Nature and of God? or do we count our sorrows and woes as greater than all else beside? Lewus glance at our possessions and written its histories upon the page of time. and realize, if we can, what it is that makes a Legends and traditions, made beautiful by song | man rich and should make him happy and full and story, recounting noble deeds and lofty of joy. You may not possess a handful of jewels and of priceless gems; golden coins may be very few and small in your purse; houses and lands may not be a part of your portion, and yet you may be rich, you may possess treas ures that the world can neither give nor take away. Have you a sense of the beautiful in your heart? Do you admire to walk forth in the springtime and watch the budding flower unfold its petals to the light? The tiny blade of grass, fresh and pure and lovely, bends beneath the minute gems of dew that crest its head; the stately trees toss their branches aloft and glow with beauty, crowned by tender foliage; the rippling waters flow and make music over mossy stones, and the grand old rocks lift up their massive heads toward the cloudless sky. You revel in the sight of Nature's loveliness; you breathe in the refreshing atmosphere, you bask in the genial sunlight, and you begin to feel your relationship to Nature moral attainment, and view with pride the and to God. You walk out at eventide and watch the brilliant stars appear. Each golden orb of light seems to bear a message to your heart, and if you are at all intuitive, or if your spirit responds to the spell of beauty, you will learn wise lessons and gain wonderful knowledge from the things that you have seen. Watch the working of life around you in forest or by leaping stream, and you will become informed concerning the habits and existence of grass and flower and tree, of insect and bird, and learn more truly of these than you could from any book of literature or from any purely intellectual work.

All these are your passessions; they belong to you individually, and no man can rob you of your divine right to enjoy these blessings. The sunlight and the air, the works of nature, the trees and birds and flowers were made as much for you as for any man or number of men, and you have an ownership in them which no one should dare to dispute. The very humblest and weakest of the human, family may find himself rich in possessions if he can but find beauty in the passing scenes of the seasons, and in the witching pictures that nature presents to his

You may be so circumstanced in life that you cannot take advantage of the art and intellect of the times. Education is denied you, and books you cannot buy for want of means. You are obliged to work early and late for the little amount that you receive, and which you must | and place it where only gentle words are spoken, use in supplying your daily wants. The case is a hard one, and yet the immortal mind will even triumph over these difficulties, and seek for knowledge and understanding. In the pauses that come between your hours of toll, in your fellows, in coming and going from day to the world. To a certain extent you keep up perate and gain repose, so memory may for a to pass judgment. No man can hinder you from

time hold itself hidden from your sight; may thinking, or keep you from exercising your respectable member of the human family, a mind. Thought and reason and common-sense are a part of your possessions, as are knowledge and experience, which are born of these qualities, and some to your life, none of which the world can give or take away.

And then, friends, think of the wealth that is yours, of the wonderful treasures you hold in your hearts, compared to which the fewels and riches of the material world are as dross. Think of the social ties that bind your spirits; the endearing associations, the loves and sympathies and tender, kindly feelings that thrill your souls. You have established a home, and have filled it with the light of gentle eyes and faces, the music of voices, oh! so dear. Wife and children, brothers and sisters, an honored. father, a beloved mother, kindred and friends have been given you, oh! man, and your life is rich in all the blessings and gifts that sweet affection can bring to you. These are a part of your possessions that no man can rob you of, for even though death should enter your home, and bear away one who has grown very near and dear, you will not have lost the abiding love, the tender memory, the holy thoughts that cluster in your heart concerning the dear departed. These will remain with you, to purify, and sanctify, and bless and lead you on. While, if you can but feel that your beloved has only been promoted to a higher life, whither you shall follow by-and-bye, the sense of possession will never for a moment leave your

Thus have we our possessions, and as we count them over and over, we may feel that we are blessed indeed by all that the Giver of Life has brought to us. The present is the time in which we are to grow, to learn to aspire and to make effort for useful work. We look forward to the future, and ask what are to be its revealments and its accomplishments. Let us each one answer that question by making the most of the present, and so help on the time when life shall prove happy and blessed to all. We wish to know how we can enlighten humanity, how reform abusive systems, and how right existing wrongs. By united and determined effort much labor may be accomplished in any direction, but no one man or body of men ever yet succeeded in the herculean task of reforming and regenerating humanity at a single trial or in a single moment of time. Patience and repeated effort, with unity of thought and purpose, will be required on the part of those who earnestly desire to abolish ignorance and suffering and sin; and much may be performed in this line, through the passage of the years.

But after all, friends, the grandest results will ensue, and the noblest work be accomplished by each life dealing with itself here and now, and in every moment of the days that are ours. Let each life seek, for self-improvement and soul-growth; for the development of that inward power that will give strength of character and moral purity, as well as mental ability. Search always thyself, to know if thou canst withstand temptation; and just so far as one individual succeeds in purifying his own life, and in making it worthy the companionship of the high- and good, just so far will he have assisted in elevating and regenerating humanity as a whole. The person who has so far conquered selfish tendencies and desires as to put forth a pure character, made manifest in kindly deeds. and spoken words of cheer and love toward his fellows, will generate a bright and healthy atmosphere and send out a pleasing, beneficent influence that cannot fail to bless those who come into his presence. He is really a benefactor, since he sets a worthy example of right living, which after a while his associates and neighbors will seek to emulate. They will see how happy his life is, and how he is beloved on every side, and desire to become like him. They emulate his good deeds, and follow his footsteps in dispensing kindly cheer. Relatives, friends and neighbors take in the situation and make effort to correspond to it. What is the result? The good example spreads, the bright influence grows, until the whole community has been benefited, uplifted, and improved. "A little leaven leaveneth the whole "lump," and just so far as this good man has elevated his own life, and assisted in uplifting his neighbors by his influence and example, just so far has he helped the whole world and

benefited the human race. One, whose circumstances and conditions in life are somewhat more favorable than those of others, having a desire to assist in lessening the sufferings of his kind, but not knowing how to act, may sigh as he contemplates the degradation and wrong-doing in the world, and wish he could reform the criminal classes as a whole, and banish evil from the land at once. But no such herculean task can he perform, and it were useless for him to spend his time in vainly wishing to do so; yet this man can, with the means and time at his command, rescue some outcast child of shame and misery from the streets, and place it under such influences and associations as will appeal to the very highest and best instincts of its nature. He can surround that little one with kindly faces and where no harsh, discordant tone is heard The child will in time become familiar with these spiritual harmonies from other lives and learn to respond to them. It will cease to exercise the coarser, more unlovely traits of passion that made its young life so restless and unhappy in other days; and under careful moral training, with proper precept and example and loying guidance and tender guardianship, that immortal human being will be saved from spiritual degradation; will be kept from becoming a terror and a curse to society; and, as the years go by, be formed into a useful citizen, a

blessing to himself and to the world at large.

The humane man who has thus rescued the little waif from the jaws of evil has proved a benefactor to his race; he has elevated mankind to this degree, that he has lessened the number of criminals and added to the number of those who are the safeguard and honor of the world; therefore he has in the present prepared for the coming of the future, when life shall be made more beautiful and grand because of the efforts made and the results achieved in times that have gone before.

You cannot purify and maké over all who are corrupt and misshapen and polluted at once, but you can reach out a hand of encouragement and hope and helpfulness to the abandoned creature who walks your streets. You can make her feel that she is not entirely friendless on earth, but there is still a chance for her to regain her self-respect and become a useful member of society. If the world will take such a woman and lead her far from her old scenes of vice and sin, remove her from all old associations into the pure air of the country, where she may watch the flowers grow in summertime, and find her old childish love of harmony and of the beautiful returning to her heart, as she listens to the song of birds, or watches the flecks of whiteness drift across the azure skygive to the poor woman such employment for hands and brain as will draw her thoughts and desires from the old life she has lived, and keep her busy sufficiently to make her feel that she is of some service-and by-and-bye the restlessness will depart from her heart; she will grow more tranquil in spirit, she will begin to love and honor the new career opening before her, and grow eager to atone for the past and make of herself one worthy your friendship and your

Such are the methods of restraint employed over the lawless in the spirit-world. We treat those degraded spirits whom you send to us as you should treat your sick and insane, but with different' methods than those employed on earth. We take them away from old conditions, if it is possible for us to draw them from the physical environments of earth, and place them amid bright scenes and simple, rural associations. Those who thus willingly-follow our lead-and many will do so, even as many outcásts now on earth would be glad to follow a beckoning hand guiding them to the green fields and fragrant gardens of a simple country ife-learn to throw off their old habits and ikes and tendencies, and to grow restful and useful and full of a new desire to atone for the past, under the gentle discipline and tender, compassionate guardianship of harmonious

The record of the past is a helpful and a glo rious one. We may well gaze upon it and feel encouraged to go on with the every-day work opening before us. - The aspect of the present is filled with brightness and cheer, for it presents to us opportunities to make effort constantly for grander work. The Now is all that we have in which to grow and develop, and to make use of our energies and powers. Through our labors in the present day shall we unfold the possibilities of our natures and bring them into active expression. The Future is before us, glowing with promise and power. Its revelations to the world must be important and useful ones. The coming time for man on earth is to be a time of power, of grandeur and of wonderful revealment; while the Hereafter for the soul stretches on and on into everlasting might, and will bring finer opportunities and greater facilities for growth and study, and for the attainment of knowledge and wisdom as the spirit speeds on in its search for light and truth.

Reverently we acknowledge our relationship to the Infinite Mind that has planned and designed this great progressive scale of ascension for the immortal human spirit; reverently we stand here and proclaim mankind to be a part and portion of God himself. With earnestness and with humility we recognize the likeness in spirit of the human with the Divine; and we affirm that because man is the offspring of the Infinite and Supreme Being, so is he endowed with possibilities and faculties that may yet unfold and mature, and be exercised in marvelous works of creative energy and power. We may well pause one day in seven and in devotional reverence acknowledge our dependence upon the Great Supreme. We may well pause to study our spiritual natures and attend to the yearnings and aspirations of our inner lives, ignoring or setting aside for the hour the demands and encroachments of physical aims and material ends and purposes. Let us profit by the past in using its histories and its examples, its discipline and its experiences; in making the present grow more important and practical in noble deeds and lofty efforts, and thus prepare for the future, in making ready to understand it and to labor with it when it comes: while in the remembrance that we are all children of the living God, we may find courage and inspiration to work and grow, and to put forth new powers from day to day.

Captain John Codman, as the result of a visit to Alaska, has come to the conclusion that Secretary Seward made a good bargain when he purchased that ountry. He says: "The \$7,200,000 paid for it is less than the interest of the sum that it is worth. A great part of it is yet unexplored, for its whole area is three lmes greater than the Republic of France; but what has been discovered is invaluable, and what has not been discovered may be valuable beyond calculation."

How is it that a mind usually acute and clear, becomes foggy and even biassed when it touches Spiritualism? Huxley is by no means a lonely example; but he is not in good company. Intellectual cripples, most of them.—London Light, Jan. 19th.

Liberal Orthodoxy. A Sermon by Rev. M. J. Savage.

At the Church of the Unity, Boston, Sunday morning, January 6th, Rev. Minot J. Savage preached on the subject of. "Liberal Orthodoxy." He began by observing that the theme was too important for him to be deterred from dealing with it merely because of the foar, on the one hand of repeating truths clredy for the one hand, of repeating truths already fa-miliar to his congregation; on the other, of be-ing misconstrued in the motives prompting the discourse. My purpose, he went on to say, is to bring you into acquaintance first, and so into sympathy, as far as may be, with the great pliases of religious thought and life that make up the present time. I wish you to apprehend this age, to see what are the religious forces at work in it, to understand, as far as I am able

what you ought to help; what you ought to oppose—that thus we may intelligently coöperate with God'in helping on the coming of that "faroff, dlyine event, to which the whole creation

Mr. Savage then offered some illustrations of the changes which have taken place in the attitude of the church toward the beliefs called Orthodox. Citing from a book entitled "Kernel and Husk," the work of Dr. Abbott, one of the nost scholarly men in the Church of England, the preacher said: The author of this book strips off what he regards as the husks in order to find out the kernel. And what does he strip off? Why, the old story of the creation of the world, the story of the Garden of Eden and the fall of man. He tears away the doctrine of the trinity; he makes Jesus a purely human being, born like the rest of us, dying like the rest of, us, the only thing peculiar about him being that he was so completely filled with the spirit of God, that the author is inclined to regard him as a perfect, an ideal man, worthy even of worship, and to be looked upon Mr. Savage then offered some illustrations of worthy even of worship, and to be looked upon as an authority concerning spiritual matters, but still only as a man. Dr. Abbott strips away all the miracles as simply accretions that have grown up around the truth. He is no believer in the doctrine of everlasting punishment, but has a word of grand hope and trust for the world.

has a word of grand hope and trust for the world.

Again, only a little while ago, a very significant volume, taking substantially the same ground as that of "Kernel and Husk," was published by certain ministers of the Established Church in Scotland. I hold in my hand part of the report of a Congress of the Established Church in England held recently at Manchester. Canon Farrar on that occasion spoke in the strongest way concerning the church's old attitude on the subject of the nature and destiny of mankind. A few years ago he published a volume called "Eternal Hope," in which he argued against the old doctrine. He denounced the doctrine of eternal punishment, and rejoiced in the fact that a barbarism like that is being outgrown. At the same Congress another clergyman spoke of that doctrine as a hideous hightmare from which the world was at last beginning to awake. You are familiar with the fact that the attendants of large numbers of our churches called Orthodox will as your minister. He no longer preaches the old doctrine of foreordination'; he does not preach everlasting punishment. He is a very liberal man. Now and then," they will admit, "he brings out some one of the old doctrines. old doctrine of foreördination; he does not preach everlasting punishment. He is a very liberal man. Now and then," they will admit, "he brings out some one of the old doctrines, merely to let people understand that he knows, it still stands in the creed." They will tell you that his preaching is pure humanitarianism—love to God and love to man—duty here in this world, and hope for all mankind. Only a little while ago, in the discussions of the American Board as to the conditions of fitness for missionary work; one of the best known clergymen in this neighborliood stated that there was only one Congregational church in this city whose

in this neighborhood stated that there was only one Congregational church in this city whose clergyman was qualified for that work, which meant that all the Congregational churches in Boston were orthodox except one.

I wish now to define liberal orthodoxy—to make it clear of what it consists—that we may see its meaning, tendency and drift, as well as its probable outcome. If you study the minister who occupies a liberal Orthodox position you will find that he is distinguished, so far as the basis of his church creed is concerned, more its probable outcome. If you study the minister who occupies a liberal Orthodox position you will find that he is distinguished, so far as the basis of his church creed is concerned, more for the things that he does not preach than for anything else. The first impression he will make upon you is one of possible surprise that, occupying the place he does, he no longer teaches certain doctrines that have been recognized as part of the Orthodox scheme from the beginning. He lays his whole emphasis on trying to make men better. He is, that is to say, practically a Unitarian. He is preaching for this world—trying to build up human society—trying to make men honest, true, kind, helpful toward their fellow-men. In order to clearly define the position of a man like this it will be necessary for me to take up two or three great doctrines—the historic doctrines of the church—let you see what they are, and then tell you the position that liberal Orthodoxy holds concerning them. First, then, there was the old Orthodox view of the Bible. A hundred years ago!t was looked upon by the Orthodox churches as an infallible book—a revelation miraculously given to the world. Once it was believed that the words of the Bible were as Jiterally the words of God as though they had been done with his fingers. Later the verbal theory was changed to the plenary theory of inspiration which regards the Bible as all God's word, teaching all necessary truths, with no admixture of error in any vital point. This is still the theory of Orthodox standards, yet it is given up by all those who call themselves liberal Orthodox. They admit that the Bible is full of errors, that it is mistaken in its history, mistaken in its science, full of myth, allegory, human conceptions, human ways of looking at things. I hold in my hand a book called "The Heart of the Creeds." It is by a clergyman of this city. His purpose is to state what the doctrines of the church are, what the historic creeds are in the light of modern knowledge. He does not claim to surrender trines of the church are, what the historic creeds are in the light of modern knowledge. He does not claim to surrender any of them; he is simply remolding them in the light of better thought. Yet it is one of the most curlous, one of the most naive pieces of work ever seen, for there is not one single doctrine which is not leave something utterly unlike in its place. The author admits that the Bible is full of legend, myth; allegory, mistakes; but he holds, in spite of all; that it somehow and somewhere contains all the essential truths that it is necessary for a man'to know. But the moment you take a position like that how are you to decide what is the essential religious truth that all men need to know? If that theory is malustained men will go'through the Bible and select such things as they like, or such things as they think ought to be true, as what God really intended to teach. The moment you sceept that you have as many Bibles as you have readers.

ers.
Then comes the doctrine of the nature and destiny of man. The old creed believed man

was created perfect, but had fallen, described dod's eternal wrath, and could only escape it in one specified way. The liberal Orthodox inve modified the fail of man until it is only a allegory, a tradition, a bit of poetry. They controlled in total depravity. As to belief the trinity, I do not risk contradiction when assort that there is not a single one of these acknowledged liberal Orthodox preachers who believes the doctrine of the trinity at all, as it is stated in the authoritative creeds of the church. stated in the mithoritative creeds of the church. In place of it, they believe in a sort of three-foldness in the nature of God, just as I believe in a threefoldness of man. They teach that Jesus is only the manifestation of the divine in the sphere of our human life. I have no fault to find with that idea of trinity; I not only believe in the manifoldness of God, but I believe that he manifests himself in a million of personalities. But this is not the doctrine of the trinity.

Again, in the old doctrine of the atonement it was field that an infinite penalty must be paid; that man must be saved by an infinite sacrifice. But with the liberal Orthodox, Jesus is only a man, and his work was merely a manifestation of the universal and eternal law of sacrifice. So the new view of the atonement is utterly unlike the old doctrine.

Again as to the destiny of man it was logi-

terly unlike the old doctrine.

Again, as to the destiny of men, it was logically part of the old system that those who did not accept the terms of salvation should not be saved, and should suffer forever. But this doctrine is now counted as barbaric, and unworthy of God, and not by those who have left the church, but by those who remain therein.

church, but by those who remain therein.

Now I am not going into any wholesale denunciation of the attitude of these men. But I must make one or two comments. In the first place, I shall 'say, with all the emphasis I can give, that 'this liberal orthodoxy has no right to its name. Whatever it be, it is not Orthodox. It is no more Orthodox than the doctrine which I represent from this platform. I bring no accusation against men who take this position. I do not say even that they are dishonest. But there is one thing which touches the hunian side of a man in my position. It is a little irksome once in a while to have a man occupying that position who is no more Orthodox than I am—to have him stand on a pedestal, and a little superciliously look down upon tal, and a little superciliously look down upon me as a heretic and an outcast. It is not alto tal, and a little superciliously look down uponme as a heretic and an outcast. It is not altogether agreeable, and particularly when a man like this will confess to you in private of these beliefs, and you know he does not speak of them in his pulpit, while when his people are around he does not even speak them to you. But one can afford to smile at these weaknesses, which are common enough in human nature, and recognize all the good there is in such an attitude. I cannot regard that attitude as having any logical basis, either in the Bible or in any scientific theory of the world. It is in the position of an ecclesiastical and spiritual vagabondage without visible means of support. It is only, a transition stage toward something else. Liberal Orthodoxy is a sign of growth, a promise of a better time.

In the twilight that precedes the dawn it is no wonder that people mistake the shape of mist itself for the eternal and changeless rock which it merely clothes for a time. So, many of these beliefs are but changing forms of mist stirred by the sunrise that will lift them and show the real beauty and glory of the world of God. While heliefs are neither the things they

show the real beauty and glory of the world of God. While beliefs are neither the things they were, nof the better things they are to be, they must, therefore, seem to us out of place in the world. But God is over all and through all, and I would say, if I could reach the car and heart of every liberal Orthodox man in America and Great Britain, those words said to have been heard by Moses as he stood with his people on the brink of the Red Sea—Pharaoh behind, the impassable waters before—stood trembling and afraid, not knowing which way to go: "Speak unto the children of Israel that they go for-

THINGS WORTH RECORDING.

Diary, November, 1857 .- To-day met for the first time Achsa W. Sprague. I had often seen her name as a lecturer, and heard her spoken of as one of the seers or lights of the new time. that are now giving such testimony to the truth of the past history of mental phenomena. Who were the sibyls that swayed the religious thought of ancient Greece, but women who were called to a life-work outside or above the level of common thought? Who were the prophetesses that held the thought of the Jewish nation until it performed its work of elevating and purifying public sentiment for the accomplishment of high purposes, but women who had consecrated their lives to a great purid Deborah and Hannah ent from other Jewish women of their day?

There was a slight appearance as of reservin Miss Sprague's manner, as of one who might be preoccupied in thought, but I told her. briefly and simply, how I had been restored from a physical affliction that threatened my future comfort and usefulness by direct spiritual influence, without the aid of human magnetism; and her eye kindled, her lip trembled in sympathetic feeling, and she said: "It is delightful to meet some one who has

thus felt the inflowing power of spiritual forces for healing. I have known one other person. and only one, who has thus been carried through varied exercises to restore lost power. I was a hopeless invalid. I could not even feed myself. All force seemed to have left the body. I simply could not make my will control my physical being. Despair had full possession of my mind. In agony of soul I cried for death. when suddenly a prayer, which like an inspiration seemed to arouse my being, burst from my soul like a flame. I cried unto God, the Father of all souls, for renewed life. 'Deny me not, dony me not,' I cried, and suddenly it seemed as if a light proceeded from an all-pervading ether, or life, which filled all space, and from the light came a voice, God heard thy prayer, we come.'

It was as if strength was in the very air, and that I could draw it in with my breath. At first I lifted one hand, then the other, and gradually a feeling of life pervaded my being, In a few days I dressed myself, and the dreadful languor of death seemed to give place to a sensation of wholeness, as if my body was interpenetrated with strength. Thoughts, at once soothing and inspiring, filled me; even to my finger tips I seemed to feel thought. How can I express what this was to me? You must yourself have felt the same. I called this power the angels of God; now I know it as proceeding from guardian spirits."

As she spoke, her rather passive face lighted up with a resolution and a purpose that transformed it. She must be a good speaker. I will hear her in public some time...

This little sketch of the spiritual experience of one of our truest and sincerest workers in the past gives but a glimpse of the interior life of this young woman. Her education had been wholly in the school of poverty, anxiety and care. When released from the sickness of seven. years' duration by the direct influence of angelic ministration, she felt that no sacrifice was too great for heat to make, that she might show to the fact that his loved ones daily returned and held communion with him. And Bishop the world the working of the hidden life of Newman, I opine, would bear the same kind of years' duration by the direct influence of angelic the world the working of the hidden life of

She began to give expression in words to the inflowing thoughts. Her voice had become weakened by the imposed silence of illness, and. she was regularly trained by an invisible power in elocutionary exercises until her voice became strong and her gestures easy. Her power over an audience was always great, because of her earnest, almost eloquent manner,

She was an embodiment of sincerity. It

Rique properties and properties of the

seemed impossible to her that people could accopt the truths that she had received and fall to be in carnest. The scening frivolity of many of the Spiritualists accord to really distress her, She could not understand a nature that could deck the body in volvet and goms and forget the spiritual poverty of the world, if once it had felt, the true inspiration from a ligher

I doubt if a genuine sense of fun was possible to hor, because of this carnestness and eagerness to give to others what to her was the brend of life. The key-note of her character was carnest sincerity. . .

She wrote many poems which have the inspiration of her later years embodied in them, but they are little sought now, because they bear the stamp of personal experience and endeayor, and lack the fire of universal, thought; but her love was of that broad, unselfish sort that kindled at human suffering and sought to expend itself in all avenues open to sympathy, She also had that kind of reverence that le her to respect the experiences of others and not criticise harshly their beliefs, if only sincerity was at the bottom of them.

As my pen slips over the paper to day a questioning wonder comes to me as to what she is doing to satisfy her carnest nature in the direction of reform, and it seems as if words traced themselves on the paper: "I am learning to trust the guiding Power of a glorious universe, perfect in all its parts, certain in all its activities, positive in all its outworkings; in fact I am trying to understand how God understands."

Imperfect as are these memories of a good, noble woman, they are all perhaps that she would desire given, for her aim was never for personal recognition but for sympathetic feeling. I will make a few illustrative quotations from her book of poems, not often read

> [From " The Poet."]. Keep the beauty of thy spirit, And we'll pour our wealth o'er thee Till thy presence brings a blessing; In it souls shall spring forth free. Thou shalt be thyself a Poem.

All thy life an anthem grand. Rising, swelling, upward sweeping, Its last strain in Spirit-Land. Child of earth! we stoop to bless thee; Take the power we gladly give!

Beauty, genlus, strength be with thee; Grandly wear them, grandly live! Friends who ve left the shores of earth-life, Havened on the other side.

With their living presence guard thee, With their tender love shall guide. Clasp the hands now stretched to meet thee, Till they lead to our blest shore, And the angels joy to greet thee Entering at the golden door!

GENIUS. [From "The Poet."] The world's true Poet teaches common things And makes a living power of what he sings; Catches the Real for his corner-stone And builds his pyramid, with power unknown, Of real life, of real burning tears, Of real, soul-deep grief and real fears, Of heroes living in the present day, s well as heroes, martyrs, passed away; Of true devotion in the lowly heart— And every passion still must bear its part-Of love requited and of love misplaced, That leaves a mark no outward eye has traced True moral worth must be the crowning head, Frue spiritual beauty the bright halo shed; The soul's ideal stands the arch above-The rainbow bending o'er it all in love.

WHO ARE THE BEAUTIFUL? Who are the beautiful? They with a face Gifted by Nature with every grace? They with a form termed faultless by art? They are the beautiful who own a true heart.

Who are the beautiful? They with an eye Dark as the midnight or blue as the sky, Ever like magic on others to roll? They are the beautiful who have wealth of soul

Who are the beautiful? Those who are young Graceful and floating and free as the wind? They are the beautiful—the noble in mind.

These are the beautiful: they that can stand Nobly, forever, with heart and with hand, Making thrice lovely thaspot they have trod: They are the beautiful-types of their God.

GREEN MOUNTAINS. Teach me, sublime old mount,

To stand-like thee, defying clouds and storms, And wrap the snow-white mantle of a calm And holy resignation fround my soul. When sorrow's dreary winter time shall come And when 't is past, like thee reclothe myself. In life's fresh verdure, till the hour shall come To be reclothed in higher worlds, in robes That young immortals wear, to lose their light No more forever.

The last extract bears date May 24th, 1862. She passed to the higher life July 16th of the same year. She had given herself without restriction to lecturing and to work in the prisons and penitentiaries of the cities she visited. This work appealed to her as the noblest, and in it she was heartily welcomed by the wardens and officers of penal institutions. She said of this work: "I sometimes wonder why I wish to go among this class of persons, when at best one can do so little good; but my soul cries out for the privilege of doing that little, at the expense of the dark scenes that the lifting of the curtain must reveal to me." 🕟

It is pleasant to recall her work and to dwell upon her life. Its vital power is still 'felt in her native State and in the places where she lectured. OBSERVER.

Letter from Washington.

To the Editor of the Banner of Light:

I attended a funeral of a neighbor a few days ago, and for the first time saw and heard the blind preacher, the present Chaplain of the lower House of Congress.

I was much pleased with Rev. Milburn's man ner, simplicity and eloquence. In his remarks he stated the light and grandeur of this world he stated the light and grandeur of this world had long been shut out to his mortal vision, and that he had had a large family of children, and had about consigned them nearly all to their last resting-place; and he then quoted the passage of Scripture. "Are they not all ministering spirits?"

He said the old way had been to believe that by faith, but that now he had outgrown that, for he personally knew by experience that our friends, after their bodies are deposited in the grave—their immortal spirits could return and minister to us; that he had personal knowledge

testimony. What a glorious truth is Modern Spiritualism! teaching us the cheering doctrine that our loved ones are still around comforting and up-holding us when we are blind, old and do-

ctepit. Washington, D. C.

The meanest man up to date is Snilkins. He sold Jones a half-interest in a cow, and then refused to divide the nulk, maintaining that Jones owned the front half. The cow hooked Snilkins, and now Snilkins is suing Jones for damages .- Time.

Bunner-Correspondence.

portion of the public which derives its ontire

Massachinetts.

HOLYOKE - James M. Rogers writes: "That

information regarding Spiritualism from the various 'exposures' of the daily press, and its ribald comments thereon, might extract a moral of value simply by comparing the rec-ords of Christianity and those of Spiritualism, ords of Christianity and those of Spiritualism, as given by the same press. The year just closed has been extremely afficient in the accounts of clergymen who have been guilty of the varying acts that fill the criminal calendar. Are they able to point out one lecturer inpoh Spiritualism—of the least note—who has been so guilty? Among the many who fill the vast lecture-field, it would seem almost wonderful that none have been impaid upon the ever-whirling lance of hostile fournalism; but ever-whiriling lance of hostile journalism: but so it is. Perhaps the singularly sarcastic writso it is. Perhaps the singularly sarcastic writters themselves, while treating their readers to that choice literature entitled by them 'spock' correspondence, may have drawn some such conclusion; but those who indulge in such extremely cheap wit are seldom burdened with much reflection or powers of comparison much reflection, or powers of comparison. Again, the great army of thieves—called, by misplaced courtesy, defaulters—who marched upon Canada the past season, appears to have been recruited from active service in Christian churches, strange to say, no Spiritualists among them either! In the many thousands who believe in spirit-return, surely some must have held the money and merchandise of others; why did they not join their Christian neighbors. why did they not join their Christian neighbors? And is not a philosophy of common honeshy worth something at the present time?

Are the men who cannot control themselves the select and fittest of all to shape the spiritual destinies, of others? Are they the ones 'called of God' to speak, while sane men must keep silant? Is all this the natural outcome of the doctrines they teach? Or is the revolt of 'Robert Elsmere' becoming more widespread and prevalent? In comparison with this: Recently the daily press told us of the address of Hon. Sydney Dean, a member of Congress and former Methodist clergyman; it was delivered to a crowded audience in a large hall, the account stating that 'he held them spell-hound for two hours, so deep were the themes presented and such the splendor of language in which they were clothed.' He had been investigating for ten years—this was the result. Which of these two photographs of real-life is the most beautiful to the eye of the calm observer? A Christian minister trying to make a bonfire of his house and cremate his family? or this other minister, led through long years of careful study and spiritual insight to that nerors? And is not a philosophy of common hon or this other minister, led through long years of careful study and spiritual insight to that per careful study and spiritual insight to that per-fect light of inspiration which entranced all who came within its fadiance? It may be that the 'spook' belief, which did not craze the one, might have saved the other from insanity. These are simply prosaic facts, just as they were given in the papers, but they render an exceeding weight of evidence for the immortal truths of Spiritualism. While it is well to laugh, it is better to know what we laugh at."

Kansas.

TOPEKA .- A correspondent writes: "The First Society of Spiritualists meets every Sunday afternoon, when an Experience or Fact Meeting is held, and in the evening a lecture Meeting is held, and in the evening a lecture given. Just at this time a course of lectures is being given by Mr. Onley, on "Spiritualism from a Bible Standpoint," in which many good thoughts are presented. Twelve new members have lately united with the Society. E. J., Hammon and J. Hatch have in operation what is termed 'The Home of the Sick," and are said to be doing great good in the way of healing, every case thus far having been carried to a successful termination. We all highly appreciate the BANNER OF LIGHT, look forward to its coming with glad anticipations, and are never dising with glad anticipations, and are never disappointed in what of light we expect from its pages. May it long live and flourish."

TOPEKA.-F. P. Baker writes: "Mrs. S. R. Stevens's lecture at Music Hall, Jan. 20th, was well attended and highly interesting. The lecwell attended and highly interesting. The lecture and answers to questions by her control 'Starlight,' showed the groundwork of the spiritualistic belief before a large number of people who were present who had but little conception of what our views really are. The fact that every one must pay the penalty of his or her wrong-doing was dwelt-upon at length. Good work is being done in this city by Mrs. Stevens in developing mediums, healing and on the platform.

the platform.
I desire to correspond with speakers and mediums who are passing from coast to coast, either East or West, with a view of having them stop for a longer or shorter time, as circumstances may seem to be best. We do not desire to make engagements for the future, or for We do not deany length of time."

Canada.

MONTREAL.—George Dawson writes: "The cause of Spiritualism is slowly but surely gaining ground in this city. As an evidence of the progress that has been made I may mention the fact that one of our weekly journals, The Do-minion Illustrated, has lately come out on the right side of the question. In an editorial which appeared in its columns on the 5th inst.,

which appeared in its columns on the 5th inst., relative to the Tennyson letter, it fully and distinctly endorses the higher phases and forms of Spiritualism.

A number of articles favorable to Spiritualism have also appeared in The Star, over the nom de plume 'Veritas,' which have caused a good deal of comment, and which seem to keep the subject prominently before the public mind.

The meetings at the hall of the A. I. S., 224 St. Catherine street, are fairly well attended, Mr. R. H. Kneeshaw being the speaker. He discourses every Sunday afternoon on subjects and questions proposed by the audience, and in the evening on a subject selected by his controls.

We are to have a Carnival here in the early we are to have a Carnival here in the early part of next month, and thousands of people are expected to visit us from New York, Boston, and other United States cities. Is it too much to expect that amongst this great throng of visitors there may be found some good platform, test, or writing medium? Surely some of the numerous American mediums will take advantage of the law railway fares to visit Monthe numerous American mediums will take advantage of the low railway fares to visit Montreal, to see the famous Ice Palace, and other attractions, and at the same time do something to lielp on the cause of Spiritualism. Should any mediums feel disposed to do so (no matter what their phase may be) we shall be pleased to hear from them in advance, and glad to meet them on their arrival. Any wishing to write may address me as Secretary of the A. I. S., or John Withell, 2364 St. Catherine street."

Ohio.

DAYTON .- W. A. Lewis writes: "We have been favored with some wonderful spirit-manifestations, the medium being Mrs. Scory of Cincinnati, Ohio. Myself and wife, with ten others, were invited to be present, on Christ-mas Day, at a scance given at the residence of Mr. Moore in this city. The manifestations consisted of trumpet-speaking, singing, etc. All present received one or more communica-tions from their dear ones passed to spirit-life, some of a very convincing nature.
At a scance at the same place, two days later,

At a scance at the same place, two days later, was present one of our most prominent business men, who came, I have since been told, believing he should detect a stupendous fraud, but, to his great surprise and pleasing gratification, became fully convinced that spirit-return is a fact, by talking with his spirit-mother and other of his departed friends, who gave him many proofs of their individual identity. We are adding many converts to our cause through the beautiful phase of mediumship—trumpetspeaking. Many of these liave been stubborn materialists and disbelievers. Mr. Moore has furnished a room in his residence, 12 Clover street, especially for scances, which on the occasion above spoken of was most beautifully decorated.

As THE BANNER is a great source of pleasure to myself and many others of our community, I cannot but thank you and contributors to its columns for the good lessons and beautiful truths it is constantly supplying us with. . We

are making an effort to organize a saciety hore, and hope for success."

OREGON.-Clarke Irvine writes: "How !!

logical the great representatives of the press can be! Spiritualism has received a blow from which it can nover recover. Henceforward its path is down, says the New York World.

'I deceived when I made the raps,' says Kato. Admitting this, which is far from probable, does it follow that the upright, self-respecting Hare, Edmonds, Zöllner, Weber, Wallace, Crookes, and others did the same. Half the people of this village recently saw a dozen strong men take hold of a chair and brace them selves to hold it. One ordinary man, it appearance, put his inger on the chair, and as if some mighty oyclone had selzed it with him, it was torn from them after whirling them about like a fury. Over and over, on the streets in any room—anywhere, the same or like phenomenon occurred. This is a common aftar—only but one of hundreds of varying phenomena occurring daily in many villages all over the Union. can be! Spiritualism has received a blow from

In its early days the science of geology had to fight against prejudice, superstition, and hardest of all, the incredulity of profound ignorance. Its professors were ridiculed and abused, and all the bits of rock and fossil remains exibited by them were subjects of much mock-

hibited by them were subjects of much mocking laughter.

If, now, Professors Lyell, Le Beche and others should come forward and acknowledge that they were liars, and that the remains they exhibited at that early time were manufactured by Muldoon makers, that in fact the whole business was not science, but that they were the concoctors of a stupendous fraud, would their denial make the truth a lie? By no manner of heans. Neither will the false pleading of the Fox Sisters prove Spiritualism to be other than what it is, a great, grand, and glorious reality."

Warren Sumner Barlow.

To the Editor of the Banner of Light:

This venerable disciple of the truth passed to higher life from Paterson, N. J., Thursday M., Jan. 17th, aged seventy years. He was a practical and devoted exemplar of the religion of Spiritualism, and during a long life has written, spoken and lived in its de-

We doubt not that loving guardian angels welcomed him to the Summer-Land of promise, and rewards akin to those he wrote of and so fully realized in poetic vision. For him death is truly a glorious change—a consummation of all life's highest hopes: age and its infirmities are exchanged for rest and peace; disappoint-ment is changed to fruition; all his beautiful aspirations are now fulfilled.

aspirations are now fulfilled.

Afr. Barlow was born 1819, at Woodstock, Ct., and his happy childhood was spent on his father's farm amid nature's glorious scenes. In after-life he had varied experiences; was largely engaged in inventions—many valuable little articles of use having been introduced by him; at his decease he was possessed of a fine property at Paterson.

He was endowed with continued with a property as property as the property at Paterson.

erty at Paterson.

He was endowed with genius and wrote many books of merit. The Banner readers know of "The Voices," now in its twelfth edition, and a work of merit for our cause. His poem "Twilight" was first published in Outing (magazine), was copied widely, and his other poetic productions have done much for our cause. He was one of the early converte to Spiritual.

(magazine), was copied widely, and his other poetic productions have done much for our cause. He was one of the early converts to Spiritualism, and was always bold in confessing the truth, and doing good valiant work when needed. He was childlike, truthful, liberal to all sects, yet believing this the highest truth. He was a great lover of music, a kind father and husband, a true friend; he possessed those fine qualities of nature which made him admired and loved by a large circle of friends. He had suffered from a rheumatic illness early in the fall, but again seemed to rally. His decease came suddenly; on the last day of his existence in the mortal he was cheerful, even playful; his dear loving wife leaving him for an instant alone, returned to find his spirit had departed! Truly for him the change is good, but for his dear companion, two sons, one daughter now far away in Colorado, and many friends, it is a sorrowful experience, yet he leaves us a rich legacy of words, deeds, line poems, grand doctrines—a good life as a true Spiritualist.

While we mourn his departure from scepes where such workers as he are so sadly needed, let us be comforted by his own prophetic words (at the close of "Twilight"):

—"Oft in our pathway from darkness forlorn, The tear drops of night are the leaves of morn.

"Oft in our pathway from darkness forlorn, The tear-drops of night are the jewels of morn, And hopes that are buried and shrouded in gloom, Like seeds are well planted in fragrance to bloom. Every sigh that is hushed on the bosom of night Is a song as it wakens and welcomes the light; While hope, brightly dawning, illumines the way From Twilight of Morning to Infinite Day!"

Truly yours, New York City. SYLVANUS LYON.

A Questionable Church-Member.

Some "ministers" and "priests" are often wift to denounce Spiritualists from their pulpits, though they never utter a single word against members of their flocks whose deeds are evil if they give liberally to the church. But now and then these "charitable" individuals are exposed by the daily press. A case in point has just appeared in the Boston Evening Record:

has just appeared, in the Boston Evening Record:

A certain Custom-House Collector in office several administrations ago, virtually killed a then prominent importer of this city. The importer had unwittingly purchased a lot of imported nuturings. The fact came to the knowledge of the Collector. He summoned the importer, who told him honestly, and candidly that he did not know of the fact that the nuturings were smultigled. The Collector was harsh in the extreme in integral of the collector was harsh in the extreme in integral of the collector, and a like latter amount to the good and his four months not for \$2500 more, \$5000 being the total fine, then, for receiving smuggled goods, of which one-half went to the government; \$833 to the Collector, and a like latter amount to the appraiser and surveyor. The importer paid the money to the Collector. No one else at the Custom House knew of the transaction. It so happened that at the time the payment of \$5000 came hard to the merchant, and the loss of the money was the beginning of business reverses, which eventually killed him. Now this Collector in question was a prominent church-member. He was noted for his charitable(?) spirit. He was constantly subscribing to funds when his name and the amount was sure to be published in the papers. But he took that money and put it into his own pocket, and kept it there until four years after, when the mierchant told the facts to a certain gentleman in Boston, who found out that the auditor's books at the Custom House ober no record of any part of the fine-money having been forwarded to Washington. This gentleman wrote to Washington. A certain Custom House official, a friend of the ex-Collector's wrote to this "charitable church-member" and informed him of the investigation going on. The ex-Collector managed to fix the account up and nothing was ever said, The gentleman who told the story said: "I have always distrusted men who held themselves up as church-members and gave largely through the newspapers ever since that time."

To Cremation was proposed in Italy in 1866; experimented upon in 1872, illustrated at Vien-na in 1873, and advocated by Sir Henry Thompson as a desirable substitute for burial in 1874 One cremating at Breslau, and one at Dresden One cremating at Breslau, and one at Dresden, took place in 1874, and two at Milan in 1876. It was shown in 1879 that the human body can be entirely consumed, without smoke or effluvia, in about an hour. In the ten years ending with 1886 there were four hundred and sixty-one cremations at Milan, and at Gotha four hundred and seventy-three bodies were burned between Jan. 1st, 1870, and Oct. 31st, 1887. There are now cremation societies in Denmark, Belgium, Switzerland, Holland, Sweden, Norway, France, England, and various parts of the United States. Cremation is especially recommended where death has occurred from smallpox, scarlet fever or diphtheria. pox, scarlet fever or diphtheria.

A CURIOUS THEORY.—A correspondent of the Northwestern Railroader advances, a curious theory for the increasing provalence of floods and rainstorms. He says that there are over 30,000 locomotives in use in North America, and estimates that from them alone over 56,000,000,000 cubic yards of vapor are sent into the atmosphere every week, to be returned in the form of rain, or over 7,000,000,000 cubic yards a day, "quite enough," he says, "to/produce a good rainfall every twenty-four hours." Estimating the number of other non-condensing engines in use as eight times the number of locomotives, the total vapor thus projected into the air every week in this country amounts, to more than 470,000,000,000,000 cubic yards.—Age of Steel.

Lebruary Magazinen.

THE MAGAZINE OF AUT .- The frontisplece of this " number is a photogravitre reproduction of the portrait of Cladstone by Sir V. E. Milais, Bart., R. A., an artilo upon ." Mr. Cladstone and His Portraits," by T. Wenyss Hald, with seven Hillstrations, being given on pages, that follow, introduced with the remark that for thirty years no face in England has more frestently engaged the attention of the portrait-painter." Ithly, the Art-Centre of the World," is the subject of ... the opening letter-press, contributed by John Flax-man, and embellished with a finely-conceived headplece, "The Genius of Painting," designed by Chaplin and engraved by Baude. This is followed by "The Isle of Arran," by Miss Higgin, with five illustrations. A poem by Swinburne, "A Jacobite's Parewell, 1715," occupies, with its interblended flustrations, a full, page. The treatment of "Art in the Theatre," has for s special topic "Scenery," with three litustratious. Illustrated Journalism in England; Its Rise," by C. N. Williamson, is an article of no ordinary interest, designed to cover the period from 1613 to 1888; seven engravings accompany it, copied from the original journals. 'New York: Cassell & Co.

MAGAZINE OF AMERICAN HISTORY .- A Second Washington Number. Mrs. Lamb gives a deeply-interesting narrative of "Washington as President, 789-90," in which minute descriptions are given of the people, places, and customs of New York City a hundred years ago, when the capital of a new nation. Several illustrations are given, chief among which is a fac simile engraving of Huntington's celebrated painting, "Lady Washington's Reception Day;" introducing full length figures of sixty distinguished persons who conitituted the "Republican Court" of those days, with an outline Key to the portraitures. An article that follows gives the history of an original portrait of Washington recently discovered in Holland, with a copy of it and a picture of its owner: Next is given a fac simile of a hitherto unpublished letter of Washington addressed to James Duane, 1780. Additional articles of interest are "An Oriental Account of the Discovery of America," "The Mound-Builders and North American Indians," "Slavery in New York and Masachusetts," "Notes," "Querles," and "Replies," 'Historic and Social Jottings." New York: 5743 Broadway.

CASSELL'S FAMILY MAGAZINE. - In fiction this number has special attractions: new chapters of its wo serial stories; "Marie's Bridegroom," a complete story; and "Christmas Alone; A Phantasy." In practical affairs: "Physical Training for Girls," "Seeing, Reading and Thinking," "A Banian Day, by a Family Doctor," "A Chat on Dress," etc. Nearly all the contents are illustrated. There are also several fine poems and "A Song for the New Year." New York: Cassell & Co.

OUR LITTLE ONES .- As the month brings St. Valentine into the circle of domestic pleasures, this pet of the nets introduces its contents with a frontisplece having for its subject "Mamma's Valentine," and S. Isadore Miner tells how it came about. A host of other attractions will please its young readers. Russell Publishing Co., 36 Bromfield street. Baston

New Publications.

ANDERSONVILLE VIOLETS. A Story of Northern and Southern Life. By Herbert W. Collingwood. 12mo, cloth, pp. 270. Boston: Lee & Shepard.

A story that will find appreciative readers in all sec-

lous, the author's aim being to present food for healthful thought, unblinded by partisan feeling. It illustrates how the affectional feelings of home blended with the strifes of war; that human nature was the same on both sides of the line of conflict, and that its better traits exhibited themselves in all without regard to rank and position. It is one of those books that can be read in the family circle with interest and profit to all.

THE JULIA WARD HOWE BIRTUDAY BOOK. Selections from Her Works, Arranged and Edited by her Daughter, Laura E. Richards. 16mo, cloth, gilt emb., pp. 293. Boston: Lee & Shepard.

Blank spaces with dates above them occupy every alternate page for recording the date of the birthday of friends, the opposite page giving a passage from the writings of Mrs. Howe in prose or verse. At the end pages are outlined for an index of the names and birthdays that may be recorded.

MASTERPIECES. Pope, Esop, Milton, Coleridge, Goldsmith. With Notes and Illustrations. Edited by H. S. Drayton, 12mo, cloth, pp. 325. New York: Fowler & Wells Co.

We have in this, fully illustrated, the "Essay on Man," by Pope, "Fables," by Æsop, "Comus; A Mask," by Milton, "The Ancient Mariner," by Coleridge, "The Traveler," "The Deserted Village," and "The Hermit," by Goldsmith, all of which will be, as they have been for many years, read with pleasure and profit.

FIRST STEPS WITH AMERICAN AND BRITISH AUTHORS. By Albert F. Blaisdell, A. M. 12mo, cloth, pp. 345. Boston: Lee & Shepard. The higher grade of schools having adopted in their curriculums a study of standard authors, this book has been prepared as the basis of a course in that branch of education by a gentleman in every way qualified for the task, as shown in a former work, "The Study of the English Classics." The plan he has laid cannot fail to meet the approbation of teachers; and the selections found to be admirably well adapted to the requirements of class-rooms.

IN MEMORIAM.

On Jan. 1st, Mrs. Laura Perces, wife of E. W. Walker, pass-

On Jan. lst, Mrs. Laura Perces, wife of E. W. Walker, passed to spirit-life from her home, Crescent Beach, Revere.

The funeral services were held on Thursday, 3d, at her residence, where were assembled many of the numerous friends from association with whom during her short stay of thirty years so much of the pleasure of her earthly life was derived. Though her years had been few, when compared with those who remain among us the allotted "four-score," they had been sufficient in number for her to grasp the truths which present themselves from experience in the cares and trouble which all alke must share. From those experiences she gained that choice disposition of humane sympathy for all, infortunate and suffering acquiantances that won for her the love and tenderness of the devoted friends who in later years have been her trusted companions. It is indeed a solace to those remaining here havalting the transformation, which must some day come, from an earthly spirit to that of divine immortality, that her thoughts and actions were in full accord with the knowledge that even though called away she could in the "invisible form" still impart her soothing, gentle influence to those tenderly and truly cherished by her on earth. With what loving, fostering thevotion was the 'path of her. Insband made casy and his cares of business lightened by the calm and intelligent support she rendered him. How earnestly flad she, during his years of business struggle, been the ministering angel to him. By her cenomy and plantstking she helped to pay othe path to lay down the burden of life at the time when that long-cherished goal seemed almost within her grasp.

"Echoes from An Angel's Lyre," is the title of a choice collection of twelve songs, with piano accompaniment, compiled by the well-known composer, Mr. C. P. Longley, of Boston. The songs are all exquisite spiritual gems, just what is needed in the spiritual neetings of this city; also in scance-rooms and private parlors. We should be glad to secure orders for this valuable song book, for it is the best and cheapest collection of choice music we have seen. Price of the book, elegantly bound, is one dollar. See advertisement in another column.—The Carrier Dove, San Francisco, Cal.

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 Carlsbad Sprudel Salt for chronic constipation, hypochondria, discase of the liver and kidneys, jaundice, adiposis, disbetes, drippsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spicen, children with marismus, 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 Carlsbad Sprudel Salt (powder form) is an excellent Aportent and Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genulne product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper earloom, and has the signature "Eisner & Mendleson Co." sole ngents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon reacipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

THE DOG.

"It is better to have the good than the Ht. will of ever

Though every man has chemics
Ameyery man has friends,
not the way of rectitide
Or fraud he daily weads,
A maxim old is brought to mind
As life's course I pursue,
Which possibly may benefit
Another mind or two.

What'er a man may change to say,
Or sometimes chance to do,
He's always glad to gain a friend,
And gladder to gain two;
And, as the rule in substance is,
Of which I fain would prate,
Of e'en a dog he'd rather have
The friendship than the late.

Bometimes when skies are thick with stars And Luna hides her light, You feel inclined to take a stroll

And see you lady bright;
Papa, maybé, is gruff and stern,
Inflexible as flint,
And more than once of his dislike
For you, has dropped a hint.

You still can meet your lady love
In spite of parents! "No,"
If you can artfully contrive
To make the dog lay low.
Paternal vigilance is vain
If you but shrewdly play.
For "Pa" puts all his confidence.
And trust in "old dog Tray."

And when behind the garden fence
You sit brim full of bilss,
Her little, lily hand in yours,
Her lips invite a kiss—
You smile in elish gice and say—
While Luna looks agog—
"I'm sure it's always best to have
The good will of the dog."

I might relate a hundred tales,
Each holding forth the fact
That dogs do oft control our lives,
And help us oft to act;
And mien grown wise in earthly ways,
Sing as they sip their grog,
"Young man, it's better far to have
The good-will of the dog."

—Percy E. Darrow.

Our Lyceums.

Cleveland, O., Lyceum. Celebration of Its Twenty-Third Anniversary-

Interesting Services. A large audience was present in Memorial Hall on the morning of Jan. 6th, the occasion being the twentythird annual exercises, with the new Conductor, Mr. Saylord, in the chair. The services were opened by singing, after which Mr. Gaylord alluded to the day and introduced Mr. John Madden, a gentleman who had been with the Lyceum since its organization in 1866. He recounted the manner of organizing the Lyceum, by whom it was started, etc., and graphically described his journey from the Presbyterian Church to the Spiritual Lyceum.

Following him Mrs. Laura A. Martin, the Guardian, read an original poem on the Lyceum system of trains ing, after which Mr. Thomas Lees was called, who

said:

It is well on a day like this, when we meet to celebrate the twenty-third anniversary of our Lyoéum organization and review our work, to think of those who bore the brunt of this battle in the early days just alluded to by our brother. John Madden, one of its few surviving organizers. Great credit is due to all who helped at the inception of this first Spiritualists Sunday-school in Cleveland, and especially to those who, like our friend, have worked in it ever since.

The Lyceum workers have no sinceure in 1889. What must have been theirs of 18662. My thanks go out to day to the brave few who railled under the call of Andrew Jackson Davis, and enrolled themselves under this original banner that hangs here to-day faded and torn by its twenty-three years of useful service.

service.

The first Conductor and Guardian of this Lyceum,

Mr. John A. Jewett and Mrs. Harriet J. Eddy, have Mr. John A. Jewett and Mrs. Harriet J. Eddy, have passed to spirit-life, and probably are now active members in "The Zellabingen" of the Summer Land, for their hearts were in the children's work. It may be they, with the many other scholars and friends who have passed to the Unseen, are celebrating with us this morning.

The educational system laid down by the founder of aur Children's Lycenus, in conformity with the Spirit-

The educational system and down by the founder of our Children's Lyceums, in conformity with the Spirit und Philosophy but in such marked contradistinction to the Sunday-schools of so-called Orthodoxy, was a great radical change. We cannot wonder at they strong opposition we have encountered all through our career. To tell all Christendom it was wrong and had been mistaken the past eighteen hundred years, must certainly have looked to our Orthodox friends a trifle presumptuous on the part of the great "Seer of Poughkeepsie."

I distinctly remember with what tenacity I clung to my old Episcopalian creed for three or four years after

my old Episcopalian creed for three or four years after becoming convinced of spirit return; and it was some time after coming to Cleveland and attending the spir-itual meetings, before I felt the ground under me safe enough to take a step in the practical work of teach-ing little children the (then) radicalisms of Spiritual-ism: the most startling of which was that "Each soul ing little enjurent the (their) radicalisms of Spiritualism: the nots startling of which was that "Each soul must be its own Saviour," that there was no such thing in nature as "one person atoning for the sins of another." The propositions fairly took my breath away the first time I heard them. Why, the very underpinning of my whole spiritual foundation (as a man to be "saved") seemed withdrawn, and I was quite four years wrestling with the problem before I realized its truth, and was willing that my children should be taught that idea.

The "cold sweat" of four has more than once suffused my entire body, even after entering on this Ly-

years wrestling with the problem before I realized its truth, and was willing that my children should be taught that idea.

The "cold sweat" of fear has more than once sufused my entire body, even after entering on this Lyeeum work, at the thought of the possibility of being wrong on this point, and I asked myself, if so, what thee? Memories of what I had heard of a "brimstone hell" almost turned me back, and at such times I realized the grave responsibility resting on those in charge of this Lyceum; but each successive spasm of fear grew less, until time and studious thought so estrengthened me in the truth of this self-saulag proposition of Modern Spiritualism that at last I passed the Rubicon of fear and felt I stood on the bedrock of truth; the proof of which is in my continuance ever since in this Lyceum, that I might help propagate the highest of all ethical teachings known to me.

But how is it now? What I and thousands of others wrestled with so long and laboflously, some clergynen of to-day have scarcely any trouble with at all. Many of the brightest minds of the church ("Robert Elsmere" like) have left the pulpits they could no longer conscientiously fill; many more yet remain in the church, waiting for a good opportunity to get out; and not a few occupying pulpits boldly prach against the atonement theory as understood and taught a few years ago. Truly the world moves!

Whata radical change of opinion this is in one saviour we do not dony the Christ ("the Arabula of the soul") as a principle—the inost potent factor of all in developing the moral and religious nature of man. The grand result and highly moral effect of our twenty-three years of Lyceum work cannot be fully computed. It is as fo to say that considerably over one shous and children have received: their spiritual and religious thought, in this the Children's Progressive Lyceum of Cleveland: that number going out into the various avenues of life, free and untrammeled by old creds, inspired by the glerous trulist that Modern Spiritualism ins

"Thonor the man who is ready to sink
Half his present repute in the freedom to think;
And when he has thought, be his cause strong or v
Who 'll risk' to ther half for the freedom to speak.

Who is risk to ther half for the freedom to speak."

The great trouble with Spiritualists to day all over the country is, that nine out of every ten are in mortal fear of their neighbors; and only a few out of the other one tenth hut what are lukewarm.

Even in cities like this, and larger ones, where so much effort has been put forth to fester and strengthen the Cause, but few have courage enough to risk standing alone. My sympathy goes out to the one or two Spiritualists who are billeted on the community of a small town, where it is almost staryution to take h strong position on an unpopular question; but in large cities, especially Clevejaud, when they outnumber any other one denomination, they could afford, in spite of Mrs. Grundy (if they only thought so), to take the firm stand that every honest believer should. The self-called "Orthodox" world might stand aghast in surprise for a time; but Spiritualists would command their respect for honesty if nothing more.

on their ineral and religious relation to each other, and the power above us we call God—the great over-ruling spirit, if you please. Others are constantly doing so. I will not attempt to say whileh extreme is the best or the worst; it is hard to determine.

Great changes have been made, and greater ones, perhaps, are still to come. For years I have lielleved the home of Spiritualism would eventually be under the Gotthe roots of the churches, and I find it going there quicker than I expected, and our mediumistic speakers are one citing the preachers half way, for while some ministers are leaving their churches, because they cannot longer stay in, some of our speakers are going into the churches as ministers ticcause they cannot any longer stay ont. In both instances I think the churches will be the gainers by it; for eventually through the change Spiritualism will triumph over the old dogmas.

old dormas.
Let the Children's Progressive Lyccums continue growing, then all over the country; they may in time become what the Sunday schools are to the churches—recrutting offices. Let us not falter. Spiritualists have yet much to do before the proper readjustment of the creeds will meet the necessities of these very progressive times.

creeds will meet the necessities of these very progressive times.

Why, in Cleveland to-day we are denied our common rights, and we submit without a protest; it is only when we get an extraordinary pinch that we let our voices be heard. The three hundred dollar State tax on medums woke us up five years ago, just long enough to get it repealed, and turn over for another long nap. In Cleveland to-day Case Hall is denied us for Sunday services, no matter what rent we offer; and Music Hall, or "The People's Tabernacle," as its called on Sundays, is denied us all days in the week. Again, the dying wishes of many Spiritualists for funeral rites in consonance with their religious views are in most cases denied them by prejudiced and ungrateful relatives; and as for any respects for our rights to bequests that are made to Spiritualism or Spiritualists, they are usually not worth the paper, they are written on. All we do is to submit.

Friends, they only have rights who dare maintain them. As Cassius says,

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Let us, then arouse from our apathy, and by remove-

Rut in ourseless, that we are underlings."

Let us, then, arouse from our apathy, and by removing the barriers to our progress, earn the rights we now deplore non-possession of.

Disheartened as we sometimes are, we must continue our work with the best material we have at command. Many of the children in this Lyceum will doubtless live to enjoy in the churches these licautiful creations of externalized thought graceated in this Sundayschool, and in their old age diove to recount the pleasant reminiscences of these Lyceum times, and the noble work inaugurated by Andrew Jackson Davis and his co-workers, John Jewett, Charles Thompson, John Madden, George Wilsey, Harriet J. Eddy, George Rose, A. B. Calkins, and others in 1865.

"It may not be our lot to wield

"It may not be our lot to wield The sickle in the ripened field; Nor ours to bear on summer eves The reapers' song among the sheaves,"

But the harvest time will surely come, and from spirit-life we may look on and rejoice with those we leave to carry forward the work we are celebrating to day.

Col. E. Warner, the elocutionist, gave a very finished reading from Shakspeare, which was followed by recitations from some of the scholars, Misses Kate Derby, Laura Lemmers, and music by Miss Rena Hatch and Muster Willie Kritch. After the callsthenics the retired Conductor, Mr. R. Carleton, spoke in a particularly happy vein for the entertainment of the little ones. Walter Howell, the speaker for the society. kept the children and audience in good humor for the balance of the session.

Late January Magazines.

THE COSMOPOLITAN.—"The Japanese at Play" is the subject, of the opening article, by Frank G. Carpenter, fully and finely illustrated, one of the engravings, "A Street Singer of Japan," being the frontispiece. This is followed by "The Story of My Career." by Jane Harding, in alternate columns of French and English. An interesting paper upon "Psychometry" is contributed by Edward Dwight. Pavorable mention is made of and facts cited from Prof. Denton's 'Soul of Things," the article closing as follows:

"Soul of Things," the article closing as follows:

"The world is a stupendous picture gallery. Nothing is lost or forgotten. All that has been lives in the memory of all that now is. It is impossible to escape the perpetuation of every act. The very atoms about us are watchful eyes that will tell the story to all coming ages. Not only is it true that every word goes ringing on eternally, like the increasing circles made by a pebble in a lake, but every minutest event is preserved indelibly. To a trained psychometrist the long succession of histories seen by the thing he holds proceeds like the unbosoming of a long traveled friend. And this little glance under the curtain of things eternal suggests how intimately related are all things, felling each other their heart's secrets and all they have learned."

Two descriptive sketches of foreign lands are "Ma-

Two descriptive sketches of foreign lands are "Madeira," and "Florence the Beautiful," both richly il lustrated. New York: J. B. Walker.

VICK'S ILLUSTRATED MONTHLY contains a fourpage "Chant of the Seasons," Illustrated; "Florida and Its Flowers," "Satisfactory House Plants," and entertaining and instructive "Foreign Notes," "Pleasant Gossip," and a department for "Our Young People." All lovers of children and flowers should secure the visits of "Vick." Rochester, N. Y.: James Vick.

THE INDEPENDENT PULPIT. - "An Underground Life," "Faith," "Origin of Christianity," "Catholic Menace to Our Government," and "A. New Religion Predicted," are among the subjects discussed. "The Bible Against Itself" is shown by seventy-five passages, with their contradictory ones selected from its pages. Waco, Texas: J. D. Shaw.

PAMPHLETS RECEIVED .- "Was Jesus Insane?" By L.K. Washhurn. pp. 20. New York: The Truth Seeker Co. "Signs of the Times: From the Standpoint of a Scientist." An Address by Prof. Elliott Coues, M. D. pp. 44. Chicago: Religio-Philosophical Pub. House.

"Songs of Light, Love and Truth." By M. S. Carter. pp. 32. Boston: For sale by Colby & Rich.

"Triangle Series." By Lydia Bell. No. 1," The Symbol." pp. 8. Hartford, Ct.: E. A. Sheldon.

"Slavery in Africa." 'A Speech by Cardinal Lavigerie. made at the Meeting held in London July 31st (889, presided over by Lord Granville, former Minister of Eighth Foreign Affairs. 2, pp. 20. Boston: Cashman, Kenting & S.

"Blake's Tables for Each State for Each Monty of 1889. Weather Predictions According to Mathematical Canala tions Based on Astronomical Laws." By C. C. Blake, pp. Topeka, Kan.; The Author.

Passed to Spirit-Life,

From Chelmsford, Mass.; Jan. 16th, Jennie, wife of John Byfield, and daughter of Johnston Armstrong, of St. Mary's,

Byfield, and daughter of Johnston Armstrong, of St. Mary's, Ontarlo, aged 40 years.

Mrs. Byfield suffered intensely for many months, but displayed heroic fortitude and uncomplaining patience. She was exemplary in all the relations of life, and was greatly beloved and respected in the community. She shared with her beloved companion the knowledge of spirit-communion, and by it was sustained and cheered all the journey through. The angel of release came pahlessly and left a look of heavenly peace upon the face. Tather mother, ten brothers and sisters, and four children, with her husband, mourn her earthly loss, and are the receiplents of nuch sympathy from a large circle of friends. The funeral took place Friday, Jan. 18th, from her home, and was largely attended, the writer, assisted by Rev. Mr. Chose, Unitarian, officiating, at her request. A quartette rendered three appropriate selections. A brief service was held at the grave, then the ever-recurring last act of the sad draugh, the return to the home left decolate! May the devoted husband, affectionate children and loved ones be counforted by her angel presence and ministry.

From Baltimore, Vt., Jan. 5th, Fox Sherwin, In the 83d

From Baltimore, Vt., Jan. 5th, Fox Sherwin, in the 83d

From Battimore, vt., jan. 5th, roy Sherwin, in the 8st year of his earthly experience.

He has left a companion, three some and one daughter. He was one of the first to accept and ever prized the knowledge of the presence and communion with the dear ones gone before. A large circle of friends gathered at his late home whom his funeral services were held, and their many kind words and expressions of respect and love were testimonials they gave of his worth as a friend and citizen. His companion realizes she is "only waiting till the shadows are a little longer grown," then a happy relinion awaits her with the dear one gone before.

SARAH A. WILEY.

From Montpeller, Vt., Jan. 5th, Hon. Marcus D. Gilman. From Montpoller, Vt., Jan. 5th, Hon. Marcus D. Ginnan. He has been for some years a firm Spiritualist, and, in the enjoyment of the teachings of this beautiful philosophy, felt no fear or dread in the thought of passing from the mortal, but rather looked forward to the event as one that would unite him with loved ones, who had preceded him to the spirit-world. He left a wife who was in sympathy with him in this helief, and whom we trust will find consolution in the consciousness of his presence, and the anticipation of again being united in the land of spirit.

From Boston Highlands, Jan. 11th, Mrs. Sarah C. Gardner,

From Boston Highlands, Jan. 11th, Mrs. Sarah C. Gardner, aged 84 years.

She has left a large circle of friends, who will miss her in earthly form. Ever faithful amid life's duties, she has now gone beyond the shadows of time. She was interested in Spiritualism, and was always glad to receive a message from her friends. Just before she left the form she sald they brought her beautiful flowers. Her only daughter, who resides at Fort Clark, Texas, was unable to be present, but three sons and twelve grandchildren were at the funeral services, which were conducted by Dr. Hamilton, of the Eliot church. A quartette rendered sweet music, the casket was covered with beautiful flowers, and there were four, from the spirit side who seemed to act as guards. The interingent was at Forest Hills, where, as the sun was setting, they laid her form to rest within the evergreen enclosure. We know she will come back and whisper to her friends, "I still live."

PARY L. FRINCH.

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prise for a time; but Spiritualists would command their respect for honesty if nothing more.

Continuous Mitten they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make pass through this life without a single change of opinion,

Spiritualist Meetings.

ALIBANY, N.Y.—Pirat Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), avery Sunday at 104 A.M. and 8 P.M. Admission free. The Ladles' Aid moets-same place overy Fiday at 8 P.M.; supper served at 6 F.M. J. D. Chlsio, ir., Secretary.

OBLOAGO, R.F.L.—The Spiritualist Medium's Society meets in Avenine Hall, 150 27d street, every Sunday, at 24 P.M. Investigators are cordully invited. E. Jones, Pres. EAST PORTLAND, OBEE.—Meetings are held by the Spiritualist Society at Buckman Block Hall, corner 4th and 6 streets, each Sunday at 20 clock. Miss Welda Bucklinan, Secretary.

lian, Becretary.

NEWARK, N.J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 70 clock. Mrs. II. C. Dorn, Secretary.

PEORIA, TLL.—At Union Hall, 430 Main street. Services each Sunday seeming by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence bromptly at 714.

ST. LOUIS, MO.—Meetings are held Sundays, 3 F. M., by First Spiritual Association, at Brant's Ifall, 3th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

ST. PAUL, MINN:—The Ramsey Co. Association of Spiritualists and Liberals holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

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

Quarterly Convention in Vermont. The Quarterly Convention of the State Spiritualist Asso-lation will be held in Hammond Hall, Ludlow, Feb. 15th, 6th and 17th, 1889, commoneing at 2 o'clock P. M. Friday, the

It is expected that all workers in our ranks will be present, as far as possible, and do their duty on this occasion.

That wonderful test medium, Joseph D. Silles, 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. An are invited.

Proctorseille, Vt., Jan. 19th, 1889.

SECOND EDITION.

AREVIEW

Seybert Commissioners' Report;

WHAT I SAW AT CASSADAGA LAKE. By A. B. RICHMOND, Esq.,

Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Caim View from a Lawyer's Staudpoint," "A Hawk in an Eagle's Nest," Etc.

risson, "Br. Grossy's Calin view from a Lawyer's Staudpoint," "A Hawk in an
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This able and comprehensive work should be read by every
thoughtful man and woman who has heard of the Seybert
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at once ensure the confidence and attention of the render,
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Soybert Commission" with a soundness of logic, a keenness
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vain. Well almed and well struck, each blow tells, and must
carry conviction to eyery thoughtful mind.

Mr. Richmoud, although not a believer in the Spiritual
Philosophy, has here made a fearless and vigorous defense
of the reality of the PHENOMENA of Spiritualism. Having
received from the hands of a friend just returned from Cassadaga Lake a communication addressed to him from one
dear to him in spirit-life, he was induced to visit the Lake,
but went will a firm belier that he should be able to solve
the mystery and expose the fraud. His experience there
convinced him of the genulneness of at least a portion of
the phenomenal part of Spiritualism, and he accordingly
wrote his Open Letter to the Seybert Commission, a document
which aroused the interest and admiration of the best
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question, he gallantly and fearlessly comes to the front and
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After a happy and appropriate introduction of the subject,
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Spiritualism;

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RECEIVED FROM ENGLAND. Raphael's Almanac:

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The reader desirous of getting the kornel of the dectrines of Flato, Orphous, Emmolpas, and their fellow-laborers, as well as of the Alexandrian Eelecties, will obtain invaluable aid from this treatise.

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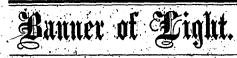
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Will be logically and exhaustively treated in THE BANNER'S columns for Feb. 16th, by PROF. HENRY KIDDLE, of New York City.

Orthodoxy and Christianity.

The very interesting, if not important, question whether accepted Orthodox doctrines are really Christian, was recently discussed with great clearness and ability by the Rev. Mr. Rice, at the Church of the Reconciliation in Utica, N. Y., who laid down for the leading premiss of his discourse, that it was not to indiscriminate believing that Christ and the apostles called men, but that they bade men to try the doctrines; and the preacher insisted that this admonition is as applicable to day as it was in apostolic times. Therefore he openly asks, in the interests of real truth, is the socalled orthodox creed Christian? For the most part, said he, the creeds of Orthodoxy were formulated in an age of cruelty and hatred and as creeds invariably reflect the thought and spirit of the age in which they were framed, it may well be asked if they do not contain se rious errors. By creeds he meant of course the accepted beliefs of Christendom.

He then took up and examined the wellknown Orthodox doctrines of predestination, of total depravity, of the atonement, and of everlasting punishment. The dogma of predestination, said he, so far from being Christian, maligns the character of God by making him out a monster rather than a loving Father. It simply elects some, without their knowledge, and without regard to their conduct, to everlasting joy, while others are elected to damnation, through no choice of their own, God having foreordained this, before the foundation of the world was laid! And this, in the words of the creed, to the praise of his glorious grace and his glorious justice.

The doctrine of total depravity, said the preacher, in the light of Christianity, is an insult to man as well as to God. As to the doctrine of vicarious atonement, it pictures an implacable God, filled with infinite wrath, demanding blood, having to be interceded with by Christ, and at last appeased by an innocent person suffering in place of those who deserve to suffer. It is like a parent taking his one obedient child and punishing him for the disobedience of his brothers, and then forgiving them. Is it Christian to believe that God's anger is so much greater than his love? Must Christ plead with him before God is ready to forgive? Will God allow the infinite injustice of an innocent person suffering the punish

ment for the guilty? The doctrine of eternal punishment is scarcely to be seriously considered. It certainly is unchristian in the light of the nineteenth century and the dawning of the twentieth. All these leading doctrines of Orthodoxy, said the speaker, are borrowed from the heathen world, not from the teachings of Jesus of Nazareth. He thought we ought to pray for the time when Christianity shall be christianized, and when Christ's simple precepts, and not dogmas, shall become the only accepted creed of Christen-

Unansweyable Logici"?

MODERN REINTENENS DEMONSTRATER Many who have litherto pald but little if any attention to Spiritualism per se, have had their thoughts drawn to it. of late by the attractive and convincing form in which a clear and lucid exposition of its Facts and Philosophy is given in the lectures of Thomas Gales Forster, published collectively in a substantial volume bear ing the title, "Unanswerable Logic."

Mr. Forster is generally conceded to have been one of the most interesting and instruct ive speakers the spiritualistic platform has placed before the public. He invariably commanded the respect of his hearers and their profound attention, regardless of their own individual views of the matters upon which he spoke. He avoided detraction by the uprightness of his life, and a complete realization that the Cause he advocated was of such immense worth that no words spoken against it or those who labored to make it known could mar its value or lessen its importance. His lectures in different parts of the country were delivered. as those of inspired speakers ordinarily are under the immediate influence of his spirit guides, Professor Dayton being the principal: but failing health obliged him to a partial re linquishment of platform service, and he was assured by his inspirers that they could be written in the privacy of his home more easily and with less strain upon his physical organism flian by the method he had previously adopt-

The twenty-four lectures given in the volume treat upon subjects that in their interest and in their elucidation instruct all classes of believers and non-believers. While to the former Spiritualism teaches with an absolute certainty that our beloved, who have passed through the change called death, have not gone to a land of silence, but that in strict accordance with law, and with fondest affection, they still linger around our hearthstones, aiming to comfort and seeking to bless us—to the latter it appears only as a vision of some new Atlantis, born of the imagination, and destined to die from the first hard grip, as it were, of material thought; because they knew not what Modern Spiritualism really is. When fold of the joy it gives to its believers, they look rather in pity than with rejoicing upon them, thinking that they, like Shelley's Alastor, are but pursuing a beautiful phantom along the borders of a silent wood. and down the weird windings of a rapid stream, to be at some future time awakened, like him, amid the barren realities of a desert.

These lectures will inform all such of the truths and grand realities involved in the term Spiritualism, the basis of all systems of religion, but well nigh banished from among men until a new life was given to it by its revivification-not in Hydesville alone, but in several other places on this continent a short time prior to and immediately following it there.

When those who have conscientiously lived up to the dictates of their highest nature are asked to consider the claims of Modern Spiritualism, their first inquiry has been, "Does the Bible sustain it?" In this they unwittingly confess not only their own ignorance but the misleading of those who have assumed to be their teachers in "holy things."

Mr. Forster's guides in a discourse upon the facts of the Bible and of Spiritualism, show that they are identical, and quote Dr. Durbin. a distinguished clergyman, as saying: "Those who deny the fact of angel guidance are in fact wiping out the entire Bible." Closing their comparison of ancient manifestations of spirits and those of these times, it is said:

"Those biblists who deny the fact of spirit-communion are really undermining the very foundation of their own text-book. For, in addition to the facts therein recorded, every inspired word of the Bible like wise was breathed into man through this glorious instrumentality. The patriarchs of old conversed with the angels through it. Moses, amid Egyptian sands; Isalah, clothed in the sublimity of his terrific eloquence; Jeremiah, out of the depths of his wailing lamentations; Daniel, in the lion's den, or surrounded by the splendors of an Eastern court; David, sweeping the chords of his prophetic harp; the apostles and pioneers of the Christian era-with all their perfections and imperfections, were the recipients of this pentecostal power, which embraces within its influence scraphs and mortals, the spheres of heaven and the orbit of earth. And even he, whose birth is said to have been heralded by a star, and his death-dirge carolled by the mutterings of an earthquake; he, whose words were logic 'set on fire by love,' disdained not to be the recipient of angelic minisfrations."

Mr. Forster claims that truth is a unit, howver diversified or finite may be its expression: that the laws of nature are uniform, unalterable and eternal; hence all the occurrences of both time and eternity, simple or great, must be in accordance with the harmonious action of some law, known or unknown. The ministry of angels, the actual communion directly or through mediumistic persons, and the personal appearance of the so-called departed, in temporarily materialized forms, were facts two thousand years ago, as proven not only by the bible but by contemporaneous history, and therefore may be and are-however misunderstood, maligned and unappreciated by some-facts to-

These lectures cover, so far as possible in the present stage of life on earth, the entire field of Modern Spiritualism. They meet the objections of skeptics, solve the problems of doubters, and of those who are almost but not quite convinced of its truth; while at the same time they confirm the faith some have in it, and give to those who possess a knowledge of, it potent arguments to blend with the facts of

their own experience as weapons of defense. In an address delivered on Thanksgiving Day, after reviewing the year's causes for thankfulness, Mr. Forster said:

"Standing as I do, the representative in part of this gospel of the skies, this glorious religion of Spiritualism, star-oyed as it is in its researches, demonstrative in its facts, and profound in its conclusions, I cannot allow the occasion to pass, and I would not if I could, without adverting especially to this system, in all the force of its phenomena and the grandeur of its conceptions, as an additional and an eminent cause for unbounded gratitude on the part of all lovers of spiritual

Oh another occasion he said:

"Is not this glorious philosophy, this beautiful gospel of verification, with all its multiplied and cheering revealments, worthy of the profoundest investigation and of the intensest affection, as well as the most liberal support-notwithstanding theological denunciation, journalistic ridicule and popular rejection?-in culcating as it does a higher appreciation of all the sublimer possibilities of our nature, a loftler: concep tion of the divine revelations of the universe we inhabit, and a most enrichling sense of that infinite love and wisdom that undoubtedly rule in the realm of des

It is needless for us to add to the above that the book referred to should be in the possession of every Spiritualist, and all who, though they may not be such, are earnestly and candidly seeking for a knowledge of the truth.

Putple Abuse.

We have tiefore in the reports of a couple of so-called discourace by an equal number of ministers on the much abused subject of Spirit- ing a Territorial Government over all the Indimillim-ope by Dr. Gibson of San Francisco, Inn Territory lying west of the State of Arkan and the other by Roy. Mr. Fulton of Allegheny Penn. It may be well to refer to them briefly, If only to keep unbroken the current record of pulpit assaults. The sermon of Dr. Gibson, who is a Prosbytoriau, was almed at Spiritualism for coming to the front "in the garb of religion." He dwelt with unctuousness on its alleged "deceptions and impostures," and shuddered to think it "dares to assume the holy garment of religion.". He charged it with "de ceiving a great many under the cloak of religion," and asserted it to be "the duty of every minister in the land to tear away the veil." He knew that everything can be explained as common trickery," and could not understand now people of common sense could helieve in it. And so, too, asserted Mr. Fulton of Alle gheny, who labored to prove Spiritualism only necromancy revived. The glibness with which he sliced off history was entertaining, if not so instructive. The familiar Endor story was placed in the stereopticon again. The greatest, cause of belief in Spiritualism he said was a failure to impose trust in God. He adduced other causes, and with equal reason(!). The Bible, he said, explains the nature of the occult powers at work through spiritualistic mediums. Whatever is not fraud in Spiritualism he said was demoniagal possession just as it existed in the time when the New Testament was written. His advice to every one was that. which proves so exceedingly convenient for the clerey: let it alone! And he padded out his abusive story with a repetition of many venerable platitudes and exploded stories, among them the often-disproved statement that Spiritualism has sent hundreds of sensitive persons to insane asylums, hopeless, raving maniacs. 'If," said he, "you desire a peaceful death-bed and a happy eternity, keep away from these neonle and their demons.

The fact that these reverend gentlemen have just joined the already great army of the ministerial abusers of Spiritualism, and have found themselves willing to repeat without a mental grimace what has often been shown to be untrue. (as concerning insanity statistics, etc.,) indicates that the church they represent is rapidly drifting into the condition of the lawyer in the oft-told tale, who, having "no case," wherewith to approach the jury, tried to bring up a false issue in their minds by abusing the opposite counsel.

The Problem of Immortality.

Mr. Sidney Dean, of Warren, R. I., delivered his second and concluding address on Spiritualism in Providence, last Sunday evening, which as was anticipated, attracted an audience which filled the hall, notwithstanding the weather was very inclement. His topic was: "If Man is Immortal, Where Does He Live, How Does He Live, and What Power Will He Possess? After quoting from the Old and the New Testament the miracles of the prophets of old, of the apostles, and of the Nazarene, to show by the exact biblical language that the soul was called upon to enter, was incarnate again, to prove that the soul was not in a far distant realm, but near by, the speaker said:

near by, the speaker said:

The spirit-life, like the natural life, has its laws, and grows in harmony and beauty, and possesses a consciousness of sweet content. It is a spiritual body then, and is not subject to the material laws, and will not die. Paul says "there is a spiritual body," not that there will be. Why, then, not believe the creed and accept the truth? The spirit body will have all the powers with which, as mortals, we have been clothed. It is two thousand years since the Nazarene walked this earth, and taught us the nature of the Oreator, but out of his simple and beautiful language and teachings have been wrung and twisted all the creeds and theology which have swallowed up those simple teachings. Commerce now rules the earth, and linst of earthly gains rules commerce, so that we see that those who pretend to-day to follow the teachings of the Master, and who are the makers of creeds, are full of lust in their hearts, and it is they who make up the commerce. Not a drop of the oil of charity exists in commerce; it is the shrewdest and strongest who win, and the weakest and defenseless ones who go to the wall. Priests and Levites are plenty, but the Samaritans are scarce. Has there been no progress in spirit power and manifestations in the last two thouwin, and the weakest and defenseless ones who go to the wall. Priests and Levites are plenty, but the Samaritans are scarce. Has there been no progress in spirit power and manifestations in the last two thousand years? Yes, from the time the Nazarene was on the earth down to 1334, when the council of Constance ordered the body of one man to be taken from its grave and burned, because of that man's heresy, down to 1660, when, on Boston Common, Mary Dyer was hanged by the Puritans because she believed in the communion of the spirits, there has been progress. It was of Mary Dyer, who counselled her persecutors, eyen when the halter was about her neck, toforswear creed, and it was of her that Theodore Parker spoke when he said that the tree of liberty grew out of her grave. There had been later progress, when Roger Williams was driven from Massachusetts, by a set of, men who had framed laws that even a savage would be ashamed of. The speaker denounced the charlatans who simulated phenomena for gain, and closed his address by asking if the great mental, moral and physical changes which the world had seen in the last three centuries were to be confined to the living, or whether the spiritbody grew in the same ratio as the mortal body progressed. He could not believe that the spiritbody would be dormant and senseless for conturies awaiting the trumpet which should announce the end of this earth, but that the spiritbody, living in this earthrealm, within the earth's own ether space, would grow and improve as God caused the mortal body to grow.

Since the above synopsis of Bro. Dean's lecture was typed, we have received from him s verbatim report of his highly interesting lecture, which we shall place before our readers in the next issue of THE BANNER.

A Medical Wail!

The Morning News of Jan. 26th greatly bemoans the fact that owing to the strength of the hold on public opinion which the successful "irregulars" have gained over the unsuccessful M. D.s (that is the true state of the case, but not the language of the News, of course,) the medical societies of this State" (Connecticut) have on several occasions "been defeated in their efforts "to secure restrictive legisla tion": All which shows that the people of that State have a clear conception of their rights, the which we hope they will maintain in future.

In a paragraph alluding to recent events in this country, the London Medium says:

"When will newspaper men learn that the phenomena do not at all depend on the honesty or dishonesty of the medium; that they are the result of organic conditions? The manifestations are not testified to by the medium, but by honest and competent observers. The moral character of the medium, therefore, has noth-ing to do with the results, or the testimony re-specting them." specting them.

But "the moral character" should have every thing to do with them, in our estimation.

ET THE BANNER editor desires to return is thanks to H. W. Chant, Esq., of Orange City, Fla., for the kindly remembrancer of a box of delicious oranges from his fine estate in the "land of flowers." They were highly appreciated by all in the establishment. Clara A. Field also expresses her thanks for a box of choice oranges from the same generous donor.

Mrs. Moss, the excellent materializing medium of New York, and Mrs. Wallace, trance medium of the same city, have gone to Pittsburgh, Pa., the former to give evidence of spiritreturn and the latter to speak publicly.

Juntled to the Indiana.

The convention held at Fort Smith, Ack Jan, 21th, to discuss the question of establish and and opening It to settlement, continued its session until midnight. Col. Robert A. Chmpbell, ex-Llouteuant-Governor of Missouri, was elected Chairman of the convention. A numbor of speeches were made by both white men and Indians on both sides of the question, and resolutions were finally adopted, recommend ing that Congress give to the Indians of the whole Territory the protection and benefits of such laws as govern other Territories, embrac ing proper courts and the same right of election of officers as is given inhabitants of other Territories. The resolutions also recommend that Congress provide that any Indian who has adopted the manners and customs of civilized life may become a citizen by taking an oath before a United States court to support the Constitution of the United States, and such act on terest he may have had in any land or money of his nation or tribe.

Women at the Polls.

It is stated that the Woman Suffrage Party in this country has advices from their British co-workers that about two million women were registered and voted at the recent election in England: Scotland and Wales, for members of the new city councils. The Countess of Aberdeen is at the head of a large organization of wealthy, titled and influential ladies, who have united to enforce the right of their sex to sit as members of the councils and to resist any attempts to deprive Lady Sandhurst. Miss Cobden, daughter of Richard Cobden, and the other ladies who have been elected to the councils, of their places therein on any legal pretext. The report that Lady Sandhurst will be made a member of the London board of aldermen seems to have good foundation.

THE BANNER is well pleased to see that woman is yet to stand at the right hand of man, his equal.

The Wisconsin Medicos,

We see, are on the "war-path," and The Fox Lake Representative gives them the following vigorous reminder that the people have some rights which even "Regulars" are bound to re-

"A Committee of the State Medical Society has presented to the Legislature its annual 'doctors' bill,' designed to prevent any save regular diplomated M. D.s from practicing medicine. Similar bills have been before the Legislature for the past six years, and have been promptly squelched, as this one should and probably will be. On this subject the Milwaukee Sentinel tersely and truly says:

tersely and truly says:

While quackery is an unmitigated evil, in the long run legislation of this character is more injurious both to the profession and society than the evil it attempts to cure. In the long run, everywhere and always, the real physician, the man of knowledge, will come into his own, and the inferior creature will fall into his deserts. There must be no State determination of Orthodoxy and heterodoxy in medicine more than religion, and no approach to it."

Hypercriticism Answered.

A writer in London Light, (T. L. Henly) reviewing a book lately published, in which criticisms are made upon Spiritualism, of a nature quite common in certain classes, says:

"The fact that in a great many cases the manifesta tions are of a very unsatisfactory character is a matter of no moment so far as the present argument is concerned; the question is, Do spirits or intelligences of any kind communicate through the means employed? If so, and reliable information comes to some of us from friends and relations who have passed over the river, then are we justified in the belief of the life be youd the grave, the really valuable part of all such

We always endeavor to deal justly with all men. We wish to benefit humanity. We have an excellent memory. Why all good people do not possess more of the same blessing we cannot understand. When professed friends. whom we highly respect, make statements in good faith as we suppose, we believe them, and are often influenced more or less by them. But when things change somewhat, we become surprised and mortified to hear those same friends tell us an entirely different story, and advise the reverse of what they endorsed a brief time before. This is what we fail to understand. One thing we do comprehend, however: It often leads to misapprehension and injustice. To such people we recommend what Benjamin-Franklin said, who, when he was only twenty-one years of age, formed the famous Leather Apron Club, to which no one was admitted until he laid his hand on his heart and solemnly repeated: " love mankind; I think no man should be harmed because of his opinions; I love truth-will seel it diligently, and, when found, make it known to others."

There seems to be a little mystery about the methods of vaccination pursued among the students at Ithaca. The young men are all complaining of sore arms, while none of the young women students are similarly affected. A correspondent makes note of the fact, however, that while the young women's arms are all right, eight out of every ten of them limp with the left leg. And they will undoubtedly limp a good deal more one of these days when the erysipelas caused by vaccination breaks

We see by a card in the Cincinnati Better Way of Jan. 20th, that Bro. L. Barney has terminated his editorial relations with that paper, and that Mr. A. F. Mélchers has assumed the management of it. -The new editor says, in his greeting: "We extend a hand of friend ship to all the world, to all Spiritualists, and particularly to our contemporary newspapers, magazines, etc.," which good feeling we cordially reciprocate.

MRS. ADA FOYE accomplished good work in Portland, Me., recently, her remarks and tests being highly spoken of-not only there, but everywhere she appears. The raps in her presence prove to the worst skeptic in the world that toe-joints have nothing whatever to do in these manifestations.

The Cleveland (O.) Children's Progressive vccum—numbering ninety members—has just installed its new officers; see third page. Lyceums all over the country should pay heed to the request made by Thomas. Lees on our eighth page.

Fi J. Wm. Fletcher lectures in Berkeley Hall, Berkeley street, Boston, Sunday, at 2:30 P. M. Subject: "The Cause of Suicide. After Death-What?"

EF F. P. Baker, Esq., Topeka, Kan., wishes to correspond with speakers and mediums. See his notice under "Banner Correspondence," second page.

Why! Professor Huxley!

To the Editor of the Bringer of Light: Professor T. H. Huxley, F. M. S., the distinguished English materialist, having had his attention called to an item in a late Chicago nowspaper, wherein it was stated that he had made some experiments with the late medium Home, and as a result, was disposed to Judgo Spiritualism somewhat favorably, deemed the statement of sufficient importance to be met with a lengthy denial which appeared in a recent issue of the Pall Mall Gazette, in the course of which the learned Professor denies that he ever met with Home, or has been otherwise induced to look with any favor upon spiritualistic mediums and manifestations.

The Professor goes on to explain that a number of years ago he attended the scance of a rapping and table-tipping American lady medium, and set the whole of it down as bogus, and by experimenting, found he could success fully play at the same game. Not only this, but he has generously let us into his secret: his part shall not work a forfeiture of any in- The prerequisites are a second toe on at least one sound foot; a pair of thin socks covering the foot, and over all, a thin hard-soled shoe, of preferably kid uppers, avoiding patent leather as of easy detection. These together, complete the magical outfit. In performing the Professor goes on to say: "It is well to pick out a thin place in the carpet, so as to profit by the resonance of the floor.

Our readers will understand with what facility this can be done: We can fancy the grave. Professor on his hands and knees with an ample array of delicate scientific instruments, picking out a thin place in the drawingroom carpet, to satisfy the requirements of his precocious toe, and give his materialistic feet a chance! After these preliminaries, he proceeds: "I have only to bend the toe and then suddenly straighten it. The result is a sharp rap on the sole of my shoe, which by practice may be repeated very rapidly. By skillful modification of the force of the blows and conversational misdirection of people's attention (by methods familiar to conjurers and ventriloquists) the ordinary intelligent and well-educated member of society-who is about as competent to deal with these matters as a London street boy with a dairy farm-may be made to believe anything as to the direction of the sounds,"

Verily wonders never cease: The old adage that extremes frequently meet is verified in that the performing toes of devout Maggie Fox and Materialist Huxley have kissed and made friends, after many years of coquettish rivalry. If anything, the great Materialist is just a little ahead, for Maggie, with all her effrontery, would never have risked the tattered remnants of her unscientific reputation, upon pretexts so utterly flimsy and incredible, as the published fraudformula of Professor Huxley, who asserts his ability to perform the rapping trick by energizing a peristaltic movement of his second toe, whilst all the other toes are quietly nestled behind the scenes." If our readers suppose this an easy thing to do, let them practice it at their leisure.

But even our materialistic adept owns that he met his Waterloo at the feet of a Dublin amateur, who was able to tension a tendon behind his ankle, and pláy it like a harpsichord. Here we have the substance of Professor Hux-

ey's methods as an exposer of spiritualistic manifestations. At the close he speaks contemptuously of "Those who have toppled over the edge of common sense, into the spiritualistie puddle." One of our New York dailies was imprudent enough to pander to the prejudices of one-half of its readers, and defame the other half, by republishing this remarkable production, under the caption of SPIRITUALISM UN-MASKED, in flaming capitals.

No, no, Professor Huxley, this kind of pap won't do even for infant Materialists. If you expect to gain converts, you must reverse methods; in other words, change ends; give up investigating Spiritualism with your toes, ar resort to your brains. Till you do this, "The ordinary intelligent and well educated member of society," whose sagacity you appear to hold in such contempt, will hold you up as the real prototype of your own unhappy figure of the London street boy with a dairy farm." You have made a serious mistake in undertaking to bridle the mule at his business end; when you rise from your materialistic "puddle." pull yourself together, and above all, get your eyes open; after this, if not quite so good looking, you will be a great deal wiser than your present writings indicate. NELSON CROSS. New York City, Jan. 26th, 1889.

[We may advert to this matter editorially in future number of THE BANNER.]

Remonstrance Petition.

On the eighth page of the present issue appears a Remonstrance Petition which tells its own story. Readers of The Banner, who, are also citizens of Massachusetts, should consider themselves agents to obtain the signatures of those—both men and women—in this State who feel the deep injustice embodied in the order now before the Judiciary Committee, looking tolegislation for the benefit of the few at the cost of the many.

The petition-head can be cut out for this purpose, and pasted upon a sheet of writing paper for signatures. Managers of Spiritualist and other meetings favoring freedom of medcal practice can do good work by calling attention to this important duty. When the lists are filled out they can be forwarded to the BANNER OF LIGHT Office, where they will be placed in the hands of responsible parties for presentation to the General Court.

J. Frank Baxter in Cleveland, 0.

This well-known and highly popular lecturer and medium will occupy the spiritual rostrum in Memorial Hall through the Sundays of February. All should attend-especially investigators—and hear Spiritualism demonstrated by this worthy worker.

The annual meeting and sociable of the Woman Suffrage Society of Massachusetts occurred this year at the Bromfield-street Methodist Church, Boston, on Tuesday, Wednesday, and Thursday, Jan. 29th, 30th and 31st, morning, afternoon and evening of each day. The sessions were well attended, the annual reports showed improved conditions for the cause, and the concluding sociable-supper, speeches, etc. on the afternoon and evening of the closing day, was one of the most successful ever held by the Society.

En Communications meant for the literary or business departments of The Banner must not be sent to the private residence of the editor.

We are glad to learn that the health of Horace Seaver, Esq. -the veteran editor of the Boston Investigator—is improving.

L'yldonco ys. "Doctors' Plot Laws." Porsons residing in any State where the "regulars" may be engaged in working for the passage of sumpt-

unry laws for their own exclusive benefit, will find a whole armory of facts in proof of the injustice of such medical enactments fir the following named partiplitets: Want or the Doctons of this Rights of the Property which gives the gist of the arguments prosented eight years ago before the Massachusetts Legislature, and which succeeded in defeating the obnexious

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 practice 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 pumphlets will be sent together by 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 made with the publishers for the obtaining of these pamphlets by quantity at a largely reduced rate:

A Harvard Chost Story.

The strange story given below is told by the Boston correspondent of the St. Louis Globe-Democrat. He

says:

"There is a well-authenticated story of a junior student at Harvard in the year 1875, who entered into a solemn chagagement with a fellow-classman that whichever of the two died first should return after death and visit the other. The contract was written out in the most solemn manner, and indited in the very blood of the parties to the agreement. A few months later the fellow-classman aforesaid left college and went West. This was in April. On the 14th of the following October, the student who had remained at the University was returning about noon from a recitation to his rooms in Matthew's Hall, when he was surprised to observe his former chum entering before him. He ran as fast as he could to overtake the returned crony, who disappeared through the doorway and could not afterward be found, although the corridors were thoroughly explored by the anxious undergraduate. Within forty-eight hours a telegram reached him announcing the murder of his friend by the Indians in Arizona Territory, at an hour very little before the appearance of the spectre—as it would seem to have been—at the entrance of the dormitory building in Cambridge, two thousand miles away."

Woman Suffrage in Maine.

Some petitions are being received by the Legislature asking that women be given the privilege of voting on school matters. If there is any reason why women should not be allowed to vote, on school matters and all other matters, we should like to see it. The fact that some of them do not want the privilege does not alter the case at all; if they had the right they would not be obliged to use it if they did not want to. We hope the petitions will be granted, and that the move ment will keep on until women can vote as freely as men. We have no doubt they eventually will be given the right of suffrage in full.—Gardiner (Me.) Home

That 's right, Bro. Editor: go in for the fair sex every time. They have been kept in the background a great deal too long. This is what THE BANNER thinks.

Cancer Quackery.

Prof. Buchanan has published in the American Spec tator a most unanswerable demonstration that the treatment of cancers by the knife is but a bloody form of quackery ending in death. In addition to this he has shown that the cure of cancers by physicians who have not the degree of M. D. has been in progress for many years, while the allopathic faculty have endeavored to prevent such cures, and are endeavoring to prevent them by laws which would consign the cancer patients to inevitable death. The whole will soon be issued in a pamphlet. It is the most powerful arraignment of allopathic quackery and medical legislation that has ever been issued, and should have a while circulation. The Liberty League is doing a great work in defense of medical freedom.

Denn Clarke in Denver.

We are in receipt of an interesting letter from Dean Clarke, in which he narrates the incidents of his journey from this city to fulfill an engagement of some considerable length in Denver, Col. The trip was a very pleasant one, its only drawback being his inability to call upon and exchange greetings with friends in the various cities and towns through which he passed. His reception upon reaching his destination was ex ceedingly cordial. He is now busily employed inown the truths of Spiritualism to large and constantly increasing audiences.

Occasional Thoughts of Horace Seaven. From Fifty Years of Free Thinking. 16mo, cloth. With portrait, pp. 231. Beston: J. P. cloth. W Mendum.

We do not feel called upon to inform our readers that Mr. Seaver is editor of The Boston Investigator which position he has ably filled for more than half a century. Neither have we cause to say that The In vertigator is a paper which in common parlance is the Adel, a term the true meaning of which is very littleknown, and the import of which in its ordinarily accepted sense is not so repugnant to the masses as it once was. It has even so changed that, one to whom it is applied is looked upon now with a feeling some what akin to respect as denoting a person whose inde pendency of thought inclines him rather to think for himself, and form his own conclusions, than to hire an other to think for him, and supply him with readymade opinions (usually "misfits") which he considers to be about as irrational as it would be to hire another to eat his own three meals a day.

Fifty years of editorial life cannot have failed to call forth a vast amount of thought and comment on the leading topics to which it has been devoted; and hence, the contents of this volume, selected, apparently with much good taste and judgment, from The Investigator will be, aside from flieir disbelief in a future life, read with interest by all who are coming into the light which the events and research of the present shed with an effulgence more intense than any that has marked the past. About one hundred and twenty-five subjects are treated upon. They advocate justice honor, personal integrity, human rights, woman suf-frage, freedom of the public schools, etc., and oppose bigotry, sectarianism, mental servitude, intolerance and despotisms of every name and nature. An excel lent portrait of Mr. Seaver largely adds to the value of the book in the hands of his host of friends:

Mr. A. D. King, a well-known lawyer of Orilla, lost his life on the Grand Trunk Railway a few days since, says the Montreal Witness. He had been away on business, and on returning got off the train while it was in motion. Instead of getting off at the station side, he took the wrong side of the train, and had hardly touched the ground when he slipped and fell so that his two legs were run over by the Pullman car. He dled in twenty-three hours. The accident took place at 2 o'clock in the morning, and at daylight a brother of the dying man drove a few miles out from the station to tell his father of the sad business. To his surprise he found his father up and dressed awaiting him. Where's Daniel?" eagerly asked the old gentleman "I saw him about 2 o'clock or a little after. He came to my window and rapped on it. I saw him three times and spoke to him!" The grief of the father on learning of the sad affair was very great.

We hear wonderful reports from Cleveland, O. of the remarkable success of Mr. Rowley with his spirit-telegraph instrument, in curing the sick. By reports we have from there, it seems that through his occult power" he is making the most remarkable cures ever heard of in the history of medicine. If our informant is correct (and we have no reason to doubt it,) it would well repay any one who is sick to investigate this matter. His address is 89 Euclid Avenue

A San Francisco correspondent indicates the interest in Spiritualism in that elty by saying that on the day previous to his writing, Sunday, Jan. 20th, "W, J. Colville had about 1000 persons to hear him speak, John Slater about 2,500, and Mrs. Whitney about

ALL SORTS OF PARAGRAPHS.

THUTH VS. EIGIOR. When Truth grapples Error, Then the devil 's to pay; But Truth wins the battle. And the chaff's blown away.

What this country most needs now, and what it could have inside of a year if it chose, is a dozen dynamite cruisers like the Pesitvius.

Aside from their polygamous practice, the Mormons appear under some lights to be a remarkable people: Governor Stephenson of Idaho; in his annual message after describing Bear Lake County, which has a population of five thousand, says of the county sent: " Paris has a population of about fifteen hundred, all Mormons, and there is not a saloon or gambling house or any other place where intoxicating liquor is sold, and this is, I am told, the case in all the towns in Idaho where these people have exclusive control."

Glens Falls Republican: American women are growing in muscular ability. Here is one recently reported to have run off with one of the canons of the church,

Mrs. Mary Dow, the woman who took the Dover Horse Railroad in hand and made it a paying concern, has just declared a 5 per cent. dividend. This, added to that of six months ago, makes 11 per cent, and leaves a surplus beside. Mrs. Dow is the President, and when she was chosen the road was in debt. Who will say, after reading the above, that women are not as capable of doing business as men?

A prig is a fellow who is always making you a present of his opinions.—Middlemarch.

ALL THERE IS TO IT.—At the present moment the international relations between the United States. Germany and England, are strained to the utmost for the mere purpose of putting a few dollars into the pockets of unscrupulous men'at Berlin, in London and in this country, at the expense of the unfortunate

Young Lady—Will you please give me a small bottle of eyether? Drug Clerk—Of what, Miss? "Of eyether, please," "Eyether? eyether? I do not think we have it in the store." "Oh, yes I 'm sure you have. It is sometimes called ether by ignorant people."— Omaha Herald.

Mrs. Annle Besant, the English free-thinker and labor reformer, has begun a libel suit against the Rev. E. Hoskyns, rector of Stepney, a parish included in the London school division known as the Tower Hamlets.

A soldier is known by the company he keeps.—To-

Burglars cleaned out a safe in New York last Friday night. A clerk, who slept in the building, dreamed that robbers had broken into the office carrying off everything portable. On awakening he lay awhile thinking of his dream and laughed; but after breakfast he descended to the lower floor and found, to his consternation, that his strange dream had been real-

"TWITTING ON FACTS."—Two men were recently having a war of words in this city, when one remarked, as he saw he was getting worsted, that his opponent had terribly large ears. A mutual friend remarked that this was twitting on facts, and ought to cease. "Well," said the first speaker, "it is no worse for me to twit on facts than for him. Didn't he call me an idiot and a jackass?"—New Bedford Standard.

We have had fair weather in Boston for a long time Now we are beginning to have stormy times-stormy in more senses than one. But our motto is:

While others rail. · Let peace prevail

The slanderer is abroad in the land. Give him cold shoulder. In such cases "silence is golden."

The "faith curers" of the Mount Zion Sanctuary, o Jersey City, last Friday, did n't succeed in their dip theory practice, as only two out of the twenty-two 'saints" that were immersed, came out of the cold water shivering, and it is said are now laid up with

Internal dissensions and external entanglements are on deck just now everywhere—in politics and religion as well as in the domestic affairs of life. The presentupheaval portends, unquestionably, a better state of things in the future for mankind. It is to be hoped so at least.

"FIRED" IN NAUTICAL LANGUAGE.—An old Bucks port sea-captain thus describes in his natural lings the way in which he dismissed a young man whom he found sparking his daughter the other night: "I just planking his taughter the other hight: "I just showed him up the companion-way out on the gangplank leading from my house, and I gently remarked that the wind was off shore and the sooner he got under way the better offing fie would get before morning. He paid off and hore away down the street."—Lowiston Journal.

It was a very complimentary notice which the Oak land (Cal.) Tribune gave to a new rival for favor. "It looks," says the Tribune, "like a typographical error."

A good many of the people who are settling in Cana da are those who have neglected to do any settling over here.—Yonkers Statesman.

The total production of pig iron in the South last year-was 1,065,000 net tons. Of this Alabama made 341,000 tons, Tennessee 278,000, and Virginia 217,000. This is an increase of 136,000 tons over 1887, while in the rest of the country the production of pig-iron was 500,000 tons less than in 1887.

Preaching recently from the text "Your fathers, where are they?" the Bishop of Marlborough expressed his belief in communion with the world of spirit, and justified that belief by copious reference to Scripture.—Eight (London), Jan. 5th.

Dr. James McKeen Cattell, who has just come home from Europe, is to be Professor of Psychology in the University of Pennsylvania-He is a son of the former President of Lafayette College, of which institution he is an alumnus. Last year he was a lecturer at Cambridge, Eng. It is to be hoped he will instruct the Seybert Commission, the members of which have not the slightest knowledge of Psychology at present.

Any one having a copy of Hudson Tuttle's "Career of the Christ-Idea" which he is willing to dispose of will please address F. G. T., care this office, stating price asked for same.

When sensationalism for pecuniary gain takes the place of solid fact, especially in spiritual things, it only goes to show that society in general needs reforming.

A New York correspondent writes: "Mr. Pentecost last Sunday [20th] almost declared himself in favor of the Spiritual Philosophy."

Donations IN AID OF THE BANNER OF LIGHT PUBLIC FREE

, CIRCLE MEETINGS. Amounts received since last acknowledgment: From Susan L. Porter, \$2.50; Daniel Davidson, \$2.00; Mrs. A. Glover, \$2.00; E. P. Schmidt, \$1.15.

Our Fund for Destitute Poor.

DONATIONS SOLICITED, From a Friend, \$37.50; Mrs. A. Wines, \$1.30; A Helper, \$1:00.

The Spiritualist meetings held in Montreal take place at the hall No. 2369 Catherine street-not 2264, as reported elsewhere.

The Doctors' Plot.

The Doctors' Plot.

Mr. A.S. Hayward remonstrates against the proposed change of laws relative to the practice of medicine on the grounds that it is a move for a "doctors' plot law"; that the people are not clampring to be placed under medical guardianship; that no college can linipart the gift of magnetic healing, therefore a diploma should not be demanded; that as no mode of curing is perfect, the State should not assume authority unless it a can guarantee a cure of the patient; that the chd in vigw is a monopoly in certain methods of cradicating diseases; that thousands have been cured by what are known as "quacks"; and that all methods of treatment should stand equal before the law.—Boston Datly Advertiser, Jan. 22d;

Connecticut's Blue-Laws.

To the Editor of the Bauner of Light!

The "Nutmer State" has been famous in all history for the extreme severity of its statutes, and the slow ness with which its system of jurisprudence yields to the liberal spirit of the presentage. One of the most striking exercises of legal power applied to the stifling of individual and societary rights which has ever been known in the annals of Connecticut has recently transpired.

As noted by THE BANNER last wook, Mrs. J. J lark, Mrs. Wright and Mrs. Harding were arrested Jan. 18th, and put under two hundred dollar bonds for trial under the provisions of an old tyrannical law enacted in the year 1720, but which is on the statute books to-day. The full text of the section of the statbooks to-day. The full text of the section of the statute under which they were arrested reads as follows:

"All-dide persons without visible means of support, all begans who go from door to door, or beg. in the highways, all who travel from place to place without any lawful occasion, all: persons sleeping in out-louises, barns, or in the open air, who can give no good account of themselves, all persons camping on the public highway, without the consent of the town, or on private property, without the consent of the owner, all brawlers and fortune worthing, and sentenced to hard labor for not more than sixty days, and on a second conviction for the same effence may be sentenced to the work-house for not more than one hundred and twenty days."

Legal counsel was secured by these mediums, under

liundred and twenty days."

Legal counsel was secured by these mediums, under whose advice, after several postponements, a settlement was effected, materially different from the one telegraphed all over the country. The mediums were informed that if each one of them would pay \$75.00 for cost of court and attorney? tees, the cases would be settled. Mrs. Clark and Mrs. Wright, it is alleged, paid \$75.00 each, and the bonds of \$200 were delivered back to Mrs. Clark and Mrs. Wright, it is alleged, paid \$75.00 each, and the bonds of \$200 were delivered back to Mrs. Clark and Mrs. Wright, leas the \$75.00 in each case. The statement which reached the public through the newspapers; however, was to the effect that the clairyoyants forfeited, their bonds—which is an error of fact that lovers of justice should hasten to refute.

The mediums were led to pay the sum montance.

The mediums were led to pay the sum mentioned rather than to go to considerable expense to test the validity of the law. It was put down on the record that the Rev. John Collins was the complainant; but there are those who think that there is really a doctor of medicine behind the scenes, and that the "fortune-telling" statute, it was hoped, could, in this instance, be made to act for the nonce as a "doctors' plot law," to silence those who, having spiritual gifts, had also the courage to exercise them for the benefit of the sick.

I learn that the Harding case was settled in this wise: She having no money—having been a resident of the city but a short time—and not knowing that she was violating the law, was released, at the expense of fifteen to twenty-five dollars for attorneys' fees to defend her.

fifteen to twenty-five dollars for attorneys' fees to defend her.

Mrs. Clark, so far from being an irresponsible person, has two fine cottages at Lake Pleasant, where she spends her summers.

Mrs. Clark has been in New Haven for nearly seventeen years, engaged as a professional clairvoyant physician, with good success and having some of the most prominent citizens as her patrons; she, too, was not aware that any such tyrannical law was upon the statute books of the State until arrested, as no one had ever troubled her until this instance in any form of nature. She now considers that she is liable to arrestagain if she continues her legitimate employment.

The citizens are aroused at this unjust arrest, and, it is said, a movement will at once be made to have this statute repealed.

Anti-Wooden Nutmed.

The Proposed Medical Bill. To the Editor of the Banner of Light:

The order of Mr. Qua, of Lowell, for medical legis lation against the Irregulars was met by a remonplaced before the Legislature by Mr. Mc Ettrick, from A. S. Hayward, against the proposed change of the laws relative to remedial practice. The hearing on regulating the practice of medicine

in Massachusetts took place before the House Com-nittee on the Judiciary Jan. 24th. Melville Adams appeared in favor of the idea, and G. M. Stearns and C. J. Noyes against any such leg-

islation.

Mr. Adams advocated a broad law, to be only in the interests of health and to protect the people from ignorant practitioners.

Mr. Qua, of Lowell, who put in the order, asked for

Interests of health and to protect the people from ignorant practitioners.

Mr. Qua, of Lowell, who put in the order, asked for a week to prepare to speak. [Granted.]

Dr. Green, Tremont street, saidthe days of bine pills, calomel and arsenic have passed; long ago he stopped using them, and his patients do n't die.

Mr. Stearns suggested that the legislation be directed against allopaths, and Dr. Green thought that would be about the thing.

Dr. Coughlin, of Fall River, of the allopathic school, and Dr. Dutton, of Boston, of the eelectic school, spoke. Dr. Green added that there were eleven hundred and sixty-five doctors in Boston, mostly going wrong.

Dr. Coughlin thought a commission should be formed, not from a particular school, to determine the mental qualifications of applicants to practice medigine, and their knowledge of the different subjects—anatomy, physiology, hygiene, pathology and obstetries.

The hearing was postponed to Feb. 5th.

Thère was nothing in readiness, and there did not seem to be any one present to ask for or signify to the committee what was wanted in detail on the part of those who stood sponsors for the proposed measure.

The reinfonstrants, on the other hand, were out in full force, with two of the ablest attorneys to represent their interest; Prof. J. R. Buchanan was also present, prepared to deal out heavy blows in the contrast between the old and new modes of treatment; there were also present those who had been restored to health by the "irregulars" after the regulars had failed to benefit, and were willing to stand up and state the facts.

There does not seem thus far to be any head in the myoement for the petitioners except Mr. Quf; and if he is the only one except a Fall River doctor, who was present, it will not—it would seem—take long for the committee to decide that no great and general demand exists for any change in the present statutes.

It will not do, however, for the remonstrants to falter or look back, as, after all, this, small showing on the part of allopathy at Boston, Mass.

Thé People's Committee's Appeal. Eternal Vigilance is the Price of Liberty. "All Have Equal Rights, or None Have Any."

"All Have Equal Rights, or None Have Any."

Boston, Mass., Jan. 23d, 1889.

At an indignation meeting held in Boston, Jan. 21st, 7:30 p. M., presided over by Prof. J. Rodes Buchanan, M.D., it was resolved to determinedly resist the restrictive legislation already instigated by the "Regulars." A carefully prepared plan and programme for a stirring and effective defensive campaign was submitted and approved. The undersigned were appointed the people's finance committee to obtain the funds necessary to conduct such a campaign. Those most familiar with the make-up of this Legislature, and thoroughly informed of the strength, plans and organization of the crafty Doctor-Craft, both hationally and by States and counties, namus that only the most united and determined resistance on the part of all people who patronize irregular practitioners can possibly prevent the passage of a monopolistic law. This intriguing clique annually grows more desperate and determined, as Irregular practice increases in popularity. The detail of the people's plan of resistance was arranged by a recognized leading legal light, shrewd, sagacious, successful, and he assures us that his political acquaintance justifies the assertion that if strictly carried out, will secure a brilliant victory for the people. The success of the remonstrants depends upon the responses to this appeal for campaign funds, and the committee feel the responsibilities and the satisfaction of success.

A Philanthropic Proposition—A benevolent, and patriotic gentleman, who knows from sad experience and long years of observation and careful investigation, of the superiority, safety and success of the systems sought to be outlawed, as compared with those domanding a legal monopoly, has gratefully made us a proposition to duplicate every dollar the committee can raise by payment or pledge within the next thirty days; so that every dollar the render pays of the systems sought to be outlawed, as compared with those domanding a legal monopoly, has gratefully made us a proposi

Married.

On Jan. 1st, 1889, by Justice James M. Cassidy, at 128 Federal street, Camden, N. J., Mr. George A. Fuller and Miss Georgia D. Stevens, The friends above mentioned will be recognized by our readers as editor and assistant editor of Light on the Way, now brought out at Chattanooga, Tenn. Success to them

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.

A Wonderful Invalid.

Hedricklen Miss Functor Decomes Vice-President of a Manufacturing Company.

Nearly a year ago, says the New York Sun, Miss Mellic Pancher, the Yamous invalid of Brooklyn, be-came the Vice-President of the Sargent Manufacturing Company, a concern of this city that makes and deals in goods designed for the comfort of sick people.

Company, a concern of this city that makes and deals in goods designed for the comfort of sick people.

Ever since that time all the meetings of the company have been held in the lady's darkened chamber, from which she has not stirred for twenty-three years. The fact that she thus became connected with a manufacturing enterprise was kept from the public out of respect to her sensitiveness. Of course it came out after a time, and it reveals more than ever the remarkable genius of the invalid. Said George F. Sargent, the President of the Company, yesterday:

"Miss Fancher is no figure-head in this concern, but one of the most active and valuable of members. I became acquainted with her two or three years ago, when I called on her in the hope that I might find that some of my devices would be of use to her. Of course I, found that she was past relief, but the acuteness with which she grasped my ideas, and suggested manifest improvements, was startling. I soon found that she had a maryolous gift for mechanics, and I saw that it could be of invaluable use in the business. She knows all about the sufferings of invalids, and just how to relieve them. We had and have no desire to make any capital out of the use of Miss Fancher's name; she is exceedingly sensitive about parading her sufferings."

"Is, there any change in her malady?"

"Nothing noticeable. Her life, however, is in her work. As long as she can work she is happy, and will live. She takes the most unselfish interest in helping others, and believing that her inventions are useful to invalids, she exercises her wonderful brain to the ut most to perfect them."

As Miss Fancher is unquestionably a spirit medium, why do not the New York sensutional daily reservence.

As Miss Fancher is unquestionably a spirit medium, why do n't the New York sensational daily press-according to their almost universal programme—do-nounce her as "a fraud"?

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

Monday's mail to insure insertion the same week.] Mrs. Ada Foyc, of San Francisco, Cal., lecturer and platform test medium, will hold meetings in Boston and vicinity during February and March. Address No. 10 Orange street, Boston, Mass.

No. 10 Orange street, Boston, Mass.

Mrs. E. A. Wells, lecturer and public test-medium, will make engagements for camp-work in July and August, to lecture or give tests, or both, and is open for lecture engagements for the months of March and April, and will spoak and give tests week-day evenings at any place in the State of Indiana during the month of February. Societies desiring to make engagements address 990 6th Avenue, New York.

Mrs. Jennie K. D. Conant held, at her parlors 20 Bennet street, Boston, last Sunday evening, a well attended meeting, at which she gave a large number of satisfactory psychometric readings and tests. These meetings will be continued every Sunday evening.

Edgar W. Emerson held meetings in Attleboro' Jan. 28th. Foxboro' 29th, Manchester, N. H., 31st, and is ongaged in Bridgeport, Conn., for the Sundays in February.

Next Sunday evening Mrs. H. S. Lake will speak for the Spiritual Society at Brockton, Mass. Mrs. A. E. Cunningham will occupy the spiritual platform in Cambridgeport, Feb. 3d; in Lynn, Feb. 10th; and Chelsea, Feb. 17th, Would be pleased to make further engagements. Address 459 Tremont street Roston street. Boston.

Mrs. Carrie C. VanDuzee (so the Secretary informs us, whose letter we shall print bereafter,) has lately filled a very successful engagement in Watertown, N. Y. Her address for February will be at Genoa, O. Mr. J. W. Fletsber has been engaged for the Parkland (Pa.) Camp-Meeting, Sunday, Aug. 4th. He will not attend any of the New England camp-meetings this season. He will lecture in Chelsea, Mass. Sunday evening, at 7:30, Pilgrim Hall, Bellingham Station. ony evening, at 7:30, Fugrini Hati, Beiningnam Station.
Dr. J. K. Bailey spoke at Wilmington, Hl., Jan. 10th;
at Canton, Ill., 13th and 14th; at Hannibal, Mo., 20th;
at Pittsfield, Ill., 23d; at Keokuk, Ia., 25th, 27th, 28th
and 29th. Address him for engagements, etc., at his
home, P. O. Box 123, Scranton, Pa.

home, P. O. Box 123, Scranton, Pa.

Mrs. Sarah A. Byrnes will lecture Sunday, Feb. 3d, in Kingston, Mass.; East Dennis, Feb. 10th; Haverhill, Feb. 17th and 24th; Brockton, March 10th and 27th; Chelsea, Mass., March 24th; Willimantic, Ct. March 30th; Norwich, Ct., March 31st and April 7th; Providence, R. I., April 14th and 21st; at Lake Pleasant Camp-Meeting, Aug. 4th and 9th; Niantic, Ct. Camp-Meeting, Aug. 1th. She would like to make other camp-meeting engagements. Address Berkshire street, Dorchester, Mass.

Frank Algérton, the boy speaker, has returned from

Frank Algérton, the boy speaker, has returned from the West. He will be tendered a reception at Berke-ley Hall, Friday evening. All invited: Mr. Algerton will be in Lynn, Mass. Sunday. Address, Lecture Bureau, 6 Boacon streat, Boston.

Miss Emma Nickerson lectures in Springfield, Mass. Sunday afternoon and evening, and the rest of February. March 31st in New London, Conn. Can make engagements for April and May. Address, Lecture Bureau, 6 Beacon street, Boston.

Thanks.

Boston, Jan. 25th, 1889.—At the meeting of the Ladies' Aid Society held, to-day a vote of thanks was given to the Banner of Light for its kindness in advertising their meetings, and other matters pertaining to the Society's interests the past year.

Yours respectfully,
First Spiritualist Ladies' Ald Society,
Mrs. E. A. Lincoln, Sec'y.

. To Correspondents.

**The Action of the Action of

MRS. R. K. H. KINGSVILLE, O .- We know nothing of the private character or principles of the lady referred to in your letter, but have only heard good reports of her me diumship and her public work. Many who have havestigated are satisfied of the genuineness of her medial powers. We do not know how you can gain pedress for the losses you have incurred. We do not believe in dabbling in stocks of in making money investments without a clear understanding of the case, at the advice of any one, spirit or mortal.

A. W. F., Alma, Mich.-The case you mention was un doubtedly a manifestation of spirit power. Some strong psychological operator on the spirit side probably had posession of the young woman referred to and experimented pon the subject as stated.

Horsford's Acid Phosphate, for impaired vitality and weakened energy, is wonderfully successful.

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.

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

The BANNER OF LIGHT cannot well undertake to vouch for The BANNER OF Light cannot well undertake to voice for the honesty of its many adjectisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is hade 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 16 Avenue B, Vick Park, Rochester, N. Y. Jab

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

H. A. Hersey, No. 3 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

To Foreign Subscribers the subscription price of the Banner of Light is \$3.50 per year, or \$1.76 per six months. It will be sent at the price named above to any foreign county embraced in the Universal Postal Union. ADVERTISEMENTS.

ward fat, whileh may be known by senut breath and decrease of labor power. My own condition (having doubled my weight in fifteen years), together with the advantages of four years' foreign study, led me to the discovery of safe Vegetable Remedies' which afford permanent relief. I endorse these remedies positively from personal experience, having cured myself and cured many others. - No starvation required. Distant patients successfully treated. Remedies sent by mail. Send stamp for full particulars to DR. EDITH BERDAN, 113 ELLISON ST., PATERSON, NEW JERSEY. [For-mark Dr. Edith Hale. of Boston, Mass.] N17

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"Only a Thin Veil Between Us."
"Mother's Love Purest and Best."
"Open those Pearly Gates of Light."
"They il Welcame Us Home To-morrow."
"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 be Gathered Home."
The Angel Kisseth Me."
"We'll All be Gathered Home."
The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every singing person in the land, will be found a suitable holiday gift for Irlends.

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THE SCIENCE OF IMMORTALITY.

A Lecture by Prof. W. E. Peck.

Delivered at Cassadaga Lake Camp-Meeting Aug. 1Rth, 1888.

This splendid Lecture should be in the hands of every Spiritualist in the land. It has been put in pamphlet form by COLBY & RIOH, and will be sent to, any address on receipt of id cents.

A Protest Against the Medical Bill: Consisting of Testimony, Facts and Arguments for Equal Rights in Medical Freedom. Single cones, '3 conts; 50 copies, '\$1.00; 100 copies, \$2.00; postage free COLBY & RICH.

THE WAR OF THE DOCTORS ON THE RIGHTS OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE. Arguments and Addresses in rentonstrance thereof, deliwered before the Massachusetts Legislative Committee on Public Health at the State House, Boston, February, 1889, by Alfred E. Giles, Allen Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Charles Wesley Emerson.

Pricon. Prico 10 cents. Per 100 copies 56.00, postage free. Ror sale by COLHY & RIOH.

THE DOCTORS' PLOT EXPOSED or, Civil, Religious and Medical Persecution.
Being the report of the hearing granted by the Senate Judiciary Committee, on a proposed Act, No. 46, entitled "Antito regulate the Fractice of Medicine and Surgery in the State of Massachusetts."

Paper, price 10 cents.
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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, nee held at the Hall of the Hauner of Taght Establishment; ON TUESDAYS AND PRIDAYS, ATSO OLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 20 clock; the services commence at 3.0 clock processly.

Mills. M. T. Siellhamer-Longley, will occupy the plat form on Tuesday afternoons for the purpose of illowing hos spirit guides to answer questions that may be proposed by inquirers on the mundain plane, having practical learning upon himan life in its departments of thought or labor Questions can be forwarded by hits office by mail, at hands to the Chairman, who will present them to the presiding spirit for consideration.

to the Chairman, who will present them to the presents spirit for consideration.

M.B. B. F. Saviri, the excellent test medium, will on Friday afternoons upfor the induce of the railed silve decarmined individuals an opportunity to sond words of love to their earthly friends—which messages are reported at considerable expense and published each week in The Bannes.

sidemble expense and published each week in The Banner.

2. 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.

2. It is our earness desire that this who, recognize the messages of their spirit friends will verify them by informing up of the fact for publication.

2. Natural flowers for our table are greatefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral orderings.

offerings.

FOR Letters of inquiry in regard to this Department of This Bannen must not be addressed to the mediums in any case.

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMBHIP OF.

Mrs. M. T. Shelhamer-Longley.

Report of Public Seance held, Dec, 4th, 1888. Spirit Invocation.

Spirit Invocation.

We thank thee, oh! our Father, for the many blessings and giorious gifts that are ours. We know that every human spirit must reap ita own-fruitions and look forward to its own harvest time, and we understand that it rests with the soul alone whether these fruitions shall be rich and bountful or scanty and poor; yet, our Father, we can understand in a measure something of thy love, of thy divine tenderness; and oh! we know that thou hast bestowed lavishly on every hand gifts and blessings for humanity.

Oh! our Father God, we would at this time feel the spirit of love descending into our hearts; and we would become receptive to thy lioly teachings, to the ministration of thy pure angels, who delight to serve thee in helpful ways unto humanity. May their influence, their benedictions rest upon each licart struggling in the mortal life. May we be uplifted to their atmosphere of life, their plane of thought and of labor, so that we may expand in soul-power, grow in thought and mental ability, and put forth a spirit of brotherly love, of sympathy and kindly peace, that shall flow forth to all the world in blessing and in joy.

John W. Edmonds.

Mr. Chairman, I give you greeting, and Lam gratified to give greeting to all friends in the spiritual movement who are faithful to their convictions, who stand fast by the banner of convictions, who stand fast by the banner of truth and progress. It has seemed to me that there should be a place in this country where the veterans, who long withstood the storms and the trials incident to the first movements of a great cause, can, after they pass from the body, return to take their stand, and send out an influence, if they so desire, unto their co-workers or their followers, or to speak the word which presses upon them, if they wish to reach their friends through external means. I have always considered the Bannen of Light. always considered the Bannen of Light platform the stamping-ground of the spiritual world, insemuch as upon that platform spiritual of every class have been welcome, and have been allowed utterance.

I am here to-day, once more, Mr. Chairman, not only to send out my greeting to friends on earth, but to express my conviction that the cause of immortal truth is spreading far and, wide, and has not become lessened in any respect by any attack made upon it or influence exerted against it; on the contrary, it has inexerted against it; on the contrary, in his increased in power, as I can perceive from my standpoint in the higher life. Some of my friends have watted a thought to me within the last few weeks, mentally desiring that I should express myself, and state, through some of your media in this country, what are my opinions concerning the present aspect of Spiritualism. I have but one onlying Mr. Chairman, and that is, the aspect of Spiritualism is a promis-ing one, it is a grand and effective one, which should uplift, strengthen and spiritualize those who pin their faith and centre their knowledge

in the truth of spiritual reform.

I know very well there are many calling themselves Spiritualists who have not donned themselves Spiritualists who have not donned the white robes of purity, who have yet to grow immeasurably before they can really understand what the word spirituality means, but I also know that such individuals have become Spiritualists only in name; they have been obliged to accept the scientific facts and evidences of Spiritualism, because these evidences and facts have been impressed upon their minds; have come to them with unmistakable power that could not be gainsayed; but their hearts have not been touched their spirits have not been encroached upon by the atmosphere of spiritual life, and therefore they remain sordid or worldly, or undeveloped in spiritual graces, even though they are obliged to admit that spirits can return from beyond the

main sordid or worldly, or undeveloped in spiritual graces, even though they are obliged to admit that spirits can return from beyond the grave and tell such tales as the world may shrink from listening to.

Well, Mr. Chairman, what of this? Humanity has to grow; and while we have hundreds of such individuals, undeveloped—possibly polluted, I am not here to pass judgment upon them, I leave them to a higher tribunal than any I can bring against them—but while we have such unlovely characters, let us not forget, friends, that we have in Spiritualism thousands and thousands of pure-minded men and women—those who are faithful to duty, who may not be loudly heard outside of their own homes, but within those sacred walls they are sending forth a holy influence, an uplifting, pure, aspirational prayer for help and guidance, which will be answered; and the united influence of such jupp-minded persons goes forth to the world with spiritualizing power; therefore Spiritualism finds its strength, finds its character, finds that for which it seeks in the hearts of such adherents, in the homes of such pure-minded people in the sacred places where such prayers aseend.

The aspect of Spiritualism in my view, is a

in the homes of such pure-minder people, in the sacred places where such prayers assend. The aspect of Spiritualism, in my view, is a pleasant one; the prospect is most promising, the outlook extending far and wide. I see no signs of its decline: it seems to me that it is only rising higher and higher; the movement spreads and reaches out its rootlets to millions of hearts, to thousands of homes, and is doing its work silently but efficiently.

of hearts, to thousands of homes, and is doing its work silently but efficiently.

It matters not to me if some one or more who have, in times that paid fealty to Spiritualism, giving evidences of their mediumistic power, turn traitors, and deny the truth of the cause they formerly espoused; they will be attended to and find their deserts in time to come. We can afford to pass them by, to ignore them by name; and in every other respect, while we press forward; placing our dependence upon the immortal truth, holding aloft the banner of progress and of humanity; and if we look well to the weal of our fellows, if we can send forth a grand and glorious word that will break the shackles of ignorance and of superstition, and let in the glorious light of knowledge and of

loved, but which is not to them the all in all of life.

Mr. Chairman, I have many old, friendly coworkers on earth, and some of them are in this establishment to day. I send to each one, everywhere, my fraternal greeting, my warm regards. I am a Spiritualist now, as I have been in the past, and I shall ever be, glying forth what I can of influence or of speech to better the cause, to help man understand himself, and reveal some little sign or evidence of immortality, and I shall feel that I am doing my work in this way. John W. Edmonds.

CONTROLLING SPIRIT.—We will now listen to your questions, Mr. Chairman.

Why cannot a clair voyant inform the public who the Whitechopel murderer is?" Your inquirer is also anxious to accordin why this cannot be done, as we have factain proofs that clair-voyants, have accurately stated, where dead bodies were to be found.

bodies were to be found.

Ans.—Well, Mr. Chairman, clairvoyance is a wide seeker; it delves into many mysteries and reveals many secrets. Clairvoyance, if properly approached, could, undoubtedly reveal the murderer mentioned, and probably bring him to justice; but clairvoyance must be sought in a proper spirit, and all its conditions must be attended to before you can place reliance upon it and yegelve that which it has to reveal. Mediums are, as a class, very sensitive; they are also very susceptible, to surrounding influences. A man possessing a keen detective spirit, approaching a sensitive medium, will undoubtedly affect such a sensitive with his own atmosphere. He is anxious, on the alert; he desires to know something; he does not come in acalm, tranquil spirit; therefore his condition of mind agitates the surrounding air of the medium, and must affect that susceptible the medium, and must affect that susceptible person in some degree or other. Possibly a spirit, standing by the side of that medium, holds all the information your detective investigator desires to receive, but the brain of the westigator desired or the three medium being agitated, responding to the anxioty of her sitter, she may not be able to reflect that which the spirit has to convey it is broken, detached, and therefore unsatisfactory in its results. its results.

its results.

Moreover, mediums as a class being very sensitive and susceptible, are not willing to have their organisms used for the transmission of such information or thought as may be required in a search for the guilty parties. We have come in contact with many mediums at different places, and we have yet to find one who would be really satisfied and pleased to have revealed through his personal organism the name or the whereabouts of any criminal who is at large. These mediums do not wish any responsibility attached to their name or requation in such matters, and therefore their own personal spirit guides are very careful not to affect their mediums in this way; and not to disturb them, for, they have other, special duties turb them, for, they have other, special duties

We however know that, as your correspondent says, through private clairvoyants, in private ways; much has been given, by way of revealment concerning things which are hidden from mortal sight or mortal investigation. We from mortal sight or mortal investigation. We know there are clairvoyants who have revealed the whereabouts of missing persons, the whereabouts of dead bodies which could not otherwise be found, and the existence of lost or missing articles and objects, and have been accurate, each time, in their statements and in their revelations. So, clairvoyants approached privately, for wise humanitarian ends, would-undoubtedly be able to give that which might prove satisfactory to the world.

But we must remember that the spirit-world

But we must remember that the spirit-world is not a moral detective force; it has something is not a moral detective force; it has something to do beside performing work which belongs to human beings on earth. You have your keen, analytical minds here, who are engaged in hunting out things which are hidden, who pride themselves upon their keen scent, thus it is for them to do the work for which they are appointed; it is not for returning spirits to come to earth to trace your criminals, and bring them to the prison bars of the gallows. We do not believe in such work, we are not advocates of capital punishment; we believe that the criminal will, without doubt, find his punishment, and will have to pay his penalty for every wrong deed he has committed, and every injury perpetrated against his kind.

If you have laws of restriction and laws of

perpetrated against his kind.

If you have laws of restriction and laws of penalty, you are to seek out your criminals and to deal with them; the spirits have other work to do; they are leading mankind upward toward the hills of immortal life, pointing them to higher paths which guide the soul onward to purity of thought and of action; and therefore we do not come to reveal to you the state, condition or location of those criminals whom you seek; this is your own especial work and province, which you must perform yourselves.

Q.—How shall one conduct himself so as to enter the Kingdom of Heaven?

ter the Kingdom of Heaven?

A.—The Kingdom of Heaven is within you, and therefore one must conduct himself so as to merit the approval of his own conscience, to win the approbation of his own spirit; he must so conduct himself that he will create an atmosphere of harmony and peace around him that others may sense and inhale, and thus hecome happy in his presence. One who exercises such an influence will, of necessity, be cheerful himself and find happiness in the joy that he brings to other lives. Although his surroundings are lowly and his circumstances on earth prove humble indeed, yet will he find a well-spring of quiet contentment bubbling up in his heart and flowing out unto other lives. in his heart and flowing out unto other lives. Then will he find that the Kingdom of Heaven is within. "Except ye become like unto one of these children yo may not enter into the Kingdom of Heaven." Except we become pure in spirit, innocent in thought, filled with the simplicity of childhood—that which reaches out in trusting confidence and love, and beholds and recognizes beauty wherever it may lie hidden—you shall not enter into the Kingdom of Heaven: becauselunless we down wure in of Heaven; because unless we do grow pure in spirit, become simple and childlike, trusting in the powers that are above, relying upon the spirit instead of altogether upon the material, we shall not full contempts a page and sittle

we shall not find contentment, peace and satisfaction, then cannot we find heaven itself.

The man who loses his self-respect may try ever'so hard to enter the kingdom of happiness or of heaven; he may so hide his true inner nature from the world as to deceive the outside public and win its laudation; it may flatten and fawn upon him, and court his influence and look up to his worldly station; but never theless, however the world may respect him, it he has no self-respect he cannot enjoy life and

will not find contentment and happiness, as he is very far from the Kingdom of Heaven.

Then we say to the friend who has presented the question, that one must conduct himself, in order to find the Kingdom of Heaven, in in order to find the Kingdom of Heaven, in such a way as will win and strengthen his own self-respect, as will bring to him happiness, in promoting and beholding the happiness of his associates, as will bring him spiritual peace; because he cares not so much for the smile or laudation of the world as he does for the approval of the highest angels and the influences of diving life. of diviner life.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Scance held Dec. 21st, 1888.

Dr. Samuel Pray

Der friends, it seems a little strange to me, as I step upon this platform to day and make an attempt to speak to friends on earth; I understood not that there could be communication between the two worlds, although I had

heard the matter spoken of many times.
Yes, Mr. Chairman, I had heard of your meetings here, but that was all. Now, I find

little ones who have been transplanted into heaven, my sympathy has gone out for the mother so many times; but what could I say to her, not understanding of these things myself?

Mortals, do learn what you can of the innortal life; it will be a help to you now and when you cross ever. I know, sir, I shall be remembered in South Farmington, N. H. Dr. Samuel Pray.

Edward Holnian.

I threw off the old form a long distance from here, Mr. Chairman. I am satisfied with my home beyond the vell; and I wish them to understand that I visit them in their little meetings, or circles, and I hope that my returning at this distant point may be the means of bringing light to some one yet in darkness. I wish to say to those in Hannibal, Mo., that I live, and that I am permitted to visit them.

Many times have we sat and conversed together with those who had gone before us; those whom we loved, and those related to us. My dear mother led me to a beautiful home, and little children surrounded us in happy groups as ye passed onward.

I lived sixty eight years in mortal life. It is three or four years since the change came to me. I am trying to make my presence known among dear ones and the neighbors. Sometimes you hear that in the East they are fa-

times you hear that in the legistors. Some times you hear that in the East they are favored much more than you are. Dear friends, we try as spirits to converse with you. But only try to open the spirit door for your loved ones, who are so anxious to give you a word, or even to impress you for the right, to have you understand that we live, and to try to prove to you the immortality of the soul.

My name is Edward Holman, and my home was in Hannibal, Mo.

Jennie Morgan.

Only a veil comes between us.

Father, I cannot give you a long message today, because I am obliged to have help on each
side to give what I do. I send love—and grandma, also—to each one of you. Dottry, in some
way, to come into communication with me privately, for there are many things I would speak
to you of that I care not to mention in public. Go as soon as you can to some medium in Philadelphia, where I may hold sweet converse with you. Dear father, I will endeavor to do

my part; you do yours.
Jennie Morgan. I passed away in Philadel-

John S. Bennett.

I hardly dare to speak in this meeting, for I must acknowledge, in the outset, that I knew nothing of Spiritualism. I was connected with the church and with the Sabbath School, and I have heard them say, since I passed out, how much they missed me in the good work. I. would not have listened to what is termed Spiritualism when in the form. On entering spiritualism was aurprised; and I was again surprised.

life I was surprised; and I was again surprised when I knew that we could enter the earthly atmosphere and communicate with friends.

Emma, my dear wife, came to meet me, and the first question was concerning the darling boy-she left—the babe. I said: "Dear wife, it is cared for; and now it must be a part of our work still to watch over the child." "Not wholly," was the reply, "for we have much to do in spirit-life,

Dear mother, dear sisters and brother James, howgladly would I converse with you, if possible. But I find it is not possible, at the present time, for I know you will say: "John believed not in spirits in this way." No, no; but I have learned of this truth in the short time I have been gone—not quite twelve months.

On the eighth day of January last I was called higher. I know of the kind words spoken over

on the eighth day of January last I was called higher. I know of the kind words spoken over the form. All was done that could be to hold me here longer. I suffered much with the dread disease, consumption.

Emma has told me of how much she watched

over me, how many times she came near and laid her hand upon my shoulder, saying, "Be patient," in whispers I could not hear.

The spirit-life is beautiful—all harmony and peace. Dear mother, let me say again, for that word is so precious, take care of the dayling

boy, and with the angels' help I will visit him often. In Moultonborough, N. H., kind friends are yet dwelling, and in Tuftonborough, also, I know we are not forgotten, for it is we, now-dear Emma and myself. How glad I am that we are permitted to walk together again, for only a few short months did we dwell together

in the form.

I said I was connected with the church and although they little know of our coming.

My name is John S. Bennett, of Moultonborough, N. H. Many of the friends will doubt
my coming, but it is true.

Sophia Phelps.

I have gained power to speak in this meeting as I have been here once before, a number of years since, and I feel to-day like saying: Thank the great angel host that we must know of this communion after we leave the mortal, if we do

communion after we leave the mortal, if we do not choose to learn here, although it is much better to do so.

What a beautiful thought, that we will find each loved one again! I knew a good deal of spirit-return. I held sweet communion with loved ones gone before, and it was a great comfort to me, when the sands of life were running out to the contract of the sands of life were running.

fort to me, when the sands of life were running out, to know they would keep their promises and be there to meet me.

Eighty-seven years is a long time to dwell in mortal life, but oh! dear friends, how quickly it passes. I am satisfied with my home, yet I mean to make it more beautiful. Our homes are as much buildings, apparently, as yours; we have our apartments, which we love to deck and take care of the same as you do yours, and more than some of you. They are not material, but spiritual, and I understand now the meaning of the "mansions in the Father's house," of which we have been taught. of which we have been taught.

I am so glad, Mr. Chairman, that I could speak here once again:

Before the dear guide spoke for me; to day I have grown strong enough to speak for myself.

Sarah is with me, William also, and the little child that you cared for years ago, not little now, for there is progression—growing on in stature and in knowledge. I think, sir, they will remember me in Rutland, N. Y. Sophia Phelps.

If the grateful, Mr. Chairman, for the privilege of stepping upon this platform to-day. I have been in the meetings before, but not thinking of speaking until Caroline said: Go and take control, and you will feel happier; it will add one more link in the chain of evidence, which goes to prove the immurtality of the

they formerly esponsed; they will be attended to and find their deserts in time to come. We can afford to pass them by, to ignore them by name; and in every other respect, while we press forward, placing our dependence upon the immortal truth, holding aloft the bander, of progress and of humanity; and if we look well to the weal of our fellows, if we, can send forth of the weal of our fellows, if we, can send forth a grand and glorious word that will break the sheekles of ignorance and of superstition, and lot, in the glorious light of knowledge and of wisdom, we shall be doing our own duty, and it is the cause which they may have lot it the glorious light of knowledge and of wisdom, we shall be doing our own duty, and loved, but which is not to those who are recreant to the cause. which they may have loved, but which is not to those who are recreant to the cause which they may have loved, but which is not to them the all in all of wisdom, we shall be doing our own duty, and in the past, and is hall feet that it and oling my own will be doing our own duty, and is hall feet on the privileged with the privileged in the past of induced to those who are corresponded us.

Mr. Chairman, I have many old, friendly converte on earth, and some of them are in this gestablishment to-day. I find a recommended to any local with the privilege of the privilege of stepping upon this platform to-day. I feel grateful, Mr. Chairman, I have many the converted to any local with the privilege of the privilege of stepping upon this platform to-day. I feel grateful, Mr. Chairman, I have many the converted to the privilege of the privilege of stepping upon this platform to day. I feel grateful, Mr. Chairman, I have many the cloud to plate the privilege of stepping upon this platform to the privilege of stepping upon this platform to day. I feel grateful, Mr. Chairman, I have many the cloud to be able to speak through the chand of the man time the privilege of stepping upon this platform to day. I feel grateful, Mr. Chairman, I have many

always was, and always will be. Spiritualism is nothing new; it always was.

I often hear mortals make the expression;
"When Spiritualism first made itself known."
When was it? You cannot tell me. Oh! no.
But I say again, learn what you cam. Open your doors a little wider, and do n't be afraid of doing any more than your part, for the spirits will do theirs, I am satisfied of it. I am very much colliged to you, Mr. Chairman, for putting down what E have said. I know there are some in this city who will remember Hugh

Albert G. Parker.

Mr. Chairman, I am anxious to send a few words to a distant place. I hardly know how to broach the subject, for as I look upon one face and another here I find all are strangers to me. In spirit-life we do not meet as strangers; we clasp hands together there, not merely, for kinship, but as the spirit harmonizes. Oh! how sweet it was as we used to sit in little circles far away from hero, and commune with loved ones who had crossed over.

I was called away rather suddenly. I know I am not forgotten, not even in the little gatherings as they come together. It is sweet to be remembered. As one passes on another comes to fill the place, but still we wish not to be forgotten, and I am anxious to make myself known in their little meetings.

I speak of a circle that was formed years ago, and I find some of the original members are still in it. I know, also, as I come, that they think of me; they speak of me sometimes, and wonder in their own minds why I cannot make myself known. I think I have flone that now. If we could reach our dear ones and hold conversation with them privately, we had much rathey do it than to speak in public; but when that privatege is denied us we must seek other channels. Do not misunderstand me, sir, and think I do not appreciate this meeting. I do, with my whole soul.

I shall be remembered far away in Mobile,

It comes a little hard for me to speak, but I find in order to, reach loving friends I must make the attempt. Father has asked mentally for me to speak, so I might prove that I am happy, for he is sometimes worried for fear I am not.

Yes, dear father, I am happy. I have crossed the water since the spirit took its flight up, ward, and found some dear friends there whom I never had met in mortal life. How easily did we go into their homes.

Father, do not feel unhappy, for I promise you with the help of the angels, I will come to you often. I know, dear father, you have mourned, me sincerely. Try to realize that I am very glad that this institution is stand near you often and bring you my love. Only a veil comes between us.

Father, I cannot give you a long message to day because I was my mount of their homes. I find there are many who never, seemingly, would reach their dear friends if it were not so.

I am very anxious to send a few words a long I am very anxious to send a few words a long distance, to friends who cannot come into communication with us privately, or they do not.

It is many years since I passed away, but still I am not forgotten; and also the thought flits across the mind, "Where are we?" when we do not make qurselves known. You must remember in this life that we stay in our spirithome a part of the time; then, as the law of attraction draws us, we come to earth, for there are many dear ones waiting for a crumb of spiritus.

many dear ones waiting for a crumb of spiritual food. al food.

Yes, dear mortals, you may suffer for spiritual food more than you really do for material. I am satisfied with my home, but I find there is much for a spirit to do; our life is one of activity; and on entering earth-life we find much to do here, as we come into the surroundings of our relatives and in many different directions among those who are not relatives.

of our relatives and in many different directions among those who are not relatives. Wherever we find a work to do, we are only too willing to do it.

It is now some three years since father saw me materialize; he took my hand and walked about the room with me. He knows he was not mistaken, but that it was his darling daughter Jennie; and no mortal could take that conviction from him, for, as he walked and talked with me in a full form, he was satisfied; but when he saw me leave him at his feet, he hardly knew what to make of it—not understanding materializing.

I am happy in coming to give a few words, for I know they will remember me in St. Louis. That is where my dear father dwelt. He came to your city some time ago, and has also been in New York-City, where he attended those meetings, and was fully paid for it. My name is Jennie Durfee, and my home was in St. Louis.

Bessie Peck.

Bessie Peck.

I came the other day, Mr. Chairman, when Jennie was here, but the gentleman said I could not speak at that time, so I have waited. I am so glad I have got into this nice big chair. I am going to sit in it a little while. I want you to write all down, because it is going to Vermoni: That's a good ways off. I want them to know at home that Grandina Peck is here too, and that we come right into the meetings in the halls, when they have mediums

there.
Grandina has got the loveliest flower-bed, and she lets us pick all the flowers we want; they, do n't cost us anything, and I am going to bring some when I get a little bigger.
I was a little girl when I went away. I had a sore throat, but it is pretty well now. I did n't feel it one bit fore I comed into this room. It will go off nytaty soon.

will go off pretty soon.

I lived in Brookfield, Vt. The paper goes everywhere, don't it? [Yes.] Then they'll know I come right there. 'My papa's name is Marcus Peck, and my name is Bessie Peck.

Mary Whitehouse.

Many beautiful children gather here. A num-ber of those whom I see in the audience have little buds who have been transplanted to bloom in heaven. Why should we drop a tear when we see how happy they are? Many times does the mother's heartery out: "Where is my child? who will care for it?" The angels are everywhere; then think not, dear mother, that your where; then think not, dear mother, that your child is uncared for. Beautiful prattling children! pictures of innocence! they come here and tell their little stories, giving forth the first words that come to their splits. How good it is to hear them. I have said many times, since leaving the mortal life, there would be no heaven if the children did not comprise a part of it. You, dear mortals, cannot understand the pleasure it gives us to hear their sweet singing; there is no bickering; all are happy together. Often we see them in the bowers of roses weaving beautiful garlands to throw over your brows. Then mourn not for your children who have been transplanted. They often prove as stepping stones for you that are left liere; by a little bud being taken out of the home, many a mortal has been led to investigate and learn something of the bright and beautiful beyond. I have never met a spirit that would say they thing of the bright and beautiful beyond. I have never met a spirit that would say they wished to return to mortal life to stay. Oh, no! we are satisfied with our spirit-homes, where we are freed from all the aches and pains that come to mortals. I had many, and gladly did I accept the invitation to go higher.

I am glad to be able to give a few words. William is present with me to-day, and wishes to be remembered with the dear ones as I come to speak for them all.

I resided in Stoneham, this State. Mary Whitehouse.

Whitehouse.

Dr. Cheever.

The thought that is uppermost in our minds as we come here, Mr. Chairman, is one of thankfulness for so great a privilege. I have been very anxious to say to my dear friends that I live, and that I am glad I can come into the

live, and that I am giad I can come into the meetings.
I have often stepped into the hall in Chelsea, and in Charlestown also. I have often been in your halls in Boston, even in the Spiritual Temple. Not wholly lave I been confined to this vicinity either. I have visited many places abroad, for we go to hear and to gain new ideas from what may be offered either by mortals or

We, in the spirit-life, are engaged in pursuits as varied as we would be here.

Often the question has been asked, "What do you do there?" Why, dear mortals, we could not tell you, because we are not confined to one

pursuit.

As I stepped upon this platform to-day 1 saw many old soldiers; some were well versed in Spiritualism before crossing over, and others knew not of it. I am glad that I learned a little, for that little has helped me to gain much more.

much more.
I was conversing with Dr. Nileson a short time ago, who used to be in Charlestown, and he

said to see, "Why last that we cannot gain adsaid to see, "Why is it that we cannot gain alt-mittance to our own, and must come to stran-gers?" The roply was, "We must come wher-over we can find a channel open," I am thank-ful, Mr. Chairman, to give out a few words here, for I know it will reach some, and will settle the question that has been asked if I lived in Chelsea or Charlestown. I lived in both places, and last in Chelsea.

W. P. Evans.

Some three years ago I stepped upon this platform while the dear little Indian maiden was speaking, and asked her to give out a few words for me, which she kindly did. I was not strong enough at that time to speak for myself. I said to her, on leaving here, I would go to Oakland, Cal, where I knew there were some channels I should be able to use, and perhaps through them I should gain more power than in coming here; therefore, to day, Mr. Chairman, I have gained a great deal of power, and not only that, I feel that I shall be able to give out a great deal more than I did at that period. Oht, how grand it is to be able to make ourselves heard in mortal life. I was very weak and tired when I left the mortal form, which I know had something to do with my not being able to control. And then I had not been gone very long. I dwelt on earth thirty years and a little more. In that time I might have learned a great deal if I had understood anything of spirit-communion, but I am learning now, on our side.

I have relatives and friends in Malden, some in this city, and many in Oakland, Cal. My name is W. P. Evans.

Carrie A. Furbush:

Carrie A. Furbush.

Thave been very anxious to say a few words to dear friends yet remaining in the form. To one family in particular I wish to bring my sympathy, although there are others to whom I would like to speak, for many came to me while. I dwelt in the mortal through my organism to commune, with their dear, ones in spirit-life. Now I understand a great deal more than it was possible for me then.

I knew something of the trials of mediums, for I was one myself while dwelling in the flesh, And I would say to you, dear mortals, be lenient, be patient and sympathetic; you know not how much we draw upon the organism as we try to use it for others. I feel now that mediumship is a grand gift, a talent given by God at birth. I appreciated it while on earth, although I was sometimes a little tired and troubled by mortals; but I know now it was on account of their ignorance, not understanding the lower that greater and hold the gright.

bled by mortals; but I know now it was on account of their ignorance, not understanding the laws that govern and hold the spirit.

How many times I have sat for a mortal, and the doubts would keep coming until they have drawn so much upon me. I felt, I could stand it no longer, and the dear angel spirits came to the rescue to help me. Thanks to the angelworld. As the lady said, there are angels everywhere. How sweet it is to be able to give a word of, comfort to the spirowing mother that mouras for the child, the husband, to help lift the burden of life with the knowledge that the dear one lives and is able to communicate with them if they will only open the door.

Dear Mrs. Gage, the one that has lately come to join the spirit band I have met, and he asks me to say that they kept their promise.

ne asks me to say that they kept their promise, they were there to take his hand; and as he they were there to take ms. hand; and as he looks back it seems a little strange that he clung to life so long; but now, as he has entered the home that has been building so long; he finds it beautiful, and in time will be able to speak for himself. He sends greetings to-day to each one of the family; and says further, he is satisfied with what has been done thus far. It is only a few days; since he arrived expirit

It is only a few days since he entered spirit-life, but he has been in the home a great deal. I have conversed with him at two different periods, and I am happy to say that he sends these greetings to you, and I wish this might be conveyed to the home. I know they will re-ceive the message, for they have the paper. My name is Carrie A. Furbush. I lived in Haver-hill, Mass. I was the wife of G. A. Furbush.

William Moses.

I passed out of earth-life rather suddenly, Mr.

I passed out of earth-life rather suddenly, Mr. Chairman. Eighty-one years I dwelt in the flesh, and I would much rather have gone before if I could have known of the beautiful home that awaited me, but such knowledge is rarely given to mortals.

I am trying in every way to make my friends realize that I come to them. I step into more than a half-dozen homes at different times. We are also attracted into the meetings, thinking perhaps we may give out a few words that some one will convey to our relatives. We love to make ourselves known. We want to prove that we are not dead; we want to prove the immortality of the soul, and we shall never be done trying.

immortality of the soul, and we shall never be done trying.

They said it was heart disease that took me out. I can't say it was not, but I know I went pretty quick. I know there are those that have wondered why I never have made the attempt to speak. At one time my name was just called, but I would much rather talk a little for my self if, I can. I am gratified that I am able to improve this opportunity.

Mary is with me, and many of the old neighbors are here. In Barre, Vt., I used to dwell, and I know they have not forgotten William Moses.

Marion Adams. ·

I have attempted to speak in this meeting before, but failed. I come with the hope that I may make some of the dear ones know that I do return; and not only make them know that I am with them, but that I am happy to be there. be there.
I have often wished I might come into com-

nave often wished I might come into communication privately with my relatives in Lynn. I have not been able to do so; but have sometimes with Charles, my husband. -Dear Maudie, my child! oh! I wish I could make you know when I come to you, that you might realize that mother was there. You are young in yours but old enough to learn something of

realize that mother was there. You are young in years, but old enough to learn something of spirit-return.

For all the sufferings I endured while here I am repaid by the happiness of the spirit-life, I have often been among them in Epping, N. H. I have visited the old neighbors—sometimes apparently with payor of the spirit limes. times, apparently, with power enough to enatimes, apparently, with power enough to enable them to know it. Let me say, there is very
little interest in Spiritualism in the place, and
that is martly the reason they know so little of
our coming:

I have many dear ones in Lynn, Mass. I know
I am not forgotten by them, but on account of
early teachings they cannot understone of the

I am not forgotten by them, but on account of early teachings they cannot understand of the spirit coming and taking control of one in the flesh. I am not dead; I am not far away from you. I understand all the changes that have come with one and another; and at one period, two Sundays ago, I stood in the ball beside the gentleman who was speaking, thinking perhaps I might be able to give out a word, if it was only my name, that it might be conveyed to some of the relatives through some other person, but I failed, and I said when the privilege was granted me I would try here and see if I could not reach them, so they might be convinced that the spirit does come to earth, and that we can commune with them if they will give a great of the content with them if they will that we can commune with them if they

that we can commune with them if they will give us an opportunity. We will do our part, and they must do theirs.

Grandmother Adams sends word to the dear child that she is watching over her too. I wish they might learn, while here, something concerning spirit return. "Effic, be kind to her," is the word I would leave here.

My name is Marion Adams. I passed away in Epping, N. H.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

Dec. 28. Samuel Dowling; Josiah Dunham; Eva Buckman;
Eddie, Goodwin; Joseph W. Morris; Margaret Anderson;
Mrs. Emma H. Romage; W. Eaton Brown; Willie N. Butterfield; Clarence Wilhard; Jahre Eaton; Johnnie Hayes;
Barah Carter; George Hill; Maria Stanley; Mary Jane Bennett;

THE MESSAGES GIVEN (THROUGH MIS. D. F. SMITH) Jan. 18.—Elmer Willams, Stephen E. Downer, Lowis Merrhim; Judge Edwin Lawrence; Mary Ouris Ross; Joseph Hardy Jossis Goodnow; Annie Lovering; Eliza Yish. er; Samuel Winkley; Dr. Asa George.

The precepts of the law may be comprehended under these three points: to live honestly, to liurt no man willfully, and to render every man his due.—Artstotte, B. C. 324.

Written for the Banner of Light. THE LOVE OF TRUTH: OR, ANGEL WHISPERINGS,

ny nällk buen. We dwell allow carth's clouds and storms,

We have no more to creeds or forms, When love of Truth our spirit warms, When comes to us the limblinde .

Of thinking all God's ways are good, Then is our soul with strongth endued. Then do we drop our lond of fear,

And, rising to a higher sphere. We breathe a purer atmosphere.

There are no dark or dreary days To those who trend love's shiring ways, But all are bright with wisdom's rays,

No fading flower or autumn raing No walling winds or desert plain, Can give them thought or sense of pain,

Not e'en the seround withered leaf, Or quick winds solbling out their grief For summer hours that seem too brief,

Can mar the soul-felt harmonies That with our thoughts and feelings rise. When Love reyeals her cloudless skies.

The outer and the inner life Doth lay aside its ancient strife. In every soul where love is rife.

And Nature fair, in every mood, Will wake our heart's best gratitude, And give us joy, when understood. The heart that, like a trusting child,

To all things here is reconciled, Hatli passed through Sorrow's tangled wild And gained a land whose skies are clear With Love's blest sunshine all the year-

Where nothing is to harm or fear.

Thus oft I hear the angels sing: "T is love that makes our cares take wing; Such love doth always sunshine bring."
Belvidere Seminary, N. J.

Verifications of Spirit-Messages.

Werlfications of Spirit-Messages.

Maudie Lothridge.

The Banner of Jan. 19th has very suddenly (I'am happy to notice) become a brilliant luminary in this wilderness of doubt, darkness and despair, and it may be added tynorace of spiritual things: I refer to the message given through the medium, Sister Smith, by the child, Maudie Lothridge, whose parents I know quite well. They are our neighbors. We neither of us ever saw Mrs. Smith. The doctor is a man, who usually does his own thinking, 19th in polities and religion; and, sometimes in medicine, also dares think-outside of the man-made books, following God-given reason occasionally. He accompanied me to Troy on a certain ordersion, I should say not less than three years ago, where and when he received through that excellent medium of Boston, Mrs. Hattic C. Mason, for the first time, in more than one way, cyldence that the departed still live, still love and do abidowith us. Here is where his dear little Maudie first spoke back to the world she had left behind, and brought comfort to despairing hearts; also, through this dear lady's lips, informed him that he was a Free Mason. Just here; I sulpose little Maudie must have stepped back a little. Well, afterward Mrs. Mason was in Troy again, and so were the doctor and wife; she also had every shadow of doubt that night have lingered there swept away, and was so attracted to the medium she has been heard to say she would go all the way to Troy (six miles) on foot the darkest night to see Mrs. Mason.

Samuel McCleary.

Bernie shaw—Dr. C. O. Bernon.

BERNIE SHAW-DR. C. O. BENTON. I write under the influence of the old maxim, "Better late than never," to acknowledge two messages from Clevelanders now in spirit-life—the first, Bernius Sufaw, a former scholar of the Children's Progressive Lyceum and one of the best remembered, because bright, beautiful and loying. We were all pleased to hear from her.

bright, beautiful and loving. We were an phear from her.

The other communication was from Dr. C. O. Benton, who is "well remembered in Cleveland" as a well-known and philosophical Spiritualist. Am glad to learn he is growing in Lyceum interest, and hope he will come often.

The former was in your issue of Dec. 8th, and the latter Dec. 224.

Yours fraternally, Thos. Lees.

AUGUSTA H. BIGELOW.

ALGUSTA H. BIGELOW.

I read with much interest the message in your issue of Dec. 16th, purporting to come from Augusta II. BIGELOW. I knew the family well, used to stop in their hospitable home in Marlboro', years ago, when traveling that way as an auti-slavery and labor-reform lecturer. All the points she states in the message are correct; one is especially notable. She says, "I lived in Shrewbury"; that is so, but few people knew it, as the house is just over the town line, but the business and social relations of the family are in Worcester. Her husband, Lambert Bigelow, still lives in their attactive, genial home there, as an express Spiritualist, and active in many other serviceable reforms: I was very glad to see the message you print from Mrs, Bigeyery glad to see the message you print from Mrs. Blee-low, and rejoice in the continued "welcome". The BANNER gives to excarnated souls able to return and report continued dystence.

Trilly yours,

Princeton, Muss., Jan. 10th, 1889.

MRS. MARY CHASE.

The message from my wife, MARY CHASE, given at the Free Circle Room and published in The Banner of Jan. 15th, is recognized by us all and by several who knew her, as being enough like her to be identified without the name. We often get messages from her here at our home, where she passed from earth-life in the little room I now occupy. We know she is interested in our efforts to get a cottage to finish out our earthly lives in.

Cobden, Ill., Jan. 10th, 1889.

MRS. ELMIRA GAGE. I. will say that there is a communication in the last Banner of Light from my mother, Elmira Gage. The Edmund sile refers to is my father, who has since folned her in her split home.

A few weeks ago there was a message from Sorhia Griffith, Groyeland, which was perfectly correct. Respectfully yours, H. A. Gage. Haverhill, Mass., Jan. 8th, 1889.

JULIA ANN CLÁIR.

JULIA ANN CLARK.

I have been waiting to see it some one of the many friends of the late Julia Ann Clark of Landaff, N. H., would recognize her spirit-communication appearing in The Banners of Espi. 22d last: I wrote at the time it appeared to Thornton, the husband, and have since visited him. He told me he was in hopes that I would write to The Banner and say that "he has not the least doubt but what the message came from his dear wife." All the names are correct, as are also the particulars. Mr. Clark says "He takes great interest in Spiritualism; that it gives him great courage and consolation; that it takes away all fear of death, and he longs to be with the dear ones in that blessed reunion, not of forty years, but forever." E. B. CLEMENT. Barnet, Vt., Jan. 12th, 1889.

EDWIN W. HAVEN. In the Bannen of Light of Dec. 22d Lsaw a message from Edwin W. Haven. I knew him well, for he boarded with me at Waterbury Centre, and hig came to Stowe, and worked at his trade as painter; and from here her enlisted. The records show that he passed out at Anderspriville Prison. He was the first one from this place.

Very truly yours,

Stowe, Ve, Jan. 3d, 1889.

JOSEPH BRADLEY. JOSEPH BRADLEY.

The message in The Banner of Jan 12th, from Joseph Bradley, is correct in every respect. He is my son. We have a medium in our own household, through whom he told us who met him on his first entering spirit-life, in the same language he used through your medium while his body was still lying in the casket. He told us he had given the message, and that it would be printed. God bless your medium, Mrs. Smith, and all the noble workers for suffering humanity.

Ars. Smith, and an endiannity.
Yours in progression.
H. Bradley.
1331 Niagara street, Buffalo, N. Y.

DR. JOBL FAY. With the greatest pleasure I acknowledge the correctness of a message appearing in your paper of Jan. 12th from Dr. Jori Fay, my brother.
I hope I may receive many others from friends upon the other side.
Northbridge, Mass.; Jan. 21st, 1889.

ALION B. SAMPSON. In the Banner of Light Nov. 24th was a very nice message from my most valued friend, Alion H. Samison, of Plymouth Mass. Her words to me were timely and appreciated. There was a grand test she gave me in a single word. No one close would see it or understand it.

Annie: Lohd Chamberlain.

Mattapan Dist., Boston, Jan. 17th, 1889.

Rev. Heber Newton, says the Morristown Herald, thinks the world needs a new religion. If he refers to a brand of theology that will permit a young man to attend a church fair without being seed used into paying five deliars for a ten-count pignushion he will find many persons to agree with him in his belief.

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meet the trials and duffes that attend their present form of existence:

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The book as a whole is true to its name, and many the might be disposed to combat the author's positions will find that he has fortified them with: "Unanswerable Logic."

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Banner of Light.

BOSTON, SATURDAY, FEBRUARY 2, 1880.

Spiritualistic Meetings in Boston.

Spiritualistic meetings are held in the Hanner of Light Hall, No. 9 Bosworth street, regularly twice a week —on Tursday and Priday Afternoons. The public is cordially invited. For further particulars see notice of existin page. L. B. Wilson, Cipitman.

Berkeley Hall, 4 Horkeley Street.—The Boston Spiritual Temple syrvices at 10½ A.M. and 7½ P.M. R. Holines, President; Albert F. King, Treasurer; Oscar L. Hockwood, Porresponding and Rebording Secretary.

First Spiritual Temple, corner Nowbury and Excter Streets.—The "Spiritual Fraternity" Society will hold public meetings every Sunday. The Temple Fraternity School for Children meets at 10½ A.M. Afternoon service at 2½; and Wednesday evening Sociallo at 7½.

Berkeley Hall, Berkeley Street.—The First Indeendent Club holds lectures every Sunday, at 3 P. M. F.

pendent Club holds lectures every Sunday, at 3 P. M. F. V. Fullef, Specretary.

Spiritenistic Thomnena Association, Lyccum
Facil, 10:11 Weathington Street.—Study meetings at
Facil, 10:11 Weathington Street.—Study meetings at
overywhere, through whom interesting phenomena may occur suitable for a public platform. J. H. Lewis, President. Children's Progressive Lyceum No. 1.—Sessions vory Sunday at 11 A. M. in (largo) Palne Memorial Hall, Ap-leton strong, near Tremont. All seats free. Every one in-tica. Benj. P. Weaver, Conductor; H. O. Torrey, Corre-

conding Secretary. 1031 Wishington Street.—The First Spiritualist La os' Ald Society invets every Friday. Mrs. A. E. Barnes esident, Mrs. K.V. Lincoln, Secretary. Private Sance, for ombers only, first Friday in each 'month; doors closed a P.M. Public meetings every Friday evening at 7½. P.M. Public meetings every Friday evening at 7%.

Herkeley Hall.—The Independent Club meets every Friday at 2 F.M. Seance, followed by sewing-circle. Suppenerved at 6 P.M., followed by entertainment, J.W. Fletcher, Grand Master; Mrs. Ada Simmons, Treasurer; F. V.

College Hall, 34 Essex Street. Sundays, at 10% Engle Hall, 616 Washington Street.—Sundays at 3 nd 7½ P. M., also Wednesdays at 3 P. M. Dr. E. H. Math.

A Public Sectal Meeting will be held every Thurs, as evening at 7%, in the Office Parlors, Evans House, 175 fromont street. Eliza J. Bennett, Manager.

America Hall, 724 Washington Street.—Services each Sunday. Dr. V. A. Hale, Chairman. Chelsea.—Spiritualist meetings are held in Pilyrim Hall, Odd Fellows Building, each Bunday evening, at 7% o'clock. —The Ladles Social Aid Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Secretary.

Oambridgeport - Meeting are held every Sunday evening at Odd Fellows Hall, 548 Main street. H. D. Simons, Secretary.

The Boston Spiritual Temple - Berkeley Hall.—Last Sunday Airs: Lille's guides, spoke on "Life and Labor in the Spirit-World." Following the

preliminary exercises it was said:

"The medium is only a channel for the transmission of thought, and often, to a greater or less extent, the thoughts thus given are colored by the channels through which they pass. At times evidences are vague and uncertain, and one hardly knows how to use the reasoning faculties. The minister preaches to you of heaven and hell, but is unable to tell you where they are located. The heaven of the Christians, the New Jerusalem, the great white throne with the wonderful beasts at the four corners, are but symbolical and figurative. Thus far man is only able to comprehend to a certain extent, and knows not where reality begins. preliminary exercises it was said:

and figurative. Thus far man is only able to comprehend to a certain extent, and knows not where reality begins.

Spiritualism comes to explain as far and as fast as man is able to receive. A very large class place their belief on 'what they term past revelations, their aim beling to evade future punishment. You are all spirits; can you imagine what you would be if it were not so? Every day brings change to you; the external is continually changing. When we speak of man we speak of him as a spirit. It is true in reality that in the spirit-world we take no account of time. Spirit-life begins here, and when you change conditions you do not go to any far-away place. You enter a building with different rooms adapted to different conditions; you enter the one best suited to you, and the further up you go the better the air and, the better the view. Refined spirits travel with ease to the upper or outward zone. The first duty is self-discipline and self-culture. Of the several belts this earth is the first, and beyond is the kingdom of spirit. The second belt is inhabited by spirits who are unable or unprepared to go beyond. Guardians are found in all places. These guardian spirits send thought statesmen, poets and men of, inventive genius are influenced. Almost all inventions, and improvements on earth are first used or originate in the spirit-world. Edison, the inventor, works, under spirit influence; though he may not be conscious of it. We build our homes; we have our families. Guardianship is one of the avocations of unimony. Where harmony is, there is happliness, and harmony and happliness make heaven." The lecture closed with a poem.

Eventury.— The controlling intelligence in giving

harmony and happlness make heaven." The lecture closed with a poem.

Evening.— The controlling intelligence in giving "The Reininiscences of a Spirit," said: "Leome simply as a spirit-friend to one and all. I lived on this earthly plane nearly sixty years. Memory is one of the factors of our being; if it were not, we should cease to be. What we are to-day is made up largely of memorles of what we have been. If memory failed to serve us here how could we pursue our usual avocations? how could we take care of and provide for ourselves? Memory is a faculty that is quickened by death. We have two bodies. I enjoy my spirit body as I enjoyed a physical body. I was not, as many are, plased by religious doctrines. I was a materialist, a physician; followed the army when I closed my blased by religious doctrines. I was a material of physician; followed the army when I closed my earthly existence. I had a conflict with myself when I realized that I was standing by the body that had been mine and was occupying another. The first one I recognized was my darling old mother, and she looked just as she used to though she had been a spirit twenty-two years. Looking into her face brought me a sense that she was my mother. She said: 'This is death.' Will the time ever come when death will be looked upon with reason? It is not treating us fairly to send into our sphere criminals; their reform should commence on earth."

Mrs. Lillie occupies the platform next Sunday.

O. 14 R.

First Spiritual Temple, corner Newbury and Exeter Streets.-Last Sunday, Jan. 27th, exercises were held commemorative of the birth of Thomas Paine. Above the platform appeared in large letters the motto: "The world is my country, to do good my religion," while in front of the desk was suspended a

raine. Above the platform appeared in large letters the moto: "The world Is my country, to do good my roligion," while in front of the desk was suspended a fine pleture of Mr. Paine, decarted with smitax and shirts that Parket, were apportant to the occasion, and were sung with spirit and expression.

Mrs. Lake cecupied twenty minutes in giving a brief blography of Mr. Paine, and an analysis of his character. She said. "Thomas Taine was born in England January, 1737. He came of humble parentage, being a stay-maker's sou. His father was a Quaker, his mother a member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the member of the Established Church. Thomas never believed in the theology of Christiantly, though the character of the theology of Christiantly, though the character of the theology of Christiantly, though the character of the cha

tion and Constitution of the United States, must go on with continually increasing power, until all nations shall recognize the equality of man, and establish justice in every department of human life. It is the right of every man to be less highest and best self, untrammeled by priesteralt, and unfettered by aristocracy or kingly power. Self-government is the ultimate expression and inherent right of man.

A service of love is the only service which is acceptable to the spirit. I was conscious, while on the cartin-plane, of illuminations and inspirations which seemed above and beyond myself, and I wrought out what I conceived to be a theory in defense of the rights of man which would, if practiced, make the world more habitable. My religious convictions have not changed. I still believe in one God' and no more, but my conception of God has enlarged) and hope for all the happiness that I shall merit.

The rebellion against-creeds and formulas that is now going on, is an evidence that man begins to recognize his right in spiritual as well as inateful concerns; and this inspiration will continue to deepen, until the bondage which has so long been imposed upon the human race shall give place to that liberty which is just, and that right consenses which is a reality."

Next Sunday, Mrs. Ida P. A. Whitlock will be the speaker. Children's school at 10:30 A. M. Wednesday evoning social at 7:30. Meeting for women at 2:30 Friday afternoons.

Spiritualistic Phenomena Association, Lycoum Wall, 1031 Washington Street. - Last Sunday afternoon, after singing and remarks by President J. H. Lewis, Edgar W. Emerson was introduced, and said that truth would live whatever may seek to destroy it. "Phenomena come first, philosophy afterward as their result. Truth is the same yesterday, to-day and forever. One of the most beautiful things connected with Spiritualism is that every one has his own experience; because that which satisfies one will not another. Truth will unfold itself and give us more knowledge from day to day." Mr. Emerson's controlling intelligence their remarked that so far as we reach out and help others we will ourselves be helped by those gone before; it may be the child of the red man, or one of the pale-faced race, but all are equally desircus to assist in the elevation of humanity.

Several fine tests were given; among those recognized were Fannie E. Brown and Mrs. Susan Fisher (passed away at the Highlands), Capt. David Atkins, of the Life Saving Station at Cape Cod, Joseph Chamberlain of South Boston, Wesley Dodge, (remembered in Malden,) with whom came George. Perry and his wife Janc Perry (old residents of Malden). Mr. Bisbee, of South Boston, (a preacher-when upon earthministered to prisoners at one time,) came and desired recognition; did not give his full name, but a gentleman present recognized him. These tests were given very clearly and were kindly received. Meeting closed with singling.

Evening.—The services opened with a song from and said that truth would live whatever may seek to

man present recognized him. These tests were given very clearly and were kindly received. Meeting closed with singing.

Eventua.—The services opened with a song from Mrs. Mary Nickgrson. Mr., Emerson remarked that the controlling intelligences would consider the conditions of those present, and endeavor to give evidence that would convince them of the fact of spirit-ministry. Several remarkable tests of spirit-presence, were thengiven, mostly from those who had passed from this immediate vicinity, of whom were Giman-Barrett, formerly a baker in Dorchester, (recognized by a lady as one whose wife and daughter were prominent workers in the Ladies' Aid Society,) and Dennis Hill of South Boston, who said he came with the "preachman" Bisbee in the afternoon and desired his friends to place themselves in the way to receive further communication. Many other names accompanied by tests of identity were given and recognized.

Thursday evening, Mrs. Ada Foye will give her usual test scance, and also occupy the platform next Sunday.

The appunct meeting of the Association for the elec-

day. The annual meeting of the Association for the election of officers will be held in this hall on Friday evening, and it is to be hoped that every member will be present.

The First Spiritualist Ladies' Aid Society. Parlors 1031 Washington Street.—After a long term of years of charitable and reformatory work this Society opens the season of '89 with a large membership, and good attendance at its gatherings.

society opens the season of '89 with a large memoership, and good attendance at its gatherings.

Without solicitation several new members have recently joined the, Society, among them a medium of well-known ability. Mrs. A. E. Barnes, the efficient President, has recovered from her very severe illness, and was warmly welcomed by all her friends at last Friday's meeting. A very elegant floral offering from the Mandell Conservatories, Somerville, graced the platform. In point of numbers the gathering was one of the largest of the season, while many who have in years gone by identified themselves with this Society and its good work were included in the audience. Dr. A. H. Richardson, and Mrs. Dr. Webster, of Chelsea, and her guides, supplied the spiritual needs of the harmonious company. Prof. Fisher, Dr. Sweeney, Miss Wakefield, Miss Ware, Mr. Wilson, rendered appropriate music for the occasion.

The rooms of the Society have recently been somewhat renovated; the facilities for refreshing the physical as well as the spiritual are now of the best. Scances are held on the first Friday afternoon of each month for members of the Society only; doors closed at three o'clock. Public meetings Fridays at 7:30 p. M., closing promptly at 0, to which all persons in sympathy with the Society and its charitable and spiritual work are invited, and given free admission.

"Reporter."

College Hall, 34 Essex Street .- The meetings at this place Jan. 20th were of an exceedingly pleas ant nature. There were full audiences through the day, and both speakers and mediums appeared to be enlivened by the true spirit. Eloquent and instructive words were spoken by Mr. Jacob Edson, Mrs. W. S., Butler, Dr. James R. Cocke, Mrs. M. A. Chandler, L. L. Whitlock and Mr. Ridell. Fine tests and readings

Butler, Dr. James R. Cocke, Mrs. M. A. Chandler, L. Whitlock and Mr. Ridell. Hine tests and readings were given by Dr. Charles H. Harding, Mrs. A. Forrester, Dr. W. S. Eldridge, Mrs. Neille Thomas and Mrs. E. Shackley. The Chairman, Eben Cobb, was at his post through the day, and in his able manner conducted the varied sessions.

On Sunday morning, Jan. 27th, Mrs. Chamberlain sang. Eben Cobb (manager) alluded, in the course of his opening remarks, to a magazhie that was printed more than one hundred years ago, which is in the Boston Public Library and contains seraps collated; one of them efted was a case of prophecy that was given to an individual when but forty years of age, which was that he would live antil ninety years of age, and pass on to higher life on the anniversary day of his ininctieth year, which was verified to the letter. [It would not have done for him to have resided in the State of Connecticut.] Miss Peabody, Dr. Eldridge and Mrs. Jennie K. D. Conant participated in readings, tests and diagnoses. The afternoon and evening meetings were also very interesting.

Vindex.

First Independent Club-Berkeley Hall .-

liberty."

At the close of firs. Lake's address there was a sign traneed her, and said; "I am deeply grateful for the words of explanation aid appreciation to which I have listened this attornoon: I have not lost my interest in the cause of humanity, nor ceased my labors for the welfare of the race. The inequalities and iniquities, which still abound among mankind, must be corrected and eliminated by the intelligent copperation of souls incarnated and excarnated. The spirit of democracy, which was instilled into the race by the Declara-

organist. A fine list of test and speaking mediums is on the programme for next Sunday. M. Holl, See'y.

Piret Spiritual Ludles Ald Society, 1031 Washington Street.—The annual meeting of this Washington Mirces.—The annual meeting of this Society was held Jan. 4th. Committees read reports of their work for the Society during the year. Officers were elected as follows: President, Mrs. A. E. Barnes; Vice-President, Mrs. A. F. Batterfield; Secretary, Mrs. M. V. Lincoln; Treasurer, Mrs. M. A. Albee; Bond of Directors, Mrs. A. A. Woods, Mrs. S. E. Stone, Mrs. S. Stone, Mrs. M. Brintnal, Mrs. A. A. Waterhouse.

The meetings are interesting, and the outlook for the new year is encouraging. A cordial invitation is given to come and see us.

Miss. M. V. Lincoln, See'y.

Spiritualistic Meetings in New York

and Brooklyn. Columbia Hall, 878 Oth Avenue, between 40th and 50th Streets.—The People's Spiritual Meeting, Services every Sunday at 24 and 73 P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Archum Hall, 57 West 28th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritual ists are held every Sunday at 3 and 8 r. m., Reliable speakers and test mediums always present in spirit phenomenal gitts. Prof. G. G. W. Van Horn, Conductor.

Meetings for Spiritual Manifestations will be held at Adolphi Hall, corner 7th Avenue and 52d street, New York, every Sunday at 2M P. M. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 58d Street and 7th Avenue.—The First 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 56th 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.-Last Sunday afternoon Mrs. Nellie J. T. Brigham took for her day afternoon Mrs. Nellie J. T. Brignam took for her text, "And the last enemy to be destroyed is Death." The speaker said that death had been dreaded and feared, but that Spiritualism had conquered death by showing that it was only the open doorway through which to enter the next stage of existence; and that by investigation we can learn where-our friends have gone and what they are doing; that whether the body is committed to waves, to the flames, or by process of natural decay, it was only the garment that we had worn, and for which we no longer had a use, that disappeared. Mrs. Brigham discoursed in the evening upon the following subjects given by the audience. "The Persecutions of Spiritualists and Spiritualism," "Capital Punishment by Electricity," "Miracles," "Self-Study and "Spiritual Development," etc. Mrs. Brigham spoke for fifty minutes on these subjects, to the satisfaction and delight of the audience. Subjects for poems, "Cremation," "Reason," and "Is it Up-Hill all the Way?" the later one being the sweetest and most remarkable improvision we ever heard from her lips. Mrs. Brigham will speak next Sunday and every Sunday during February for the Union Society of Spiritualists in Cinchnati. Miss Jennie B. Hagan will speak for the First Society here next Sunday, and the second Sunday in February.

Render Hall.—The meetings at 3 and 8 r. M. of text, "And the last enemy to be destroyed is Death."

Arcanum Hall .- The meetings at 3 and 8 P. M. of the Progressive Spiritualists, at 57 West 25th street, 27th inst., were of unusual interest, and were attended by appreciative hudenees. At 3 p. m. Mrs. Harriet E. Beach spoke of the advancement of our cause in this city, and the unfairness of the ministers and the press in trying to suppress mediums, etc.; but, said she, it will not down at the bidding of its enemies. S. F. Lambert and Mrs. E. Benwell also participated. At 8 p. m. Dr. J. Williams, Mr. Lambert and Mrs. Benwell took part—the latter delivering an admirable address.

Henwell took part—the inter ucityering an admirator address.

Prof. Van Horn. Conductor, gave many acknowledged spirit tests that interested all at each meeting. Dr. J. Williams will on Sunday, Feb. 3d, at 8 P. M., deliver a lecture, subject: "The Source and Power of Spirit Control"—as manifested in different phases of mediumship, after which ho will diagnose diseases of the afflicted in the audience.

Con.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light:
Dr. George A. Fuller has opened his engagements with the Chattanooga Society of Spiritualists with most satisfactory success. A handsome hall located on Market street, the principal avenue of business, has been engaged for a year, and judging from the attendance thus far, its capacity may be severely tested in the near future. There are many Liberals in Chattanooga who have put in an interested appearance at our services, with the expressed intention of continuing. The Spiritualists here are very intelligent and liberal in their flews of what pertains to the higher development of the human race. There is a cordial welcome extended here most delightful to experience. Every kind attention has been paid us, and we cannot have appeared the sentiments dictating the same.

welcome extended here most delightful to experience. Every kind attention has been paid us, and we cannot but appreciate the sentiments dictating the same.

The Chattaneoga papers have reported the organization of our Solety and the lectures of Dr. Fuller in a spirit of kindly courtesy.

Our home on Lookout Mountain is charming. Later on we shall be husy enough with camp-meeting business. It is the intention of the Association to run the meeting two months this year. We hope our Northern friends will join us in July and August. This is a spot conceived by Nature in one of her most romantic moods. It is fast galning renown as a resort of interest.

We received a pleasant call from Dr. J. M. Peebles the other day. He is giving a course of lectures in Chattanooga at present. We have had no snow as yet. The weather most of the time has been like October at its pleasantest. We go down to Chattanooga by the Ineline and Narrow Gauge, or the Broad Gauge Rallroad. It takes us an hour, and is certainly a wonderful trip. We have, a post office and two grocery and variety stores near us. Dwellings are pientful here, and several good hotels cater to guests most of the year. Qurs, "The Natural Bridge," open shout, May. The Bannen waves in the South, and Is always kindly and respectfully spoken of.

Georgia Davenport Fuller.

Mr. Baxter in Connecticut.

To the Editor of the Banner of Light: Suffield; Ct., has been visited of late by one "Day, ton," in the role of "conjurer and exposer of Spiritualism," and by comment rife among church-members and prejudiced citizens, one would suppose Spiritualism slain and all Spiritualists crippled from further
action. No wonder, then, that astonishment was so
depicted and expressed at the fact that, the Spiritualists could and did call J. Frank Baxter as their champion; and further, that when Mr. Baxter did appear he
was greeted by such a large audience. His subject
was just the one to announce, and its treatment, hundreds who heard can never forget. It twas "The Facts
and Fanaticisms of Spiritualism and Spiritualists."
No synopsis in this limited report can be given.
After driving nails for over an houhand thereby fixing
Spiritualism in the minds of his hearers, he proceeded
to give a seance, in which, it must be admitted, he
clinched every nail driven; and whatever opinion
those auditors had, or now have, of Spiritualism, one
thing is sure, they know it is not dead, and they must
feel-time scome to stay. This lecture and demonstration was given on Weinesday evening, Jan. 23d.
On the next evening, the 24th inst., Mr. Baxter lectured in Meriden. Ct. The evening was disagreeable,
but the hyterest was great, as evinced by the large and
intelligent audience. Mr. Baxter gave a discourse,
which held the qualence in deep thought, on the subject of "Spiritualism; its Facts, Philosophy and Fancles." The tests of spirit-power, intelligence and ideatity, given during the hour following the address, were bers and prejudiced citizens, one would suppose Spirit-

cles." The tests of spirit-power, intelligence and identity, given during the hour following the address, were many and conclusive. The whole evening proved most eployable and profitable.

On the two Sundays, 20th and 27th insts., Mr. Baxter lectured in Willingantic, Ct. Scrine;

North Brookfield, J. Frank Baxter, than whom ione other lecturer or medium is more respected in this town, and one who has paid us many visits, lectured, sang and exercised his mediumship here again on Monday and Tuesday evenings, the 21st and 22d insts. His audiences were good, both in numbers and intelligence. "Spiritualism a Permanency" was the theme of the first evening. Mr. Baxter, in reviewing the contention, opposition, misrepresentation and attempts at exposure, declared that such would have crushed Spiritualism to powder years ago had it not been for its intrinsic qualities. It did not depend on public opinion, on any mortal leaker or alleged founder; for while Spiritualists unwisely were quarreling over minor points, press and pulpit were continually casting odium, and inprincipled individuals demounding and endeavoring to show it a fraud, Spiritualism, as if unmindful of all, sweeps on above all, conquering and to conquer! Spiritualism lives because of its inherent truth, for "Truth is mighty and must prevail." The second evening Mr. Baxter considered "The Practical Value of Spiritualism," giving a powerful, argumentative and impressive lecture. His muslo was appropriate and enlivening, and his descriptive seances were superior to any ever given here before, n this town, and one who has paid us many visits,

Norwich, Conn. Although stormy weather has provailed both Sundays Mr. J. Wm. Fletcher has occupied our platform, good audiences, have assembled and well appreciated the fine discourses he has given. Sunday, 20th inst, the "Sunday Law," and a "Critical Review of Spiritualism," were the subjects considered and ably treated, and last Sunday: 'Is 'Maridage Failute," and "Theology of Religion, Which?" were the themes. Both lectures were full of good moral precepts and practical suggestions for everyday life, interspersed with bright and sparkling with 18ms. The evening services closed with the usual test scance. Mrs. Helen Stuart-Richings will be our speaker for February. supled our platform, good audiences have assembled

REMONSTRANCE PETITION.

TO THE HONORABLE THE SENATE AND HOUSE OF REPRESENTATIVES OF THE STATE OF MASSACHUSETTS!

Whereas, an order has been made in the present Legislature looking toward a consideration of the advisability of the passage of a medical law that will prevent all so called "Irregular" practitioners from being employed by the people in cases of sickness, Therefore, we, the undersigned, citizens of Massachusetts, pray that your Honorable Body will not be instrumental in enacting such a statute-one that will deprive us of our constitutional right of employing any practitioner of any mode of treatment we desire when slokuess befalls olther ourselves or our families.

There are many and various modes of endicating disease, and no mode can consistently claim perfection; all of them are patronized by intelligent citizens of the State, and each individual should be left free to exercise his or her choice of practice, also of practitioner, in case of iliness.

The State cannot in justice assume the right to select the practitioner by statute, unless the same law will also guarantee a cure of the patient.

. The present general laws of the State (if enforced) will protect the people, and punish all misdenicanor, false representation and crime connected with the medical profession, in the same manner applicable to other trades and professions, hence no need exists of any new enactment—unless the end had in view is the establishment of class-legislation and monopoly in certain modes of eradicating disease, to the ruling-out of other methods equally, or even more successful, and which the people desire to employ.

All the various modes of remedial treatment should be allowed to stand equal before the law, subject to like rewards and punishments.

Two Transitions. To the Editor of the Banner of Light:

While a few of our neighbors about my age were congratulating me at my daughter's on my seventysixth birthday, the news came to us of the "death," as they called it, of another neighbor who was almost seventy years of age, and one of the most distinguished men in this part of the State. A man of large business capacities, over thirty years a citizen of Southern Illinois, having made a fortune mostly in the lumber manufacture, and having the finest residence in Southern Illinois, having the finest residence in Southern Illinois, if not in the State, out of the cities; a man universally respected and highly esteemed by all who knew him, and one mourned by the impured by all who knew him, and one mourned by the impured by a men who had worked for him—Mr. James BELL. He was never seen in the churches, and gave no dvidence of being a Christian, but he and his wife attended circles and visited imediums when convenient; there he learned all he knew about the other existence, of which he said but little, but lived an honest and upright life here and trusted that for the next. The largest concourse of people attended his funeral that ever assembled here on such an occasion, and the clergyman did not put any theology in his discourse, and but little in his prayer, and dared not send him to endless misery!

Jan. 16th Mrs. Martha A! Moderax, wife of Col. W. E. Moberly, of Cohden, Ill., aged sixty-seven, ascended to the higher life, where she had many dear friends, with some of whom she had been in almost daily intercourse for years. Col. Moberly and wife have lived in both worlds much of the time since they came from St. Louis to their rural retreat, him years ago. It was on the windows of their large brick man. men in this part of the State. A man of large busi-

daily intercourse for years. Col. Moberly and wife have lived in both worlds much of the time since they came from \$L. Loils to their rural retreat, fine years ago. It was on the windows of their large brick mansion that the faces were seen by many hundreds of visitors, notices of which have been published in The BANNER, which has for many years been a weekly and welcome visitor to them. They would have reached their golden wedding had sire staid here a few months longer, and there never could be two lives more harmoniously blended in one than theirs have been. No children were born to them, but they had adopted thirteen, taking some in earliest inlancy when motherless, and rearing nearly all to man and womanhood, giving them fine educations, and the best of discipline—with music when she could, as she was a fine musician, reared and educated in one of the distinguished families of Kentheky, and always opposed to slavery, although brought up in it; she was a natural born medium, which accounts for her remarkable character and life. No children could more highly esteem or more deeply neouru a mother than the living ones of these thirteen do her—all but one of whom have families of their own. Aside from these thirteenthey have cared for and helped in early life enough more to make a score of those who call her mother.

Ather funeral, which was largely attended, it was impossible for mot or relate half the virtues of this remarkable woman, or to place her in the elevated social and spiritual life which she had reached, but I had known the Colonel for twenty years, and heard much of their grand work of charlty and their intercourse with spirits.

had known the Colonol for twenty years, and heard much of their grand work of charity and their intercurse with spirits.

Her body was deposited close by their home to await his, when both will be taken to 'Alton, where some of the children's bodies were purfed.

Sho retained all of the yirfues of a Christian life, but had long since outgrown the useless ceremonies and false doctrines of all sects, and knew what they do not about the future.

Cobden, Ill., Jan. 18th. 1889.

Haverbill and Bradford.-Last Sunday was day of remarkable interest with the Union Spiritualist Fraternity worshiping in Brittan Hall, it being the second engagement of Mrs. Ada Foye of San Francis-

co to bring to her audience undoubted evidence of im-mortality in messages from friends departed to the other side of life.

Notwithstanding the storm during the entire day, Notwithstanding the atorm during the entire day, and increasing in the afternoon and evening, alternating between sleet, snow, and rain; a very large fluid ence gathered in the afternoon to listen to her answers to questions from the intelligent audience concerning spirit-return, and hoy it was readily accomplished insome instances, while it might be difficult in others. The conference also drifted to answers to questions in reference to mediumship, and how it might be developed, together with many others concerning materialization, all of which were answered in a most interesting manner, and to the entire satisfaction of the audience. Mrs. Poye also gave an interesting account of the great revival of interest, a Spiritualism, which had attended her visits to various cities and towns in the country, and how the interest was growing in the study of the philosophy and in listening to phenomenal speakers and test mediums.

At the conclusion of her address, Mrs. M. Louise Chase of Merrimacport, who chanced to be present, accepted a cordial invitation to supplement the meeting with a few tests, and while under control gave a succession of interesting tests, describing and giving the names of spirits present, all of whom were recognized:

In the evening came the test of interest; the storm

the names of spirits present, all of whom were recognized:
In the evening came the test of interest; the storm
continued and the walking was bad, but at an early
hour the hall was thronged with a highly intelligent
gathering of ladies and gentlemen, until its entireseating capacity was occupied by an audicane who
listened with, lutense interest to the numerous messaggs from returning spirits which were given, all of
whose names were recognized. There was great joy
in that meeting, not only with spiritualists, but with
fine investigators who had thronged there in search of
light. It was a remarkable meeting.

Yext-Sunday the platform will be occupied by Mrs.
E. Clarke Kimball of Lawrence.

Haverhill, Mass., Jan. 28th, 1889.

Haverhill, Mass., Jan. 28th, 1889. Newburyport, Mass. - The First Spiritualist Soclety of this city has not held services for the past two weeks, but will commence meetings, again on Sunday, Feb. 3d, with Mrs. Florence K. Rich, test medium from Boston, to be followed on Sunday, Feb. 10th, by Mrs. Clarke-Kimball, of Lawrence, test, medium. The writer sincerely hopes that all the Spiritualists of Newburyport, Amesbury, and immediate vicinity, will be present, and by their presence and support help to sustain the meetings for the rest of the season. If these two meetings are well supported, test mediums and able speakers will be engaged for the remainder of the season, The Independent Club is holding a test circle on one evening during each week, and the attendance is increasing at each circle; it also holds sociables and suppers. Quite an interest is being created, and the membership is steadily increasing.

The Ladies' Aid had a very successful dance a short time since, and will repeat it soon in Washington Hall.

Fall River, Mass. Mrs. Ann Hibbert, 7 West Warren street, writes that successful meetings have been carried on at this place for some time past. She been carried on at this place for some time past. She desires to express her thanks to the mediums who have so kindly answered her cail. Jan. 13th Mrs. Whitlock acceptably addressed the people; 20th and 27th Mrs. A. E. Cunningham, of Boston, gave tests and excellent remarks. The tests given by Mrs. Cunningham were fully recognized on every hand, and produced a profound impression upon alk. Our correspondent carriestly recommends her to Societies desiring a platform test medium.

Cambridge, Mass. Odd Fellows Hall, 543 Main Street.-Last Sunday evening Mrs. H. S. Lake, entranced by her guide, spoke to an intelligent and appreciative audience upon "The Relation of the World Spiritual to the World Material." The lecture was most heartly commended. Services each Sunday evening at 7:30.

Lynn, Dinss .- Mrs. Hurd, of Lynn, (36 Market street,) has opened, in Good Templars' Hall, the Spir street,) has opened, in good lemplars' Hall, the spir-tunl Fraternity Psychonicitic Test Meetlings, to be held Sundays at 2 and 7 P. M. Mrs. Hurd is a test medium of rare ability: These meetings have thus far been well attended—Mrs. Forrester, Mrs. Shackley and others assisting.

Providence, R. W .- Mrs. A. H. Colby-Luther will speak for us the Sunday evenings of February at Blackstone Hall. E. H. WHITNEY.

Fitchburg, Mass.—The First Spiritualist Society has had the services for the last two Sabbaths of that wonderful inspirational speaker, Mrs. Shelhamer-Longley. Her subject on the afternoon of the 20th

Lorgley. Her subject on the afternoon of the 20thwas: "The Letter Killeth, but the Spirit Giveth Life,"
in the evening the subjects were given by the andience. On the 27th, afternoon, the subject was: "The
new Kingdom;" in the evening subjects by the audience. All of these were handled in a very able and
instructive manner.

Mr. Longley accompanied his wife on both of these
occasions, discoursing sweet music from the angel
spheres, and held the rapt attention of all. We have
secured Mr. Longley's new blook, 'Echoes from an
Angel's Lyre," for the use of our quartette in Sunday
services and sociables, and we liope that other societies will make use of it in their meetings.

On the 26th Mrs. Longley gave our Society a benefit.
We wish here to extend a vote of thanks to them both
for all favors received—May God and the angels, bless
them for the work they are doing for liumanity.

Feb. 3d Mrs. S. A. Gorton is to be with us.

Mrs. E. S. Lorrig, Sec'y,

113 Blossom street.

Haverhill, Mass.—Unity Hall.—Miss Jennie B. Hagan closed a very successful engagement of the month of January with the First Spiritualist Society on Sunday, the 27th inst. The concluding lecture, at 7 f. m., was upon the subject: "Deeds is Creeds, or the Greed of the Creedless," in which the real workers for the uplifting of humanity were declared to be those persons who dared to think, to act and to do—regardless of consequences.—Joseph D. Stilles will occupy the same platform next Sunday. W. W. CURRIER.

Philadelphia, Pa.-At Columbia Hall a good audience assembled last Sunday. Mrs. Zaida Brown-Kates, under control, gave an eloquent and logical nates, under control, gave an eloquent and logical address upon, "Who Has the Most Progressive Spirit To-Day?" Mr. Kates made a few remarks and then Mrs. Kates gave a number-of tests, which were entirely recognized.

This medium is proving herself, of superior quality, and is making many-friends here. She is also holding, receptions each Friday afternoon at the above named hall.

FIELD.

Workester, Muss. Mrs. Colby-Luther of sed her engagement here last Sunday, and although very stormy, good audiences assembled to hear her: ...She reviewed the past and present condition at our country and the dangers which assail it. Her cloquent appeals to maintain our public schools as necessary for the safety of the country were greeted with Hearty applause. Mrs. Luther has made many friends here, and her lectures will be productive of much good.

St, Augustine, Fla .- Mr, A. E. Tisdale is lecturing in this city under the auspices of the Spiritualist Society, with great acceptance to all. The Press gives society, with great acceptance to art. The Press gives very favorable notices of his meetings, alluding to him as a most extraordinary public spoaker, and recently said: "No one who seeks to be instructed no matter what their theological belief may be, should fall to attend his lectures. Last Sunday afternoon and evening he fully sustained the exalted opinion which his previous discourses had created for him."

PROGRESS.

Albany, N. W.-J. D. Chism, Secretary, writes us that Prof. W. F. Peck closed his month's engagement with the First Spiritual Society of this city Jan. 27th, by lectures to large audiences, in the morning of Evolution vs. Greation," and in the evening on "God from a Spiritualistic Standpoint." On Thursday night, Jan. 31st, he will lecture on the, "Life and Teachings of Thomas Paine."

[Resolutions passed by the Society, in honor of Prof. Peck will appear next week.]

Lynn, Mass.—The Independent Club of Lynn

has had for the last two Sundays Miss Emma Nickerson, who has more than pleased her hearers by her lectures, improvised poetry, psychometric readings and tests. We hope to have her with us again at an early date. For the following two Sundays we are to have Frank Algerton, the Boy Medium. L.S. K. Bridgeport, Ct.-Mrs. Juliette Yeaw has just

concluded a month's engagement with our society. Those who attended the services were well repaid. She is, in our opinion, one of the first pleasing and satisfactory lecturers in the field, and any society looking for a speaker will have nothing to regret if they can secure her services. I. F. Moone, Sec y.

Clinton, Mass. -Mr. S. L. Beal, of Brockton, lectured here Jan. 20th, giving so much satisfaction that he was engaged for Feb. 10th.

Attention! Lyceums.

The Conductors of Children's Lyceums, Secretaries, or other officers, are earnestly invited to send in the name of their Sunday-schools, names of officers, number of scholars, time of meeting, etc. The desire of. the undersigned is for the mutual benefit of all. Correspondence solicited. THOMAS LEES, 142 Ontario street, Cleveland, O.

Michigan State Spiritual Association. The Annual Meeting of this Association will be held on Friday, Saturday and Sunday, Feb. 22d, 23d and

24th, 1889.
The arrangements for speakers have not yet been completed, but will be reported hereafter.
CHARLES M. POTTER, Scoty.
Grand Rapids, Mich., Jan. 26th, 1889.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 219 WEST 42D STREET, NEW YORK CITY, OF EACH ALTERNATE WEDNESDAY AT 8 P.M.

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

NELSON OROSS, President.

J. F. JEANERET, Secretary, 44 Maiden Lang, New York, JOHN FRANKLIN ULARK, Cor. Secretary, 59 Liberty street.

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OUR FOES WITHOUT AND WITHIN

Two Discourses having especial reference to Mrs. Margaret Fox Kane's recent donunciation of Modern Spirit. MIRS. IL. S. LILLIAN.

Before the Boston Spiritual Temple Society, in Berkeley Hall, Bunday, Nov. 4th, 1888. Pamphlet, pp. 24. Price 5 cents; 12 copies, 50 cents; 25 do. 81.0; 100 do., 83.50. For sale by COLBY & RICH.

